

OCTOBER, 1961

THE **MISSIONARY MONTHLY**



—Leon Kofo

“FIRST RATE!”

YOUTHFUL LEPROSY PATIENTS VIEW THEIR RENEWED HANDS WITH ENTHUSIASM AS DR. PAUL BRAND EXAMINES THEM CAREFULLY

(Read: “Pain is your greatest Blessing”—page 5)

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

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TORONTO, OCTOBER, 1961

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THE MISSIONARY MONTHLY

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from Wilna Thomas'
Central India Diary

Bombay, October 22, 1960

This morning I flew into Bombay. Everyone had told me that India would be a shock and although I thought I was psychologically prepared I must say that I was a bit staggered to find that the road in to the city from the airport at times became little more than a lane between rows of shacks.

We crawled along, for the driver had to dodge innumerable cows wandering aimlessly hither and thither to say nothing of the little children who had nowhere else but the thoroughfare in which to play. I remembered what I had read about the great numbers of cows devouring food that could scarcely be spared by the malnourished human population but I thought that these poor

scrawny cows surely hadn't been responsible for taking much from the children's mouths. It was hot; most of the children were naked or almost so, but they didn't look cool. What a joy it would be to give them all a good bath and a nutritious meal!

An Indian business man who was returning home from a world tour shared the taxi. My train of thought was broken as he exclaimed: "India has become a great and prosperous land since independence!" Such are the contradictions of this sub-continent with its millions where I am to spend the next three months.

Indore, October 30

It has been an extremely busy week! From Monday morning when I was wel-



Miss Thomas with some little folk from the Babies' Home in Neemuch.

came at the Mhow station with dozens of garlands and the wonderfully welcoming smiles of the members of the Board of Christian Service of the Malwa Church Council of the United Church of Northern India (the length of their designation seems commensurate with the difficulty of the administrative task with which this group is faced), until today when I find myself with a few moments of quiet in the guest room at the Indore Christian Hospital, it has been a steady round of business sessions.

How I have admired the dogged patience and perseverance of these folk—both Indian and missionary! And there has been the lighter moment, and the deeply reverent moment, too, to give the whole savour.

I feel that I have seen the Church of Christ in India in action. And I write those words advisedly because it has made me so deeply thankful to see Canadian missionaries sharing with the Indian colleagues in a fellowship in which they have been members together in the Church of Jesus Christ in India.

October 31

I have just been entertained at a delightful tea party in the home of Mrs. Malti James, nursing superintendent of the Indore Christian Hospital. She invited all the Indian staff nurses to meet me today and as I talked with them I realized again what a splendid contribution the Christian movement has made in India in the field of nursing education. I asked the group why they thought patients were interested in coming to a Christian hospital when there is a beautiful large new government hospital just a few blocks away. One of the answers was that people appreciated the bedside nursing techniques that were practised in the Christian hospital; they felt they were treated as persons, not as simply specimens useful for teaching purposes. I remembered Mrs. Robinson, the Indian evangelistic worker who is stationed at

Sehore, telling me that she had found a ready welcome among nurses in a government hospital for most of them had had some previous experience with Christianity and a number had become committed Christians.

November 1

The few hours that I have had today in the Post Graduate School for Nurses under the Mid-India Board of Nurses has confirmed the impressions that I noted above. While this school is located in a part of the Indore hospital it is a co-operative venture and owes a great deal of its ability to make such a creative contribution to the farsighted and extremely capable leadership of Miss Bessie MacMurchy, a missionary of the Presbyterian Church in Canada. Students from all over India are having an experience of Christian nursing education that is bound to have a great influence on all the many others whom they will contact in the years ahead.

November 4

This is Hat Paplia! I'm sitting on the wide verandah of the missionary bungalow, from which vantage point I can see the hospital, the dormitory for the school children who have come in from the country villages, the church and the houses for staff engaged in all the phases of church work in their district. This is my first experience of a Christian compound and I am told that this is different from most in that the school is somewhat separated from the other institutions.

I think I was a little surprised to find that most of the members of the Women's Evangelist Society who greeted me yesterday at a lovely outdoor welcome party and most of those attending the prayer meeting afterwards are in the employ of the Church in some phase of its work. And yet when one remembers the history of the growth of the Church in India one should not be so surprised. Many early converts were from the de-



Miss Thomas examines a slide in the lab at Neemuch Christian Hospital.

pressed groups and when they became Christians every effort was made to help them to improve their way of life. One method was to employ them in some phase of the Christian work and this was especially necessary when a new Christian was cut off by his family because of his profession of faith.

Remembering all this I can but look about me here and give thanks that God has been at work mightily among His people through the years even down to this present day. I can see Miss Chandra Lila Prem Das, the Indian woman evangelistic worker, coming toward me. For her enthusiasm and the contagious quality of her unselfish dedication to her task I would offer a special prayer of gratitude.

Multhan, November 9

Last night was my first experience sleeping under canvas in an Indian village. The Canadian woman evangelist, an Indian Bible woman and two Indian men evangelists are holding meetings in this village for the first time at the invitation of a family who has had some slight connection with Christianity previously. I've been amazed at the response. Last night there must have been well over a hundred and fifty men, women and chil-

dren in the crowd that gathered to learn to sing Christian hymns and to understand something of the meaning of the Christian faith. It gets cold at night in Central India at this season—the temperature must have been about 50 degrees and I found myself shivering even with the jacket and blanket I had. I'm not sure that I could have listened as the Indian folk did if I had had only a piece of cotton cloth to wrap myself in.

Although we are all feeling heartened by this enthusiasm for it does seem as if there may be at least one or two baptisms before we leave, the team has been looking forward to the days ahead. Who is to carry on when they move on to their next field of activity? Will it be possible for the Church to send a teacher to organize literacy work and to continue Christian instruction? There are so many villages in every district that the workers scarcely know how to approach the task of proclaiming the gospel to those who haven't yet heard and nurturing in the faith those who have taken first steps.

November 10

We are still at Multhan but today we visited a village about 16 miles away.

(Continued on page 9)

Editorial

Times and Seasons

October holds special days and times within its grasp — World Communion Sunday, and the Thanksgiving season. At the end of its days it holds the witchery and pranks of Hallowe'en (out-growth of All Hallow's eve), and by a modern magic (UNICEF) the children's Hallowe'en "Shell-out" yields food and healing for many of the world's other children.

October has another distinctive feature — it begins the fourth quarter of the year. 1961 is speeding on, the first day of October reminds us, and yet there are still these three months in which to achieve fulfilment of the year's goals. "Don't panic," says October, "but don't delay!"

It is, therefore, a good time to remind ourselves of the hopes and aims of Gifts for Building Advance, 1961—while the weeks still stretch ahead of us.

But wait! The success of G.B.A., we recall, is dependent upon other achievements. The funds for the maintenance of present work must first be assured by the meeting of our allocation. Then comes the opportunity for G.B.A. to make possible other special and urgent pieces of work. *When the Presbyterial exceeds its allocation* is the magic formula, and if each W.M.S. organization does its utmost, there can be no doubt that the formula will work.

Perhaps this is the time, too, to remind ourselves of some of the things which Gifts for Building Advance has already been able to do in the years since its inception in 1947. With the \$1,020,552.65 raised prior to 1960, G.B.A. has provided for 27 new missionaries; 59 new cars; 5 residences for missionaries in Angola and Canada, and one for pre-school children in India; school classrooms, dormitories,

libraries in Africa, Trinidad, Japan, Korea, India, Canada and through RAVEMCCO.

A share in building hospitals, hospital units, children's and public wards and medical aid in refugee camps in Korea, India, Hong Kong and Canada has been the privilege of G.B.A.

The 1960 givings to G.B.A., amounting to \$49,195.42, have made possible: a special gift of \$19,000 to RAVEMCCO; the new church building at Moose Mountain (see "A Mutual Concern", page 18); more cars and more scholarships.

What are the vital needs for 1961 which G.B.A. still has time to meet—during October, November, December?

1. Life-giving treasure for Africa and for Chinese Christians now scattered across the world—Books! Books! Books! "People are hungry for the printed word," says Africa. "They realize that what they read may change their lives and they are ready to experiment with change." "Lit-Lit" is the co-operative agency through which G.B.A. can work. (If you still have your February "Missionary Monthly", re-read "Opportunity Unlimited" by Mrs. H. D. Taylor);

2. A new Christian education building at Norway House, Manitoba, where more Indian children and adults may share in the richer Christian experience which the Church can give them with the facilities such a building can provide;

3. Scholarships for Christian leaders overseas and in Canada to increase their educational equipment for their tasks;

4. Cars to speed the workers and the work.

G.B.A. has accomplished much since 1947. October reminds us that we yet have the time to enable it to do still more.

“Pain is your greatest blessing”

(MRS. H. C.) KATHLEEN SMITH
Dominion Board Secretary for India

Why have people suddenly become more interested in this ancient disease and plight of the leprosy sufferers of today?

Is it concern or curiosity, or recoil from the horrors and obvious superstitions as portrayed in pictures like *Ben Hur*?

Leprosy has held a grim fascination for Christians and Bible readers, because of the number of times it is mentioned and described in the Scriptures—and because our Lord showed interest in leprosy victims and healed them.

The Christian Church has been the leader in all leprosy work and, until very recent times, the only group to show compassion for this miserable multitude.

People ask, what about leprosy (Hansen's disease)? How many leprosy



MRS. H. C. SMITH

sufferers are there and where are they found and what is being done for them?

It is estimated reliably that there are



A young leprosy patient with “new hands” sprays a toy made by boys.



Dr. Brand examines toy engine made by boy whose hands show fine results of the operation.

about twenty million people with leprosy in the world. They are found for the most part in the tropical and sub-tropical areas.

This affliction has been regarded as a curse and treated with superstitious dread down through the ages—doctors shunned it and left it to sorcerers, priests or missionaries. Tragic misconceptions have held sway for centuries. But one of the most thrilling and hopeful stories in our exciting age of modern medical discovery and treatment is the conquest of this age-old and most feared disease.

Through scientific research, the cause, (leprae bacillus) of this scourge is known and the drug called, by general term, sulphone provides effective control and a cure for most types of the disease. Sulphone therapy is administered by

mouth and because of its effectiveness has led some people to look toward the day in the foreseeable future when this disease can be completely conquered.

Some facts about this disease may prove interesting.

Leprosy is not hereditary—a leprosy sufferer's mind and vital organs are in no way affected. It attacks the peripheral nerves and skin and the greater part of the distress of this disease is caused by deformities and paralysis rather than by the disease itself. Leprosy destroys the sense of pain in hands and feet so that injury, burning and infection occur without the victim knowing it. But most tragic of all is the psychological injury, the social stigma of being shunned as an outcaste that makes the deepest wounds.

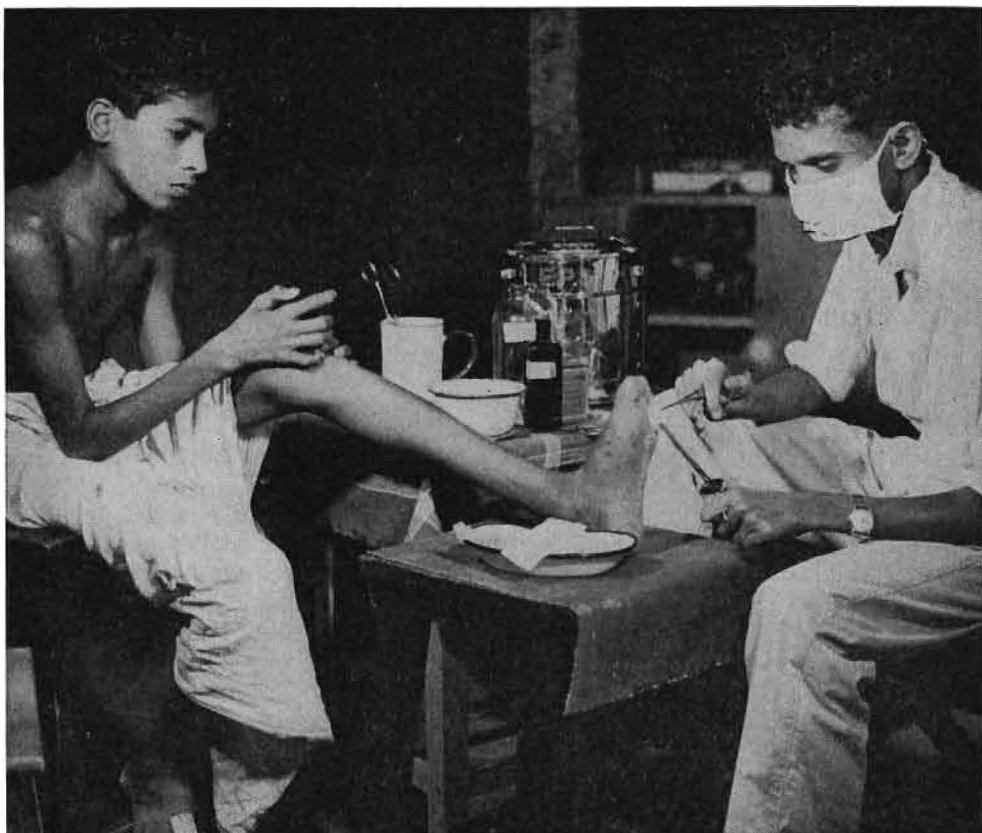
And that which should be blazoned on the headlines for all to read is that it is now known that leprosy is only "feebly contagious." Long intimate contact with an infected person is the usual means of contraction. It is most often contracted in infancy or early childhood, although the manifestation of the disease may not be noticed until the teens. Therefore one of the advocated means of control is separation of healthy children from infected parents or adults. A victim may look well and feel fine but because of the age-old social stigma attached to this disease, he may tend to hide the tell-tale anaesthetic spots and so not be treated early which is the real tragedy.

One of the greatest fallacies of this disease is that toes and fingers just fall

off. True, victims do lose them by slow destruction of skin tissue and bones through burning, infection and ulceration.

"Pain is your great blessing," Dr. Paul Brand of Vellore once said. This is aptly illustrated by the following incident. A portion of a patient's finger was missing in the morning although the finger had been whole when carefully examined the previous evening. After much searching and "detective" work, it was discovered that it had been chewed by rodents while the patient slept. He could not feel pain and thus was unaware of what was happening. Leprosy as such, had nothing to do with it!

There is much blindness associated with leprosy also. It is caused by losing



One of Dr. Brand's first surgery patients now changes dressings and conducts group therapy. See the temporarily crippled hand at boy's knee.

the ability to blink, through paralysis of eyelids. (We need to blink to keep our eyeballs clean of dust and other particles.) By a relatively simple operation to prevent blindness in leprosy a piece of jaw muscle can be transplanted to the lids and every time the person clenches his teeth he blinks, keeping his eyeball clean. (This simple operation can prevent most of the blindness of leprosy.)

Dr. Paul Brand, orthopaedic surgeon of Christian Medical College, was the first surgeon ever to attempt to *study* and operate on the typically clawed hands of the leprosy sufferer. (The Vellore Hospital was the very first large general hospital to admit leprosy patients to its general wards.) The procedures of transplanting tendons from the good muscles of the leg and forearm is highly successful. Dr. Brand has taught this procedure to surgeons from many countries. Vellore and other centres for treatment of leprosy have embarked on a rehabilitation program to teach cured patients new skills and new patterns of living and to give to these cured patients *new dignity as persons*. Patients then

learn a trade and have established profitable businesses.

In this program a team of occupational and physiotherapists play an important part. We of the Woman's Missionary Society are privileged to be sending a well qualified physiotherapist, Miss Moyna Gordon of Edmonton, to Vellore this autumn. She will work with the leprosy patients who have had reconstructive surgery on hands and feet. She will also help to establish a recognized school for the training of physiotherapists at the Vellore Medical Centre, South India.

At the Christian Medical College, Vellore, a team of experts, headed by Dr. Paul Brand and including the patients themselves who are keen and interested participants in the research, have revealed some simple but astonishing facts about this disease and amazing strides have been made in the last ten to fifteen years in the *understanding* care, treatment and cure of this dread disease.

The world must learn a new respect for the courage and abilities of these long despised and sorely wronged sufferers.

CONQUERING LEPROSY

~~—A TAPE RECORDING OF A TALK BY DR. PAUL BRAND OF VELLORE—~~

Listening to this remarkable talk by the well-known orthopaedic surgeon, one could easily believe that if it were heard in medical and nursing colleges and hospitals, the doctors and nurses and physiotherapists and technicians might walk out of the doors, like the children who followed the Pied Piper, and buy a flight to India where medicine and surgery must be as exciting as they were for our continent at the first of the century. This does not imply that there are no grim facts in the tape. In Asia and Africa there are millions of tragic victims who still do not know that leprosy need not be either hopeless or disfiguring. How many of them will know in time to be helped is the great concern of all who share in, or support the new research and rehabilitation advances on their behalf.

"But—*why* do their fingers fall off?" Dr. Brand demanded one day. "Have you seen a finger actually fall off?"

"Well, n-no," answered the patients themselves as well as the staff in one leprosarium. Yes, they had seen leaves detach themselves from twigs and float

down to the ground. But no one had ever caught a finger or a toe doing this. They only knew as did Dr. Brand that thousands of leprosy patients were left with feet that could not walk and hands that could not work. The disease did that, they thought.

Dr. Brand went back to his operating room at Vellore Medical College, restoring the hands of polio and accident patients, but the tragedy of those even more dreadfully deformed hands haunted him, and the puzzle of how they became deformed agitated his professional mind.

The story of how he undertook to discover how the orthopaedic surgeon could rehabilitate leprosy patients, and how he carried out a patient and dramatic research into the causes is recorded on this tape **CONQUERING LEPROSY**. Dr. Brand had the sufferers themselves share in this preventive project. After all, who was better able to watch his own toes and fingers than the patient who desired to keep them, and into whom this compassionate and forthright surgeon injected hope. Some of his most important discoveries came about through the co-operation of ten-year-old boys, and despite a few gruesome facts, listeners are apt to sit on the edge of their chairs as they hear what things were accomplished. Even those who know by heart some stories of leprosy work at Vellore, will find this tape full of entirely new facts and anecdotes, all given in Dr. Brand's informal, vivid language. For recruiting purposes . . . not just for medical work in India either . . . this tape is valuable, and it would be certain to stimulate interest in the Church's outreach in a previously uninformed audience.

Order from: Vellore-Ludhiana Committee, Canadian Council of Churches,
40 St. Clair Ave. East, Toronto 7, Ont.

ISOBEL MCFADDEN

Central India Diary

(Continued from page 3)

There is only one Christian family there but twenty-five or thirty people gathered about to listen in on the service. The eldest daughter of the family had died as a result of snake bite just a few weeks ago. I felt so sorry for them, but especially for the mother and I was glad that words of Christian comfort could be spoken so that she could look up brightly even through her tears.

After our worship together we went into a mud-walled courtyard where the result of the corn harvest was piled in one corner. Taking a piece of cloth, the oldest son gathered up what looked to me like a fifth of the pile and gave it to the evangelist. "Please pray," he said, "that our offering may be accepted by God." We all stood with bowed heads

and I knew that He was indeed there in our midst—in the midst of poverty and disease and death just as He used to be in the villages of Galilee.

Agar, November 15

I haven't counted the number of villages I've visited but I now find myself being less deeply disturbed by the unwashed children with their sore eyes and listless expressions. It is a terrible thing to become accustomed to a situation which must continue to disturb us profoundly until something is done to right the great injustices of our world.

But today was different. As soon as we entered the village I could sense an "aliveness". The mud huts looked familiar enough but the children who were learning to read and write on the verandah in front of the Christian teacher's house

were bright-eyed and clean. When they saw us coming they scattered to spread the news about and soon a quite considerable group of men, women and children had gathered. The children were eager to show us how much they had learned about the Bible and how well they could read and sing.

The young Indian teacher who was sent to this village by the Church has been successful in gathering a group of adults together during the evening for literacy classes. He conducts a service of worship on Sunday and there is no doubt that the influence he and his family exert is responsible for the fact that life in this village has taken on a new meaning.

Mandleshwar, December 3

What busy weeks these have been with such a great variety of activities. I was thrilled to see and hear Prime Minister Nehru open the Chambal River dam power project that will give electric power to a large section of two great provinces. The government of India has made great strides but the Prime Minister's speech in which he urged the people to learn to read and to improve themselves revealed that he realizes all too well that a colossal task remains. To visit Nagda, one of the rapidly developing industrial centres that is attracting ~~people from all over India~~ is to realize the tremendous challenge of these social changes to the Church.

What variety there is in the work of the Church as it seeks to minister to human need! The Babies' Home at Nee-

much, public health work in the villages of the Banswara district, co-operation with the Mission to Lepers in a piece of work for and with leprosy patients near Dhar, tailoring and carpentry classes at Mandleshwar—these in addition to the schools and hospitals on the various Christian compounds are a part of the total life of the Christian community as it seeks to be true to the mission given it by its Saviour and Lord, Jesus Christ.

From the group of pastors led by Rev. Andrew Lalli, the District Evangelist for this district, I learned of what is felt to be a new interest among caste Hindus in the Christian faith. Will the Church be strong enough to meet this new challenge? Will Christians be mature in their acceptance of themselves as raised to the status of joint heirs with Christ so that they can welcome those who are considered to be superior to themselves in non-Christian society?

The Church in Central India needs our prayers in these days. It faces the tremendous challenge of many, many villages still to be evangelized. And there are those who were baptized at the time of the mass movements who have suffered since that time from much too little pastoral care. The rapidly changing urban areas await the transformation that can come when people come to know Him who is the Light of life. The mission of the Church is not an easy one in this great land but surely we were never promised ease. What we were promised is that we would be given power to do all to which He calls us and we know that He is ever faithful.

Mostly About People

Among the missionaries who have come on furlough this summer are:

Miss Violet Langland and Miss Jean Macdonald who arrived on July 5th from Japan.

Miss Fern Scruton who is on a short three months' furlough and arrived on June 29th.

Miss Margaret Trueman, also from Japan, who reached England on July

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

1st but will not be in Canada until November.

Miss Marion Pope and Miss Romona Underwood who reached Canada from Korea the end of June, Miss Pope now being in Toronto and Miss Underwood in Saskatoon.

Dr. Florence Murray who left Korea July 15th is visiting en route to Canada, reaching here in early October.

From India Miss Gladys Hamilton arrived in Canada early in June, Miss Florence Taylor, June 20th, and Miss Dorothy McIntyre, July 26th.

From Angola, Miss Margaret Dawson reached Canada in mid-June, Miss Mary Clark and Miss Edith Clark, August 5th. Miss Margaret Dawson and Miss Elizabeth Utting have been granted leave of absence to teach in an Indian School in British Columbia under the Department of Indian Affairs in an Anglican school.

Miss Constance Wagar returned from Trinidad on May 30th, and Miss Margaret Vanderburgh concluded her special three-year term of service on August 1st.

Miss Isabelle Miller arrived home from Hong Kong, July 23rd.

The travellers overseas this summer and autumn include:

Miss Kate Rutherford, who arrived in Angola August 11th.

Mrs. Jean Chen who left for Hong Kong on August 9th, following her year's study in Canada and the U.S.A. She returns to her work as an editor with the Council on Christian Literature for Overseas Chinese.

Miss Joy Vickery, who returned to Trinidad by air August 17th.

Our two "J-3's"—Miss Fay Foster and Miss Mary Alice Scott, who left by air for Japan from Vancouver, August 23rd.

Miss Moyna Gordon, who left Canada August 29th. Miss Gordon was at her home in England during September, leaving for India the end of September.

Miss Jean Galbraith, who leaves by air for India early in October.

Miss Margaret Keighley, who leaves Canada for Northern Rhodesia October 2nd.

Miss Joan McLean, who has been appointed as a Home missionary but who goes to Hong Kong on September 17th. Because of the importance of a knowledge of the language and some familiarity with Chinese life, in her future work among the Chinese in Canada, Miss McLean will take a year's study in Cantonese in Hong Kong.

Miss Geraldine Reid and Miss Florence Clarke will leave for Trinidad about the second week in October.

Husbands and Wives

Extracts from letter from Mrs. Essie Johnson to Mrs. H. D. Taylor dated June 20, 1961, from Mindolo Women's Training Centre, Northern Rhodesia.

We have begun some new classes in which you will be interested. For the last week of the last four-month course, thirteen husbands were released from work by their employers, and came to Mindolo to join their wives in discussions on mutual responsibilities in building a Christian home.

It was about the most rewarding effort we have made thus far, and already letters are coming in not only from the grateful husbands, but from others who have heard of the discussions, and who want to be included in the next term's closing! I've enclosed some pictures to interpret the week to you. I often think that through the expressions on the faces far more is told than I can write in words.

At present the third Refresher Course of 25 students is in session. Each course seems to be more and more effective. Certainly no one could ask for more enthusiastic or more hard-working students than the women we have at present. For some, it is the first time to study in the new building or to live in the new houses,* and it's rewarding to hear their expressions of gratitude.

*The houses that "C.B.A." built. (See THE MISSIONARY MONTHLY for March, 1961.)

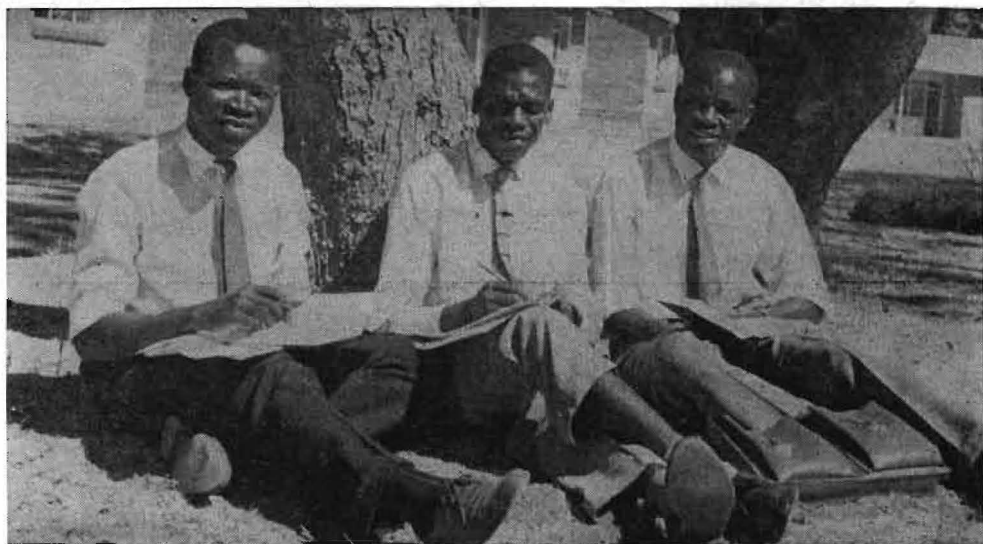
The beginning of August, we will have a two-weeks' course for young women in preparation for marriage. It is hoped it will fill the void left in the lives of the urban home where the old "Chisungu" rites are left behind in the village traditions. I imagine it will correspond with the Brides' schools of other countries.

From the middle of August until December 21 we will have our last four-month course in Christian Family Life and Leadership Training, as next year the course is to be extended to six months. We have felt for some time that the lessons were too hurried, and that the students left just at the time when their studies were having the greatest effect on them.

At present, there is an all-African Conference in session in the Lit. Lit. Department of Mindolo dealing with the production of Christian Literature for Africa. Yesterday, I was happy to see Mr. Tucker whom I met some time ago in Kitwe. There are 90 delegates in all, coming from America, England and all parts of Africa. Dr. Shacklock has been here for several weeks, and brought me greetings from Canadian friends.



A discussion group is held in front of the "W.M.S." houses.



Three ministers of the United Church of Central Africa in Rhodesia who gave inspired leadership.



From the Congo came this proud father who is an Inspector of Schools. The re-union with his wife was especially happy as she presented him with his new twin sons, John and James.

Our Tribute to Miss Mary Lamb

Closing a long period of ill health, Miss Mary Lamb passed away on July 22nd at the age of eighty-two years.

In early life Miss Mary Lamb lived at St. Andrew's East, Quebec, and from her childhood she prepared herself for work as a missionary in foreign lands.

But it was not until 1920 Miss Lamb's dream became a reality and in that year she went out to West China under the Foreign Mission Board of the Methodist Church to be the Matron of the Canadian School which was the school in Chengtu for the missionaries' children. This position she held for her first term on the field.

Upon her return to Canada, she indicated her desire to return to West China but this time under the auspices of the Woman's Missionary Society. Because

of her years in China and her knowledge of the Chinese language she was accepted by the Woman's Missionary Society and appointed to do evangelistic work among women and girls, and in the years following served in this capacity at both Fowchow and Chungking. For this work Miss Lamb possessed a special gift and was greatly beloved by both the missionaries and the Chinese people.

At her own request Miss Mary Lamb was retired in January 1942 and returned once more to live at St. Andrew's East, Quebec, where her closest relatives, Misses Wales survive her.

Her passing brings memories of a devoted service for her Master and those whom she knew in China and her friends in Canada share the sorrow of the Woman's Missionary Society in her passing.

Mrs. J. Herbert F. Childs

*"They that wait upon the Lord shall
renew their strength*

*They shall mount up with wings as
eagles*

*They shall run and not be weary
They shall walk and not faint."*

To know Mrs. Childs was to experience through her some of the great truths of life—high purpose, great hope, deep faith and a calm assurance that, in the words of Robert Browning, "God's in His heaven, all's right with the world."

Her home was a home where the church lived, where brides met for tea and joined church groups; where quilts were pieced and bazaars held for the Grenfell Mission; where playlets were written and dramas planned before this

effective method of presentation was recognized by the Church as a whole; where mission studies were prepared and allocation plans completed, and where good humor and laughter proclaimed joy in the Christian journey.

Church visiting achieved a new dimension with Mrs. Childs. A "shut-in" became a friend, with friendly visits continued through the years—often with the bringing of small gifts and always with interesting news of the church.

Mrs. Childs was a pioneer in the School for Leaders at Alma College where she served as dean for twenty years.

She was President of the London Women's Inter-Church Council and was

active in the World Day of Prayer Service. Under her guidance this service was planned for the elementary and secondary schools, for groups and churches in the London area.

In her Church she served on the executive of many missionary and welfare societies. She had been a President of the Middlesex Presbyterial and was President of the London Conference Branch of the Woman's Missionary Society from 1941-46. In this work she

was an able administrator, adviser and friend. New ideas and inspirational thoughts resulted from her extensive reading and enriched the lives of her co-workers. Spiritual strength resulted from many quiet hours with the Master.

Of her it can be truly said in the words of St. Paul:

*"I have fought a good fight,
I have finished my course,
I have kept the faith."*

Dorothy Pearson Writes

Bangalore
as from
Sri Padmavathi Women's College,
Tirupati. A.P., South India.

Life has been divided into several parts this year. The first part is Tirupati* itself. There, in its peace and comparative quiet, we have been able to accumulate a goodly amount of equipment. We have also been able to get courses of study planned and approved by the Board of Studies and the Academic Council. So now I am waiting to see if our wing in the new college will be ready to move into before the new term starts on June 26th and whether there will be enough members of staff to teach the courses.

The second part has been visits to colleges in different parts of India because of participation in conferences—Boards of studies, one inspection commission for affiliation and now my holiday in Bangalore. I have been able to visit the Home Science Colleges and some of the research institutes in Madras,

*In the autumn of 1960 Miss Pearson returned to India after several years' absence for health reasons. She was loaned by the Woman's Missionary Society to a new piece of work—at the Sri Padmavathi Women's College, South India, to direct their Home Science Department.

Coimbatore, Delhi, Hyderabad and Bangalore. This has given me insight into the tremendous growth and advances in my area in the four years I was out of the country. It also gives me an understanding of the strengths and weaknesses of this growth. This enables me to evaluate our work in Tirupati and also, to see the problems of the Home Science Association of which I am again one of the Vice-Presidents. I am also Chairman of the committee to develop the Association in South India.

Then here in Bangalore, I am getting the third phase—an insight into some of the activities of the Christian Church. I have met many of the outstanding Indian Christians in the field of education from all parts of India as I have been visiting in the home of Dr. Paul and Checha Devanandan. Dr. Devanandan suffered a thrombosis attack and is recovering but that means that people have had to come to the house for committee meetings. This enables me to appreciate some of the developments in the Church so that somehow I may be able to be more helpful to our 40-odd Christian students scattered through the several colleges of Tirupati.

I am very happy to be back in India and happy to be in Tirupati.

FROM TRAIL to THE PHILIPPINES

October launches an adventure for a young United Church family—and for the United Church itself. (It also spells out a continuing interest of the Board of Overseas Missions and the Woman's Missionary Society.) That is the month when Mr. and Mrs. Ralph Milton and two-year-old son, Mark, set out from Trail, B.C., for the Philippines.

Mr. Milton was formerly chief announcer at radio station CJAT in Trail. Mrs. Milton has been a W.M.S. Auxiliary vice-president, a teacher in the Primary Department of the Sunday School and leader of a C.G.I.T. Group in the East Trail United Church. Mr. Milton goes to the Philippines to carry on his profession. He will be on the staff of the Christian radio station DYCR.

The United Church of Canada, through the Board of Overseas Missions has been assisting financially, through RAVEMCCO, with Christian broadcasting in the Philippines for over ten years, but never before has the United Church sent missionaries there, nor has it ever had an experienced professional radio broadcaster as a missionary. The Woman's Missionary Society has also contributed to RAVEMCCO for a number of years, though not specifying its gift for the Philippines. But in 1960 W.M.S. Gifts for Building Advance raised \$19,000 to aid in training Asian leaders at DYCR for broadcasting in their own countries.

How did it happen? What will the Ralph Miltons be doing? Suppose we let Mrs. Milton tell us part of the story as she told it to her Auxiliary at East Trail.

"My husband and I will be going to the Philippines this fall as missionaries.



MR. AND MRS. MILTON WITH MARK

Many of you have been interested in how we discovered this job, where we are going and what we will be doing.

"Both Ralph and I have been doing some serious thinking about our lives lately. Why do we want to give up all that we have so gradually accumulated over the few years that we have been married, to leave all our family, and to leave our many friends who have been so good to us? It is hard to find and explain all the reasons.

"The most important one is that we have discovered that God has a plan for us. It took a long time to realize this, and then to accept the idea. We did toy with the idea in various ways. We discussed the lay ministry on an Indian field, the ministry itself, and church radio in Canada, but none of these seemed just right nor did the doors open for us. Then we read in the W.M.S. and C.G.I.T. literature of RAVEMCCO and its work. 'Go ye into all the world and preach the gospel to every nation' has been one of the keys to this year's mission study.

"Ralph had been a teacher in rural Manitoba for a very brief period, and then went into the radio work where he has been a news reporter and writer, women's editor, and chief announcer.

He has taken an active part in the church work where he has learned many things about the workings of the church, both spiritual and financial. . . . I was a teacher and all the things that I have done in the Sunday School, W.M.S., C.G.I.T. and Little Theatre have been paving the way for this new move.

"Where are we going? To the Philippines and to the city of Dumageté, a city of 26,000 people, about 9 degrees above the equator. There the temperature is between 60 and 80 degrees during the two seasons; rainy and what we would call summer all year round.

"Tagalog, English and Spanish are the main official languages of the people. Tagalog has been chosen as the native language to help unite the people who have twenty major and eighty minor tongues. English is used in the government, schools and as the means of communication between people of the numerous islands.

"RAVEMCCO is the Radio, Visual Education and Mass Communication Committee under the National Council of Churches, U.S.A., which seeks to educate the people through audio visual means in a Christian way of life. The radio station we are going to is run directly by the Philippine Federation of Christian Churches made up of the Presbyterian, Congregational, United Brethren, Methodist and Baptist. Asia has 1,465 million people of which only 2 per cent have been evangelized. The Philippines is an example of the reverse. It has the highest proportion of Christians of any Asian country. Eighty per cent are Roman Catholic and 2 per cent Protestant.

DYCR broadcasts religious programs; music, Bible readings, discussion, and sermons; a home and family care series which covers things that we take for granted here and are brought up with in our homes; and good music — a little higher plane than rock and roll! Through radio we are able to reach far more

people than by word of mouth or direct contact. Ralph's job will be to instruct the Filipinos in radio production techniques and possibly some announcing. He will work with a staff of fifteen on the programming schedule.* The most important thing I can do is to keep a good Christian home. That in itself could be a full time job!

"We feel that we would enjoy working FOR and WITH the people. I Corinthians: 13 discusses love as an UNDERSTANDING CREATIVE GOOD WILL. 'Whatever you would that men would do unto you, even so do ye also unto them.' Jesus said, 'Love your neighbors as yourself . . . , and love your enemies.' It is nonsense if we are asked to have affection for them, but we are ALL capable of understanding and creative good will.

"A little child once asked what 'human beings' meant. The answer was all of us: father, mother, sister, brother, neighbor, everyone you know. 'What about the ones we don't know?' he replied. 'Are they human beings too?'

"To see others near and far as sons of God and to practice understanding and creative good will is the responsibility of us all now more than ever."

* * *

*Five ordained ministers work at DYCR —two Americans and three Filipino. One of the latter was specifically trained to the radio ministry.

* * *

Ed: Just one more note: From Vancouver the Philippine Consul and the Trade Commissioner went to Trail for the commissioning of Mr. and Mrs. Milton. They were given a civic welcome, visited with the clergy, addressed High School students and toured the Kootenay. On the day of the commissioning (a Saturday) at 6.30 there was a special Missions Display in Knox Church (featuring Japan, India, the

Philippines and Africa). At 8 p.m. the Consul gave an illustrated talk on the Philippines, followed by a panel, in which the Consul shared—its topic being, "The Aims and Problems of the Chris-

tian World Mission." After this was the formal commissioning of Mr. and Mrs. Milton, and the eventful evening concluded with a social hour in the Church House.

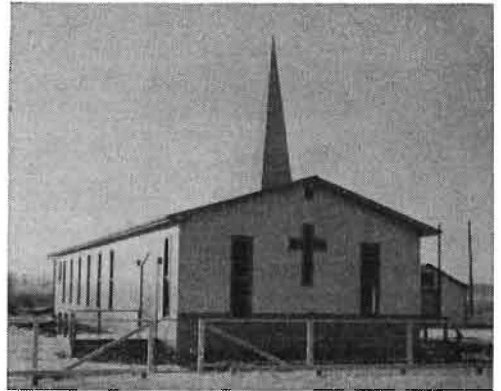
A Mutual Concern

G.B.A.* and Moose Mountain had a mutual desire in 1960. Now they have a mutual satisfaction! It is the new Church and Recreation Centre, which graces Moose Mountain on the White Bear Reserve at Carlyle, Sask.

Mr. J. Lyle Pickering, lay minister at Moose Mountain, and prime mover in this undertaking, tells the story thus in his annual report:

This year we are proud to report that a long-sought-after dream has come true in that a Church and Recreation Centre has been built by the Woman's Missionary Society. The new building is 24 feet by 80 feet, of frame construction with all facilities on one floor.

We now have an auditorium which doubles as a chapel and recreation room. At one end is a worship centre of chancel design, together with a library and vestry in the side rooms. At the



other end is a large entry way with coat rack space and an adjoining kitchen with a serving counter opening into the auditorium. In addition they have provided us with 100 new stacking chairs.

We can truthfully say we now have a church building worthy of our United Church. As you drive over the hill toward the Mission you see a fine church with its spire pointing upwards to God—a symbol of our Christian witness.

Our Indian people have taken keen interest in their new church and have already contributed a good deal of time and money to provide further facilities such as: draperies for the chancel, arborite for the kitchen counter, water works, coat rack, cement sidewalk, window blinds, and tables. Not only have the people shown interest in their new church but they have also shown much interest in the things of God.



*Gifts for Building Advance.

YOU?

Do **YOU** remember that, in 1960, the W.M.S. allocation was \$1,450,000 and that **YOU** more than met it?

Do **YOU** know that the allocation for 1961 is \$1,500,000 and that it will require \$1,600,000 to maintain your 1961 commitments to missionaries active and retired, to our continuing part in the life and work of the Church both Overseas and in Canada?

Do **YOU KNOW** that, for the first six months of 1961 the total givings have been less than the same period in 1960? Please note these returns from the Conference Branches:

<i>Jan. 1 - June 30</i>	<i>1960</i>	<i>1961</i>	<i>Result For Half-Year</i>
Alberta	\$ 33,180.00	\$ 33,370.00	Inc. \$ 190.00
Bay of Quinte	59,295.00	58,967.00	Dec. 328.00
British Columbia	32,750.00	33,200.00	Inc. 450.00
Hamilton	78,300.00	76,600.00	Dec. 1,700.00
London	88,300.00	88,150.00	Dec. 150.00
Manitoba	47,000.00	47,200.00	Inc. 200.00
Maritime	64,000.00	63,500.00	Dec. 500.00
Montreal and Ottawa	68,130.00	65,500.00	Dec. 2,630.00
Newfoundland	3,789.00	3,859.00	Inc. 70.00
Saskatchewan	33,100.00	35,100.00	Inc. 2,000.00
Toronto	111,650.00	109,600.00	Dec. 2,050.00
Totals:	\$619,494.00	\$615,046.00	Net Dec. \$4,448.00

Have **YOUR** givings fallen? Why? Can you do **more** to help meet our commitments? Our responsibilities for our missionaries are not lessening but increasing. We must not fail this year nor in the future. For all faithful souls we are thankful. Let us all "GO OVER THE TOP" again!

A-Camping We Did Go!

as reported by

HORTENSE PRENDAS AND MABEL BRANDOW,
Trinidad.

Camping out! What magic words. The pulse quickens and light gleams in the eyes of those who hear the call. What fun it is to go camping out and enjoy the open air, and the roar of the sea, and the campfire. Out in God's beautiful world, we gaze at the sea, the sky, and the hills; we listen to the whispers of the wind as it moves along the shore and we stand in awe. Here there are no barriers of race, or class or creed; here friend joins friend and hearts beat faster in joyous union. Here the kingdom of God is a reality.

We (the Girls' Work Board, Easter Camp) had the honor of being the first residential camp on Nelson Island after its official opening. Among us were several old campers and many who were camping out for the first time. Besides the members of the Girls' Work Board of the Presbyterian Church, we had with us three friends from the Baptist Church. Working and playing with them we realized how similar many of their problems were to ours. It was a wonderful opportunity, having them with us for discussions, and they helped in many ways to make the camp the success that it was.

This camp was different in many ways from previous ones. For the first time we had large, convenient and comfortable camp buildings, instead of being overcrowded. Another interesting feature was an experiment in group dynamics, which was completely new to many of us, but lent an added touch of adventure. As part of this experiment, campers were divided into three groups, in which they lived and worked, studied and planned and slept together. Bible study leaders were prepared in advance, and served

as resource leaders in each group. But another "head" leader was chosen by each group; and on the day on which the program planned by her group was carried through, she was director for the day. As a result of this experiment, with the dawn of each new day, we awoke with the knowledge that this day was going to be different and exciting.

The theme of our camp was "The Christian Quest for Life" with Miss Phoebe Lahouri to introduce it. During the Bible study period, our reading and discussions were based on the "Life of Jesus" from Phillips' "Translation of the Gospel of John." The research done on these chapters, the discussions, dramatizations and role playing made these periods challenging and inspirational, and we all gained a better understanding of familiar scripture. The Bible Study and daily discussion groups dealt with topics that were of interest to all campers; and these periods were eagerly looked forward to. Here we had inspiration and fellowship, and the opportunity to exchange ideas and problems.

In the early morning when our island looked most beautiful and calm, and while it was yet cool, campers sat under the trees, along the shore, or stood high up on some ruined wall or cold grey rock and talked with God. These Morning Watch periods of meditation and prayer were the ones that meant much to all campers. The serenity and peace we found there was an inspiration to many of us.

Toward the close of each day, just as the sun was setting, we gathered again to worship, and to gaze in awe at God's glorious sunset. Each day it was excitingly different, and wonderful as we

looked at it and listened to God's message of Love.

The Interest groups provided hours of relaxation and fun while we gained new ideas and skills. The camp craft group led by Miss Naimool was the first group to explore the island. Their enthusiasm and interest was evident as as they explored and thoroughly searched our little kingdom for hidden treasure. The rest of us had the privilege of enjoying ourselves at one of their campfires.

The other Interest groups—Drama, Flannelgraph, First Aid, all had eager devotees. So expertly and efficiently was artificial respiration administered to one camper who had an accident, that the entire camp was convinced of the success of this interest group. The energetic and versatile drama group could be heard all

over the island. "Why did we not think of making a flannelgraph before?" asked one camper. "It's such fun"—(and "fun" that would spread to the groups and school to which group members would be returning—along with the songs, games and folk dances).

Appetites were keen and our caterer and our cook were always at hand to serve us delicious meals, while cook's helpers did not fail to bring us many a strange dish that we enjoyed. The custodian who was cheerful and hopeful at all times contributed to the happiness of the camp. When, one morning we found that our swimming place was full of jelly fish, he gave us a boat ride to a better beach at Caledonia Island.

This first camp at Nelson Island was a memorable one. May many more such camps be held there!

WORLD Magazine



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EDGE OF THE EDGE

THEODORE E. MATSON

*Executive Director of the
Board of American Missions of the
Augustana Lutheran Church*

Reviewed by
Esther M. Highfield

Friendship Press 1961—165 pages, price \$1.50

By the use of case histories and from his own experience the author reveals the problems of the modern community and the challenge they present to the Church. Some of the questions raised cannot but awaken the reader to issues in which he or she has a definite responsibility. Listen!

Is religion becoming homogenized? Have we lost our hold on eternal God, who alone gives to each life meaning and direction?

Are people the Church's passion, as people were and are the passion of the Church's Lord?

Does evangelism set our feet and money into the inner-cities, into the crowded apartment areas, out to the lonely outposts, into the industrial areas, as well as into the suburbs?

Are we ourselves sufficiently open to the future, ready and willing to accept new kinds of people and new forms of organization, or are we still clinging to the piety of the past, its forms and its methods?

Are there neighborhoods where transcendence is so high that at best the congregations can serve as "fueling stations" which supply the means of grace, offer counsel and assistance to temporary residents and people on the move? Who shall put the "Price Tag" on such ministries?

Is it absurd to believe that you can bring in the Kingdom to the State Legislature when you cannot make it apparent in the Woman's Organization or the Church choir?

Says Dr. Matson: "The congregation

and parish must be related, otherwise we make nonsense of the Gospel."

This reader found she could not put the book down after starting to read it—whole sections and sentences lifted from the page as a challenge.

This book would make a very useful study for camp, retreat or congregation, especially if the Book of Hebrews (to which Dr. Matson refers) were used as Bible Study material at the same time.



"I still can't believe all this has happened to us and to our family," exclaimed this husband who is in training for the ministry in the United Church Theological College at Mindolo. For story see page 12.

A Machine-Tooled Faith

The drill bit into the hard steel. Slowly it routed out the lines of a useful pattern.

Takahashi, Christian machinist, had been successively a communist, anarchist, Buddhist, and naturalistic scientist. But out of a lifetime of searching has finally been routed a practical, vital Christian faith and a useful life.

In early childhood Takahashi's struggle with the problem of authority began. In his father's *osushi* shop, a restaurant serving rice and raw fish, he often saw the police bring their *geisha* companions, demand unreasonable service, run up high bills. One policeman's debts eventually drove his father into bankruptcy.

Takahashi wanted nothing to do with that kind of life. He wanted to be independent, to stand on ability not flattery. And he had an interest in the mechanical things that were finding their way into the life of Japan. After high school, he began to work in a factory and study mechanical engineering at night.

As a factory worker, Takahashi became sensitive to the problems of laborers in Japan in the 1920s. Hours were long, wages very low, working conditions poor. With youthful idealism and hope, he began to work for improvement. He joined the political party then identified with communism, to protest the government's protection of capitalist power, at the expense of the workers. He took part in demonstrations and strikes. Three times he was arrested and jailed as a menace to the nation's security.

The arrests did not deter him, but the goals of the communist party leaders did. He found they were not really as interested in the workers as in using the manoeuver of strike to achieve political ends. They did not help the workers who had made the real sacrifices.

This experience with the communists, plus his previous experience with authority in the hands of the police, led him hopefully to join the anarchists. But he soon discovered that in this movement, too, although the ideals of some members were admirable, many of the practices were corrupt.

Now he began to go to the temple to study Buddhism. But eventually he became disturbed with the lives of leaders and followers and he stopped attending.

"Theoretical movements are dubious," Takahashi concluded, as a man now married and beginning to raise a family. "They breed competition and result in efforts at self-preservation rather than service to mankind."

He turned to naturalistic science, reasoning, "Science is dependable. It stands on demonstrable truth. It can be used to discover causes of problems and to take steps toward their solution."

In this light he saw his role in life in a new way. He wanted to be a producing member of society and, through natural science, contribute as he could to its welfare.

But the drill bit broke again.

During the war years, the Takahashis lost a child due to illness. All the skills of medical science could not save the child. Money could not buy back his life. In the crisis, Takahashi experienced a deep sense of powerlessness. There were, he had to admit, forces beyond man's control.

"A drowning man clutches at a straw," is the translation of a Japanese proverb. Often, at his work bench, Takahashi, his own independence drowned, clutched at a straw. In man's powerlessness, was there not some power beyond him that could be depended upon, in his inadequacies?

Japan was now deep in the war. For reasons of safety, Takahashi and his

partner moved their small machine shop, making airplane parts, out of the city of Nagoya, to a rural area. One day, while Takahashi was walking down the street in the little town of Ou, he stopped to look at the Bibles which Harada, the only Christian in the area, displayed in front of his home. When Takahashi bought a copy, Harada offered, "If you have any questions, let me know."

From then on, Takahashi and Harada met regularly to read and discuss the Bible. Later, at one of the monthly services held by the pastor from the nearest church thirty miles away, Takahashi and his wife were baptized. When they returned to Nagoya after the war, they joined the Christian church nearby.

Was the Christian church the ideal community Takahashi had been seeking? Or did it disillusion him as communism, anarchism, Buddhism, and science had done?

No, Takahashi did not find the church the perfect society he had been looking for. But neither did he become disillusioned with Christianity. As a Christian, Takahashi saw himself and society differently than he ever had before. As a child he had had a strong will and had been very self-assertive. But as a Christian he found, for the first time, the ability to look at his own life critically. He saw not only other men, but himself, too, as a sinner before God—but a sinner forgiven. He saw that his ideas were only his, and he began to submit them to the judgment of the Bible and of God.

Always rebellious toward authority, Takahashi found God's authority to be different from the self-seeking authority of men. God's authority was not self-seeking, but self-giving. He realized that his response was not to resist all authority but rather to see that the ultimate authority in his life was Jesus Christ.

In an old frame building in a settlement of home-factories near the railroad

yards in Nagoya, Takahashi seeks to use constructively the faith that God has routed out of his experiences. While he had not the capital or resources to compete with large-scale industries, by the design and production of special dies he can maintain a measure of independence and be a productive member of society.

In a time when small-industry employees are not protected by labor laws, he can attempt to understand his employees' problems and provide the working conditions which he had sought as a young apprentice.

The local neighbourhood association has come to respect Takahashi's opinions and the service he renders as chairman of the Community Health and Welfare Committee.

And often, across the workbench or lathe, he has a chance to share his own strong Christian faith with a fellow worker, as it applies to the problems of daily life. Several of the workers in his shop have become baptized Christians.

Sometimes, as Takahashi talks business with a customer over a cup of tea, the conversation turns from orders to personal problems. Then Takahashi, knowing the importance of an abiding faith, can say, "It seems to me that men must look at life this way. . . ."

The motor whirrs. The drill bit bites into hard steel. A new pattern emerges—the faith of the carpenter, the fisherman, the machinist.

HELEN POST, TOKYO, for
*Interboard Committee for
Christian Work in Japan*

The pictures illustrating the story by Mrs. Smith about leprosy and the way Dr. Paul Brand is overcoming it at Vellore Medical Centre, were taken by Leon V. Kofod, Woodmere, N.Y. The photo of Mrs. Smith was by York Studios, Toronto.

CHRISTIAN STEWARDSHIP

*"O for a thousand tongues to sing, my Great Redeemer's praise,
The glories of my God and King, the triumphs of His Grace."*

—Charles Wesley

During this lovely autumn season when all nature has put on a dress of glowing colors, the beauty surrounding us reminds us once more of the wonderful love and power of our Heavenly Father. Have we a spirit of thankfulness for each day of life? We all need to be thankful for the *now*.

The Bible is full of stories of people living in the days that were full of God—His presence and power, and purpose—missing it completely, like the Hebrews in the wilderness. God was there, leading them out to liberty, and they wanted to go back to Egypt, for they were sure God was not "in this wild place." The prophets were always telling the people, "God is here," and they were always looking somewhere else—in the future. "Prepare ye the way of the Lord." The Pharisees were sure that God was in the good old days of Moses, and could not believe that He was here—that carpenter from Nazareth. It is never easy to see God in our own time, and in our own situation.

The Pilgrims did not wait for an ideal time to be grateful. The first Thanksgiving Day held on this continent did not come out of prosperity, but out of adversity and poverty. They saw God in their time doing great things for them.

We are living in an era of great scientific achievement, but it was the Almighty Creator who endowed man with the faculties to delve into the wonders of the universe. If man's adventure into space takes his eyes, his heart, and mind off God, the Creator, then he loses more than he has gained. Our attitude towards God, not our scientific discov-

eries, is the factor that will determine our success or failure in the eyes of God.

What we see in life depends not only on what surrounds us, but on our way of looking at things. Qualities of disposition and character determine our outlook on life. An individual's reaction to any situation will depend on what he is. A spirit of thankfulness and trust in our Creator is an influence in helping others to appreciate the good things in every day living.

We are truly thankful for the pioneering spirit of our forefathers, and the Christian heritage they have bequeathed to us. Every day of life should be a "Thanksgiving Day." Opportunities surround us so that we may show our love and appreciation. As we move forward into our new United Church Women's organization, we will all have many avenues of service to complete the total mission of our church. May we go forward with a spirit of expectancy yet assurance, that God will guide us in our many endeavours. By letting God into our hearts, we will go forward united and with a song of thanksgiving.

Seasons may come, and seasons may go, but God's purpose, to be fulfilled in the hearts of His children, requires steadfastness in each one of us.

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



THE LITERATURE PAGE

(Mrs. E. W.) ISABEL HICKESON

Dominion Board Secretary for Literature

LOOK NOW!

One of our least known and most potent resources is—pictures, flat, black and white pictures. Do use them in Adult and Children's groups more often. Flat pictures will impress both the casual viewer and the serious learner—if you know when and how to use them effectively.

CHILDREN WILL ENJOY and leaders will reach for the appealing photographs with descriptions, in two timely picture albums, **WORLD FRIENDS: FRIENDS AT HOME**, \$1.25, and **WORLD FRIENDS: IN OUR CHURCHES TODAY**, \$1.50. Pictures in **HAPPY NEIGHBORS** at the price of 35 cents, have cut-out possibilities. Nine brightly colored pictures and stories to tell by Nina Millen in **CHILDREN OF INDIA**, \$1.25, meet the need for extra illustrated material this fall, when primary groups in the Church School will be learning about the Church in India.

To your picture file be sure to add the **AFRICA PICTURE SET (Junior)** at 50 cents, and the cut-out and coloring book, **HOMES AND FAMILIES IN AFRICA**, (Primary), 35 cents.

Flat pictures arranged attractively on the wall at children's eye level invite eager inspection. Have your group "go on a walk" to find out what the pictures say. Use selected pictures in your worship centre. Look up other good ideas in the new **PRIMARY LEADER'S GUIDE** (page 21), 65 cents.

ADULTS IN OUR CHURCHES could make use of flat pictures much more than they do at strategic times and places. Fine quality collections of pictures delineating the contemporary life and mood of the church can be placed within easy reach

of house guests, shut-ins, hospital patients and business clients. Books of beautiful photographs can be circulated among members of your groups as they gather and later, such as:

ANGOLA MISSION IN PICTURES, illustrating many-sided ministries. .10

EACH WITH HIS OWN BRUSH, a rare book of Christian art; 65 reproductions of paintings and carvings from Asia and Africa. \$1.50

MISSION UNLIMITED, interpreting the revolutionary nature of the church's world mission through pictures. \$1.25

ECUMENICAL ALBUM, explaining clearly and concisely through pictures and words, our church's share in the war on hunger, disease, poverty and ignorance in Asia and Africa. Read this to understand better the significance of the imminent Third Assembly of the World Council of Churches at New Delhi, in November, 1961.

(new price) .50

Select and mount, with brief captions, on a poster or bulletin board in your church, pictures which tell the missionary story. Change the picture weekly. Prepare a pictorial scrap book around the 1961-62 theme, "Churches for New Times", using as a basis the topics in **SIGNALS FOR THE SIXTIES**, \$1.25. Church periodicals and secular magazines provide plenty of pictures for this purpose.

—FRANCES BONWICK

TWO NEW BOOKS

EDUCATION FOR MISSION by J. Allan Ranck on education of adults in the local church, paper back \$1.95. See review on page 28.

OUTREACH—The 1961 book replacing "Missionaries at Work". Compiled in digest form are interesting stories from our missionaries' reports, and also some items from related Boards. Useful for special programs and information as well as for personal reading. 60c.

"Getting Under Way"—the centre spread in *The Missionary Monthly* for September, has been reprinted as a separate leaflet—available for 5 cents. Provisional Committees for United Church Women will find this helpful for program planning.

PRINT THE PROGRAM
OF YOUR FINAL MEETING
IN 1961
ON THE INSIDE PAGES
OF THE
"W.M.S. SOUVENIR FOLDER"
— 3 cents each —

Order from:

THE LITERATURE DISTRIBUTION CENTRE
299 Queen Street West
Toronto 2B, Ontario.
(or your local Literature Depot.)

CALLS

"Missahibjil! Oh, Missahibjil! The Nurse Bai is calling you to the ward." The voice calls two or three times. It is not a new sound for this bungalow, but until this year the call was not meant for me, so it takes a minute or two for the call to register in my mind and bring action. I hurriedly jump out of bed, thrust my feet into slippers, pull on my housecoat and with a torch in one hand and a lamp in the other, head for the ward to be present while the nurse ushers another little Indian into the world.

Did I hear someone exclaim, "I didn't realize that you were a nurse! I thought that you were a teacher!" I am not a nurse and teaching is my field, but someone has to keep accounts and order supplies, etc., so the mantle has fallen on my shoulders. When I go with the nurse on calls, etc., my roll is mostly that of being a moral support, both to the nurse and patient.

Sometimes we are called out to a village, and this can be quite an adventure. Last January a man came one day and called us to go to a village "eight" miles away. After going "eighteen miles" in the jeep, we found that we had to ford the Chambal River in an ox-cart and then go for two more miles by the same mode of transportation. On arriving at the house, we found that not only was there a seriously ill patient, but there was also a wedding being held. One of the wedding guests had persuaded the family to send for us. The patient needed a doctor, but as it was impossible to bring a doctor to the patient or to take the patient to a doctor over the route we had just travelled, the nurse had to do the best she could and was successful in saving the mother's life. The family was very grateful.

—G. LOUISE BEST,
Kharua, India

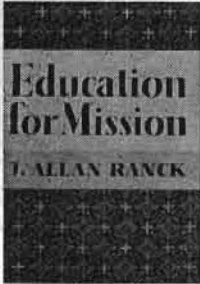
EDUCATION FOR MISSION

by

J. ALLAN RANCK

(MRS. E. W.) ISABEL HICKESON

Dominion Board Secretary for Literature



Just in time for Christmas giving comes this new book for leaders from Friendship Press. Your minister, the chairman of your Christian Education or M. & M. Committee, the woman

who will be responsible for liaison between them and The United Church Women, or any other key person in your congregation would welcome it as a gift.

Dr. Allan Ranck is General Director of the Commission on Missionary Education of the National Council of Churches, U.S.A. From a background of experience as a pastor in a local church and a wealth of training in theology and practice Dr. Ranck writes clearly, in layman's language, answers to many questions related to his subject. One must have understanding of the reason for education in mission, why it is necessary at all, if one is to do an effective piece of work. Here is a summons to mission on every page, *not only to leaders, but to every member of the Christian Church.* The book begins with the Biblical basis for a belief in mission and continues throughout to challenge each one of us to participation and further education. Dr. Ranck says, "Here is no specialty for the Christian with time to spare or with a penchant for missions. This call to growth in mission is for every Christian."

After relating this concern to the familiar pattern of procedure in the local congregation and integrating mis-

sionary education with general Christian education, Dr. Ranck continues with helpful chapters on leadership, resources, and evaluation. Creative ideas for stirring up interest in the disinterested person, as well as very practical "how to" sections complete a most comprehensive resource book of contemporary ideas and methods.

Dr. Ranck says, "When education for mission lacks good leadership, when it fails to employ vital methods of discovery and learning, it is dull, ineffective, irrelevant. To be effective, missionary education calls for training, planning, imagination, and dedication."

This is a very important and challenging book. Naturally, it belongs in your congregational library where all may borrow it. Printed in clear type on good quality paper with hard covers, \$2.95; paper-backs, \$1.95, from the Literature Distribution Centre or Local Depots.

It is of interest to read the resolution which came to the Dominion Council of the Woman's Association from the Maritime Conference Woman's Association:

"Having heard the wonderful report of the deeper and wider conception of spiritual insight shown in the new organization for women, The United Church Women, this Conference goes on record as endorsing the action of our Church in forming the new organization to be known as 'The United Church Women' and resolve that we, as a Conference Woman's Association, bend all our efforts to make the new organization the greatest force for good which our Church has ever known."

REPORTING FOR 1961

World Day of Prayer

ANNIE FAIRHURST

The Women's Inter-Church Council of Canada is happy to report that the 1961 World Day of Prayer was most successful. First of all Council would like to thank all who had a part in this world-wide prayer chain, whether in small places or in cities, and to say how much the work and effort of sending in offerings and reports is appreciated. It has been a thrill to know that over \$58,000 was received from offerings, which is a large increase over last year, and a record. Because of this, it has been possible to give increased grants to our world-wide projects of Christian literature.

Many reports indicate a happy and understanding response to the challenge of the theme "Forward through the Ages in Unbroken Line." As one report stated "It is a timely topic in a busy world."

Something of the immensity of this great land of ours is indicated in reports received from every province, including the North West Territories, Eskimo land, and Bermuda. A service at Uranium City, Northern Saskatchewan, held a roll call and a variety of nationalities responded including English, German, Chinese, Japanese, Australian, and a lady from Africa. At Soucheau, N.W.T. Eskimo W.A., a small portion of the service was in various languages. In some centres an entirely Chinese service was held and also French. At another centre the address was given by a blind young woman who had been happy to enjoy the Braille service.

Another new venture seems to be in the use of tape recordings of the service. This was done in Hamilton at the request of the head doctor of the sanatorium, and then used early the next day

for the benefit of a large number of patients. In Newfoundland many women in remote places listen to the service broadcast from St. John's and part of the service is broadcast over a local radio station in Moose Jaw, Sask., for the benefit of shut-ins.

It is not surprising that in the 3,500 centres of Canada where the service is held there would be some problems and a few disappointments, but the oneness of spirit and unity evidenced in the meeting together and praying in this "World Day of Prayer" way is most encouraging, and should bring not only a sense of accomplishment to all concerned, but a challenge for increased efforts in the future. Council is pleased that permanent local inter-church councils are increasing—and if there is any way in which we can help, please feel free to call on us.



Miss Pauline Topp, who is transferring from work among Canadian Chinese to educational work in Hong Kong, will leave Canada in mid-September to begin her year's language study in Hong Kong in early October.

A CLOUD ON OUR HORIZON

(MRS. IAIN M.) JEANNE MACKEY

Do you have children in your family? If you do, you are probably aware of a cloud on the horizon of the future of your children. We must do all that we can to dispel this cloud and try to prevent the formation of others. The cloud of which I speak is **Unemployment**. For the period from 1940-1955 we, in Canada, were blessed with almost full employment but the pattern of work and work opportunities has changed rapidly and radically. Automation has rapidly displaced the unskilled and uneducated laborer and it is becoming more and more certain that no longer will there be a place for this kind of worker. Currently young people are entering the Canadian labor force at the rate of 34 to 40 thousand a year. It is estimated that by 1965 a peak of 50 to 60 thousand young persons will want to go to work for the first time and that this peak will continue for several years. In 1960 about 22.4% of the total number of the labor force were under the age of 25 and it is estimated that by 1970 this percentage will reach 25.9% of the labor force.

Do you have boys who are not the least bit interested in "book-learning" but who would like to take a technical course or who would be happy in an apprenticeship to learn a trade? Do you have girls who would like to be secretaries, milliners or dressmakers rather than teachers, nurses or lawyers? Are you encouraging your children to be what they want to be or are you trying to force them to be what you want them to be? Are you trying to make sure that they get the training they need for the particular work they are eager to do?

The following chart will show the occupational distribution of Canadian employment in 1958-1959:

Occupations	Percentage
Professional	9
Skilled	17
White Collar—clerical, financial, managerial, commercial	29
Semi-skilled and unskilled	31
All others—agriculture, fishing, logging, mining, etc.	14

It is known that all jobs in the first two categories as well as many of those in the third require a relatively high level of education or training. Statistics on the trends in employment of these occupational groups are equally suggestive. Over the previous nine years the relative rates of growth were as follows:

Occupation	Percentage Growth 1949-50 to 1958-59
Professional	+71
Skilled	+38
White Collar	+34
Semi-skilled and unskilled	+19
All others	*** -27***

The average rate of unemployment during 1960 was 7% of the total labor force. The rates among newcomers (14-19 years of age) was 13% or almost twice as high. The only other group with a high rate was that aged 20-24 years of age.

The relationship between educational levels and unemployment shows up in a classification of the total number of unemployed by levels of schooling. In February 1960, 44% of all unemployed persons had not completed public school. An additional 26% had only a Grade 8 education, 22% had had some secondary education. Only 8% of the unemployed had finished or gone beyond secondary school.

Do you know that a student *must* have a *Grade X* education before he or she can apply for an apprenticeship to learn a trade or to enrol in a Technical School? Because of this requirement, hundreds of the unemployed across Canada are not eligible for the current re-training program sponsored by the Government. It is time for us to try to find the silver lining to the cloud on our horizon. We **MUST** encourage our children to stay in school until they have a trade or a profession. We must encourage our Government to plan for the education of the unemployed. As Church women we must do all that we can to help the families of the unemployed during their time of re-training—to see that they are adequately clothed, sheltered, and fed—both physically and spiritually. Is this not one task ahead which faces our Church in New Times?

(Statistics quoted are from a Brief on Unemployment submitted to the Special Committee of the Senate on Manpower and Employment by The Canadian Welfare Council on March 16, 1961.)

OCTOBER: To many people in earth's northern hemisphere October is the most beautiful month of all. An Oriental poet once called autumn the season of the ears, because he said that then we must listen for beauty. It is true that if we have listening ears we can hear the crickets making music among the golden rods and asters; we can hear the soft click of the trees as they bid farewell to their leaves. We can hear the gentle wind in the pines transforming the treetops into a great Aeolian harp; we can hear the honk honk of the geese and the mighty, far-off whirring of wings, as, high overhead, the birds fly south again.

But the poet could never have seen a Canadian October when he called the autumn the season of the ears. The eyes, no matter how long they look, can never hope to take in half the glories of this autumn month. Nature, soon to turn our northern world to white, sweeps her magic wand over the valleys and the hills, and they burst into a riot of colours. On city streets and along country lanes she turns shrubbery and trees to pale yellows and rich browns and deep maroons. Maple groves become fairylands of scarlet and gold; hillsides are aflame with crimson sumac. The delicate colouring of the leaves on the slim white birches and the rich greens of the conifers add contrast to the autumn festival of colour.

—VIOLA WHITNEY PRATT
"Journeying with the Year"

This is a plan to help Community Friendship Secretaries plan a workshop for Visitors. Other resource material in addition to the Visitor's packet will be available.

Plan for a Training Workshop in FRIENDLY VISITING

(This is suggestive only. Modify to suit local circumstances.)

- 10.00-10.05 Chairman's remarks
 - (a) Welcome
 - (b) Rundown of the day's programme
 - (c) Announcements
- 10.05-10.15 Worship Service—Bible reading, prayer, hymn (if facilities are suitable)
- 10.15-10.25 The Importance of Training—Speaker
- 10.25-10.35 The Church and Friendly Visiting—Speaker
- 10.35-10.50 Coffee break (if practicable)
- 10.50-11.00 The People and Their Tangible Material Needs—Speaker
- 11.00-11.20 Buzz session—chatting with neighbors on either side
first about—personal, intangible needs
second about—how and where to find the people needing to be visited.
- 11.20-11.50 Panel discussion—Chairman and three other participants
 - (a) Planning a visiting committee
 - (b) Who makes a good visitor?
 - (c) A visitor's responsibilities
 - (d) How to get visitors
 - (e) How to keep records
- 11.50-12.00 Questions (some planned)

LUNCH

- 1.00- 2.30 Discussion groups—use three groups with group leaders alternating every half hour
 - Group 1 Visiting the Newcomer
 - Group 2 The Sick and Shut-in
 - Group 3 The Aged (active)
- 2.30- 2.50 Special Disabilities (blind, deaf, disabled, etc.)
Use one or more speakers
- 2.50- 3.20 Introduction and Presentation of Playlet—"Who Cares"
- 3.20- 3.30 Questions (some planned)
- 3.30- 3.50 Inspirational Address or Film Strip
- 4.00 Closing.

(MRS. R. E.) LILA THOMPSON
Secretary for Community Friendship

Christian Citizenship Calendar

WORLD PEACE

Question: (Quoted from a Christian Citizenship report.)

Could you send out suggestions as to what Auxiliaries might do towards world peace?

Answer:

Most Auxiliaries report unceasing prayer, support of the World Day of Prayer and of the United Nations, and concern for refugees. In addition, Auxiliaries could study and discuss international affairs, either at a regular meeting or through a small Christian Citizenship Committee pursuing a study course. (Centre pages of "Winds of Change" give guidance.)

Question:

Should we support "Voice of Women"?

Answer:

Secure "Voice of Women" literature for study and discussion and decide.

The address is: V.O.W., 329 Bloor Street West, Toronto 5, Ontario. (However, supporting V.O.W. by membership should be the decision of the individual W.M.S. member and not of the Auxiliary as a whole.)

Question:

Where can we petition against Canada using nuclear weapons?

Answer:

Write to The Canadian Committee for the Control of Radiation Hazards, 329 Bloor Street West, Toronto 5, Ontario. Here again, the decision to sign or not, should be the privilege of the individual.

Question:

Where can we learn more about radiation?

Answer:

A film "Radiation" is available from the National Film Board. In some areas, the N.F.B. will supply a speaker to introduce it.

Further Resource Material

From the Literature Distribution Centre, 299 Queen Street West, Toronto 2B:

"The Winds of Change" 25c
"Command the Morning,"
pages 201-223 50c

From the Canadian Association of Adult Education, 113 St. George Street, Toronto.

"What can a Person do about Nuclear Tests?" Citizens' Forum 35c
"Atomic Tests: What do the Scientists Say?" Citizens' Forum 35c

A few paperbacks are:

"Radiation, What it is and how it Affects You" by Schubert and Lapp (Compass Books—\$1.25).

"Atomic Radiation and Life" by Peter Alexander (Pelican—75c).

"Strategy for Survival" by Wayland Young (Penguin—50c).

The "Observer" of February 1, 1960, grouped several articles in a special issue on "The Nuclear Dilemma."

Your local library will stock helpful books, too costly to buy.

(MRS. JAMES G.) LOUISE DUNCAN
Secretary

ON BEING NEIGHBORLY

Could you ask many questions if you didn't use these inquiring words—what—how—why—where—when? Of course not! Let us use them now and ask questions about "Being Neighborly".

WHAT is being neighborly? Isn't it the showing of kindness, courtesy, consideration, beyond the call of duty to all with whom we come in contact, personally or in other ways? This involves the sharing of our privileges if others have need of them.

WHO is my neighbor? Undoubtedly he is the person living, playing, close to me day by day, but he who lives on the next concession, on the other side of town, in the far corners of our country and in distant parts of the world, is also my neighbor. My neighbor is anyone who needs my help, be it spiritual or material.

HOW can we be neighborly? Let us consider this question carefully because the spirit in which our neighborly acts are performed is all-important. The motive which moves—the love in our hearts—is what makes our service acceptable to God and welcome to those who receive it. Charity without pity, service without love, giving without the feeling of sympathy, is an intolerable insult to those who receive it.

Let us therefore, from hearts filled with love of God and man, be in truth good neighbors, doing as did the Good Samaritan who showed mercy unto him who fell among troubles.

WHY be neighborly? In answer to the scribe's question, Christ quoted for him the greatest of the commandments. "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor

as thyself." Matt. 22: 37-39. If we love our neighbors in this manner we will treat them in neighborly fashion.

WHERE will we be neighborly? This question requires a personal answer because one person's opportunities are usually quite different from those of anyone else. But, strange to say, we sometimes do not see those opportunities for service because we are so close to them. Let us look around and see the lonely who need a friendly chat, the discouraged—a word of appreciation, the handicapped—just a small opportunity. Let us find the lover of beauty who needs a visit to God's wonderful outdoors, the confused—lacking wise guidance, the grief stricken needing sympathy and comfort. The list is endless for those with eyes and sympathy to recognize a need.

In every community there will be at least one of the following—a Municipal Welfare Administrator or a Department of Welfare, a local Branch of the Victorian Order of Nurses, the Children's Aid Society, the Red Cross, or Public Health Nurses. We or our Church group can offer assistance for the folk these welfare services are helping, such assistance to

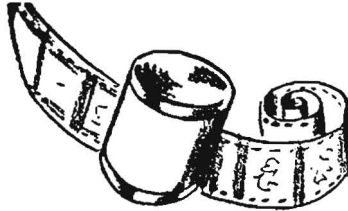
A Reminder: Last December The Missionary Monthly published a Christmas story from **THAT GOD IS LOVE** by Mildred Mabry. This is a book of short stories suitable for giving to that special friend for Christmas or birthday, or to your week-end hostess. It is \$1.25 and may now be ordered from The United Church Publishing House—Retail Division, 299 Queen St. W., Toronto 2B, or purchased in the Book Room, 85 St. Clair Ave. E., Toronto.

be given as they prescribe and advise, but always with Christian concern.

WHEN can we be neighborly? We have taken it for granted that the home and community area is the natural field but it is not the only one. Today the world is very close to us and our neighbors are found everywhere. We can, through our support of the United Nations, help people struggling to improve living standards. We can go to needy areas with our gifts given through the M. & M. Fund for the Overseas Relief Work of

our United Church. Through it we can make possible churches, schools, community centres, homes for the homeless, and medical help as well as gifts of food. Clothing from our Overseas Relief Depots can provide another manifestation of our desire to help others. Daily we can multiply the few opportunities mentioned here as we look about us with the clear vision of one who truly wishes to be neighborly.

(MRS. P. E.) MARY AULT,
Supply Secretary.



The W.M.S. Looks and Listens

THE CHURCH IS PEOPLE

Colored filmstrip

33 $\frac{1}{2}$ rpm record and reading script

Service charge \$1.00 plus return postage

6-11 Years

15 Minutes

80 Frames

Attention: Leaders of Children's Groups

"Oh, I forgot to tell you," exclaims the ten-year-old heroine of this new filmstrip as she touches the handle of the Church School door, "I forgot to tell you that my name is Carol and I'm pretty excited because I've never been in a real church before . . . in *my whole life!*"

This is a startling statement and in one sense it is true. When Carol and her brother had arrived in Suburbia the year before there had been only a portable church on wheels. Before that, in the isolated district of Far Reach, Church School had been held around their own radio with their Indian friend Emma, sharing the program "TELL US A STORY." But now Paul will go to Junior Choir practice and Tyros, and Carol to Explorers, and both of them Sunday morning worship in a church with a steeple. But even as Carol prepares to send a picture of the new church to her friend Emma, she realizes that she has always worshipped in the real church, because it is not a building with special windows or a steeple, not a building at all, but people. . . .

THE CHURCH IS PEOPLE is the special filmstrip for this year's study on Churches for Today. Suggestions for using it in relation to specific sessions will be found in the mission study packets for both Junior and Primary groups. This knowledge of what the church really is, is especially needed today when so many children move repeatedly, from east to west, from suburbia to an isolated community and back again, from country to country even. Moving can be an adventure. It can also so uproot the child that insecurity rather than stimulus results. Before

showing the filmstrip, ask two or three members of your group who have moved to tell about the church they attended in their former community or country.

Order from: The Audio-Visual Centre, Board of Information and Stewardship, 85 St. Clair Avenue East, Toronto 7, Ontario.

(For notes on an exciting tape-recording see page 8)

ISOBEL MCFADDEN

THOUGHTS ON RESOLUTIONS

The Resolutions Committee of the Dominion Board was in session and the discussion was lively and stimulating, though the final sober, carefully-worded report gave no hint of the sparkling exchanges of ideas that lay behind it. Each of the five women who served on the committee came from a different Canadian province and each was surprised to learn how custom varies from one area to another. Truly, there had to be an interchange of ideas before mutual agreement could be achieved.

One resolution had to be "thrown out"; it was based on local observance of Remembrance Day and the committee soon discovered that Remembrance Day is commemorated in quite different fashion from place to place.

Then there was the resolution "Whereas youth leaders promote young people's recreation for which there is ample time in six days of the week, recommend that we urge all members of the W.M.S. to vote against organized Sunday sports and the opening of theatres on Sunday." Obviously, it began with a concern for amateur sport and ended with a resolution covering paid Sunday entertainment.

"Do youth leaders actually promote young people's recreation on Sunday?" one member asked. "Do they?" said another. "Why the children are hardly home from church and at the dinner table before the phone rings and they are off to a practice or a game—maybe even sixty miles away!"

Well, here was a new idea to some of the committee. One at least had a jolt that very same evening when her teen-

age son returned early from ball practice. "We were rained out," he reported. "Practice again Sunday morning at nine." "Nine!" said mother, "But we have church on Sunday morning. Whose idea was this? Now as a church member—and a teen-ager who will have more problems to solve in future—suppose you think over what is right to do." Son disappeared to his room and later announced that he would go to ball practice, wear his watch and return in time to dress for church with the family.

All this, on the heels of that resolution, gave rise to more questions. Why a Sunday practice? The crux here was that the volunteer leader worked six days a week yet gave part of his one free day to the team. Do we need more fathers to volunteer leadership? Is it easier to ask for laws to protect our Christian Sunday than to cultivate a generation of young people with inner resources which will permit them to entertain themselves?

A year ago, a resolution came to Dominion Board to pressure the Government to admit Korean orphans. That was good, and such a resolution did go forward. However, one year later, how many orphans had been adopted? Only one. Only nine actual inquiries about such adoptions had been received. Again one wonders: is it easier to ask that immigration laws be eased than to open hearts and homes to these little ones?

Quite rightly, we share a concern about the effect on youth of unnecessary violence on television. Which is easier: to vote for a resolution against violence

on television, or to note the objectionable program, write a personal letter in protest, then simply turn off that program in future. Would not thousands of such individual letters combine for greater action than a single resolution?

Is it easier to talk about peace and disarmament, and frame a resolution to government, than to become individual members of United Nations thus actively supporting the cause of peace in a most effective way for an individual? Does it take more sacrifice of time and discipline of thought to decide whether, as individuals, we might support Voice of Women or sign a petition for the control of radiation hazards?

Then, too, a national organization today feels under obligation to bring in a reso-

lution about alcoholism—that gnawing, pervasive problem. Such a resolution is readily passed. Is this too easy for the individual member? Does her duty end there? Should not some study be undertaken as to what there is in our society that makes alcoholics? A much more difficult assignment than approving a resolution would be to study seriously “The Church and the Alcohol Problem.”

Resolutions may be useful, at times even necessary, to declare a position and pressure a government. However, they are not the only panacea for a country’s ills. How much are we using our democratic privilege to think and act as individual, responsible citizens, as concerned Christian women?

(MRS. JAMES G.) LOUISE DUNCAN

SEEING IT WHOLE CONGREGATIONAL FELLOWSHIP

What will be the relationship between The United Church Women and the Christian Education program of the Congregation?

The Chart on page 38 is an attempt to picture that relationship.

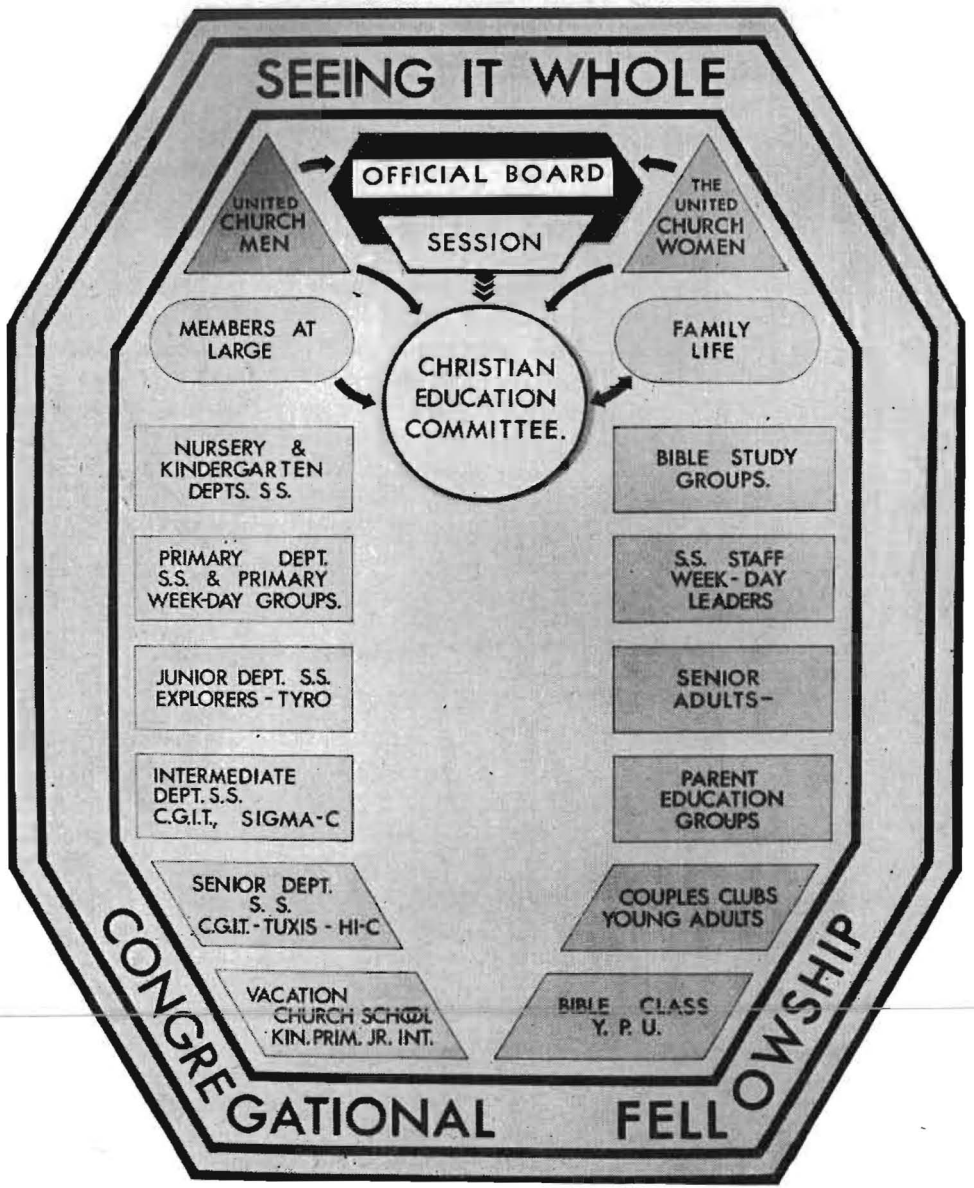
The Session is charged with the responsibility of having “oversight of the spiritual interests of the Pastoral Charge or the Local Church.” Under the oversight of the Session is the Christian Education Committee. “This Committee shall endeavour to unify and guide in planning the total educational program of the Congregation including that of the Sunday Church School and all other Sunday and weekday Christian Education activities; to improve their educational standards; to reach all children, youth and adults; and to deepen congregational concern for Christian Education.” (From *The Manual*.)

The Christian Education Committee includes members of Session, representatives of the Sunday Church School Staff

and Weekday Leaders, representatives from United Church Men and The United Church Women, the Family Life Superintendent, and Members at Large from the Congregation.

The United Church Women will be concerned about the whole Christian Education program. The United Church Women will be interested in Children’s, Boys’, Girls’, Youth and Adult Christian Education. This concern and interest in both Sunday and weekday Christian nurture will be expressed *through the Christian Education Committee*. (The italicized words are very important.)

Women will want to give their support to the Sunday Church School, to the New Primary Group, to Explorers and Tyro, C.G.I.T., Sigma-C, Tuxis, and Hi-C, to the Vacation Church School by encouraging the boys and girls to attend. The United Church Women may assist in this work financially by making funds available to the Committee of Stewards for the Christian Education Committee,



or making contributions directly to the Christian Education Committee.

Women will lend their support to other phases of the Christian Education Committee's work, such as Bible Study Groups, Parent Education Groups, work with Senior Adults, Leadership Training for Sunday Church School Staff and Weekday Leaders. The women on the Christian Education Committee will keep other members of The United

Church Women informed about the Christian Education work of the congregation. They will encourage Young Adult Groups, Couples' Clubs and Y.P.U.'s in their educational program.

Women will have a new opportunity to "See the Congregational Fellowship Whole," and to participate in the whole life of the congregation. Let us not miss our opportunity.

R. CATHERINE MCKEEN

A Community Friendship Project

MRS. H. A. BURRELL

A call came to our Saskatoon Presbyterial at the Fall Executive meeting, for a deeper concern for the patients in the Saskatoon Sanatorium. When the need was clearly presented there was an immediate response. The ladies appointed a committee of two, consisting of a convener and city representative and the Presbyterial Community Friendship Secretary. This committee did some fine organizational work and set up a systematic visitation under four city churches—Grace United, Knox United, Third Avenue United and Westminster United.

Each church took the responsibility for visiting for one week, in the above order, the work being under the direction of the Community Friendship Secretary in each of the churches. Knox ladies made this a joint effort of the W.A. Visiting and W.M.S. Community Friendship Secretaries and ladies. Another

united effort took place at St. Thomas-Wesley United Church where the younger W.A. groups worked along with the Playfair Mission Circle. These young ladies organized monthly birthday parties for the children at the Sanatorium. These have been enthusiastically received.

Besides the regular visiting, personal services are given such as: playing games with bed patients, lifting a patient out of a state of despondency, collecting some good warm sweaters, and other needed clothing, distributing "The Upper Room" (which is supplied from the Chaplaincy Fund).

It is the hope of the Presbyterial Executive and the Sanatorium staff that this project will continue and that it may brighten the long weeks, or even months of treatment for patients who are quite often far removed from families and friends.

Affiliated C.G.I.T. Groups

TIME TO BEGIN AGAIN!

Have holidays and camp given you all kinds of inspiration for the coming year in C.G.I.T.? Then, right now, while you are still feeling fresh and uncluttered, is the time to read the new study books, letting them "perc" through the fall months until you are ready to start in.

The study theme for 1961-62 throughout the church—for boys as well as girls, men as well as women—is "CHURCHES FOR NEW TIMES." This may cause some C.G.I.T. leaders to ask themselves, "So this is Mission Study?" . . . and then, "What IS Mission Study, anyway? This seems to be all about us!" That is just about it, for this year's study books should make us all realize with a start that WE have a mission right where we are, in our own group, in our own

church, in our own community. Read, or read again, the centre spread in the July MISSIONARY MONTHLY, especially its introductory page 23 about this theme. May I urge you to read at least one of these books *before* you finalize your year's planning? "New Times" demands "new" C.G.I.T. groups, too, in this sense!

Some of you are aware of the separate studies for intermediate and senior groups, and many of you will sigh a happy, "At last!" If yours is a mixed group, you will have to decide soon whether you can possibly separate them for the study, or else, which of the two basic reading books you will use, for they are as different from each other as are twelve-year-olds and sixteen-year-olds. Let's look at them:

FOR INTERMEDIATES



Just reading "KEYS FOR TORI" by Virginia Jeffries, is as happy an experience as reading any other short, well-written novel. It is about up-to-date teens—boys and girls—very much like the ones you know.

You will not have to urge your group members to read it, once it is in their hands. It even LOOKS good to read! Perhaps suburbanites will be especially sympathetic with Tori, but every girl will recognize *herself* as Tori grows up before our eyes. Her moments of happiness or of loneliness; of tragedy or of sudden security; her problems and her thrills will strike responsive chords. This study has been written for Sigma-C groups, too, and Franz, Georg and Roddy are as real as Tori and Patty. With the help of the Guide, you may plan for at least one joint meeting with the boys' group for some really vital discussions.

One word more, about "A Leader's Guide for Intermediate Groups" by James and Marion Kirkwood. May I suggest that after reading "Keys for Tori" you read first, the two opening chapters of the Guide, titled "Memo to the Leader" and "Background Information"? Then, when you approach the other sections: specific plans for five meetings and a closing program; activities; worship; games and resources, you will find yourself eager to start. This is a Guide you will find easy to work with. You will like it, *very* much.

As soon as possible—(or sooner!)—get hold of the packet for your group. (Order from the Literature Distribution Centre, 299 Queen Street West, Toronto 2B, Ontario, or your nearest Literature Depot. Each packet costs \$2.25.)

FOR SENIORS



"THE FUTURE WON'T WAIT" by Harvey Everett, is completely different, and again should not be read or used without the accompanying Guide by Robin Smith. Again, too, this is written for boys as well as girls,

and you may find tremendous value in planning one or two joint sessions.

The book is not a story. It is certainly up-to-date, in fact, somewhat into the future, too! It is a startling book to read, painting a clear picture of the world directly in front of our older youth—its tremendous problems and the responsibilities that, as a consequence, face young people in the Church now.

What's ahead for them? What sort of home life can they look forward to? What has the "population explosion" to do with all this? How can they be individuals? What about the Church in this set-up? What IS the Church, anyhow? Is it out of step? Does it need to do things differently to be effective? What can young people do? Questions will be begging answers—honest, thoughtful answers—as you plunge into this study together.

You will need to read it all through for background and for "orienting" yourself, but then you will find yourself turning again and again to the last chapter "Youth's Task in Extending the Church" and to the excellent guide, for here are concrete suggestions for discussions, projects . . . ACTION for your group.

Read it early yourself, start your group reading—and blessings on you! It's going to be an exciting year!

(MRS. F.G.) JUDITH THOMPSON
Secretary for Affiliated C.G.I.T. Groups

THE MISSIONARY MONTHLY

THIS AND THAT ABOUT "JUNIOR ROUNDUP"

If you are one of those who like change, if you have felt that the Explorer Mission Packet has been too-much-the-same-old-thing-year-after-year, you will be interested in the so-new-and-different-arrangement of this year's study book, "Junior Roundup." We hope you will like it!

If you have found the accustomed packet a source of strength because you knew exactly what you would find and where to find it, be assured that all needful help for the year's study is to be found within the pages of the single volume, "Junior Roundup." We hope you, too, will like it!

We suggest that you first read the entire book, cover to cover. Then go through the pages again, noting sessions and session plans most suitable for your particular group. Knowing that not more than six to eight Expeditions are to be devoted to the Missionary Exploration, each Counsellor will need to exercise wise judgment in selecting material to be used. If, after all sessions are planned, it is felt that there is still material too valuable for Explorers to miss, it may be possible to include some of these items in the worship or activity of another Exploration.

In some sessions several stories are included—more than can be told or read in a single Expedition. It is hoped that Counsellors will meet the challenge of such sessions to select and adapt material in such a way that it will be of greatest possible value to the group.

Each of the worship services outlined is particularly suited to the session in which it appears. It must be remembered, however, that hymns used in worship should be familiar to the Juniors. For most groups, suitable hymn substi-

tutions will need to be made in at least some of the sessions. (See last paragraph p. 16). Each group should learn and use the hymn, "Our Church" which appears in the centre section of the book.

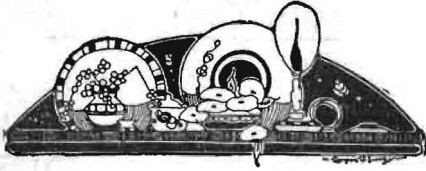
The radio play, "A Family Finds a New Home," provides a splendid opportunity to Explorers who enjoy a dramatic role for an extended activity. Most Juniors, thrilled at the thought of taking part in a play that has been on radio, are willing to spend time and energy in preparation for a re-do of such a program. This and other suggested activities are described on pages 17 and 18.

It is hoped that no leader will overlook Session I in which life in Canadian communities is made vivid through role-playing. Counsellors are urged to plan for this session well in advance and to have each of the "How Would You Like" listings written or typed on a separate sheet of paper in preparation for the Expedition. (See note about role-playing on p. 20).

The "Special Object" should be a challenge to the imagination and interest of Juniors. An item concerning the "Thomas Crosby" appears on p. 15. Further information concerning mission boats and their service may be gathered from a variety of other sources.

Songs and games, too, will make their contribution toward the enjoyment and appreciation of the Missionary Exploration. Basic to the value of the whole study is the genuine enthusiasm of the Counsellor. May enthusiasm of their leader be so real that Explorers will catch the contagion!

(Mrs. S. J.) BEATRICE MATHERS
Secretary



At Work in the Conference Branches

British Columbia

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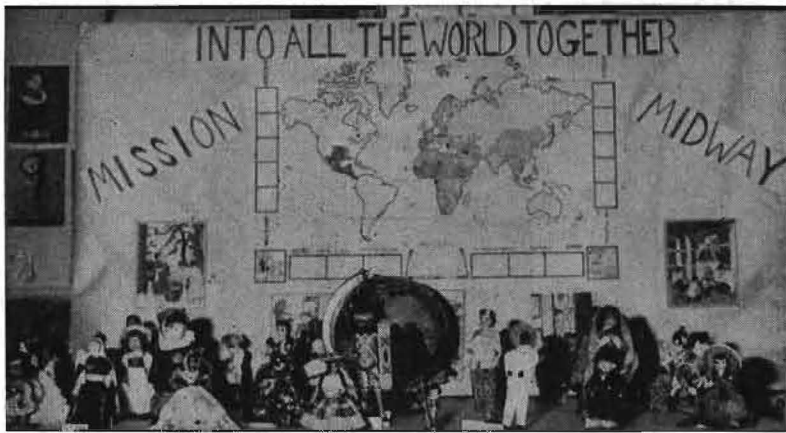
PRINCE RUPERT PRESBYTERIAL—By boat, by train, by car and by plane came the delegates to Prince Rupert for the annual meeting of this Presbyterial. A fine spirit pervaded the one-day meeting. "Into all the world together" was the theme which was beautifully illustrated by a display of dolls of many nations, set before a map of the world. Mrs. J. Murdock conducted a brief opening worship service. When the roll was called it

was noted that delegates were present from Bella Coola, Ocean Falls, Terrace, Skidegate, Kitimat, Kitimaat Village, Hartley Bay, Smithers and Prince Rupert. The women were pleased with the Candidate Secretary's report that two young women in our Presbyterial were contemplating a vocation of full time work in the Church. Reports from all committees showed interest in all branches of W.M.S. work although some secretaries expressed a hope for more enthusiasm.

An interesting history of the Presbyterial from its inception in 1945 with Mrs. T. W. Falconer as president, was read. Mrs. Murdock reported on her attendance at the meetings of Dominion



These ladies attended the last annual meeting of Prince Rupert Presbyterial.



The display of dolls at Prince Rupert Presbyterial which represented many nations.

Board and General Council. Mrs. S. F. Barker reported from Conference Branch. Miss Wilma Sharpe, W.M.S. worker in the Prince Rupert area, played a record re the new women's organization, then conducted a "buzz" session when every woman participated.

During the free time in the afternoon a tour was conducted through the W.M.S. residence for Indian students and through Friendship House. "What can a woman do?" was the theme of the evening worship service by Mrs. G. H. Seaman. A most informative panel discussion on the United Church Women was presented.

Manitoba

Press Secretary, Mrs. K. Campbell, 10 Erie Bay, St. Boniface 6, Man.

Treasurer, Mrs. R. Skinner, 135 Cathedral Ave., Winnipeg 4, Man.

BRANDON PRESBYTERIAL — Historic rallies were held at Alexander, Knox Church, Brandon, and Beresford with a splendid attendance at each gathering. At Alexander the theme of the meeting was "Looking Ahead", and four speakers gave short addresses presenting different aspects of the theme. Mrs. Angus McPherson, Brandon, was the guest speaker

and stressed the importance of each member carrying out our theme. She said, "We might ask what is our objective for the remainder of 1961? Will it be growth in knowledge, understanding of our work, and enthusiasm as a strong link in the great chain of workers, seeking to prepare the ground for greater unity? It is up to us to face this period with an attitude of willingness to accept the new program planned for us, and a dedication of purpose to work harder than ever to create a feeling of understanding and love among all groups."

At Knox Church, one hundred W.M.S. members gathered to hear the Rev. Ian MacLeod, on furlough from Japan. There was special interest in Mr. MacLeod because his father, the late Dr. Duncan MacLeod, famous for his missionary work in Formosa, was the first minister of Knox Church. In his afternoon addresses, Mr. MacLeod told the history of his parents and family, and related many incidents pertaining to his ministry in Japan. Mrs. W. Burton gave a brief historic review of the activities of the North Brandon rally during the past 34 years.

The history of the South Brandon rally was outlined at the meeting held in Beresford United Church. Fifteen

former leaders answered the roll call of past presidents of the rally. Guest speaker for the evening session was M. Jacobson of Souris, who showed slides and told of life in the West Indies, describing the work of the Church among the people there.

Miss Pauline Topp, who goes to Hong Kong in October to teach religious education, was guest speaker at a special meeting of the Knox W.M.S. Auxiliary, held in the Indian Residential School in Brandon. At another gathering, Miss Topp was presented with a gift by the Presbyterian executive.

Maritimes

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

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

PICTOU PRESBYTERIAL — When the spring rally was held at Scotsburn United Church, Miss Maud MacKinnon, retired W.M.S. missionary, gave an account of her work in Korea and Trinidad. The opening worship service was led by the Plainfield Auxiliary. A slight financial increase over the same period last year was reported. The Rev. George Brooks, as the closing speaker, dealt with "The Significance of Pentecost."

PRINCE EDWARD ISLAND PRESBYTERIAL— More than 260 women attended the annual Presbyterian meeting held in Summerside. Less than two weeks before the Presbyterian met, a heavy snow storm blocked all roads and the day of the meeting, April 29th, a number of unpaved highways were still impassable for cars. Because of this many W.M.S. members walked or rode on tractors up to two miles in order to reach the paved highway and then continued by car for 40, 50 and even 70 miles to the meetings. The spirit of the pioneers is still very strong in P.E.I.! Miss Bessie Matheson, Conference Branch President,

gave an informative address concerning the new women's organization and answered many questions. "Missionary work must continue and expand," said the Christian Stewardship Secretary, "and in order to do this work, love must be the highest motive for stewardship. This will express itself in gratitude to the Lord for all He has done for us and the amount of our givings will also depend on this." The president's message which had brought to its members a great blending of memories in conjunction with the forward look, was a fitting conclusion to this last W.M.S. Presbyterian meeting.

YARMOUTH PRESBYTERIAL — The last annual Presbyterian meeting was held in Centre United Church, Yarmouth. Rev. W. D. VanZoost spoke of the beginning of a new era in the life and work of the Church and of the greater opportunities which will be found with the inauguration of The United Church Women. A number of reports were presented and an excellent literature display from the Halifax Book Room was introduced. Dr. Christine MacInnes conducted a Quiet Hour at the close of the morning session, basing her words on John 15, "I am the true vine."

In the afternoon there was a much larger attendance. The address for which all had been waiting was given by Dr. MacInnes when she told the history of the development of the new organization. A chart showed how men and women will in future work together in the Boards of Home Missions, World Mission, Christian Education and Finance. Another chart showed how to make up the annual budget for the U.C.W. in the congregation. Dr. MacInnes answered a number of questions, after which the record, "United Church Women—A New Look," was played and was found very worth while.

Mrs. A. P. Hayes gave a vivid talk on the history of Yarmouth Presbyterian.

She mentioned that four of the women who attended the first meeting thirty-five years ago were still living and three of them were present that afternoon. They were Mrs. A. W. Hilton, Miss Margaret Ellenwood, and, of course, the third was herself. She had actually attended every one of the thirty-five meetings.

Montreal-Ottawa

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

Treasurer, Mrs. H. James Jackson, 15 Kinnear Ave., Ottawa, Ont.

The fourth joint Woman's Association and Woman's Missionary Society Summer School for United Church Women was held at Macdonald College in St. Anne de Bellevue, August 8-11. These were days of meditation, soul searching, purposeful thinking, and fellowship on the part of almost 200 women from the Montreal and Ottawa Conference Branch.

The theme this year was "Churches for New Times." Dr. H. L. Pottle, Secretary of the Board of Information and Stewardship, was our theme speaker at two sessions. Miss Anne I. Ward, General Secretary of Dominion Board of the Woman's Missionary Society, and Mrs. G. W. Moore, representing Dominion Council of the Woman's Association, straightened out a number of tangles and made clear to all the many new aspects of our new organization, "The United Church Women."

A most interesting and rewarding Bible study on "Salty Christians" was led by Miss Ruth Low. Miss Helen Currie gave us much to think about with her Audio Visual Aids. Hymn singing was conducted by Mrs. Joyce Wright. We were most fortunate to have Miss Margaret Dawson, returned missionary from Angola, whose magnetic personality kept us spellbound as she related her experi-

ences among the Africans. Our Vesper and worship services were led by Mrs. F. R. Harbeck and Mrs. L. Dupré respectively. Morning Watch was conducted by Mrs. G. E. Cross.

To Mrs. B. K. Wasson as Dean, and Mrs. G. E. Cross as Associate Dean, we owe a debt of gratitude for their untiring efforts on behalf of those present. Other members of the staff included Mrs. A. Morrison, W.M.S. Conference Branch President, and Mrs. H. Meadows, W.A. Conference President, as hostesses, with Mrs. J. K. Bradley as registrar and Mrs. R. P. Stafford as business manager. Rev. R. Catherine McKeen, Dominion Board Secretary for Younger Groups, was in charge of the Junior Workshop.

A Communion Service was held in Union United Church conducted by Rev. F. A. C. Doxsee who was assisted by a group of women Elders which made this an unique and fitting conclusion to our School.

Saskatchewan

Press Secretary, Mrs. S. J. Hill, 1012-2nd St., E., Saskatoon, Sask.

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

CYPRESS HILLS PRESBYTERIAL—"Into all the world together" was the theme of the second annual Presbyterial meeting which was held in the United Church at Gull Lake. When the reports were given it was noted that the 1960 allocation was exceeded, and the surplus funds were voted for Indian work at Moose Mountain. The new allocation of \$4,790, an increase over the last year, was accepted.

An excellent history of the Presbyterial was prepared by Mrs. C. E. Bray. It traced the events from April 1926, when the missionary societies of the uniting Churches combined to form the Swift Current and Shaunavon Presbyterials. Two years ago these two Presbyterials

formed Cypress Hills Presbyterial. This history, with pictures, will become part of the archives of the United Church, housed in St. Andrew's College.

In an interesting Bible study, the Rev. D. Hilton stressed the need for each person contributing his gift, great or small, for the good of the whole; the church suffers if every member does not fulfill his purpose. Speaking on the world level, Mr. Hilton said spiritual unity is needed to unite the world. The special afternoon speaker was Mrs. W. J. McIntyre who gave a fascinating talk on her trip to Asia when she was a delegate to the World Convention on Christian Education held in Tokyo, Japan. In fancy, she took the women on a post-conference journey stopping at Korea, Vietnam and the Philippines.

A panel discussion on "One Women's Organization" passed on the latest information regarding The United Church Women. In the closing worship service, Mrs. H. Woods, of Pennant, suggested that we take the good from the past into the new organization, then it could continue to grow like a transplanted plant.

MOOSE JAW PRESBYTERIAL — A special missionary meeting was held in the Avonlea United Church to which the public was invited. The Baptist mission field in Northern India was the spotlight of an address given by Miss Jean Palm-

quist who has served in Visakhapatnam, Andhra, Pradesh. Her work consisted of intense study of language, teaching high school and bringing the gospel to the middle class Indians. In her closing remarks, she stressed the need of specific prayer for the missionary and also for the converts, who often live under adverse conditions.

SASKATOON PRESBYTERIAL—During May and June over 200 enthusiastic W.A. and W.M.S. members attended four joint rallies in this area. Over thirty towns in all were represented at Humboldt, Young, Donavon and Rosthern. Worship services, a quiz on United Church Women conducted by the president and vice-president of W.A. Presbytery and W.M.S. Presbyterial, a play "Where the World Begins," ably presented by the women of the hostess church, and a model meeting of The United Church Women which was a highlight of the rallies—all these were featured.

At Humboldt, Mrs. J. Clear (formerly Thelma Conway, one of our missionaries in Northern Rhodesia) was guest speaker. At Young, Mrs. J. S. Carpenter, 1st vice-president of Saskatchewan Conference Branch, efficiently demonstrated her study of "Youth in Ecumenicity." At all rallies an excellent presentation of our literature was made by Mrs. D. Milne. Miss Ruth Strangway from London, Ont.,

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guest speaker at Rosthern, chose as her topic, "Christian Education." Here pleasing musical numbers supplied by Mrs. A. Friesen and a trio from the Mennonite College were enjoyed. In all the rallies one could feel the eagerness and anticipation towards the time when The United Church Women's organization comes into being.

YORKTON PRESBYTERIAL—C.G.I.T. affiliation services took place at St. Andrew's Church, Yorkton, when 16 graduates were honoured, and at Tantallon and Spy Hill United Churches. At the last two places the Presbyterian Secretary for Affiliated C.G.I.T. Groups was the guest speaker. At Yorkton, 80 C.G.I.T. girls attended from Balcarres, Saltcoats, Sturgis, Knox Presbyterian, First Baptist and St. Andrew's. Each of the graduates wore a rose corsage and was presented with a C.G.I.T. New Testament.

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