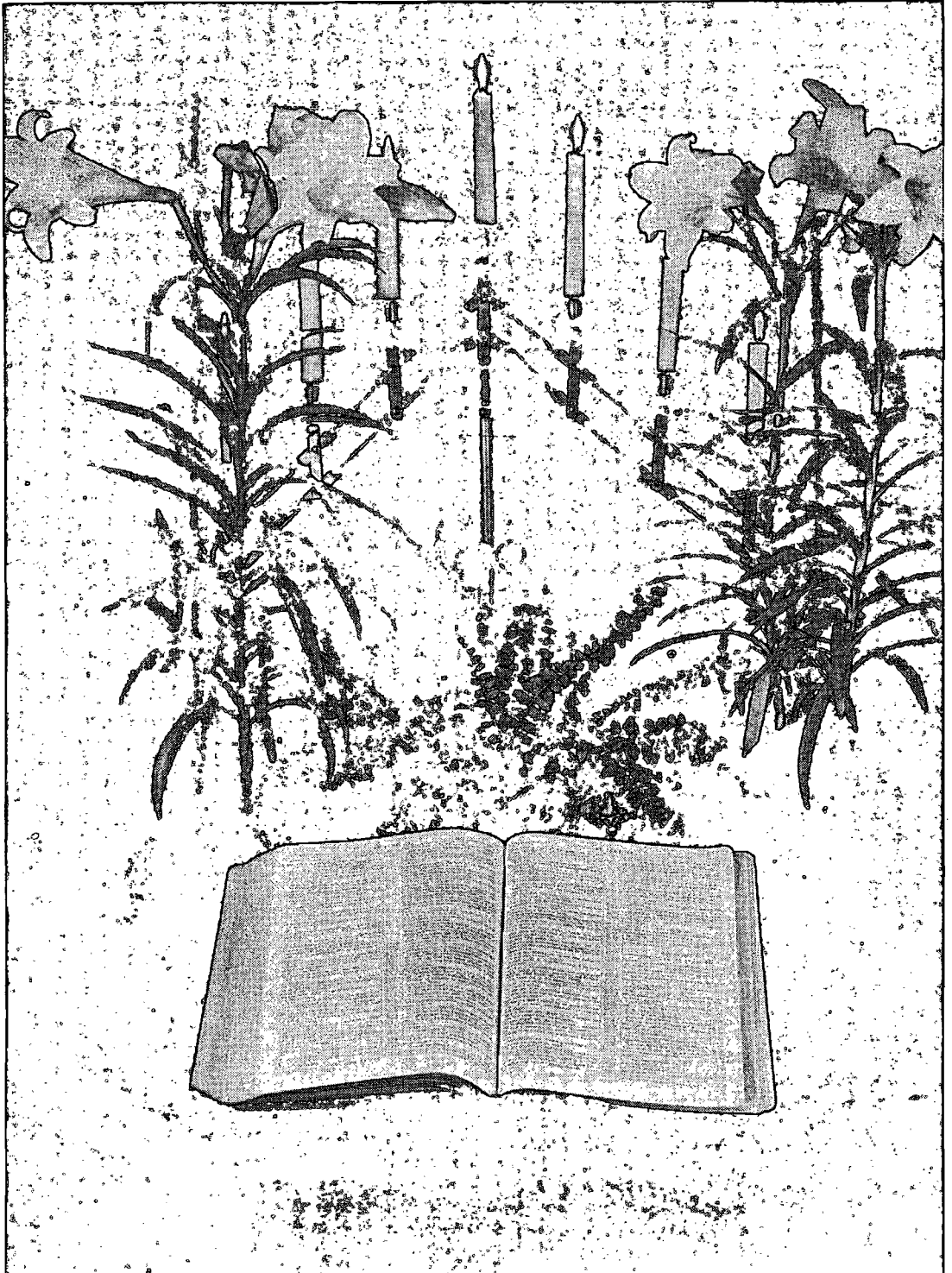


MARCH, 1959

THE MISSIONARY MONTHLY



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

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TORONTO, MARCH, 1959

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The Missionary Monthly

TORONTO, MARCH, 1959

THE MEANING OF EASTER

W. MORRISON KELLY*

This month we celebrate the most momentous event of all history, the Resurrection of the Lord Jesus Christ. Without it there would be no Christian Church, no great message of hope and salvation for a world of needy people. The glory of Easter is much more than an awareness that winter is over, that the warmth and beauty of summer are on the way. It is the great proclamation that the winter of man's despair and defeat has been vanquished, that God in Christ has triumphed, and none of us need lose heart again.

But did it ever happen?

Some people have said that the story of the rising of Jesus is only a tale put out by his disciples who either imagined it or fabricated it. There is no space in such a short article as this to give an adequate answer to this accusation. But let us note this: No matter what theory you have heard about the Resurrection of Jesus, it must account for two facts.

First of all, there is the fact of the empty tomb. This is something which has never been denied, not even by the Jews themselves, although their explanation is that the disciples stole the body of Jesus.

Secondly, you must explain the fact of the transfigured disciples, a fact which, incidentally, the theory of the stolen body cannot meet. One of the noticeable things in the Gospels is that the disciples never expected to see Jesus again. His death was the end of all their good hopes, and they were left a group of mystified and frightened people, who only dared meet behind closed doors. And yet three days later you find them alert, happy, courageous, persuaded that somehow or other Jesus was not dead, but alive and triumphant. Indeed, so persuaded of this incredible fact that the thought of death had so little dominion over them that they were willing to go out and proclaim Jesus as Lord even although they knew it would mean for them hardship, persecution and martyrdom. How do you explain this fact? There is only one adequate theory which accounts for it—Christ risen and triumphant. The resurrection of hope and fervour in the hearts and the lives of the disciples can only be explained by the fact of the Resurrection of Jesus, their Lord and their Master.

*The Rev. W. Morrison Kelly, M.A., B.D., S.T.M., is a professor at Emmanuel College, Toronto, Ont.



Given, then, the great incredible fact of the Resurrection, what does this mean for you and me today? There are two points to observe.

Firstly, the Resurrection is God's verdict upon life. All down the years the Cross of Jesus has held the attention of men. It has spoken to the reality of the very poignant suffering and sorrow which they have found in life. But apart from the Resurrection, the Cross has no solution for this suffering and sorrow. Indeed, by itself it is but a confirmation of the feeling which many have that, in the end, goodness and beauty come to nothing, that evil things and evil men have the victories. Whatever else Jesus was, he was a good man, great in his pity for the sad, wonderful in his compassion for the needy. And yet, in the end, treachery, prejudice and hatred overwhelmed the good. Apart from the Resurrection, that is a valid conclusion.

But Calvary was not the end of Jesus. Beyond the horror and the tragedy of the Cross is all the glory and the wonder of the empty tomb, redeeming the life and death of Jesus from futility, redeeming, too, our most desperate hopes from futility. Because Jesus rose we now know that there is more to life than the defeat of love. There is the Resurrection. There is the triumph of love. This is God's verdict upon life, upon the mystery of its frustration, its loneliness, its disappointment, that ultimately the things which belong to him and to his Kingdom—beauty, truth and goodness—suffer defeat, degradation, and death but to rise again, supreme, energizing, triumphant.

Secondly, the Resurrection is not only God's verdict upon life, it is also his verdict upon death. Easter confronts us with the risen Christ, once crucified, dead and buried, but now living and radiant, giving us the assurance that death is indeed swallowed up in victory, that beyond this life there is another life, the glory of which is beyond our mortal minds to apprehend.

When death comes it appears so final, the end of everything, an end tragic in its apparent wastefulness. Just when the finest poem is to be written and the sweetest song to be sung, the poet and the singer are hushed to quiet. All his days a man may seek to equip himself for the disciplines of life, and just when he appears to be best prepared to bring his full contribution, death steps in, and the place and the people that knew him once, know him no more. No wonder men have queried, "Has God no reasonable economies?" No wonder they have dared to quest if there be not something beyond.

Yet, apart from Christ risen and triumphant, we have no sure guarantee in this matter at all. Any arguments we may propound on the possibility of a life hereafter are subject to the suspicion of being no more than wishful-thinking. But in Jesus God has spoken and acted from beyond the grave. Out of the darkness of death has flashed the great light that streams from an empty tomb. The Resurrection is God's verdict upon death, that it is swallowed up in victory.

We do well to be glad when Easter comes. It is the pledge that death is no more than Satan's lie upon God's eternity. It is the great abiding token that nothing loved is ever lost, that life is no straw upon the breeze, but something that stretches to all eternity, as boundless as the love of God.

Reprinted from "The Torch" by permission.



EASTER

For those who loved the Master, Jesus Christ,
It was a thing incredible that He was dead.
For He had been to them the sure embodiment
Of Life itself, in which Death had no part.
They had sensed Life in Him
So instinct with the infinities of God
That death seemed stripped of relevance and power.

But the incredible had come to pass.
Death, that had seemed so weak, had overcome
Incarnate Life. There was no doubt about it,—
Jesus Christ was dead!
Both Jew and Roman had confirmed the fact,
And He lay buried in a rock-girt tomb,
O'ercome at last, like every one, by Death!

It couldn't be! Yet it was so.
And with His dying all abiding worth
Seemed also to have died,—
All faith and hope and love,
All beauty, goodness, truth,
All mercy, justice, joy,
All that gave meaning to man's earthly years,
All purpose predicating life beyond the grave!
And, even they, the friends of a dead Lord,
Were they, bereft of Him and hope, in any sense, alive?

Slowly the tortured hours passed,
While they, torn between Life and Death,
Suffered such agony of mind and heart
As mortal man had never known before.
Then, suddenly, the startling message came
That Jesus lived again!
The stone that sealed His tomb was rolled away!
His grave was empty, save for linen cloths and spices
That had enwrapped His body!
But more than that! The Master had Himself
Appeared to Mary Magdalene,
And in His own familiar voice had given command
To tell His friends and Peter that He lived!
Soon they would see Him, and rejoice
That He had vanquished Death and all its powers.

And so it was. They saw Him face to face;
They walked and talked with Him;
They knew His gracious Presence, even when
His human form was hidden from their eyes;
He helped their understanding till they knew Him truly God,
Imparted faith to claim His overcoming Life into themselves,
And sent them forth to world-embracing tasks,
Joyous and strong through His enabling power.
They were to bring to all men knowledge of God's love
That gave the Christ, the Lord of Life, to death,
That, through His dying, every man might live
A deathless life, indwelt with the infinities of God.

The Story of Mary Verghese

PAUL BRAND

Dr. Paul Brand is the Orthopaedic Surgeon at Vellore Christian Medical College who is world-known for his original work in straightening and making useful the deformed hands of leprosy patients and has helped in the rehabilitation of innumerable patients in the leprosy rehabilitation center at Vellore.

Dr. Brand told the following story in an address to the Annual Meeting of the Mission to Lepers in India.

I would like to tell you about a person whom you ought to know; I want you to know her because I want you to pray for her. She is an Indian girl who was a student at the Christian Medical College. I taught her orthopaedic surgery and rehabilitation and she qualified, I think, in 1951; she is Dr. Mary Verghese. She then stayed at the hospital for further study because she was a bright girl and was doing well at surgery.

Two years after her qualification, Dr. Verghese was going on a journey to an out-station in the village when the car she was in hit a milestone and turned over down the bank. Her back was broken; it was fractured just below her arms. She also had other terrible injuries and when she came into hospital we did not think she was going to live. Her face was torn right open, her back was grievously injured and she had many other injuries. We had to give her artificial respiration with oxygen and for days we fought for her life. Finally, when she came round, when she became alive, we realized that her spinal cord was irretrievably and permanently divided. We had to break the news to her that, not only would she never walk again, but that from her arms downwards she would never feel again and never move again; all she had left was her head and her two arms.

Well, she was a lovely, keen, Christian girl; she had been a wonderful witness while she was a student and she believed in the Lord Jesus Christ, and she took the blow with hardly a word; she only asked us to pray for her. And then as we treated her and she became a bit better again, I thought it was my duty,

having lectured to her previously so often about rehabilitation, to encourage her to begin to do some work. I thus explained to her that even though she could never move below her arms, still she had got arms and perhaps she could learn to type, perhaps she could learn to work a microscope; she could do something.

So, as I sat on her bed one day, I told her about this and she just looked at me and did not say anything, but she began to smile a little bit and then she looked up and said, "There's no need to tell me all this. You told it to me when I was a student a long time ago." She said, "I believe that God is going to bring me into full medical work again," and later, "I believe that He is leading me to work with leprosy patients, because now I have something to give to them."

And so we started to work on her spine. I knew that she could never move again and so we had to make her spine rigid enough so that she could sit up. After three long operations we fused and fitted together every single vertebrae in her spine, so that those which previously had been able to move on each other now formed one solid column of bone from her head down to her pelvis. Then when she was put in a sitting position she would not bend or fall over sideways and with that and the help of her wheelchair she began to get about. From that moment to this she has devoted her life entirely to leprosy patients.

Then she began something which is almost too wonderful for me to believe even now. She started to go into the operation theatre to learn how to operate

on deformed hands. I can tell you now that at this time of speaking she is one of the most skilful hand surgeons in the East. She is able in the operating theatre to do hand reconstructions, foot reconstructions and face reconstructions. She cannot do anything for the chest or abdomen, for you need to stand for those things. But the operations you can do sitting down, after four years of apprenticeship she has mastered and she has mastered them with such devotion, such keenness, that she has excelled many of those who studied before her and is now an absolute master of her subject. On my return from my furlough to Vellore I am taking over from her who has carried much of the burden of the reconstructive surgery at Vellore while I have been away. She is in charge of the leprosy ward, she does out-patient clinics every day, and she is working a full day every day of the week, even on Sunday going round visiting the patients.

She has nothing below her arms, she is confined to her wheelchair and her bed, but what an active life! The thing that shines through her is her faith, the faith that made her know from the beginning that God had a work for her to do, a work that He had prepared her for.

There is just one thing I must close by saying. When I sit in my office I can look through my window and see down the little path that leads from the main hospital to our leprosy clinic. As I look through my window I can see the leprosy patients that are gathered there waiting for their clinics, and as I look down I can see Dr. Mary Verghese coming down the road, busily wheeling her wheelchair ready for her morning's work.

But as I see her in the distance I love to look not so much at her, but through the other window where I can see deformed, crippled, paralysed patients waiting for their morning examination and their morning treatment. The thing that I love to see is their faces as Mary comes round the corner.

I think you can judge the character of a person more by seeing the people they are talking to than by seeing them,

because you can see their character reflected in the other person. Before Mary Verghese's coming I look at these boys—I can see them sometimes in their despondency, in their despair, in their apathy — and then I see Mary coming. She still has the scar right across her face where it was once cut open, she is working her wheelchair without any assistance from anybody, and as she comes round the corner I see a light, a new light, come on to the faces of these leprosy patients. I believe it is a heavenly light; it symbolises an awakening faith *in* them, a reflection of Dr. Mary's faith *for* them.

They see somebody there who has come to life out of death, somebody who even now is only partially alive but who has dedicated all her life, all her strength, all her skill, all her love, all her compassion to their needs. They see somebody who is more paralysed than they will ever be, somebody who is more anaesthetic than they will ever be, somebody who has more disability than they will ever have. Yet she has won through to a high degree of skill, and all of that skill she has put at the feet of the Master on behalf of the people who are suffering and who need her.

All this is growing into a wonderful ministry and I want people to pray for Dr. Mary. She has got lots of difficulties ahead of her, lots of discouragements that come to everybody who has her disabilities; she will have her setbacks, but I do not believe they will daunt her because she has faith. I do not believe they will daunt her because I believe the Spirit of God lives in Mary and she is passing on the love of Jesus Christ to those who need help.

—Vellore Newsletter

OUR EASTER POEM

Miss Florence Fee, the writer of the lovely Easter poem on page 3, is a W.M.S. missionary. Miss Fee served for some years in West China, and since 1952 in Canada, first in Northern Belleville and latterly in Rama and Langford, Ontario. She is now on furlough.

Editorial

"Every day"

While travelling by bus recently, we could not help overhearing snatches of conversation from across the aisle. An attractive woman, probably in her thirties, sat opposite. Just ahead of her was an older man. There was only a handful of other people on the bus. After a short time the man turned and made some remark to the woman to which she replied pleasantly. His English was that of a newcomer. After a few scraps of conversation, he evidently asked her if she spoke German. Her reply and his next one indicated that both of them were Europeans, and while German was not their mother tongue, it was one they could both use, and that for him, as yet, it was easier for an extended conversation than was English.

As bits of their talk came my way, it would seem the woman had been in Canada about eight years, he for a much shorter time. Obviously there was some comparison of war and peacetime experiences and difficulties in their homelands and mention of hardships for friends still in Europe.

We were passing through a pleasant countryside with stretches of good farming area, prosperous villages and an occasional industrial town. The talk turned to Canada and both their faces brightened and their voices lightened. We could not hear or understand all, but one sentence by the woman came clearly across the aisle. "Here we have *food every day*—here we . . ." The bus drowned the next words about her experiences in Canada but not her tones of gratitude and hope.

Over and over again that sentence

comes to mind, "Here we have food every day." It was a revelation that this well-dressed, pleasant, poised young woman for whom one would assume a background and experience more or less similar to one's own, had come through times which had made her regard the necessities which we take for granted, as true causes of gratitude. It suggested the fortitude in facing life which she might have to offer to Canada. It reminds us of the great number who, with somewhat similar experiences to hers, have come to Canada. It speaks of the folk, who, from a comfortable background like our own, have suffered and still suffer as refugees. It bears in upon us the thought of the millions for whom our common comforts have never existed, whose countries have such poverty as we find hard to visualize. It makes us turn our thoughts to the agencies of Government and Church which have concern for these matters, and in which we may have a share, for which we have a responsibility.

RITE OR RONG!

Wolf's not like golf, nor draught like caught, but bought, brought and thought are like aught.

Food's not like good, nor foot like boot, although brute, fruit and route are like hoot.

Blood is like mud and door rhymes with ore, and so do the words four and floor.

Could rhymes with would, with hood, stood and good, but shoulder is no kin to should.

Freight, eight and weight will rhyme well with date, but height rhymes with kite, not Kate.

Plague rhymes with vague, as well as Haig, but ague is not pronounced egg.

Guile rhymes with mile, but guilt is like kilt, as well as the words quilt and built.

Guild is like gild, and build rhymes with skilled, but mild is not pronounced milled.

—African Features



NURSES AT WORK IN SEOUL, KOREA
(Standing, Miss Beulah Bourns)

See letter below re home delivery and maternity kits

In a Letter from Beulah Bourns

First I want to thank you again for keeping all these grand parcels coming. It is really fantastic just how the right things come at the right time. Once again disaster has hit Korea. The rainy season was not as usual: the rains were very spasmodic. Crops, however, did well and a bumper crop of rice was expected when typhoons brought rain and more rain, the ripening crops were submerged, walls and houses collapsed and the great Han River rose and rose, overflowing its banks and leaving thousands homeless. Our river bed huts, that we so often visit with relief, were, of course, all washed away.

I had finished sorting the pile of relief that had gathered during the summer so was able to answer the many calls. First, the relief hospital was bulging with patients and sent for blankets. A little baby was born in the water but survived and needed clothing. Our nurses went out as well as various church and W.M.S. groups. The Army, Salvation Army, etc.,

all helped. My own church group went out into the country to visit a village in distress. So the Church and all the Canadian Mission thank you for your help in making this work possible.

Many W.M.S. groups have responded most generously to the call for maternity kits. I now have a good supply on hand. Our graduate nurse midwives, with students, carry on the pre-natal clinic. This in itself is the means of saving many lives as I think that well over half of our patients delivered are suffering from eclampsia—a disease that could have been prevented. The care at the clinic is followed with home delivery; many cannot afford even to pay for the taxi. The extra supplies in the kits are also most useful. Towels for the wards, never enough for the bathing. Also each head nurse proudly clings to her pair of scissors.

This summer our nurses and doctors made a trip to the country to a very poor



SEE OUR NEW BABY!
A postnatal visit

district. They carried out a Public Health Program, teaching the administration of inoculations and administering to those who were sick. Our nurses enjoyed this time of service and a fine letter of

appreciation was received from the town officials. Some of your supplies in the maternity kits went with the nurses.

(See also excerpt from letter from Dr. Florence Murray, page 36.)

Amazing Christian Grace

Readers will probably recall newspaper and radio mention of the killing of a Korean student, In Ho Oh, by a gang of teenagers in an American city last spring. "The killing was unusually appalling," wrote one reporter, "because there was no motive for it. In Ho Oh just happened to be there at the moment his murderers, who knew nothing of him, came along."

Readers may also recall the remarkable Christian grace displayed by In Ho Oh's parents and relatives. The Missionary Monthly has been requested to print (even at this late date) the letter sent by them from Pusan, Korea, to the Director of the Red Cross in that American city. "Their act was a genuine and unassuming response to the love of God in Christ." It reads:

Dear Sir,

We, the parents of In Ho Oh, on behalf of our whole family, deeply appreciate the expressions of sympathy you have extended to us at this time. In Ho had almost finished the preparation needed for the achievement of his ambition, which was to serve his people

and nation as a Christian statesman. His death by an unexpected accident leaves that ambition unachieved.

When we heard of his death, we could not believe the news was true, for the shock was so unexpected and sad, but now we find that it is an undeniable fact that In Ho has been killed by a gang of

Negro boys whose souls were not saved and in whom human nature is paralyzed. We are sad now, not only because of In Ho's unachieved future, but also because of the unsaved and paralyzed human nature of the murderers.

We thank God that He has given us a plan whereby our sorrow is being turned into Christian purpose. It is our hope that we may somehow be instrumental in the salvation of the souls, and in giving life to the human nature of the murderers. Our family has met together and we have decided to petition that the most generous treatment possible within the laws of your government be given to those who committed this criminal action without knowing what it would mean to him who has been sacrificed, to his family, to his friends and to his country.

In order to give evidence of our sincere hope contained in this petition our whole family has decided to save money to start a fund to be used for the religious, educational, vocational and social guidance of the boys when they are released. In addition, we are daring to hope that we can do something to minimize such juvenile criminal actions which are to be found, not only in your country, but also in Korea, and, we are sure, everywhere in the world.

About the burial of the physical body of him who has been sacrificed; we hope that you could spare a piece of land in

your country and bury it there, for your land, too, is homeland for Christians and people of democratic society, and it is our sincere hope that thus we will remember your people, and you will remember our people, and that both you and we will more vitally sense an obligation for the better guidance of juvenile delinquents whose souls are unsaved, and whose human natures are paralyzed. We hope in this way to make his tomb a monument which will call attention of people to this cause. We think this is a way to give life to the dead, and to the murderers, and to keep you and us closer in Christian love and fellowship.

We are not familiar with your customs and you may find something hard to understand in what we are trying to say and do. Please interpret our hope and idea with Christian spirit and in the light of democratic principles. We have dared to express our hope with a spirit received from the Gospel of our Savior Jesus Christ who died for our sins.

May God bless you, your people, and particularly the boys who killed our son and kinsman.

Ki Byang Oh (father),
President, Yung-Chin Industrial Co.
Shin Wynn H. Oh (mother).

(In addition, the letter was also signed by two uncles, two aunts, five sisters, two brothers and nine cousins.)

AT EASTER

Sing, soul of mine, this day of days.

The Lord is risen.

Toward the sunrising set thy face.

The Lord is risen.

Behold he giveth strength and grace;

For darkness, light; for mourning, praise;

For sin, his holiness; for conflict, peace.

Arise, O soul, this Easter Day!

Forget the tomb of yesterday,

For thou from bondage art set free;

Thou sharest in his victory

And life eternal is for thee,

Because the Lord is risen.

AUTHOR UNKNOWN

NEARLY COMPLETED

MILLICENT HOWSE

When Miss Millicent Howse, of Angola, wrote the letter which appeared in The Missionary Monthly in October, ("One Goal Reached at Last"), her news was about the manuscript of the Old Testament, in Umbundu—it had at last been completed and had arrived in England in the offices of the British and Foreign Bible Society. "Our work", she wrote, "has been the final preparation of manuscript already prepared over the years by many missionaries. At the moment we are working on a revision of the New Testament, and we hope to complete it early in 1959." That letter ended with the words, "Perhaps in my next letter I'll be able to 'shout the glad tidings' that the entire manuscript of the whole Umbundu Bible is in England in the hands of the printers."

Below is her story of progress with the New Testament, up to December 9th:

The work on the Umbundu Bible is coming to an end. It has been a wonderful experience right from the first. We are just back from six weeks in Bailundu where, for the last time, we read with Africans all but three of the books of the New Testament. One of the members of our group, a German-speaking gentleman from the Swiss Mission, reads Greek as you or I read English. He doesn't speak English and neither do our Africans; of course Portuguese is our official language. The manuscript was read in Umbundu. Mr. Hauenstein, our German-speaking member, consulted his Greek, French, and German Bibles, our Africans the Portuguese, and we English-speaking members our King James, Revised Standard Version, Interpreter's Bible, Moffat, Barclay, Phillips, Goodspeed—and then we all discussed joyfully in Portuguese, which wasn't the mother tongue of one of the group!!! Lots of fun. . .

We had many interesting moments, and many difficult ones. One of these moments was when we were choosing the word for "spices" in the story of the anointing of the body of Jesus. When we came to that word in the reading, one of the African members spoke up

and said, "Well, yes . . . that word would be all right if the women were planning to eat the body of Jesus." The word meant a savoury mixture of such things as tomatoes, onions and pepper used for seasoning the relishes of meat or beans or greens which they eat with their mush. Well, naturally we changed the word and used instead a word for "ointment" adapted from the Portuguese.

One of our biggest difficulties was deciding the proper way to express the simple word "in" as it is used in such phrases as "Abide in Me", "Ye in Me and I in you". We aren't troubled by such a rendering in English as we are used to it, and it has come to mean something to us in our Christian experience. But to try to say something meaningful in a language spoken by a people for whom it is a new conception is a different matter. We tried to find some way of saying it which would not leave the readers thinking of someone in someone else's stomach, or of Jonah in the whale. The one single word on which the most time has been spent is "justification". Of all our commentaries the new Barclay was the most helpful on that.



MEMOS

from

NEWFOUNDLAND

"Notes on a
memorable trip"

FRANCES BONWICK

THESE ARE A FEW NOTES on a memorable trip by car with competent companions Ruth Tillman and Betty McColgan. Did not follow the lead of another woman tripper who summed up her impressions of places visited under the headings of "scenery, machines and people". Said she, not all human beings are necessarily people. Some people who work on their farms are really part of the machinery. And in her estimation, the Indians on the reservation over the mountains belonged in the category of scenery. Most valuable outcome of *our* tour across Newfoundland was in terms of personal relationships with many individuals, and families, especially when we were honored to the extent of staying in a home and enjoying a midnight snack in the bosom of the family.

SCENERY of Newfoundland was a delightful surprise. Contrary to current illustrations of lonely fishing hamlets, vast pulp mills and logs afloat, our car window framed a hinterland of timber, majestic stretches of Terra Nova National Park, fjord-like fingers of deep water far

from the turbulent waters of the Atlantic Ocean. True, we did visit towns where fishing was important to the community and other lines of business gaining ground. What I heard was, "You should see Newfoundland in summer to know how beautiful it really is."

CHANCE ENCOUNTERS are often the spice of life. There was a travelling salesman in the great lounge of the International Airport Terminal Building at Gander, who beamed when his church was mentioned. "Yes," he enthused, "we're building a new church and interest is running high. For the first time in my experience I feel I belong to the church family because I have a definite job to do in the Sunday School." There was the fine group of teachers at the United Church High School in Glovertown, standing in line to welcome our team as we went to Assembly in the School auditorium one frosty Friday morning. One teacher is a prospective theologian and another a 1958 Caravanner.

NO QUESTION that education is a strategic



THE ROLLING COUNTRYSIDE

factor in the life and progress of Newfoundland's 430,000 people. This was accentuated by a fellow traveller on the plane, who had left a more desirable job on the mainland to teach physical training at Memorial University in St. John's and agreed that she is happily placed. "Students come because they want to learn and I feel that my work is really worthwhile". Later there was a chance to meet some Memorial University students who make their city home at Emmanuel House under the wing of Stella Burry. As I saw it, there are unlimited opportunities ahead for such young people in local communities, especially in schools of the province.

SCHOOL CHILDREN were often a part of our audiences as we travelled. At one evening meeting we arrived to find a waiting group of 40-50 boys and girls and it transpired that word had flashed around that the Lady from Loon Bay was in town. As a result, Ruth Tillman fans turned out en masse. The Camp for Junior Boys and Girls under the Loon Bay 1958 Summer Camp program had been a highlight in their lives and they were all set to spend the evening singing and listening to stories from *Ten Pairs of Shoes*.

MOBILITY was the order of our days and it was sometimes startling to realize how widely our manoeuvres were known. Waiting casually in front of a store one morning in Lewisporte while Betty McColgan had gone up the road to her office, I was amazed to hear a friendly voice, "She'll be along. She just went down the road a few minutes ago", from a man sitting in a car across the road. It's a neighborly world where people don't stand on formality. Several days later we needed to stop at a wayside garage to have chains removed and repaired. Commented the garage man, "You must be the three women we heard about on the radio". We were three mobile musketeers.

SOME CONVERSATIONS were even more discerning. Wherever we went we had

tried to arouse interest and concern for our Church's larger responsibilities beginning with local and familiar places and people and leading out in imagination to Mexico and Trinidad, to Japan and Korea. One listener came straight to the Book Display at the end of the session and, tucking a copy of "Let's Take a Trip" into his pocket he blurted out, "What we need is more Christian Education; if we had a thorough grounding in Christian Education there would be no problem of meeting the Church's needs". In entirely different circumstances at a city church following a panel discussion under the title of "How Big is Your World" some penetrating statements on the indivisibility of the Christian Mission had been made. One of the participants threw in his parting comment, "People who say that charity begins at home are really making an excuse for bolstering their own ego". We might ask conversely, what about the people who feel devoutly that they have done their full share in the interests of Overseas Missions when they give a donation?

FINDING COMMON GROUND, moving from the known to the unknown, probing new insights in missionary education - these were our efforts. They happened in various ways, through a Japan Night program in Springdale centered around a showing of colored slides by Cyril Locke, local resident and delegate to the recent Tokyo World Convention on Christian Education; again at Catalina where the tape-recorded story of the beloved Ezra Broughton drew rapt attention, and at a fine new church in Corner Brook where the minister directed questions to our team on current Mission study materials following the evening service. It all fitted the local scene in unique fashion. After all, Newfoundland is one of the few places on this continent where the summons, "Flight leaving for New York, Bermuda and Trinidad" can be heard almost daily from Gander, at the heart of a great web of communications binding the North American Neighborhood.

COFFEE - BREAK COMMITTEES

ISOBEL MCFADDEN

"Mary! Hi there!" Young Mrs. Tulloch called across two back gardens to where Mary Fraser was hanging out the daily basketful of little flannelette nightgowns and diapers.

Mrs. Fraser's ruffled blonde head appeared between two blue garments. "Hi, Ruthie!" she replied.

"Could the program committee come to your house for coffee-break on Thursday?" Ruth Tulloch asked. "You said your rumpus room was finished, so if it rains our children could play there while we meet upstairs. I can't have the committee at my house this week. Tim is on the night shift and he needs his sleep."

"Of course," agreed Mary. "Would you like to come early and make the coffee? I'll have the cups and cookies ready but I can't count on Ronnie settling down until 10.30. That would make us late if . . ."

"Yes, we'll need more than an hour to plan the group's program for the whole year, and we have to talk about that leadership training week-end. With 18 months of rather hit and miss experience I think we can begin to plan intelligently this year."

Mary nodded. "I think," she began. But a small determined wail interrupted her. "Be seeing you," she called to Ruth.



In more established Canadian communities, women gather for meetings at 2 p.m., and 8 p.m., and except for bazaars or teas are rarely involved in church-centred activities on Saturdays. But in the mushrooming suburbs of today, the women who are building up a new church with its Sunday and mid-week groups, plan workshops for week-ends and commit-

tee meetings at coffee-break! The latter sometimes last until the school children begin to spill out into the noon sunshine, ravenous for lunch. Then the meeting comes to an instantaneous conclusion.



Federations* are popular in suburban churches and their groups are sometimes formed according to streets. This makes coffee-break committees convenient, eliminates travel time to and from regular meetings and simplifies the baby-sitting problem. Since the church in the new suburb is a congregation long before it is a building, group meetings are held in homes. The youngest father (or the most timid grandmother) is happier when "mother" is only two or three doors down the street. Some groups begin their meetings with buffet suppers at 6.30 or 7.30 so small children can be fed and almost tucked into bed beforehand, and wives can be home early enough for conversation with their husbands before bed time. Others find that an 8.30 meeting hour is most convenient, and some groups invite the husbands—who do not need to baby-sit—for the buffet supper.

Husbands co-operate in other ways.

*Members of Federations are full members of the Woman's Missionary Society.

They make furniture for the Nursery Department, deliver cookies and sandwiches to mid-week groups or a church family supper. One New Canadian husband contributed the potatoes his wife helped her group prepare for a wedding dinner. A group of husbands landscaped the grounds and laid the sidewalk of a new church building so that worship and Sunday School could begin sooner.

There are other examples of co-operation. In order that Sunday School teachers could all attend a week-end workshop for several adjoining suburbs, all parents who were not teachers adopted their fellow members' children from Friday night until Sunday night. In one church, family suppers are arranged on Fridays, and then, while the parents go shopping, group leaders carry on programs for Tyros and Explorers, and their parents call for them on their way from the marketaria or plaza. There are not yet many teen-agers in the new suburbs. On one street there is only one. She is co-opted as a playground director for the toddlers of one Federation group when a serious committee meets on a holiday, or for several older children after school when their mothers have not returned from a day spent in packing supply bales.

Women's groups in suburban congregations can have many advantages plus a friendliness and an elasticity. Young mothers, a number of whom are New Canadians or citizens from smaller towns, who have been tragically lonely and cramped in the city apartments and flats, may take on a new lease of life in a neighborly suburb and in a church where nearly everyone is young, married and full of plans and energy.

They do, however, have problems. There are so many practical, even material needs to deal with in the building of church and classrooms, the furnishing of manses, the making or buying of tables and chairs and "Karry cots" and kitchen equipment. One Federation group did the cleaning and janitoring of the church; *that* included scrubbing floors after muddy Sundays! It is hard for women in such circumstances to find



time for reading, for Bible Study and missionary projects. Many having moved from place to place in the process of "getting set-up in business or professions" have grown away from active Christian fellowship and forgotten or lost their hunger for God. "Many never knew it", wrote one young woman. "It is a new, exciting experience for them and for a leader working with them."

New groups in new churches really need a long business period at meetings. Recently one organization, finding that there was never enough time left for satisfactory mission study, set aside a separate evening for it. Those who attend are still few. But they are increasing steadily; so are the missionary contributions from the whole organization.

Another problem is that, where life is wholly keyed to the interests of young children and of married couples under 35—the majority of wives are under 30—the middle-aged couples, the older man or woman living with son or daughter may be forgotten. They may feel rejected because they are older, or because, being older, they are less enthusiastic about daily coffee-breaks! Probably they have other ties of friendship, clubs and church, or quieter hobbies, all of which they wish to carry on to some extent. Yet they want a real place in the church and the community. The community and the church need them and their experience and gifts. The younger women in a northern Ontario Federation find that older members who are not already active are helped to feel at home when they pour tea or serve as hostesses or share in the telephoning.

While many congregations listed under CHURCH EXTENSION are in suburbs which have overflowed the city, some are in

brand new mining towns in the north, or oil towns in the west. Some are in communities surrounding an industrial plant which has moved to the country and taken its employees with it, and others are centred near an air force station. A few are formed by racial or language groups. In those which have such a common interest there is often a wider spread of age and economic status; there are more women who have had experience in women's organizations and mission programs in the older churches. Almost all must first use living or rumpus rooms, schools, and then portable or basement churches for the first few years of worship, Sunday School and mid-week gatherings.

But long before a congregation is formed, a few women in the new community, sometimes with the help of a professional church worker or a student from the United Church Training School or other Training Center, lay the foundations for their future church. They make surveys (sometimes in zero weather), persuade those interested to become leaders and teachers, start Sunday Schools in their own homes. They take the initiative in gathering women together for Christian fellowship and activity. "We have no regular transportation and few family cars", wrote one resident from a 4-mine mining area in northern Saskatchewan. "We finally chartered a bus to bring the women in to the central town." She also described

the surprise in the eyes of some women in a quickly developed center when they realize that not just themselves, but every woman on their street is a stranger to the neighborhood and in need of neighborliness. It is of no use to wait for non-existent established families to call upon them.

An illuminating get-acquainted game was tried in that Saskatchewan community. On a large map of Canada each person was asked to mark with a pin her birthplace and the places in which she had lived since. (Perhaps a map of the world would have been better!) The map was peppered with pins yet only a few cities had more than one.

Working together has a magic way of drawing shy strangers closer to one another and into a group fellowship. As a change from bazaars one group mended toys for the nursery school, another made gowns for their senior and junior choirs, others supplies for Home Mission sales. In a far northern church the success of a springtime flower sale suggests how those whose springs are delayed until late May hunger for green and fragrant things! How rewarded they feel—all those who have planned and prayed and worked—when they and their neighbors at last enter the doors of their new church in the suburb or the mushrooming town, hoping that the glow of the informal, co-operative beginnings will never be lost.



AN OFFER of MARRIAGE

Changing Customs
in Japan

GWEN SUTTIE

Mr. Sano was talking to his wife over a cup of tea at the end of the day. "I had an offer of marriage for our daughter, Mieko (Mee-ay-ko) today. The go-between for the Terada family approached me. They are looking for a bride for their eldest son. He has just graduated from Tokyo University and has an excellent position with a large firm in the city. They are a good family, old and reliable, not modern upstarts. It seems very good. Perhaps it would be better if you or your mother spoke to her about it first, and let her get used to the idea. Of course, the wedding would not take place until after she graduates next March, but it's a good opportunity and I don't like to let it slip."

"Yes," said his wife, "it sounds good, and I'll ask Mother to speak to Mieko about it tomorrow. As the eldest one in the family she will consider it her privilege to break such important news."

The following afternoon the bell on the gate tinkled as Mieko slid it open, slipped inside and shut it again. A few steps along the gravelled path brought her to the door of the house. Sliding the door open, she stepped inside, threw her schoolbag on the floor of the house, which was raised about ten inches above the small entrance hall in which she was standing, and then stepping out of her leather school shoes, she slipped her feet into a pair of flat cloth slippers which were in readiness on the floor. Picking up her schoolbag, a dark red leather affair like a large brief case, stamped with her initials and her school crest, she went down the hall to her mother's room first. She called out, "Now I have returned", the traditional greeting invariably used by all home-coming folk, and opened the sliding door to her mother's room.

"Hello, Mother. Any cakes today? I'm starving."

"Hello, dear. Yes, I'll get you some tea. You're a little late today." Mrs. Sano dropped the sewing which is the respectable afternoon occupation for Japanese ladies. Meiko dropped gracefully onto a cushion which was beside the low table in the middle of the room and held her hands over the charcoal brazier beside her. She was a sensitive girl and now in her third year of Senior High School; a great appreciation of the privileges of her home and school was filling her mind and heart. She looked around the quiet, uncluttered room, the garden outside; she recalled her day at school with its laughter, the funny mistakes made in trying to speak English, the worship service in the morning, the warm smile of the class teacher as she said good-bye; then, as her mother entered bearing a small tea tray, Mieko smiled at her and said, "I am very fortunate in my home and my school. My heart is at peace. Some girls in my class are afraid of their fathers, but our father talks gently to us."

As they sipped the green tea from the beautiful china cups without handles, mother and daughter talked quietly of the day's events. Then her mother said, "I'm glad you enjoy your home and feel at peace here. When you take off your school uniform, will you put on a kimono today and then go to Granny's room? She has something to say to you, and you know she doesn't like to see you in western dress."

Some time later Mieko appeared at her grandmother's door and when bidden to enter, left her slippers in the hall and out of deference to the old lady and her old-fashioned ideas, walked across the straw matting with exactly the approved num-

ber of sliding steps, then kneeling with her hands on the floor in front of her she bowed to the old lady with her head nearly touching the floor.

"Well, that Christian school with its modern ideas does teach you some things that are worthwhile. I see you know how to bow, and that is well, but now you may sit comfortably, for I have something of importance to tell you." The glow of love in the old lady's eyes belied the sharpness of her words, and Mieko settled herself to hear the news.

"You are your father's youngest child and only daughter. Your three brothers are well married. Your father and mother have done well by them. But I think they will do even better for you. In fact, your father has already had an excellent offer of marriage for you."

"Marriage! For me!" In spite of her training, Mieko almost shouted at her grandmother. "But, Grandmother, I'm still in school."

"Yes, of course, I am aware of that without your shouting, but you will graduate next March, and then in due time, if all goes well, there will be a wedding."

"Oh, no! No! I want to go to college. I don't want to get married for a long time yet," was Mieko's response to her grandmother's calm assumption.

"But, Mieko, college is of no use to you. You are not going to earn your living like a servant girl. College is not for you. It won't teach you obedience to your husband and sons. More study will do you no good."

"But Granny, I don't know the man you speak about. I can't marry a man I don't even know."

"Well, of course," her grandmother replied, "you will meet him before the wedding day. Since when has it been necessary for a bride to know her future husband, as you say? You must trust your father's choice. We do not mean to force you, my dear, but the old customs are best. They have stood through centuries of testing. I saw my husband only once

a few days before the wedding, and the home that we made together was not unhappy. Your grandfather and I arranged your mother's marriage, and your home has been happy and pleasant."

Mieko realized that something more vital even than her own marriage was at stake. She was fighting for the new freedom that the young people of all ranks were grabbing from the post-war situation and trying desperately to maintain. Understanding very little of the actual meaning of her words, but knowing that they must be said, Mieko sat up a little straighter on her cushion and said in a quiet but determined voice, "I must love the man I marry."

Her grandmother, who through half a century had trained herself never to speak in haste or in anger, still had almost perfect self-control. "You are only a schoolgirl. What do you know of love between a man and woman? Where do you get such ideas? At that school your father insisted on sending you to? I knew no good would come of it. When you are older you will understand that a woman has no right to ask for love. She ought to be happy and more than satisfied if she gets kindness. Your father will not be pleased to hear you speak as you do. Now, leave me. You are an ungrateful girl, and make a poor return for your parents' love and care."

Mieko went slowly to her own room, aware that in her grandmother's eyes she was an undutiful child, than which there are few things worse in Japan. Would she and her friends be happier if they conformed, if they let any opportunity for freedom go past them? But no, through her school, through books and magazines from abroad, a whole new world had been opened up to girls such as she. It would be a denial of truth, it would not be true meekness to acquiesce in the control of the elders over youth. But there is danger in self-assertion. Freedom can be misunderstood and misused. She must go to college. She must study more. It was imperative now, where before it had been merely a pleasant hope.

A few days later the matter was brought up in family conclave and Mieko respectfully but firmly gave her ideas, clarified now by discussion with friends who were facing more or less the same problem. Her father, who is a fair representative of the middle way between the old and the young, agreed to college for two years, with further discussion at the end of that time.

I believe that in due time Mieko will

marry the man of her own choice but it is much harder to predict whether her wisdom and her knowledge of life will be sufficient to ensure a truly happy marriage. However, as I look around at young couples I know who have chosen each other and are making a home apart from their parents, I am encouraged to think that the young people will be able to assimilate the best elements in the freedom which came from the tragedy of war.



ABOUT "THE MISSIONARY MONTHLY" AND "WORLD FRIENDS"

Do You Sometimes Wonder?

QUESTION: *Why is it necessary to send subscriptions through your Presbyterial Missionary Monthly and World Friends Secretary?*

ANSWER: As with any publication, a routine system is set up for listing each subscription. In our case, part of that routine calls for division into Presbyterials and then into mailing districts—and so on. It is the value of the volunteer work done in advance by the Presbyterial Missionary Monthly and World Friends Secretaries which has made this possible. If it were not for them, we would require a much larger staff here in the office.

QUESTION: *Why, after sending a second order for additional issues, does the parcel not contain the full number?*

ANSWER: When additional subscriptions for THE MISSIONARY MONTHLY and for *World Friends* are ordered for inclusion in a parcel, it is most probable (because of mailing room work) that these additions will not be included with the main parcel the first time, but will arrive later under separate cover. Please allow plenty of time for the additions to arrive before writing.

It is wise, also, to check at your local Post Office. Frequently parcels, correctly addressed, are returned to us as non-deliverable.



FOOTNOTE—

Did you subscribe at approximately the same date as last year and your magazine was very late in arriving?

If so, your order was delayed on the listing as it followed the names of the hundreds of readers who sent their subscriptions *early* as we requested.

Looking through several popular magazines today, we note they each give the directions "Please wait at least six weeks for the first copy of your magazine to arrive." Very sound advice.

MARY R. HARTON,
Secretary-Treasurer, Periodicals.

IN SESSION

The Assembly of the Division of Home Missions

(MRS. HOWARD) LAURA TRACE BROWN*

The Fiftieth Anniversary Assembly of the Division of Home Missions of the National Council of the Churches of Christ in the U.S.A. met in Atlantic City, December 10-13, 1958. The Division of Home Missions is made up of forty Mission Boards and Societies representing 22 denominations and the American Bible Society. The Board of Home Missions of our Church and the Woman's Missionary Society are included in this number.

Its Purpose

"The Division of Home Missions seeks to aid the churches in their endeavors to extend the preaching of the Gospel, to establish and nurture the institutions of religion, to lay the foundation of Christian community life, to extend a ministry of fellowship to all types of people, to serve in all areas of need that challenge Christian conceptions of well being, and to impress the spirit of Christ on all of life."

The theme of this Assembly was "A time to speak", Ecclesiastes 3: 7. Many speakers contributed to the discussion of needs and opportunities in Home Mission work today. While much of this was "beamed" specifically at areas of work in the U.S.A., there were numerous points at which it was relevant to the Canadian situation also. Following are a few of the thoughts from the addresses and discussion.

As One Voice

The Church must speak as one voice to modern man in his need. We must tell the old, old story and speak also in acts of love and service to man.

For our witness to be effective Christians must *understand* the changed world in which we live.

Religion and Life

There is a deep, uneasiness in folk and the chief problem of people in the

twentieth century is "emptiness". Much religious experience is shallow and people are often more interested in the church than in its gospel.

According to statistics of church membership and attendance, America is more Christian today, *statistically* than at any other point in history but are people finding their religion meaningful? Does their faith make a difference in their lives? Are they getting help on the great issues which they face among the complexities of today's world?

We make a grave error if we assume that ours is a Christian nation. It is rather a nation which was founded under the influence of a vigorously proclaimed Christian gospel and which has developed its political and social institutions and met the major issues in its developing life *under the scrutiny of the church.*

Searle Bates reminds us that: "God's world is largely unchristian, largely colored, and largely unamerican."

To Meet the Need

In recent years there has been great population growth, improved standards of living, added employment problems, new leisure time opportunities. Rapid communication and transit require new types of services. The increased employment of women brings new problems and changes in family life. These factors cannot be overlooked in planning an adequate program for tomorrow.

The time is at hand for the Protestant Church to launch a new offensive for Christ and we must teach our people to keep their eyes on Christ rather than man. We are a nation under the dangers of a secularism which may completely undermine the Church, as has happened in other nations, unless the Church is re-evangelized, re-educated and re-motivated by a Church with a clergy and laity on fire with deep conviction.

The task of Home Missions in the future life of the Church is to develop a new zeal in evangelism and to pene-

*Mrs. Brown is the Dominion Board Secretary for Boarding Schools and School Homes and is a former Home missionary of our Society.

trate our social culture with the gospel. The Church needs to know what its society is and it must be outreaching and pioneering.

The Church must be an inclusive fellowship from which healing power must flow. The Church must be a church

with roots—a living, growing, maturing body, growing as a tree.

Let us not forget that we are followers of Christ and know the answer to the problems of the world and the world needs examples of the Christian way of life.

Concerning NEIGHBORS

United States. New ways of combatting segregation are continually being devised. The United Church of Christ, U.S., recently announced plans to undertake a giant experimental project in desegregated housing. Aim is to establish a kind of open market where people can buy homes in all areas of a still-to-be-named northern city according to their economic ability to purchase, regardless of race. The same spirit of fairness was exhibited by a few individuals in another U.S. community when they resisted pressure to sell because a minority group was moving in and instead hoisted a sign announcing, "We like our neighbors, this house is not for sale!"

Alaska is in the news these days as it takes its place as the forty-ninth and largest state in the Union. Much is heard about Alaska's magnificent scenery, adventuresome people and strategic location. Alaska spells needs and concerns too. Tuberculosis takes a serious toll.

Alcoholism is a common sickness. Moral and social problems are closely linked to health conditions. It's here that three Methodist hospitals provide a healing ministry and two centers give outstanding service caring for Alaskan children in need.

West Indies. Senator Allen G. Byfield, Minister without Portfolio and leader of the West Indian Parliament, has been offering words of wisdom to church-going people. As deacon of Jonestown Baptist Church in Kingston, Jamaica, he knows whereof he speaks and he attributes much of the tension between negroes and whites in Britain to misunderstanding and shyness. "Speak to West Indians, invite them to your church, welcome them when they come and encourage them to become members", he urges. "It would be a mistake", he says, "to form separate churches for West Indians". His advice could well be repeated and applied to other minority groups in Canada.

(Ask to have these news items included in your church calendar; report them at your next meeting.)

Compiled by FRANCES BONWICK
Board of Information and Stewardship

New TV Series for Children

A wide-awake eleven-year-old boy, Paul and his adult pal, the Skipper, make an interesting trip to twelve North American communities in the new TV "Off to Adventure" series.

These 15-minute adventure tele-films are available now to TV studios for use as a public service feature.

The aluminum city of Kitimat, the Winnipeg "gateway to the west" and French-speaking Namur are the three Canadian locations filmed.

Alaska, Hawaii, Puerto Rico, Trinidad are other ports of call with U.S. stories centering on Harlem children in New York City, a minister-pilot in North Dakota and a camp for city children of many races near New York.

Ask your station when you will be seeing "Off to Adventure with North American Neighbors."

Details from Berkeley Studio, 315 Queen St. E., Toronto 2, Ont.

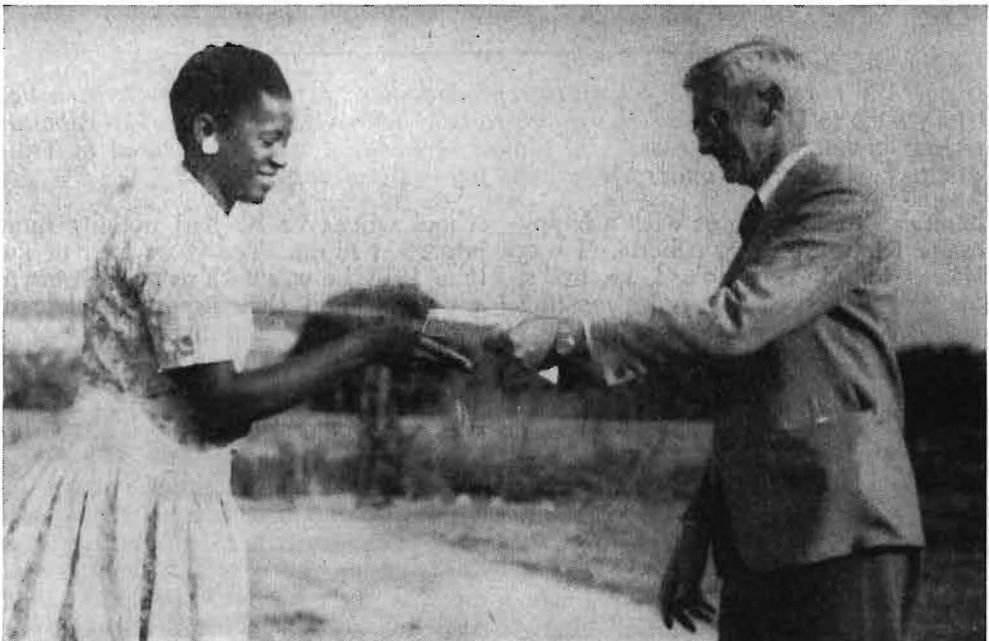


PIONEERS!

(Above) THE FIRST STUDENT BODY OF THE MINDOLO WOMEN'S TRAINING CENTRE IN NORTHERN RHODESIA, WITH MRS. MAKULU, CO-PRINCIPAL (*standing*).

(Below) A PRIZE-WINNING STUDENT RECEIVES HER CERTIFICATE AT THE CLOSING EXERCISES.

A major project in Gifts for Building Advance (GBA), 1959 is \$25,000 towards the erection of permanent buildings for the Training Centre—for African women, the first of its kind on the Copperbelt. It will enable them to give better leadership in the Church and in the development of Christian homes. Succeeding courses are proving most popular. Mrs. Essie Johnson, W.M.S. missionary, is the spearhead of this enterprise.



OUR TRIBUTE TO Miss Ethelwyn G. Chace

The Woman's Missionary Society pays affectionate and humble tribute to Miss Ethelwyn Gordon Chace, who served as a Home missionary under the Woman's Missionary Society for 37 years, and continued as actively as she could in the service of her Lord after her retirement in 1944. Most of Miss Chace's service was given in Boarding Schools and School Homes in Alberta, and for a short period in Community work in Ontario.

As early as 1907, when the New Canadians were coming to our shores in large numbers, Miss Chace, with others, was in Alberta to receive them and to direct them to the Church. Prior to the organizing of school sections our Missions at Wahstao, Smoky Lake and Radway were teaching centres and in this work Miss Chace gave valuable assistance, not only teaching the curriculum but instilling Christian principles and Canadian citizenship into the hearts and minds of the young Canadians. Her knowledge of the Ukrainian language was of great assistance in her work. In Toronto she was associated with the Italian people.

As a home missionary she experienced grace to sustain her in times of difficulty and discouragement and courage to continue her witness in the hard places on the frontier of this country and in the heart of the city whenever new or older Canadians needed her ministry.

After retirement Miss Chace frequently returned to the areas in Alberta where she had served. She was a welcome guest in many of the homes where diligence on the soil had turned the area into a veritable garden and these young people had become prosperous farmers giving leadership in the Church and community.

Since her retirement in 1944 Miss Chace has been a frequent visitor at the Canadian School of Missions, where she kept abreast of the forward-moving missionary task.

Even last summer she renewed her acquaintances in the Maritime provinces. After her return to Toronto she became incapacitated through the illness which caused her death on December 17th.

Editor: We have taken the liberty to reproduce here part of a letter written by Miss Chace to Mrs. Loveys after a visit to her "beloved communities" in Alberta in 1948—a letter which seemed so typical of her and which appeared in THE MISSIONARY MONTHLY under the title of "Joy in Returning":

"You can scarcely guess what a happy summer I have spent in Alberta. I was all over, at Radway, Smoky Lake, Bellis, Vilna, even on to Saddle Lake, meeting old friends everywhere. Recognition was easy. "Why you haven't changed a bit! How long is it you've been away?" and with others who knew me not so well, what fun to see recognition slowly dawning. Once I interrupted a solemn conclave, a school board meeting, bargaining in, all unknowing. But the chairman had been our School Inspector and the secretary, when I first knew him, was a brown-eyed boy of seven or eight who used to wander up Wahstao hill to day

school whenever he had nothing more important to do. Ten years later in 'flutime' 1918, he was with us at Wahstao as a patient, and that experience left us with many poignant memories in common.

"His home, near Wahstao, was my first port of call on the afternoon that Miss Myrtle MacGregor so kindly took me over that dear old neighborhood, for his wife is also a friend from those early days. The farms there are mostly still in the hands of the sons and daughters of the first settlers, but the old mudded, straw-thatched houses are all gone. In-

stead are pretty bungalows, with lawns, flowers and shrubbery, the interiors so well and tastefully furnished. The window plants would be the envy of all flower lovers.

"But the biggest thrill of all came with a dinner in Edmonton. Summer School at the University was in session, attended by teachers from all over the province, including, of course, many of our former Radway girls. So didn't these girls plan a re-union dinner to gather together all the former Radway students that they could find. With a few older friends we numbered twenty-five. And it was just the happiest party! They gave me a lovely camellia corsage and one of the boys, a pupil at Wahstao years ago, brought carnations. There was no lack of conversation for many had not met since Radway days. A finer looking, more earnest, intelligent group of young people, I thought, could not be found

anywhere. Nearly all were of Ukrainian origin and I felt that all my faith in these people through all the years had here ample justification. I sat there just bursting with pride in them.

"Then L . . . rose to speak. L . . . is a universal favorite, I don't wonder she was chosen to speak for she has the gift. Of her memories of Radway days what she brought out for special mention was what I had taught them about prayer, which to me was heart-warming indeed. She said many kind things beside, till I felt, 'Oh, if I could only live over those years, how much better work would I do!' But here was my very last opportunity, and I did try to say the word that I felt had been given me. Then with 'Auld Lang Syne' it was all over, all but more informal visiting and for me at least, the happiest of memories that will never leave me."

A WAY IS OPENING UP IN TAIWAN

Another area has been opening up for me in recent years — all related to my work in the school and women's work (Formosa W.M.S.), namely Christian Home and Family Life.

After returning from the Manila Conference on this theme several years ago, the delegates tried to start something active in the churches, but did not receive much encouragement. People were afraid of disrupting time-honored customs and ways of living! However some of us, through women's groups and whenever an obvious opportunity was offered, tried to see that the idea was put across and the need presented. It is "catching on" and quietly some of the best and most thoughtful pastors are giving astonishingly good addresses on "Family Life", "Parents and Children", and even "Husbands and Wives". So the seeds are bearing fruit slowly, the idea is no longer something to fear!

The students in the college are greatly interested, i.e., the seniors, and they have had lectures last term and are having

some this term and next term. They all get married as soon as they leave college, and since most of the marriages are still arranged for them, they feel they need as much preparation as they can get. The young people here are left alone by their parents and they get nothing in the way of support, ethically or spiritually in the area of Family Life. It is this group who are eager for it and now the way seems to have cleared and "taboos" set aside in favor of giving the Church young people whatever they need in preparation for Home and Family Life.

RUTH MACLEOD, Tainan, Taiwan

• • •

Miss Ruth MacLeod is an educational missionary of the W.M.S. serving in Taiwan (Formosa). She is loaned by our Society to the English Presbyterian Board, through which she is working with the Presbyterian Church. She is associated with the Tainan Theological College in the south.

BEQUESTS

During the fourth quarter of 1958, the following bequests were received by the Finance Department—all of which are gratefully acknowledged:

Miss Helen Dawson Bain, Dundas, Ont.	\$28,500.00	
Mrs. Thomas C. Buchanan, Edmonton, Alta.	500.00	
Mrs. Eliza Cohoe, through W.M.S. United Church, Delhi, Ont.	523.82	
Miss Laura Jane Davidson, through the W.M.S. of Knox United Church, Peterboro, Ont.	500.00	
Mrs. Emma C. Doig, through W.M.S. of The United Church, Delisle, Sask.	100.00	
Col. Ashton Thomas Fife, Kenora, Ont.—on account	3,668.22	
Mr. Geo. H. Grant Memorial Fund through Afternoon Auxiliary Erie Street United Church, Ridgertown, Ont. (balance)	6,560.35	
Mr. Geo. H. Grant Memorial Fund through Evening Auxiliary Erie Street United Church, Ridgertown, Ont. (balance)	9,550.48	
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Mrs. Emma De Bertha Hamil- ton, through W.M.S. St. Andrew's United Church, Millbrook, Ont.	100.00	
Mrs. Anzonetta E. Hartley, Brantford, Ont.	2,000.00	
Mrs. Ada E. Jeffrey, through the W.M.S. United Church, Port Perry, Ont.	300.00	
Mrs. Margaret E. Kent, through Afternoon Auxiliary W.M.S. St. Andrew's United Church, Toronto, Ont. balance	564.35	
Mrs. Amelia Moote, through the Florence Fee Auxiliary of First United Church, Hamilton, Ont. (balance) ..	500.00	
Miss Agnes McCallum, through the Wallace Auxili- ary of Bloor Street United Church, Toronto, Ont.	200.00	
Mrs. Mary Ann Redmond, through W.M.S. Princess Street United Church, King- ston, Ont.	200.00	
Miss Isabella Rowat, through the Evening Auxiliary W.M.S. St. James United Church, Simcoe, Ont.	500.00	
Mrs. Artamas Schurman, through W.M.S. Bedeque United Church, Bedeque, P.E.I.	300.00	
Mrs. Artamas Schurman, through Y.W.A. Bedeque United Church, Bedeque, P.E.I.	200.00	
Mr. Robert Sim, through W.M.S. of Trinity United Church, Holstein, Ont. o/a	50.00	
Mrs. Sarah Targett, through W.M.S. United Church, Hants Harbour, Nfld. o/a	350.00	
Mrs. Sarah Targett, through W.M.S. United Church, Hants Harbour, Nfld., for support of a Biblewoman	40.00	
Mrs. Charlotte Mary Vinall, through Aldergrove Federa- tion United Church, Alder- grove, B.C.	25.00	
Miss Annie Winnifred Watson, Toronto, Ont.—on account ..	93.69	
Mrs. Robert Wolfe, through W.M.S. United Church, Mt. Hope, Ont.	500.00	

CHRIST'S GIVING

The spirit of self-sacrifice
Stays not to count the price.
Christ did not of his mere abundance cast
In the empty treasury of man's store:
The First and Last
Gave until even he could give no more;
His very living,
Such was Christ's giving.

ANNA E. HAMILTON

In a Refugee Camp

EILEEN M. TAYLOR

The writer is a British social worker in a refugee camp in Germany, a Quaker who sends home to the "Wayfarer", a British Quaker monthly magazine, day-to-day stories of the refugees among whom she is working. The refugee camp in Germany of which she writes is but one of those which still house the "hard core" of refugees—the thousands of those who for reasons of age, health or other reasons will never be able to qualify as immigrants, and so live on in refugee camps.

Ninety years: the mind reels at the thought of all that has happened in the world since 1868. It hardly seems possible that one person could have lived through those ninety years and yet remain so apparently unchanged as Frau K.

True she has had to celebrate her ninetieth birthday far away from her native village in the Ukraine; and that instead of the wide and endless fields of waving corn, she now sees from her window the unlovely barracks of the DP camp in which she lives.

She sees too her fellow-exiles in this camp for refugees mooching about with nothing much to do; and she sees their children playing their destructive games and calling to one another in their mother-tongue, in spite of the fact that they have never even set foot on what in the ordinary course of events would have been their native soil.

But Frau K herself remains unchanged: had she been able to celebrate her birthday "at home" she would have looked much the same as she does here: a peasant woman with many skirts to cover her swollen legs, wearing a flowered apron, a woollen shawl and a spotless white handkerchief.

We arranged a little celebration for her. Some of the children from the kindergarten collected outside her door and played their percussion instruments. The weird jangling noise brought heads popping out of doors all down the corridor. Then the children, each carrying

a flower, toddled in one by one and put the flowers in Frau K's spacious lap. She shakily patted their heads and occasionally drew her hand across her eyes to brush aside her tears. On a nearby table lay a few gifts and several birthday cards: one a very elaborate affair in lilac and gold, scented with what was evidently intended to be the scent of lilac. This had come from her grandson in America.

Herr N., the camp leader, strode in after the children and presented her with a gift of money. He made a charming speech in which he said that he hoped, in spite of her living in a camp, that she was happy; and that he for one would always be prepared to make life as comfortable as possible for her. He kept calling her Oma and patting her shoulder as he spoke.

Herr M. came next, and with a stiff bow from the waist presented her with a gift from the camp committee.

Then I shuffled forward and pressed into her hand a card with the figures 90 in lovely rococo. She gazed at it for a long time, as though she could hardly believe that she had lived for ninety years. The ten-mark note that fell out of the card hardly interested her until Herr N. picked it up and said, "Look, Oma, aren't you a lucky girl?" Her hand in mine was like a piece of chamois leather, but it had a tenacious grip as she pulled me towards her.

"I can't move about much now," she whispered with trembling lips. "I can't even get to church any more."





LITERATURE NEWS

MRS. E. W. HICKESON

Dominion Board Secretary for Literature

WHATEVER YOU DO

Don't miss these three titles from the Bookshelf

"THE SHADOWS THEY CAST" by Janette T. Harrington (\$1.50)—factual stories of outstanding Christians in our North American neighborhood. See the review in *THE MISSIONARY MONTHLY*, October 1958.

"CHURCH BELLS IN MANY TONGUES" by Ralph A. Felton (\$1.25)—Here is insight into the lives and work of rural pastors around the world. These true stories illustrate the valued assistance given by Christian ministers to agricultural progress in areas where food is at a premium, and the varied ways in which they help their people to fuller, more satisfying lives. These unsung heroes of the church go unobtrusively about their work, even among our own neighbors.

"A FAITH FOR THE NATIONS" by Charles W. Forman (\$1.00)—A book of Christian theology written in language simple enough for all of us to understand, one which will give us a clearer understanding of our own faith, of what we believe and how to express it to others. Here is proof that the Christian gospel is a faith which includes *all* men in their diversity. I highly recommend this one.

WHEREVER YOU GO

There is a piece of W.M.S. literature to leave in the home.

"THE CHILDREN'S PRAYER CARD"—New and attractive, is specially prepared for Baby Bands but can be used in many situations. Price .02 each; 20c per dozen. (See pages 42-43.)

"THE NEWSLETTER FOR ASSOCIATE MEMBERS" is ready in the new 1959 edition. It is particularly designed for circulation among Associate Members, but could be an interest-catcher for prospective Auxiliary members too. There is an informal picture of Mrs. Jull, Dominion Board Secretary for Associate Members, illustrated news items, stories of mission work, and information about timely books. You'll really like it. Price .05

WHENEVER YOU SPEAK

—or plan a program for the women of your congregation, you can rely on the information contained in

"PACKET NO. 2 ON THE WORK OF WOMEN IN THE UNITED CHURCH"—Since the report of the Commission to Study Women's Work in the Church was accepted by General Council last September, a new packet, including an up-to-the-minute conversation between Mrs. J. L. Halpenny and Mrs. C. S. Patterson. All the women of the United Church should learn how far this study has progressed. Packet No. 2 contains the official information. Price .25

I. H.

Order from:

The Literature Distribution Centre, Room 423, 299 Queen St. W., Toronto 2 B, Ont.

IDEAS FOR FAMILY FESTIVALS

Thoughts turn in March to climaxing the season of study and reading with some sort of celebration. Why not a Family Festival that picks out the main points of CHRISTIAN CONCERNS OF NORTH AMERICAN NEIGHBORS? The simplest approach is to choose one phase or motif, say Mexico, Alaska, Canada, Caribbean and follow it through with the many available materials. Or, if you like, make your Festival a kind of survey all the way through. Here are some sample Festival ideas to spur imaginative planning. Make your choice and order sufficient copies early, giving individual titles of each item desired:

Use Posters and Pictures as Backdrops

- | | |
|--|-------------|
| 1. Wall chart depicting art and customs of Indian-Canadians | .25 |
| 2. Picture maps complete with pictures to color and paste on—for Alaska, Mexico and North American Neighborhood. (38 x 50) | each \$1.00 |
| 3. Tour of Discovery—showing centres of Home Mission work | .45 |
| 4. Panel Posters, Mexico—to color and paste up. | each .90 |

Produce a Play

- | | |
|---|-----|
| 1. THE DARK PLACES by Mae Ashworth. About people's prejudices; 5 women, 2 men. | .50 |
| 2. HEART SOUND OF A STRANGER by Anne West. About a Mexican doctor; 3 women; 2 men; 2 children. | .50 |
| 3. TAKE ANY STREET by Helen Kromer. How individuals react in a controversial situation; 9 people. | .50 |
| 4. A PLAYETTE QUARTET contains 4 new short dramatizations set in Alaska, Canada, Trinidad and Hawaii. | .50 |

Tell a Story from one of these good children's story books

- | | |
|--|--------|
| 1. MISSIONARY STORIES TO PLAY AND TELL edited by Nina Millen | \$1.95 |
| 2. AROUND THE WORLD WITH THE BIBLE by Gertrude Rinden | \$1.25 |
| 3. BRIGHT PATHWAYS by Esma R. Booth | \$1.25 |
| 4. THE ROUND WINDOW by Elizabeth Allstrom | \$1.25 |

Dramatize an Incident from one of the 1958 reading books

- | | |
|---------------------------------------|--------|
| 1. TEN PAIRS OF SHOES by Mae Ashworth | \$1.50 |
| 2. HERE COMES DIRK by Audrey McKim | \$1.25 |

Add attractive decorations and appetizing refreshments using:

- | | |
|--|----------|
| 1. FUN AND FESTIVAL AMONG AMERICA'S PEOPLES by Rohrbough | .25 |
| 2. FUN AND FESTIVAL FROM U.S. AND CANADA | .50 |
| 3. Place Mats featuring North American Neighbor's Theme. Order in quantity. Can also be used as bulletin, menu, program folder, etc. | Each .01 |

NOTE: You can find many more Festival ideas in 1958-59 Lit-List — Free

FRANCES BONWICK
Board of Information and Stewardship

A Refugee Church

Practices

Stewardship and Thanksgiving

("Church extension" has been a great necessity in Hong Kong, and new churches have struggled into existence. Two years ago our W.M.S. Gifts for Building Advance included money to give a little assistance to such churches. The following paragraphs about one of the new churches is reprinted from the "Information Service" bulletin which is sent out monthly from the Hong Kong Council of the Church of Christ in China.)

The Mandarin Church. It is nearly four years since the Mandarin Church was started, and by the grace of God it has had much help from Chinese and foreign Christians. The Church Board is undertaking earnestly to move toward self-support, and for this purpose is introducing a monthly pledge system. The general hardship of its members, who are refugees, has made the Board hesitant hitherto, lest the motives of the church be misunderstood. A committee has been appointed to operate the pledge system and are circulating pledge cards to begin in September. It is believed that systematic giving will foster responsibility about love of the church and that the church can move toward a self-supporting status.

Recently a special thanksgiving service was held for eleven students who have graduated from various higher institutions. All were refugees from the main-

land who fled into the stark loneliness of Hong Kong, where food, shelter, and clothing were all seemingly insuperable problems. Now, thanks be to God, they have surmounted rugged trials and hardships and won through to a greater strength, better prepared in knowledge and skill to face the future. They feel that God has given them this special discipline that they may the better sympathize with their brethren in the midst of hardship. Theirs has been a rich spiritual experience, and they have been blessed in it, so it represents something more than a stage of educational achievement.

"This Church has a membership of 300 and they are still working hard toward their new Church fund. The 'trouble' is they are growing so fast that they need a big Church, larger than their first plans," comments Miss Thexton.



Like tulips and other early flowers, C.G.I.T. Mother and Daughter banquets blossom most profusely from early spring until June, and prove to be one of the season's delights.

THE C.G.I.T. MEMBERS AND THEIR MOTHERS AT UNITED MISSION, SYDNEY, N.S., MADE IT A GALA OCCASION.

Summer Conferences on the Christian World Mission

Mt. Sequoyah, Fayetteville, Arkansas,
June 13-19

Estes Park, Colorado, June 14-20

Northfield, Massachusetts, June 28-July 5

Silver Bay, New York, July 8-15

Northwestern University, Illinois, August
3-7

College of Puget Sound, Tacoma, Wash-
ington, August 7-12

Chautaugua, New York, August 23-28

Asilomar, California, July 31-August 5

Canadians are warmly welcomed at these Conferences. Most enthusiastic and appreciative reports and letters have been received from those who attended last summer. Representatives from the

Young Adult and Young People's Move-
ments have lifted the thinking on the
Christian Mission in their organizations
as a result of their participation in the
Northfield and Northwestern Confer-
ences specifically.

Of special interest to those living in
British Columbia and Alberta this sum-
mer will be the joint Canadian-American
Conference in the American northwest at
the College of Puget Sound, Tacoma,
Washington, August 7-12. The cost of
the conference inclusive of Registration
will be approximately \$30.00.

Further information concerning these
Conferences may be had from the Board
of Information and Stewardship, Room
514, Wesley Buildings, 299 Queen St.
W., Toronto 2B, Canada.

INDIA MAILBAG

Dear Friends at Home,

Monsoon times are here! How refresh-
ing to feel the cool breezes after the
blistering heat. All around is lusciously
green. A thick carpet springs up over-
night where all had been barren, dry
earth. The animals are at last getting
their fill. Very soon their ribs will dis-
appear. It is so good to see the lakes
around filling up after such a drought
as last year. Our wells here almost went
dry and the school children were not
called into the hostel at the opening of
school because there was not enough
water. They have arrived now but have
to carry their water on their heads from
another well.

But what is so sad is to see the many
evidences of starvation in patients in
the hospital. I never in all my life have
seen such pellagra, and so many cases
of it. One case who is in now, was a
patient here about nine months ago to
deliver twins. The father has been
coming frequently for free milk since
their animals had long ceased giving
any and the mother was so ill that one

baby was all she could manage. About
two weeks ago our hospital jeep brought
the poor mother in. She was in tears and
groaning with the burning pain in her
feet. They were black as coal, as were
her abdomen, hands and arms. She and
the one baby they left with her have
been on hospital diet as well as high
doses of vitamins. Now she is able to
walk around and rarely complains of the
pain.

Almost all the village patients are on
multi vitamins now, many of them given
free since they need money to buy grain.
They can get 80 pounds of corn for as
little as \$3.00, but many of them have
not even this small amount of ready
cash. The State has already used up its
quota for relief. We have appealed for
famine relief from the church. It is
still another three months until harvest.
Some free wheat has been distributed
and more is promised, but they have
not yet dispatched it from Calcutta. We
hope it will come soon before it is too
late for some. Another great help to us
in feeding the patients is a concentrated
multi-purpose food and cheese. A drug
company has offered to send some free

vitamin pills. All these naturally help the doctor's estimate which will be sadly depleted with so much free care.

Classes for the nurses are well under way and I hope they are getting enough stimulus to study hard. We are fairly busy but due to rains and the extra farm work we will be busier later. We have six nurses from South India this year. They have found it hard to learn a new language, Hindi. But they have been in training one full year now and are doing very nicely. They treated the rest of us to a South Indian dinner last night and

then a little entertainment. It was very well done. I think they enjoyed doing it. The main sport this time of year, other than bicycling, is fishing. A large group of us went fishing a couple of weeks ago with improvised nets. It was really fun. We were quite successful too; got two about twenty inches, many medium size, and hundreds of wee ones. Enough for two meals for the nurses and every one around.

Yours sincerely,

MURIEL BAMFORD,
Banswara, India

The W.M.S. Goes to the Pictures



NORTH AMERICAN NEIGHBORS

Colored Film with Sound

Service Charge \$6.00

Adult

22 Minutes

A group of W.M.S. women were previewing this long expected film of the year based on the current theme "Christian Concerns of the North American Continent and adjacent islands." They saw a charming photographic sequence of a young mother and her baby in a Puerto Rican mission hospital, a village

clinic in Puerto Rico, a flight doctor in Mexico, a group of unwilling little pigs being inoculated in an Agricultural mission centre in the country of . . .

"Is that Mexico or Puerto Rico?" asked one of the observers.

"I don't know," replied her neighbor, "but look at that sturdy child holding his piglet for the vet. He can't be more than eight—the boy, I mean."

"Sh-sh," murmured someone gently. "I'm trying to hear whether the narrator says that these next scenes of unemployed men are in Mexico or Haiti or . . ."

"Except for their hats and the adobe buildings the pictures could have been taken on the streets of Toronto, Vancouver, Halifax," interjected another. "Oh, look at the earnestness on the faces of that literacy class!"

.....

As the above conversation implies, it is not only difficult but unnecessary in this documentary film to keep your geography straight. The emphasis is on *Concerns* and what the church is doing about them in all the countries and islands of the North American Neighborhood. Tell this to your audience in advance so that they may concentrate on the concerns from the first and not lose the thread of the narration nor miss the impact of the pictures in a vain effort to discover where any one hospital, church, agricultural or industrial mission is situated.

Time for introducing this film is a must, and since it is only a 22-minute one, this can be managed. The program committee should preview the film and prepare a short introductory comment based on their preview and on the above suggestion regarding geography. In addition, since this is the film especially prepared in relation to your current reading and programs:

A. Ask one-third of your audience to list the concerns portrayed.

Ask each member of another one-third to recall a specific example of Christian effort to deal with one of the concerns mentioned, that they learned about in this year's study.

Ask each member of the remaining one-third to recall one of these concerns as it exists in Canada, about which our United Church is doing something.

A good idea is to show the film again before the meeting closes.

AND/OR AFTER THE FILM

B. Have your group number in three's. Ask some of these trios to discuss one of the following questions among themselves, and the remaining trios to discuss question No. 2.

1. Christopher Columbus while claiming the New World in the name of the Cross reported to the King that because the people were so gentle and friendly a mere 50 men could keep them in complete subjection. How do we feel about such an attitude today? Why?

2. Can you suggest anything we might do about the overwhelming unemployment in the West Indies without avoiding our responsibility for our unemployed in Canada? Does immigration automatically increase unemployment?

NOTE: Have copies of these questions given to two or three people beforehand, and at the film showing have them written clearly on a chart or blackboard.

ISOBEL McFADDEN

FRIENDSHIP CORNER

(This is the second section of an article which began in the February issue of THE MISSIONARY MONTHLY.)

So You are a Community Friendship Secretary Again! A short while ago it was my privilege to talk with the Director of a large organization in a country behind the Iron Curtain. I asked her what was the purpose of her tour of the North American continent. She told me she was evaluating the work being done here and in her country—**making comparisons, getting new ideas and planning programs** which might be followed.

I'm wondering if a process of such evaluation would not be useful for you, our Secretary of last year!

Making Comparisons

Does the work you have done compare favorably with the kind of work you thought you would do when you first took office? Is it deeper in its penetration into the community and broader in its services than when you took office? Is your committee a better informed group? The comparison of then and now is an excellent measuring stick which may spur you to immediate action.

Getting New Ideas

What's your rating in this area of our

work? Just as our whole country is changing and becoming a network of new sub-divisions and suburban districts, a cosmopolitan nation with people from many lands and of varying customs, so must we shake ourselves loose from ruts of complacency and launch forth boldly into new fields of service. "It's always been done that way" is no longer an alibi to excuse lethargy.

Planning Programs

Just as a fine mirror reflects, with sometimes embarrassing accuracy, what stands before it, so the work we do is the reflection of the thought, the time, the effort and discrimination that have gone into it. We can't expect to see the rose of fulfilment in our mirror of planning if all we hold before it is a hastily gathered jumble of weeds.

*"To dare go forth with a purpose true,
To the unknown task of the year that's
new;*

*To help your brother along the road
To do his work and lift his load;
To add your gift to the world's good
cheer*

*Is to have and to give a Happy New
Year."*

—Robert Brewster Beattie

(MRS. R. E.) LILA THOMPSON, Secretary

Where under the sun has W.M.S. money gone?

Of the nearly three million people living in Hong Kong, approximately one million are refugees. Thousands of these refugees are children with no opportunity to attend school.

Since no accommodation is available in the overcrowded Christian schools and government schools, roof-top schools have been provided by the Mission which give schoolroom facilities on the flat roof-top of resettlement "apartment" houses. As Grades 1 to 4 are considered the minimum for literacy, pupils in these grades only are cared for. Many thousands of children will not receive more than this minimum education while many will remain illiterate.

An urgent request was received from the Committee of Missionaries of The United Church of Canada in Hong Kong for funds to assist in providing roof-top schools for Grades 5 and 6 which would give standing for admission to middle schools and industrial schools.

\$1,000.00, W.M.S. funds, has gone to Hong Kong to assist in roof-top school accommodation for these additional grades.

(MRS. J. R.) ADELAIDE SEAMAN,
Treasurer

A SERVICE OF WORSHIP

for use in

Auxiliaries, Federations, Affiliated
Societies, Mission Circles

THE HOPE OF A WARLESS WORLD

C. M. STEWART

Call to Worship: "They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Hymn: "When wilt Thou save the people, O God of mercy, when?"
The Hymnary, 527

Prayer of Approach: O God, who art a secret source of strength to those who trust in Thee, show us how weak we are in our own striving, how strong we may be if Thou work within us; convince us to an ever deepening faith in Righteousness and Love and Truth and keep Thou ever clear, we pray Thee, the means of our communion with Thyself through Jesus Christ our Lord.

THE LORD'S PRAYER

Scripture Reading: Micah 4: 1-7; 5: 10, 11.

Comment: One of the most surprising things about the Old Testament is its witness to the appearance at a comparatively early stage in the history of the nation of Israel of a mature and passionate conviction about the folly of war. It is surprising because this conviction emerges out of the turmoil of a nation whose God, Yahweh, was early declared to be "a man of war" (Exodus 15: 3); nor are there wanting scores of indications that the earliest of the prophets including such men as Samuel, Elisha and Elijah were themselves possessed of that fanatical patriotism which found its highest expression in "devoting" (the word simply meant "killing") every last captive enemy to the glory of Yahweh. The new note was struck toward the end of the eighth century at a time when Israel was in desperate mortal conflict for survival. Nothing in the contemporary literature of other nations was comparable to the unequivocal demands of Micah and Isaiah 1. That new note was to be drowned out time and time again in the popular clamour for national vengeance, but not even the impassioned utterances of lesser prophets like Joel, Zechariah and others, could obliterate the fact that it had been sounded. The really significant thing was that those who had sounded it had discerned that God "had grown too big for men's little hearts and minds" and that what He really asked of man was to "do justly, love mercy and walk humbly before Him."

Closing Prayer: Hear, O God, the earnest prayer of our hearts for peace. It is not ease or sloth that we desire, but a right relation to our fellow men. In so far as our frail natures crave only to be left alone, to avoid hardship, and to escape suffering, forgive us we pray Thee and strengthen us to do Thy bidding, and to will Thy will. Train us to live together with our brothers in good fellowship, to love Thee with all our hearts and our neighbors as ourselves. Let there grow up among the nations goodwill and confidence and a will to overcome all

difficulties by co-operation and to solve all problems by patient understanding of each other's needs. Make us willing to take risks for peace. Above the interests of nations exalt the interests of that invisible Kingdom in which Christ reigns supreme. Bring all nations humbly in repentance before Thee and unite Thy family of peoples in one fellowship of mutual service, to the glory of Thy name who will be exalted in the earth. Amen.

ADDITIONAL READINGS AND QUESTIONS FOR DISCUSSION:

Isaiah 2: 4, 5; 9: 2-7; 11: 1-9	Matt. 5: 21-26, 38-48
Isaiah 55	Matt. 26: 52
Isaiah 65	Luke 12: 51-53
Psalms 46	James 3: 13-4: 10
Ezekiel 39: 8-10	

1. *How would you account for the emergence of an anti-war attitude in a nation whose whole tradition had been influenced by the war spirit?*
2. *"War tests all fellowships." What do you think is meant by this statement? Do you know of any fellowships that have survived the test of war? How were they able to do it?*
3. *What in your opinion (or conviction) are the genuine alternatives to war in our day?*

FEDERATION FACTS

Women are still asking — how do we work out the practical details of programming in a Federation? Is it possible to integrate mission study into a Federation program? Should the study be followed in the circles or in the general meetings?

Our reply is that the mission study should be incorporated in the programming both ways. Several of the *group* meetings should be based on the presentation and discussion of the reading book of the year and the programs based upon it. To supplement this and strengthen the concern aroused, several of the general meetings should have programs related to the theme. These programs can be planned for larger groups and may include films, speakers, plays, panels, etc.

Here is a sample of what one organization included in its General Meeting program in the course of the year, when the Japan study was under way.

January	Installation of Officers A Play About Japan
February	Panel on "Christian Stewardship"
March	Family Life Program using filmstrip
April	Work with Retarded Children
May	Program on Immigration
June	Supper Meeting and "Buzz Session"
September	Child Psychology
October	Youth Night—with <i>Younger Groups</i> as guests
November	Speaker on Japan
December	Special Christmas program

If concentrated use of the study book and programs was being made also *during* the year in the groups or circles, then this program stands up well in light of both W.M.S. and W.A. concerns.

WHAT SHALL WE DO NOW?

This is a question that some Auxiliaries are beginning to ask. These are groups where the vice-president for program was on the alert to see that the introductory program from the *Know Your Neighbors* packet was used at the September meeting. Since then other program leaflets have been used in turn each month except December. Now these groups have done some thinking about Mexico; Indian - Canadians; Christian Concerns In Trinidad; Health and Welfare in Canada; Unemployment and the Immigrant. At least the people who have been on program committees have struggled to master the wealth of information in the reading book "Concerns of A Continent". The map of North America and the Caribbean area in particular are beginning to seem familiar territory. Some members are showing a greater awareness of certain conditions and places and people within the North American neighborhood and the program vice-president hopes and prays that there has been a deepening of understanding and concern.

What next for these groups who are ready to move on? On this page is a special listing of program ideas from which a selection could be made. It will appear again but why not begin your advance planning by checking your selection now.

SUGGESTIONS FOR PROGRAM FOR GROUPS WHO HAVE COMPLETED THE "KNOW YOUR NEIGHBORS" PROGRAM LEAFLETS AND THE BOOK "CONCERNS OF A CONTINENT"

—Use the Quiz on *THE MISSIONARY MONTHLY* found in this issue, (pages 26-7).

—Plan a **Know Your Bookshelf** program with reviews of "The Shadows



They Cast", "Church Bells In Many Tongues", and "A Faith for the Nations." Have reviewers stress what they have found most interesting and helpful. See page 26.

—Secure and use one of the filmstrips, films or tape recordings reviewed in *THE MISSIONARY MONTHLY* since August, 1958, or the film "North American Neighbors" which is now available. Take care to see that the audio or audio-visual Aid is carefully introduced and followed by guided discussion.

—Use the program leaflet "Speaking In Deeds" which tells about the Inter-church Aid and Overseas Relief program in which The United Church of Canada shares.

—Be alert to discover material for a Citizenship Program on "Penal Reform" to appear in *THE MISSIONARY MONTHLY* in June.

—Watch for announcement of a special program leaflet from the Board of Information and Stewardship, presenting "Canadians of Asiatic Origin."

—Invite the W.A. to join with you in a special program on Women's Work in the United Church. For resource ask for Packet II on Women's Work. (25c from the Literature Distribution Centre.)

DOROTHY M. YOUNG

Eternal God, grant that as we worship Thee this day we may be inspired afresh by the wonder and greatness of Thy love to us. Let Thy spirit take such possession of us, that things which are familiar may shine with new light, as if we were hearing them for the first time. Give to us afresh the assurances and convictions of our faith. May their comfort strengthen our hearts. Rekindle our love for Thee and Thy church, and for all our brethren everywhere. Through Jesus Christ our Lord. Amen.

Now We Ask the Readers!

A MISSIONARY MONTHLY QUIZ on the magazines for January, February and March, 1959

1. What emergency did Ruth Saunders help to meet? Where? How?
2. Who is Dr. Mary Verghese?
3. What is the title of a special column appearing in each issue, and which has also appeared every month since October?
4. What is the name of the section in The Missionary Monthly which gives Conference Branch news?
5. How often is this section published?
6. Can you name three missionaries who are mentioned in this section as having spoken at meetings?
7. What was the occasion of our President's recent message? Who is she?
8. What and where is the Nylon Stocking Project? Who tells about it?
9. Who or what is "Ramabai"?
10. Who said the following, and in what connection?
 - (a) "The most overwhelming impression to the visitor from spacious Canada is the tremendous number of people crowded into small areas."
 - (b) "A third impression is of the tremendous difficulties under which the Church works in non-Christian countries."
 - (c) "A group of Japanese people gathered and looked wonderingly and curiously at the group of foreigners standing with bowed heads in front of their cenotaph."
 - (d) "I distributed seventy-five one dollar bills on Sunday morning, May 25th, and gave until the last Sunday in June for their return—ten- or twenty-fold, I suggested."
 - (e) "For years, now, without minister or missionary, every Sunday and every Wednesday night they have been meeting for service, taking turns in leading and speaking."
 - (f) "The book of Jonah is one of the inspired utterances of the Jewish religion."
11. Two W.M.S. members have written about meetings they attended in the U.S.A. Name one or both and the meetings at which they were present.
12. Who is the young Chinese man who has an article in the magazine?
13. How much money is needed for

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

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:

MISS MARION McILWAIN, Assistant Treasurer
413 Wesley Buildings, 299 Queen St. West, Toronto 2B, Ont.

- Gifts for Building Advance 1959?
Name one of the projects.
14. Who has written about "Role-Playing"?
 15. In what connection was the title used, "If you have no Pecans use Walnuts"?
 16. In Formosa there is definite progress—in what area? Who tells about it?
 17. What is the meaning of the title "Coffee-Break Committees"? Where and why are they held?
 18. In what connection does the statement appear, "More than one-and-a-half million immigrants have come to Canada since the end of World War II"?
 19. Who wrote "Stories Without Endings"? Why the title?
 20. What is the latest word about the translation of the Bible into Umbundu?
 21. What recipe appeared in February? Have you tested it?

QUIZ PROGRAM SUGGESTIONS

Auxiliaries have had "good times" with a program on THE MISSIONARY MONTHLY. The Quiz, above, could provide the basis for such a program.

Announce at the previous meeting that there will be such a program and ask members to read January, February and March magazines with this in mind.

If there is a Roll Call at the meeting have members respond with the name of someone who has written in one of these three issues.

I. A program committee should decide whether (a) to throw open the Quiz to all members which could be done, when the questions are now in print. Or (b) choose four to eight members to form two teams, and have a Master of Ceremonies to ask questions, with occasional questions being tossed to the audience

at large. The program committee could adapt and enlarge the Quiz for this.

OR

II. The program committee could arrange for a mock radio or TV news broadcast, using material from the articles suggested in the Quiz, from Korea, Hong Kong, Trinidad, etc. This has been done very effectively by different Auxiliaries.

OR

III. One or more of Isobel McFadden's stories which have appeared in each issue since October could be told by several good story-tellers. A news item of the same country from Miss Bonwick's "Concerning Neighbors" could be given, or another story like "Dr. Mary Verghese", in this issue.

H. G. D.

Especially for Supply Secretaries

Extract from letter, December 14th, from Dr. Florence Murray, Canadian Mission, Wonju, Kangwondo, Korea.

"I have been going in the mornings to the village where the leprosy patients live and have found them much in need. There is little to be got in Wonju in the way of drugs so I drove twice to Seoul and brought back food, relief supplies, and medicines as well as a few instruments. Nearly every patient has sores of one sort or another, some very deep and very chronic but there were no dressings nor bandages. We have used up all the ones we could get here. If anyone asks what we need, you might tell them we could do with old sheets or pillow cases or clean white cotton of any kind for bandages. Of course gauze dressings and gauze bandages would be fine but the old cotton does all right for bandages. The people can make them themselves if they have the materials."

(See also letter from Beulah Bourns, page 7)

MISSION CIRCLES

From Two Training School Students

What the Training School has meant to me

DAISY RICKARD†

When I stop to think that our course at the United Church Training School will be completed in May, it seems impossible that time could have passed so quickly.

How time dragged while we waited to hear whether we were accepted as students of the School. Then came the bustle, and excitement of packing and moving, for, though I live in Toronto, all students are required to live at the School.

The last year and a half has been very full and exciting for all of us. There are so many things to be done, so many interesting books to be read, a fast growing stock of new ideas to be thought about, and always plans to be made to try to fit everything into the speeding days.

There were the necessary adjustments caused by the change from the working world to school life, and from home life to residential life. The very fact that there are so many women living in our School has given us all invaluable experience and taught us much about co-operation and consideration for others.

This contact with one's fellow students and with the overseas students living with us has been one of the most wonderful parts of our life at the School. The friendly atmosphere inspired by our Principal and teachers, the studies and fun we share, our morning worship together, have all played their part in making each of us a part of the Training School family.

Our studies have opened our eyes to the vast scope of the work of the Church, and helped us to see the work as a united whole.

(See next page, column 2)

† Miss Rickard is in her second year of the Diploma Course at the United Church Training School and is a missionary candidate for service in Canada.

• • • Then I Heard

ERNA LEACH*

What does it mean to place your hand—your heart—your life in the care and guidance and service of Jesus Christ and His church? There are forty-four students here at the United Church Training School who would each answer that question in different words and in individual ways. Each one of us would, however, have one thing in common. We heard Him call; He led each of us in His own way until we placed our hands in His and we are radiantly glad.

Like many of my fellow students I had the fine privilege of a Christian home and church teaching all my life. It was not until I was sent as a W.M.S. delegate to the School for Leaders at Berwick Camp Meeting in Nova Scotia that I was actually confronted with the challenge of *Christ for my own* life. There He became a living reality Who was to make the greatest of changes in my outlook on life and its purpose and meaning.

It was while I was in Nursing School studying to take my place in the ranks of the profession that had been my life-long dream, that I first realized that God was calling me to nurse in the service of the church. As I neared the end of my nursing education He led me to further preparation in post-graduate study of nursing education and then to experience in teaching nursing.

During all this time I had been in contact with the W.M.S. Presbyterial Candidate Secretary in the city where I lived and the Personnel Secretary for Women Workers. Finally the big year arrived, then the big month, finally the big day when I was accepted as a student of the United Church Training School and a candidate of the Woman's Missionary Society.

As I sit writing this account of the past ten years or so of my life it all sounds

* Miss Leach is taking the one year course for Missionary Nurses at the United Church Training School.

very straightforward and simple, yet it has not been so. It has been difficult in an age when one depends so much on the reality of things seen and proven to learn to place the important things of one's life solely in trust with Him. To be called, and then to choose to serve Jesus Christ as a professional worker in His church is not a simple decision—nor one that can be made hastily. I, and I am sure, all the students here, have only reached this point of assurance in being here, because of much prayer, much advice and, most of all, much trust in His very real guidance and love for me. It is by trusting my life with Him that

I look forward to being appointed in the spring to service overseas.

Even in the times of hesitation and puzzlement I have heard His voice clearly and steadily assuring me "wait on the Lord: be of good courage, and He shall strengthen thine heart."

(From previous page, column 1)

I have learned from this course how limited is my knowledge, and that we must always be learning and seeking for ways to make our work more effective in the service of our God and man.

The Auxiliary Vice-President for Younger Groups

SHE SHOULD KNOW

If the Explorer or C.G.I.T. Leader in your congregation is new at her job, there are several things she should know, and may not know because she has no way of finding out. Even if the Leader is not just starting her job, she may lack some helpful information.

Here are a few things an Explorer Counsellor or a C.G.I.T. Leader should know:

1. **Her Group should be registered** with the Christian Education Offices. If your minister cannot give her the address, the Explorer Counsellor should write to Miss Betty Bone, Director of Junior Work and Explorers, Board of Christian Education, 299 Queen Street West, Toronto 2 B; the C.G.I.T. Leader should write Miss Lois Boast, Director of Girls' Work, Board of Christian Education, 299 Queen Street West, Toronto 2 B.

2. **She can receive personal help.** The Associate Secretary of your Conference Christian Education Committee or the Provincial Girls' (or Children's) Work Secretary is ready to give this help. So also are Miss Bone and Miss Boast. **For help in Missionary Education**, the Leader may write to Rev. R. Catherine McKeen, Secretary for Younger Groups, Woman's

Missionary Society, 299 Queen Street West, Toronto 2 B.

3. **Good books are available.** Every C.G.I.T. Leader should have *This is C.G.I.T.* (Parts I and II), the Manual for C.G.I.T. Leaders. Every Explorer Counsellor should have a *Manual for Explorer Counsellors* (New 1958). The *Mission Study Packet* is a "must" each year. Other books and pamphlets help leaders to see their jobs and to see how they can do their jobs. (Auxiliaries can help to provide some of this valuable literature, such as the Mission Study packets.)

4. **Periodicals help, too.** Do all the leaders in your congregation really receive *The Missionary Monthly*? If not, can not the Auxiliary rectify the situation? Now—Don't wait until next year!

5. **Affiliation means something special.** An Affiliated Group has a share in the part of the Church's Mission which is the responsibility of the W.M.S. For instance, all single commissioned women missionaries of our Church in Canada and Overseas are supported by the W.M.S. The W.M.S. is responsible for half of all the medical missionary work done by our Church Overseas; provides Scholarships for young women in Canada

and from Overseas, young women who seek further training to prepare themselves better to serve the Church, supports various Church institutions—hospitals, schools and colleges, homes for children, social centres—in Canada and Overseas.

The Society is grateful for the share Affiliated Explorer and C.G.I.T. Groups take in support of the missionary cause. The local Auxiliary can show the Society's appreciation by its interest in the girls of the Groups.

R. C. M.

AFFILIATED C.G.I.T. GROUPS

ARE YOU PLANNING AHEAD?

(a) Are you planning to include some W.M.S. members at your Mother and Daughter Banquet? They should know what a very successful venture this can be.

(b) Are you planning to make a special report of your adventures with *Friendship Diary*? Let your girls keep this in mind as they work out their projects. A committee of Seniors might be delegated for this important task. You may prefer to do it yourself so your own evaluation is equally important. The address is on the last page of *Friendship Diary*.

WHERE ARE YOUR CLIPPINGS?

February is a good month to take stock of all your clippings.

Add to your Christmas collection by looking over *The Canadian Girl*, *Onward*, *The Torch*, *The Missionary Monthly*.



If you have not started *Friendship Diary* look back through the issues of *The Missionary Monthly* since July. Read the C.G.I.T. pages in order. It will provide a good background for your own presentation and may spark some excellent ideas for the report mentioned above.

(MRS. D. J.) ADA SCOATES
Secretary for Affiliated C.G.I.T. Groups

“EVALUATION”



“Evaluation” is not a heart-warming word. Rather, it conveys, by its very sound, a sense of cool, dispassionate calculation. It carries a challenge to weigh and to determine the worth of an under-

taking. Possibly, it is the chill both of the word and of its thought that makes many leaders fearful of a truly critical review of programs and activities completed with EXPLORERS. There is sometimes, a tendency to say, “Well, they seemed to enjoy that!” and to pass on to the next topic.

As our Missionary Exploration draws to its close, we may be helped to a fair evaluation of its worth by remembering:

I—That each Exploration must have a purpose, and an end, a goal, for it is impossible to make judgment of progress unless you know where you are going.

The general purposes of the Missionary Exploration are stated in the "Leader's Guide". It is left to the individual Counsellor to adapt and to add to these purposes in the light of the particular needs of her own group. The first important question, then in an evaluation of the Exploration is—Was the goal clearly understood and was this goal in the foreground of every detail of my planning?

II—That all materials used in the Exploration should serve toward this goal.

(a) *The stories in Ten Pairs of Shoes* are undeniably interesting. But a passing interest is not an end in itself. Ask rather:

—What broadening of understanding have my Explorers shown as a result of these stories?

—What details of information have they gathered that will help them for a true picture of the life and problems of the people involved?

—What have they learned of the activities of the church in these communities?

—How closely have they come to identify themselves with the out-going activity of the church?

Note: Discussion, conversation and comments of Explorers will indicate answers to the above questions.

(b) *Maps and Pictures* are interest-catchers. But were these used in such a way that the people of the stories have "come to life" for Explorers?

—Did they make more vivid to Explorers the concern and activity of the Church?

III—That opportunity for practical expression of concern is offered Explorers through the "Special Objects" assigned to them for support by the W.M.S.

Ask, then:

—How challenging to my group have I made the "Special Objects"?

—What individual interest was shown by the members?

—How enthusiastic was the concern shown, week by week, as the money gift was gathered in the Treasure Chest?

IV—That activities of any Exploration should be definitely related to the theme.

When this is so, activities may be a valuable means of establishing a sense of comradeship and understanding with the folk Explorers have come to know, through the study. So, ask:

—Were activities of the Exploration chosen with definite relation to the theme in mind?

—Was there some element of service or of sharing in these activities?

—Was there a strengthening of group spirit among your Explorers as they shared in these activities?

V—That affiliation with the W.M.S. can be filled with rich meaning for Explorers.

Whether or not this is so will depend upon how you answer questions such as:

—Do your Explorers realize something of the scope of the missionary activity of the W.M.S. — particularly in relation to the present study?

—Do they understand that they have been given an opportunity to share in important pieces of work as they support their "Special Objects"?

—Did they experience a sense of fellowship as they took part in their Affiliation Service and so become responsible members of the Canada-wide body of concerned women, the Woman's Missionary Society?

VI—That the ultimate test of a successful Exploration is in the Explorers themselves. Ask, then: as individuals, and as a group,

—Are my Explorers growing in understanding of others?

—Are they increasing in tolerance—among themselves and toward others?

—Have they a genuine interest in people of different customs, traditions and ways of speech?

—Have they an increasing sense of responsibility for righting unfair inequalities?

—Are they, as the result of their Missionary Exploration "increasing in wisdom—and in favour with God and man"?

(MRS. S. J.) BEATRICE MATHERS
Secretary for Affiliated Explorer Groups

Up to the Minute News About Mission Bands'

SPECIAL OBJECTS

In this month of Easter thank-offering meetings we will be talking with our children again about the special purposes for which our Mission Band thank-offering money will be spent this year. In the fall we spoke of the work of Miss Aileen Ratz and Miss Louisa Mayova who meet the boats at Halifax and Montreal to welcome new Canadians. Many Bands developed a keen interest in this work and planned to send welcoming gifts for our workers to use.

In a recent letter Miss Ratz says, "Please thank the Bands for their interest and tell the leaders that we have more than enough scrap books and stuffed toys. Mission Bands who still want to help us can send ditty bags containing colouring books, crayons, life-savers, etc.; felt needle and pin cases and felt cases with pocket combs, and salt box cradles with a doll and bed-clothes inside." There you are, leaders. Just have your Band change its craft project a bit if you still want to help in this way.

Our other Special Object is the work of Miss Margaret Martin among Indian Canadians. When Mission Bands first


adopted Miss Martin as one of this year's Special Objects, she was working at Norway House, Manitoba, among 165 Indian boys and girls. Last September Miss Martin went to Winnipeg to work among Indian families and young people who have left the reservation to work and live in the city.

When they first arrive in the city, Miss Martin is able to help many of our Indian friends find jobs and places to live, and she makes sure that they are welcomed into a church group, too. If they are sick, she visits them in the hospital. If they have trouble or difficulties, they know that they can go to Miss Martin for help. Older boys and girls who have left their homes to work in the city are often lonesome, and Miss Martin helps them to find new friends.

When they write home I am sure they tell their small brothers and sisters a great deal about this good friend whom the Woman's Missionary Society has sent to Winnipeg to help them.

(MRS. J. L.) GENEVIEVE CARDER
Secretary for Mission Bands

BABY BANDS

A black and white illustration of six children of various ethnicities and ages, shown in profile or three-quarter view, with their hands clasped in prayer. They are arranged around a central text block. The children include a young girl with curly hair, a baby, a young girl with a bob haircut, a young boy, a young girl with pigtails, and a young boy with a bow tie.

Children's Prayer

Father, in Thy loving care
Keep Thy children every-
where.
In Thy love so strong
and true,
Keep us all our whole
lives through. —Amen.

— Ian and Margaret Maxwell,
"All of My Life," The Highway Press.
Used by permission.

Woman's Missionary Society
The United Church of Canada.

The new Baby Band "Children's Prayer Card," shown on the previous page, is now available (.02 each, 20c. per doz.) from the Literature Distribution Centre. Superintendents will want to secure a quantity of this new card to leave when visiting in the homes of Baby Band children, or to send on the occasion of a birthday.

"When Toru Had to Be Quiet" is a new story leaflet written for Baby Band children by Isobel McFadden. Toru,

who lived in Japan, loved to sing, but there came a day when everyone at home wanted him to be quiet. Everybody was glad when he found a place where he could sing as much and as loudly as he wished (.03 each, 25c. per doz. Order from the Literature Distribution Centre.)

The Drawings on both the Prayer Card and the story leaflet are the work of Mrs. A. A. Teather, whose delightful illustrations have already appeared on some Baby Band materials.



Our Society at Work in the Conference Branches

Anniversaries

MARITIME CONFERENCE BRANCH — Members of the Lorneville W.M.S. Auxiliary (Saint John Presbyterial) observed the 62nd Anniversary recently. They had as their guests all ladies of the church and their friends and several members of the West Side Kirk Auxiliary. The president welcomed the guests and conducted a short devotional service assisted by several members. On behalf of the Auxiliary Mrs. Rogers presented Mrs. Austin Galbraith, its only remaining charter member and first secretary, with a life membership certificate.

Alberta

*Press Secretary, Mrs. J. G. Anderson, 2909
Cartier St., Calgary, Alta.*

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

CORONATION PRESBYTERIAL—Because of the great distances in this Presbyterial, four W.M.S. sectional rallies were held jointly with the Presbytery W.A., resulting in increased attendance. At the rally held at Duhamel United Church about seventy registered. A report on the annual meeting of Dominion Council was given by the Conference President, Mrs. Anger. Following the devotional we enjoyed a brief account with slides of the World Convention on Christian Education in Tokyo by Miss Grace King, deaconess at Metropolitan United Church, Edmonton.

Corsages, as a tribute of honor and affection, were presented to Mrs. Galbraith, Mrs. M. McAllister, a member for fifty years, and to four life members. Mrs. James Baird read an informative history of the Auxiliary from the time of its organization to the present time. Mrs. E. R. Hagerman of Saint John, was the special speaker and gave a most interesting report of her recent visit to the Holy Land, illustrating it with slides. A social hour brought this happy occasion to a close. A pleasing feature was a handsomely decorated birthday cake which was cut by Mrs. Galbraith.

British Columbia

*Press Secretary, Mrs. F. M. Peitzsche, Box 63,
Fruitvale, B.C.*

*Treasurer, Mrs. F. H. Fullerton, Ste. 4, 8733
Granville St., Vancouver 14, B.C.*

VANCOUVER PRESBYTERIAL — At an executive meeting of Vancouver Presbyterial held in the chapel of St. Andrew's - Wesley United Church, Mrs. G. Ayling, the representative to the Elizabeth Fry Society, spoke on the work of the Society in Vancouver. This was of special interest since our Society is studying Penal Reform. Miss Jessie Oliver, W.M.S. missionary, told of the new work among Indians in Vancouver in which she is engaged, and Miss Barbara Cawker spoke about her part in Church Extension. Short reports from departmental secretaries completed the program.

London

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

Treasurer, Mrs. W. F. Purdy, Riverdale Manor, Apt. R-53, 520 Wyandotte St., Riverside, Ont.

HURON PRESBYTERIAL—One of the interesting projects sponsored by this Presbyterian during 1958 was a survey of radio and television programs heard and viewed by W.M.S. members. Under the leadership of the Presbyterian Christian Citizenship Secretary a questionnaire was sent to the Citizenship Secretary of each Auxiliary. These questions were to be discussed and answered at an auxiliary meeting and the resulting answers and recommendations returned. The following are some of the facts noted. (1) In both radio and television the nearest local station (in this case CKNX, Wingham) was the most popular, the CBC network came second and neighboring local stations third. (2) No American radio was listened to but three-eighths of television viewed was from the U.S. (3) Many programs sponsored by the United Church are not known and therefore not used in this Presbyterian. (4) With regard to children's programs it was felt that there were too many, too poor Western stories with far too much gun play and shooting. The language in these programs should definitely be improved. (5) Temperance programs were liked and it was strongly recommended that much less drinking appear in regular programs. (6) Sunday programming should contain more sacred music and more religious programs. Copies of these recommendations were sent to all local stations and the CBC. Letters in reply expressed sincere appreciation. It was felt that the project had increased the interest and concern of our women for better programming on radio and television.

Representatives from twenty C.G.I.T. Groups gathered in Ontario Street United Church, Clinton, for a World Friendship Rally. There were 233 girls, 34 leaders and 30 guests. Girls from Centralia, Exeter, Grand Bend, North Street, Goderich, and Seaforth were responsible for the worship, recreation, trio, sing-song and offering respectively. The Presbyterian Candidate Secretary spoke on "Vocations in the Church" stressing the variety of careers to be found in full-time church service. The filmstrip, "They Serve the Church" emphasized this need and illustrated it in a most interesting manner. Rev. Jane Bone extended an invitation to teenagers to take part in the excellent leadership

training courses given at Five Oaks. The highlight of the afternoon was a talk given by Miss Clare McGowan of the Goderich Children's Aid which was based on the parable of "The Good Samaritan". Doing something neighborly, helping those about us, giving assistance to those in need, all stressed our theme "Widening Friendship" and gave a stirring introduction to the new Mission Study, "Trails of Friendship". The girls were encouraged to overcome any existing prejudices and to extend friendship regardless of race, color or creed. C.G.I.T. projects of the past year and literature for the leaders were on display.

Manitoba

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

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

BIRTLE PRESBYTERIAL—This Presbyterian held four successful rallies again this year with meetings at Rossburn, Basswood, Oak River and Crandall. Mrs. G. Long, Presbyterian President, was guest speaker at all the rallies bringing a report of the annual Dominion Board meeting, which she had attended as a delegate. Worship services had as their theme "Witnessing in the Christian Mission". Discussion groups at Basswood and Crandall dealt with the topic, "How can we strengthen our work with the Younger Groups" with regard to specific candidate needs facing the United Church and as we accept the challenge of Mission in our section? The Presbyterian Literature Secretary presented pertinent information on the current study and related reading. Fine displays of literature were featured at all rallies and sales proved good. The Candidate Secretary also presented urgent candidate needs and encouraged all W.M.S. members to find new recruits.

This Presbyterian was honored in having a visit from the Dominion Board President, Mrs. E. E. Long. A special meeting was held at Strathclair to which all United Church women were invited. The Presbyterian President presided and introduced the guests, Mrs. Long and Miss Evelyn Mathews, W.M.S. missionary from Yorkton, Sask., who had accompanied Mrs. Long. The Minnedosa Evening Auxiliary led the worship service on the theme, "The Gospel according to You". In her address Mrs. Long presented the work being done at home and abroad by the W.M.S. She spoke also of the present movement towards unification of

women's work in the United Church. She pointed up that it was a much bigger problem than just the uniting of the two present women's organizations who are both supporting to a greater or a lesser degree the total work of the Church. It has been found that the work women do involves every single Board of the Church. She told of the unique period of study, prayer and thinking in the United Church which has been launched for the next two years by General Council. In conclusion Mrs. Long stressed that our concern should not be so much the form the new organization for women will take but foremost should be our dedication to Christ and our participation in the Christian Mission. A question period and discussion followed Mrs. Long's address.

Maritime

Press Secretary, Mrs. J. K. MacInnes, Allison Hall, Sackville, N.B.

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

MONCTON PRESBYTERIAL—Approximately 180 members of the Presbyterial attended rallies held in Hillsboro, Port Elgin and Salisbury with the Presbyterial President presiding at each meeting. Literature and films available were introduced and the sale of books was the largest in many years. One of the highlights of each Rally was Mrs. L. Bone's report of the School for Leaders. Discussion groups for the exchange of information and ideas proved very helpful. At Hillsboro a special feature was a skit portraying reactions of members to various types of programs presented by the W.M.S. At Salisbury the program included a model service initiating a new officer into her duties as Secretary of Community Friendship, and at Port Elgin Mrs. J. K. MacInnes of Sackville, spoke on the proposed plan for one woman's organization for United Church Women. She presented one organization as the ideal plan but suggested that it would take time and much further study before a definite plan could be presented to the membership. In the meantime all are urged to work under their present organizations, to strengthen the work in hand because the need is urgent, and to keep open minds towards the whole matter. Moncton is proud to report a member of St. John's Church entered the United Church Training School this year to prepare for full time church service.

Montreal-Ottawa

Press Secretary, Mrs. M. G. McIntyre, 1150 Rolland Ave., Verdun, Montreal 19, Que.

Treasurer, Mrs. V. E. Raymond, 134 Range Rd., Ottawa 2, Ont.

OTTAWA PRESBYTERIAL—At four o'clock on a November Sunday afternoon the Missionary Family of Westboro United Church, Ottawa, gathered in the church sanctuary for a Rededication Service. The three auxiliaries and three younger groups were present, and representatives from each conducted the service. Mrs. W. U. Collins, the Presbyterial President, directed to the children especially, an impressive meditation on "God is Love". The C.G.I.T. choir led the singing of hymns, and the Mission Band, dressed to represent garden flowers and birds, presented a playlet. The minister, Rev. F. Joblin, pronounced the benediction. Everyone then assembled in the gymnasium where the program continued in tableaux. These were enacted by groups of the W.M.S. Family, suitably costumed to depict the peoples described in the various Study Books of the year. A member from an Evening Auxiliary was narrator of a script prepared by the Vice-presidents for Younger Groups, and the superintendents. One mother and her four children did in actual fact represent the missionary family — Auxiliary, C.G.I.T., Explorer, Mission Band and Baby Band respectively. At tea time children and grown-ups gathered in little groups to enjoy a box-supper each had brought from home. Milk and tea were served by a committee with assistance from the auxiliaries. This arrangement proved simple and successful. Special guests were Dr. S. R. and Mrs. Collins, missionaries from Angola. They delighted everyone with songs and stories from their mission field, which made the occasion especially memorable.

Newfoundland

Press Secretary, Mrs. J. W. Winsor, 344A Hamilton Ave., St. John's, Nfld.

Treasurer, Mrs. Leslie Tuck, P.O. Box E-5366, St. John's, Nfld.

ST. JOHN'S PRESBYTERIAL — At Gower Street United Church a joint meeting of the W.A. and W.M.S. was held with Miss Frances Bonwick as the guest speaker. Miss Bonwick is Editor of Publications for the Board of Information and Stewardship in Toronto. In her interesting address, Miss Bonwick pointed out that the

Church was made up of local units all working towards the great goal—the extension of God's Kingdom on earth. She then described what is being done to make Church work better known. Available to aid all workers of the Church are filmstrips, recordings, T.V. programs and printed material geared to any taste and interest. Those present were then assembled into small groups for a fifteen minute discussion period.

The Woman's Fellowship of Service of St. Paul's Church held its annual Christmas party with approximately 35 members present. Before the party began there was a short worship period and candle service followed by the singing of Christmas carols. The group made their annual gift of money to the W.M.S. by presenting it to the Presbyterian President. Special guests included the Presbyterian President, Mrs. H. R. Luscombe, Rev. Francis E. Vipond, Rev. L. A. D. and Mrs. Curtis, Rev. P. J. and Mrs. Hommerson, Mr. and Mrs. D. W. K. Dawe and Mrs. E. White.

An interesting meeting took place at Topsisail United Church when the W.A. of that church affiliated with the W.M.S. Mr. J. G. Barnes, the minister, conducted the worship service. Mrs. H. R. Luscombe, Presbyterian President, gave a talk on "Basis of Affiliation". Mrs. L. Bartlett, Conference Branch President, brought greetings from the Branch.

Saskatchewan

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

Treasurer, Mrs. J. A. Blue, Box 482, Rosetown, Sask.

BATTLEFORD PRESBYTERIAL—While on a field trip to Saskatchewan the Rev. R. Catherine McKeen, Dominion Board Secretary for Younger Groups, attended many rallies. In North Battleford the Girls' Work Councillors organized a rally for C.G.I.T. and Explorer leaders in Third Avenue United Church. Mission Study and Worship were the two main topics studied. Miss McKeen spoke on the importance of mission study in the program, and also introduced the material for the year. A rally for girls and leaders of C.G.I.T. was held at Mervin with 108 girls and 11 leaders present. Miss McKeen was the guest speaker. The sessions were open to girls in the district who, although they did not belong to C.G.I.T., were potential members of the group.

When the Executive of this Presbyterian met considerable attention was given to the question

of candidate needs. Members were informed of the opportunities afforded to girls under the J3 and K3 schemes of the W.M.S. and of the educational requirements stipulated for such candidates. It was pointed out also that financial difficulties need not be a deterrent to girls wishing to offer themselves in the full time service of the Church, as assistance in the form of scholarships and bursaries is available to those desiring training at the United Church Training School.

SWIFT CURRENT PRESBYTERIAL—An excellent crowd of people turned out at the Pennant Community Hall for a program of song and pictures sponsored by the local W.M.S. Auxiliary. Rev. Mary Haggart led a sing-song in which the audience participated. The C.G.I.T. Group gave a choral reading which was very effective, while suitable slides set the background. The highlight of the evening came when Miss Haggart showed a series of beautiful colored slides taking the people on an imaginary flight to Japan, where she had taken the slides while attending the World Christian Education Conference there. A display of various Japanese articles which Miss Haggart had gathered was also available for all to examine at the close of the evening, when Miss Haggart answered many questions regarding the display.

WEYBURN PRESBYTERIAL—A combined rally of the W.A. and the W.M.S. was held in the Yellow Grass United Church when the importance of the work of both groups was brought before the 89 members registered. All congregations of the Presbytery were represented. The theme of the rally was "Abundant Living". The theme address was given by Mrs. Paxman, of Tribune, Presbytery W.A. President, followed by group discussions on various questions presented by the address. Two questions under discussion were (1) Do comforts of home constitute abundant living? (2) How can we be neighbors to the people of Asia? Mrs. W. C. Wilkinson, delegate to the annual Dominion Board meetings, gave highlights of the meetings and also some of the points of special interest in the work of the W.M.S. Mrs. Shupe described her impressions of some of the important work done by the W.A.s throughout Canada, which she obtained as delegate to the Dominion Council meetings. Both ladies were enthusiastic about the United Church Training School and its facilities for preparing workers for all types of Church work. They stressed the need for more students.

TROUBADOURS OF GOD

Who are these
That run along the highways of the world,
And seek its meanest suburbs with their feet?
They are the troubadours of God,
Blowing an airy melody along earth's aisles
As solid as the masonry of dreams.
They are the wise eccentrics
Who reason with divine hilarity.
They are the canny merchants
Who buy the hearts of nations for their Prince.
They are the vivid tailors
Who push the threads of ages through their
hands.
Who take no blood, to spill it, save their own.
They are the blessed coolies
Who lift the loads of folly on their backs
And dump them into truth's dissolving streams.
They are the blithe outrunners
Who trek the world's long reaches for old trails
Whereon to lay the pavement of new years.
They are the grave cross-carriers
Who bear stern wooden gibbets on their backs,
And nail their loves and treasures to the beams.
They are our princely brothers,
Born of the womb which bore us,
Who speak for Christ amid the courts of life.

—from "Missionary Review of World"

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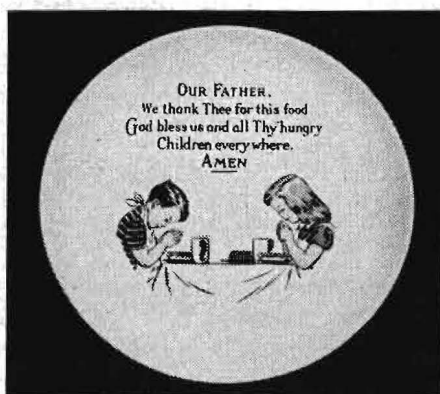
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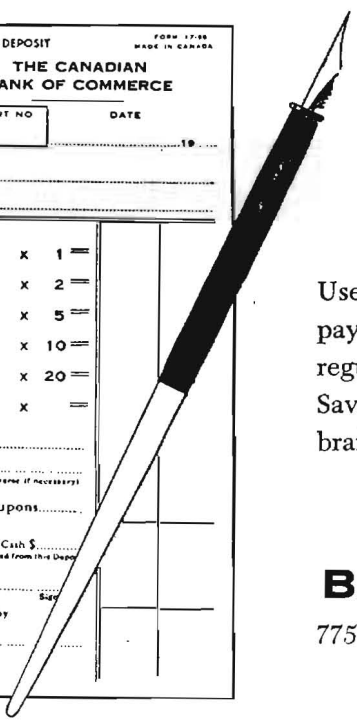
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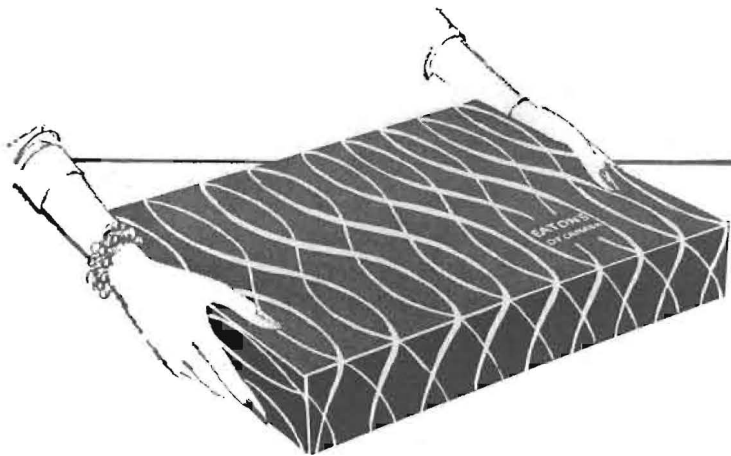
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