

and will be appreciated by a missionary shut off from these supplies.

If your groups receive magazines that make good reading, instead of saving them for a paper sale, why not delegate each member to send a magazine a week to a missionary? Both secular and Christian magazines will be appreciated. Or, have a fund to buy subscriptions for missionaries and let the publication take care of the mailing.

Clothing is always useful to both the missionaries and the natives. Be sure to send clean clothing that is in good repair.

Imagine the joy of an Indian woman upon receiving a knitted sweater for her baby. Somehow the gospel gains a much more ready entrance when thoughtfulness is shown with it.

Contrary to most belief, missionaries do enjoy sitting down in the evening to read good Christian books. After long, arduous treks, a Christian novel brings much needed relaxation to missionaries on foreign fields.

If you have tried most of these projects, possibly your church missionary will be able to supply you with a list that will include additional items. Oddly enough, whatever you consider ordinary and commonplace here in America is usually luxury to the missionary in a foreign land.

CONCERNING THE BUDGETS . . .

By B. C. Cochrane

By the time this letter is read by the members of the Highway family, we shall be within three months of completing the 1950-51 church year. At the beginning of the calendar year, I asked the treasurers of our various denominational funds to give me a list of monies received from the churches. I have these lists before me as I write. These statements, plus the more significant attitudes of the pastors and people of the churches which I have visited during the past eight months, indicate that interest in the budget system is more general and more enthusiastic this year than it has been since this new financial plan has been adopted.

One of the very encouraging features about the financial support of our denominational work this year, is the attitude of pastors and churches which have heavy local financial obligations. For instance: Our Moncton church, under the pastoral leadership of Rev. E. W. Tokley, with a heavy indebtedness, will meet all budget allocations, and exceed some of them, while carrying the Building Extension obligations; Rev. H. E. Mullen and the people of our Fredericton church plan to pay budgets in full, though heavy expenditure has been made to provide Sunday School classrooms in the church basement, and care for expensive redecorating work in the church auditorium; at Marysville, Rev. F. A. Watson and the people of our Marysville church expect to complete payment of a \$3,000 obligation on their new church, thus clearing this fine building of indebtedness within one year of purchase, payment to be made this month, and at the same time pay in full, or exceed, budget allocations; at Beals, Maine, our church, under the leadership of Rev. H. R. Ingersoll, has been expending heavily since last Fall on extensive repairs and improvements to their church and parsonage, but in this case also, the budget goals will be reached or passed; Rev. Walter Fernley, and our Black's Harbour people, are making heavy

payments on their new parsonage, but they are also giving generously to denominational projects, and expect to have budgets "paid in full" by the end of June; the Killam's Mill-Salem churches, pastored by Lic. Lawson Saunders, have built a new parsonage at Havelock, N. B., have it more than two-thirds paid for, and are giving strong support to the general work of the church, expecting to meet all budget commitments; Seal Cove church, under its pastor, Rev. Ronald Sabine, is completing an extensive building programme, with thousands raised and spent this year on the project, but plans to support our denominational work to the full amount asked in the budget allocations. These churches prove that heavy local obligations can be cared for while denominational work is strongly supported, if pastors and people have the will and the vision.

And this is significant: Most, and perhaps all of the churches named in the above statement, are paying their pastors more than any pastor has been paid in the history of the church. Moreover, at least some of these churches have voted a salary increase to their pastors when recalling them. Marysville and Black's Harbour churches have both increased their pastors' salaries, while offerings in each of the churches referred to are running at a record high. It would be timely for every church to consider its pastor's salary in the light of present day living costs, and increase it if necessary, in order that the workmen might have that of which they are worthy.

Another commendable aspect of budget payment or giving this year, is the fine support of the smaller churches. Brazil Lake, (Rev. H. S. Wilson, pastor), Crawford, (Rev. E. R. Watson, pastor), Grey's Mills, (Rev. R. T. Benson, pastor), Havelock, N. S., (Rev. Mered Grant, pastor), Lower Brighton and Victoria, (Rev. F. A. Anderson, pastor), Meductic, (Rev. H. E. Anderson, pastor), Wood Island, (Rev. R. T. Sabine, pastor), and Woods Harbour, (Rev. H. C. Mullen, pastor), all listed as smaller numerically than the others mentioned, have been doing splendidly in support of our denominational work this year. The contributions of some of these churches are remarkable considering the few people carrying the load. It may be that other churches not mentioned in these references are quite as worthy of mention, but I am being guided pretty much by the reports as of the first of the year 1951, and observations I have made in personal contact with the churches.

A few churches, very few, are credited with little given to denominational work this year, but we hope that in every case pastors and people will co-operate to aim at "budgets paid in full" or "exceeded", for this church year. Not a dollar has been asked for that is not needed for the advancement of the work. Support the forward movement of our church by giving generously. 2 Cor. 9:6-8.

NEEDED: LANDMARKS

The generation in which we live seems to be like Christopher Columbus. When he left Spain he did not know where he was going, when he got there he did not know where he was, and when he returned home he did not know where he had been.

We need someone to blaze a trail; to erect some landmarks; to build some signal towers.

No matter what field of endeavor you consider, the leaders are befuddled, addled and confused. The Bible tells us that the world was made out of chaos; that being true it would seem that we are about back to where we started.

We know not whether to bomb China or fight it out on Korea. We do not know whether controls are necessary on all items or whether there should be limited controls. We are not sure whether we should go all out for the welfare state or swallow the bitter pill a little at a time.

Surveying the field of higher education we discover the confusion is about as great as it is in the field of politics. Do we need more liberal education, or should the youth specialize from the days of high school? What shall be the basis upon which the curriculum of the college shall be organized—materialistic atheism or theistic materialism? We need a chart; someone to blaze a trail.

Things are not much better in the real of religion. The liberalist would have us believe he has solved all mysteries, and has the answer to the sixty-four dollar question as to the mysteries of life. Yet with each passing year he changes his premises and arrives at different conclusions. The conservative seems uncertain. Every time a scientist speaks in favor of the historic Christian faith the conservative appears to be much more secure in his faith.

Our confusion springs from our rejection of God. We have repudiated the only fixed starting point. Before directions can be given or measurements taken there must be a fixed point. Thus it is in the whole field of human relationships; there must be a center, a point of departure, a starting place.

The world's starting point is God—"In the beginning God." Let all premises begin with the eternal, supernatural, holy God and all will come out well.

Belief in God, supreme and absolute, to whom we are accountable, gives guidance in all social contacts and creates responsibility for goodwill and helpful service.

Let the nations of the earth turn to God, accept His teachings of brotherhood and good will unto all men, and the international situation will unsnarl within thirty days. Minorities would have no just ground for complaining, and class hatred would be banished from society.—Wesleyan Methodist.

"The statement of Elijah's praying may be condensed to a few brief paragraphs, but doubtless Elijah, who when 'praying he prayed,' spent many hours of fiery struggle and lofty intercourse with God before he could, with assured boldness, say to Ahab, 'There shall not be dew nor rain these years, but according to my word.' The verbal brief of Paul's prayers is short, but Paul 'prayed night and day exceedingly.' The 'Lord's Prayer' is a divine epitome for infant lips, but the man Christ Jesus prayed many an all-night ere His work was done; and His all-night and long-sustained devotions, gave to His work its finish and perfection, and to His character the fulness and glory of its divinity. Praying, true praying, costs an outlay of serious attention and of time, which flesh and blood do not relish. Few persons are made of such strong fiber that they will make a costly outlay when surface work will pass as well in the market."—E. M. Bounds.