

THE UNITED CHURCH OF CANADA

Sixth National Conference

THE FELLOWSHIP OF

PROFESSIONAL WOMEN

August 26 - 31, 1955

United Church Training School,

Toronto, Ontario.

FIFTEENTH NATIONAL CONFERENCE

OF THE

DEACONESS ASSOCIATION

SIXTH NATIONAL CONFERENCE

The first in the new United Church Training School
Toronto, 1955.

On Friday, August 26, the doors of the new Training School swung open to the Professional Women Workers of the Church. From Queen Charlotte Islands and Vancouver on the far west, from St. John's, Newfoundland and Cornerbrook, and from many intermediate points they came. For five days these 72 women shared in a programme of Bible Study, in a consideration of methods, techniques and visual aids for Bible Study with adults. Right from the time they met the smiling registrars a spirit of happiness prevailed. It was a rich time of fellowship; new friendships were made, and old ones renewed.

The Party under the direction of Ruth Glanville helped us to get acquainted quickly. Everyone enjoyed the evening of fun and laughter even if there were "no eats" at the end.

The Winnipeg Unit, through their morning worship periods, set our minds and hearts for the Bible Study which followed, while the family prayers led by the Vancouver Unit made us feel how good it had been to have lived that day together.

Thanks to Margery Stelck's efforts, we learned of films for use in our work and even saw our old friend - Dr. Archer Wallace - on T.V.

Three of our members introduced us to some excellent books for Christian Education, worship and personal enjoyment.

The dramatic presentation starring the Edmonton Unit brought some laughs and much excellent information. The panel under the leadership of Dorothy Young discussed Bible Study methods in an able manner.

The sing-songs with Louise Cox were aids to relaxation. On Sunday afternoon Anne Ward gave us much food for thought in her treatment of the subject, "The Church in Today's World," and later we enjoyed learning new hymns with Dr. Causland. Then the delightful recital with Louise Cox at the organ brought to a close a Sunday we will all remember for some time.

Dr. Mary E. Lyman, truly a gentlewoman, was a wonderful leader. She came, a stranger to most, but left, a friend to all. Her messages were a challenge, and she a blessing as she led us through a study of the Fourth Gospel. We were always eager for more and she was most generous. Do you remember the round of applause when we announced that the SURPRISE for Monday evening was another session with Dr. Lyman? We pray for her, journeying mercies. She left shortly after 'Labour Day' for a year of itinerant teaching in the Orient and in the Near East.

CONFERENCE LEADERS

Rev. Mary Ely Lyman, B.D., Ph.D., Lit.D.

Principal, Union Theological Seminary, New York. Led the Bible Study on the Fourth Gospel.

Miss Anne Ward.

General Secretary for the Woman's Missionary Society, spoke on, "The Church in Today's World."

Prof. K. Cousland, M.C., M.A. (Oxon), B.D., D.D.

Professor of Church History, Emmanuel College. Taught new hymns.

Miss Dorothy Young,
Chairman of the Panel on Methods.

Miss Harriet Christie,
Leader of Discussion re One Order.

Miss Louise Cox,
in charge of Conference music.

Mrs. Ruth Glanville,
in charge of the get-acquainted-party.

Miss Marvel Clapham,
Conference Pianist.

Bible Study Leaders:

Miss Stella Burry
Miss Dorothy Young
Miss Dency McCalla
Miss Isabel Squires
Miss Eleanor Gamble

Miss Phyllis Sykes,
Conference Registrar.

Miss Ethel Ketcheson,
Assistant Registrar.

Miss Sarah James,
President of the National Fellowship.

Mrs. W. J. Campion,
Executive Secretary of the National Fellowship.

THE FOURTH GOSPEL

Dr. Lyman used the following outline in her day by day presentation.

Session 1 - Friday, August 26th.

The purpose of the writer of The Gospel of John stated in John 20:30 is seen to be not historical, but theological or evangelical.

Omitting the Prologue 1: 1-18, scrutiny was made of chapters 1 - 6, noting:

(a) the contacts of Jesus with typical persons: e.g. Nicodemus, the typical ruler of the Jews The Woman at Samaria - the typical contrast etc.

(b) the disregard of the Synoptic chronology and place of the ministry e.g. - the cleansing of the Temple - The alternation between Galilee and Jerusalem.

(c) The result of all the contacts of Jesus in either belief or unbelief on the part of those who hear him. Here the strange use of the caption "the Jews" for Jesus' opponents was noted.

Conclusion: a record not for the sake of the record, but to reveal Jesus as the Life-giver.

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Session 11 - Saturday, August 27th.

Chapters 7-12.

Method of the author seen as free in its use of tradition,

- (a) not concerned with accuracy in geographical detail,
- (b) free in recording the chronological sequence of events,
- (c) is not troubled to allow - side by side conflicting traditions - e.g. did Jesus baptize or not? 3:22 and 4:2.

He uses both persons and events for his great purpose - John the Baptist - not the fierce Hebrew prophet, but the Witness to the Christ. Events have meaning beyond themselves. They symbolize the truths about Jesus -

- (a) healing a blind man - "I am the light of the world."
- (b) Water at the well in Samaria - "the water of life."
- (c) Feeding the 5000 - "I am the bread of life."
- (d) Raising Lazarus from the dead - "I am the resurrection and the life."

The meaning of miracle "sign" the characteristic term. Coercing belief 11:15.

The portrait of Jesus is of one omniscient, omnipotent. He moves triumphantly to his death which is "glorification."

No temptation story.

No Gethsemane story.

Summary of all the major ideas at 12:44-50.

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Session 111 - August 29th.

Chapter 10 was considered as an example of Jesus' teaching method as reported in John. The contrast with the synoptic record was observed.

Here: no wisdom sayings or parables of the Kingdom as in the synoptics.

Instead the long philosophical discourse with the central message of the person of Jesus as the way to God.

There was discussion of the nature of mysticism, with special reference to the character of the mystical experience which this gospel commends.

It was AGREED that its mysticism was well balanced because of its concern for truth, and its emphasis on its expression in love.

The consideration of Chapter 14 repeated "a little while" led to the conclusion that this is a spiritualization of the apocalyptic concept of the Second Coming. Like Life Eternal and Judgment, this concept is rephrased in terms of a present spiritual experience - the indwelling presence of the Spirit in the hearts of believers.

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Session 1V - August 30th.

Recapitulation of the previous study: Chapters 1 - 12. Jesus in contact with typical persons and groups. The key-word - Believe. The summary in 12:44-49.

Chapters 13 - 20, Jesus sharing with the intimate group of his disciples the deeper meanings of the spiritual life. The key-word is Love.

Discussion of the concept glorification - Chapter 17. Hebrew background of the term.

In this context: a victory thru the cross -
"I have overcome the world" 16:33, is the goal of life in full union with the Father.

Discussion of the place of Joy in the Christian experience - 15.

The Self-determination of Jesus as this Gospel interprets the arrest-18:6.

The carrying of his own cross 19:17 (a bold contradiction of the synoptic record.) This led to a discussion of the Prologue Ch. 1:1-18.

The use of the Logos concept replacing the birth-stories of the synoptic record.

Greek - in content.

Hebrew - in poetic form following the principle of Hebrew poetic parallelism.

Appropriateness of the Concept.

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Session V - August 31st.

Consideration of the final chapters, 17-21.

17. The High-priestly prayer - Jesus as Mediator. The Church commissioned through the disciples.
18. Problems of relating the synoptic story of the Trial with this one - John probably had an independent source for the story of Jesus' last days held by some to be more accurate than the synoptic, especially in the placing of the Last Supper not on Passover but the night before.
19. Final dramatic rejection of Jesus by the Jews. The purpose of the author is to fix the blame for Jesus' death on them.
20. Most beautiful and tender story of the post-resurrection appearance to Mary. Climax of the book at vs. 28. Statement of the author's purpose.
21. Agreed among scholars that this chapter is by another hand.
 - (a) To account for the long life of John as against Peter's death in '64.
 - (b) To allocate the authorship to John the Son of Zebedee.

Questions and final summary.

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QUESTIONS SUBMITTED BY THE CONFERENCE

1. John 20:22 - "Receive the Holy Spirit." - Is this Pentecost for John?
2. What is meant by joy in this Gospel? What did Dr. Lyman mean by a 'discipline' of joy?
3. What is the fate of those who have not heard Jesus' voice? Can Ch. 15: vs. 6 be taken as indicative of the kind of judgment God brings on those who do not believe?

4. Ch. 7 - His hour is not yet come? What is the significance of this phrase-
(a) - in John's mind and (b) - in Jesus' mind?
5. What is the significance of the tomb story in which the risen Christ makes himself known first to Mary Magdalene rather than to the disciples?
6. Does John identify the Holy Spirit with the Risen Christ? If so, what does this do to the conception of the Trinity?
7. What content does John put into the concept 'Eternal Life'. Is there any time element in this at all?
8. What does it mean in 16:8 - that the Comforter will convince the world of sin and righteousness?

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We were speaking of Judas and of how he seems to have been chosen, inevitably, to succumb to the power of evil within him. (6:70-71.) This could be another instance of Jesus' omniscience - yet it could be regarded as strong support for belief in predestination, or else of an actual power of evil in the world. Would you comment if you think this is relevant.

We would like to have further enlightenment on the author's concept of Grace. Is there difference between this and Paul's conception?

The Gospel seems to end naturally with Chapter 20. The purpose is stated in verse 30. Is it your conviction that Chapter 21 was from another author? It does not seem in harmony with the author's purpose - e.g. the concept of eternal life: "the little while" as against "until I come."

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We would like you to consider with us Chapters 20 and 21.

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In the Prologue, do verses 9 - 13 refer to the Word (Logos) that was with God or to Jesus Christ? There was disagreement in our group with regard to this.

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1. How to account for Chapter 21? The thought seems to culminate at the end of Chapter 20. What was its necessity? What is the point of these references to Peter and to John - their deaths etc.? (Is it because both have died and he was to "justify" it to people expecting an imminent return etc.)
2. In Chapter 20 there is a contrast between Jesus' answer to Mary and to Thomas. In the one case "Touch me", in the other "Touch me Not."
3. So many of the great ideas are stressed in the prologue. What about the idea of judgment? John has rather a unique view of this yet it does not seem to be hinted at here.

Questions Cont'd.

Does John identify the Holy Spirit, the Comforter with the Risen Christ?

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1. How to use or control our critical faculties so as to create faith and love and not undermine.
2. Someone much troubled at apparent R.C. of John 20:23.
3. Significance of the beloved disciple?

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A FELLOWSHIP MEMBER SUMMARIZES THE PRESENTATIONS OF DR. LYMAN
IN THE STUDY OF THE FOURTH GOSPEL

Under the competent leadership of Dr. Mary E. Lyman we, who were privileged to attend the Biennial Conference, were guided on a most rewarding journey through the gospel of St. John. It was not as leisurely a journey as we would like to have been able to take. For the most part we were able to pause only at the high points. But these we saw with new eyes, and not one of us was there who did not experience within herself in the course of that journey a deep stirring of the spirit and a gratitude never hitherto so profoundly felt. Not the least of the determining factors responsible for the fact that the Word spoke itself to us in such power was the astute yet humble, reverent and appreciative attitude of Dr. Lyman herself. She could not help but communicate to us something of her own unshakable confidence, and our common faith, of which she made us so vividly aware, undergirded the whole, helped us over the rough places, and prevented our differences of opinion from dividing us.

The approach to the study was an inductive one. Certain problems which rose again and again could not be fully answered except in the light of the whole. The insights which were received had to be gradual and cumulative, as the method which Dr. Lyman followed in her presentation recognized. In the interests of conciseness and clarity, however, it has seemed to me wiser, in making a report, to gather together the various comments made and opinions expressed throughout the course of study and to organize them in some fashion under appropriate headings, rather than to attempt to summarize the study exactly as presented. This is what I have attempted to do in the pages which follow. I have tried in most cases to keep as close as possible to Dr. Lyman's own phraseology.

WHY DO MANY PEOPLE LOVE THE GOSPEL OF JOHN THE BEST?

Casual conversation preceding the study brought out some of the reasons why the Gospel of John has been so deeply loved: its human quality and intimacy; its simplicity and beauty of language; and the profundities of human experience with which it deals.

WHAT ARE THE THINGS THAT MAKE THE GOSPEL A PROBLEM?

At the outset, some of the things which make the gospel a problem were noted: the abstract quality of the language; the symbols, deceptive in their simplicity; and most important, the contradictions of this gospel with the synoptic records.

METHOD OF APPROACH TO THE STUDY.

Some writings are best approached from the standpoint of their authorship. But in this case we are too unsure of the authorship to approach the gospel from this point of view. Tradition has it that the gospel was written by the beloved disciple, John, and the author of the twenty-first chapter would have us think so. But close study of the gospel makes it almost certain that it was a product of the Greek world, written not by the fiery 'Son of Thunder', but by a man of deeply mystical tendencies and great creative genius. We are not sure, either, where the gospel was written, whether at Ephesus or some other place. This means that a study of the gospel from the point of view of its environment cannot be too helpful. It must be understood by a step-by-step analysis of its parts seen in the light of the whole.

PURPOSE.

The author does not state the purpose of his gospel at the beginning like Luke, but at the end. "These are written," he says, "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name." It can be seen immediately that his purpose is evangelical, religious, devotional and theological, rather than historical like that of Luke. This has far-reaching implications.

THE HISTORICAL PROBLEM.

The fact that the writer of the gospel subordinates the historical purpose to the religious confronts us at once with what might be called 'the historical problem.' Not only are there internal inconsistencies (Jesus baptizes and yet does not baptize), but there are serious inconsistencies with the synoptics in matters of temporal and geographical sequence, in the interpretation of recorded events and in the picture of the Christ. Some of the Events recorded do not have the normal historical repercussions we would expect if they were strictly true. An example of this is the raising of Lazarus. Some seem to be imaginative events based on sayings of Jesus in the synoptics. The turning of water into wine reminds us of the 'new wine in old bottles.' We cannot be sure that there are recorded here the actual words of Jesus for we have here a different Jesus from that which the synoptic gospels give us. In the synoptics, for example, Jesus keeps his messiahship a secret. Here he speaks openly of it. Attempts to harmonize the gospels (e.g., two temple cleansings, one at the beginning and one at the end), have had only a minimum of success.

The question is, of course, whether in the light of John's purpose as stated in the last chapter, we need to attempt to harmonize. It must be conceded that it is rather an unfortunate thing that historically this gospel was grouped with three which have a different purpose. Can we not accept the fact that here we have to do with a deeply sensitive religious genius who uses stories freely to objectify the great truths which he has seen? When it is a question of the historical record per se, the synoptic records are undoubtedly more trustworthy. Here however, the great meanings have passed through the crucible of a great mind, and he has expressed them in his own terms, making the events symbolic of the great truths which are to him so important. We can be thankful that the truths have come so cogently, expressed in terms of the Personality through whom all truth and knowledge of God came, rather than in terms of abstract metaphysical statements.

THE GOSPEL-WRITER'S METHOD.

The gospel of John is a devotional biography rather than a history. A method very much like that employed by Socrates is used to bring out the great ideas. Persons are used to ask just the right questions. There follow long discourses in the first person singular. Recorded events, though rich in concrete detail, have a meaning beyond themselves. The healing of the blind man leads to a discourse by Jesus on himself as light of the world. The feeding of the five thousand provides an opportunity for Jesus to speak of himself, as the bread of life. Chapters 1-12 provide an account of Jesus' contact with representative persons and groups and concludes with a summary of the major ideas. The central concept in these chapters is 'belief'. Chapters 13-20 show us Jesus in the intimate group of his own disciples, sharing the deepest aspects of his message. The key word in these chapters is 'love.'

It is thought by critics that chapters 15 and 16 should precede chapter 14 and the chapter 14 should lead directly to chapter 18. Chapter 21, all critics are agreed, was appended by another author.

THE ROLE OF CHRIST.

The role of Christ in this gospel is, as has already been implied, somewhat different from his role in the synoptics.

Jesus as Teacher -

In the synoptics, Jesus teaches in part through parables, pungent, descriptive, true-to-life stories, and in part through wise sayings which epitomize in epigrammatic form experiences which we all have (e.g. 'Ye are the salt of the earth' and 'he that loseth his life shall save it'). In John there are short sententious sayings also, but these are of a different sort. They are not wisdom sayings, descriptive of universal experience, but, rather, statements which point right to Jesus. In place of the parable, we find long philosophical discourses employing metaphors, like that of 'the vine and its branches'. The content of the teaching is different as well, notably that on the Kingdom of God. There is little also of what could be called 'humanitarian teaching'.

Jesus as a Shepherd -

The role of Jesus as shepherd in this gospel, like his role as teacher, is different from that in the synoptics. In the latter he is out hunting for the lost sheep. Here he is at home guarding the fold. This

situation reflects the period of persecution and heresy in which the gospel was written. The church is concerned with its mission in a hostile world. The shepherd is he who gives his life for the sheep, the Christian community.

Jesus as Worker of Miracles -

In the synoptics the miracles take place because "he was moved with compassion". Here, the miracles are deliberate acts of power, testimonies of his divinity calculated to coerce belief.

Jesus as Divine and Human -

It was the intention of this gospel to combat the Docetist Heresy. The Docetists talked of metaphysical values and made a district division between the world of goodness, light and spirit, and the world of evil, darkness, and matter. In their attempt to identify Jesus with the former, they had robbed him of his humanity. This gospel tries to refute the theory that Jesus only seemed to live a human life, by insisting on the fact. But the gospel has a strong Docetic flavour nevertheless. Jesus walks majestic and triumphant through its pages. He is omnipotent and omniscient. He knows what is in the hearts of men and he knows what he is going to do. Everything is divinely determined in advance. The most striking example of this over-all omnipotence is seen in the way in which John handles the death of Jesus. Death is here transfigured into glory. In the gospel of Mark the crucifixion is laid upon our hearts as utter unrelieved tragedy. But in John it is quite otherwise. Jesus is totally in command of the situation even in Gethsemane. Death is a voluntary, self-determined act. Bearing his own cross he goes to a death which is his glorification, deification. In the eyes of the church, to be sure, the cross was the glorification of Christ. What the author has done here and elsewhere is to read back into the incidents themselves the meaning they have for Christian believers.

JOHN'S CONCEPT OF THE KINGDOM AND OF JUDGMENT.

In Jesus' day the concept "Kingdom" was as common a one as the concept "democracy" is in ours and there were many questions concerning it. In the synoptics it appears largely as a futuristic concept, although there is reason to believe that Jesus, for whom the Kingdom was "the Will of God being done", did not regard it as being a purely other-worldly thing. If this is so, then it is not contrary to Jesus' thought that the fourth gospel speaks of it as here and now. For the Hebrew concept, Kingdom of God, the author of the gospel of John substitutes the Greek concept, "Eternal Life". In so doing, he repudiates the type of apocalyptic thinking found in the book of Revelation. The second coming, the "in a little while" of Jesus, meant for this writer the inward spiritual coming and abiding of the Holy Spirit which he identifies with the risen Christ. Something the same is true with regard to the concept of judgment. Although he is not perfectly consistent, the writer tends to think of judgment not as a future, but a present, ongoing event. "This is the judgment" - it takes place constantly as one responds or does not respond to the Truth.

THE KIND OF RELIGION EMPHASIZED IN THIS GOSPEL.

If the threefold division of personality into thinking, doing, and feeling is accepted, we might say that religion becomes primarily theology,

ethics or worship as it relates itself to each of these phases. The author of John is concerned to make a synthesis. On the intellectual side he is concerned with truth (though it is different from the truth of fact), on the behaviour side with ethics (though he deals with it abstractly), and on the feeling side with oneness with God in Christ. Though he avoids the extreme of emotion, his is a mystical type of religion which intends above all to communicate an experience with God through Christ. He emphasizes knowledge like the Gnostics, but not at the expense of the rest of life. His concept of true religion is to be found in 17:3 - "And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent."

THE PROLOGUE.

This magnificent bit of Hebrew poetry (unfortunately not put in poetic form by the R.S.V. translators), contains all the great ideas of the gospel, including the Graeco-Hebrew concept of the Logos and the rich Hebrew concept, of grace. In no other movement did the Hebrew and Greek cultures fuse as in this religious movement. One might paraphrase the opening words of the prologue as follows: "Your philosophers for centuries have been talking about a principle of order, reason, goodness. You've called it Logos. Now a life has been lived which exemplifies that principle. I'm going to tell you about that life." In making the daring claim that the Logos was made flesh, John finds no difficulty in accepting the troublesome idea of a pre-existent Christ.

SOME COMMENTS ON THE CLOSING CHAPTERS.

Historical Accuracy -

There are good grounds for believing that with regard to the events of the last week of Jesus' life, John had an independent source of information which was in some respects more accurate than that used by the writers of the synoptics. His placing of the Last Supper on the night before the Passover is a case in point. We cannot be sure, however, about some of the particular individual events recorded. Some critics choose to allegorize many of them.

The Post-Resurrection Appearances -

The post-resurrection appearances are certainly most confusing and not to be harmonized. What is important to recognize, however, is that the event of the resurrection itself is not under question. It is as well attested historically as any event we know in history. The church's faith, the experience of the disciples, their unshakable conviction attest to it, though the question 'how did that conviction so well attested and so unshakable come?' remains.

With regard to the latter, there are three possible alternatives:

- (1) Some take the stories of the physical resurrection literally. This is a respectable point of view. But what seems adequate thinking in the context of a pre-copernican, three-storey, finite universe may not seem so in the light of our present day scientific knowledge.
- (2) Some claim that although the experience was real, it was inward and spiritual. Those who wanted to convey the faith objectified the stories.
- (3) A third way is just being explored. It has to do with parapsychology, and the phenomena of extra-sensory perception. This view has possibilities.

What we wish to do is to find a way of understanding these things which will not involve a complete break with the experience of the early church. Perhaps we should simply acknowledge the mystery and not try to plot definite lines.

OF WHAT CAN WE BE SURE.

By way of summary, Dr. Lyman said that the things that mattered most to her spiritual life, were not under question. The central convictions stand up under critical examination:

- (1) The teaching of Jesus. ("I don't know when ethics became 'mere'.") Here we have ethics in the perspective of the spiritual, the life hid in God.
- (2) Communion with God, which is no abstract thing, because this life embodied it.
- (3) Participation in the sequel, the multitudinous influences which have flowed from that life. In Christ, God is made so real that our lives are brought to God through him and redeemed.
- (4) The complete assurance that Jesus' life triumphed over death. History attests all of these.

THE MEANING OF THE FOURTH GOSPEL FOR OUR AGE.

Here is a gospel with a message for our time. True, this is not milk for babes, but meat for the mature Christian. This gospel has a paradoxical character. It takes much study and thought to understand. It is metaphysical, yet at the same time personal and concrete. Symbolism is wedded to the conviction that history matters. Truth is rooted in a Life. Here we see Christ the Divine Logos walking with power to death transformed into glorification. Yet here too is a man, hungry, thirsty, weary, tender and natural in his dealings with men.

True, there are local causes being served all the time. The author wishes to combat Docetism, to correct apocalyptic thinking, to put John the Baptist in his place as forerunner, to castigate the "Jews." Concern with these local causes is responsible for some of the limitations which the gospel has. But it is still directed towards eternal truth.

In this chaotic, broken world there is hardly anything that we need more than spiritual synthesis. One of the splinters of our time is Pentecostalism with its sentimentalism. At the opposite extreme is intellectualism, whose exponents are leaving the church because they cannot relate themselves to a personal God.

For all these people this gospel has a synthesis. It has a truly theological message: it honours the truth. It has an ethical command: love is the central principle of the gospel. It draws these two, the theological and the ethical, under the mystical God-relationship, thus integrating the outreach of love to life with the love God has for His children. The vision of the future church is here also. Greater works shall be done, more truth shall be revealed. Here is open-eyed spiritual facing of a future encompassed by the love of God and the fellowship of His People within the love of God.

Two Prayers Used by Dr. Lyman.

"Eternal God, our Father, and Father of our Lord and Saviour Jesus Christ, we give Thee humble and hearty thanks for Thy supreme revelation of Thyself in Jesus Christ.

We thank Thee that through Him we know Thy truth, Thy love, Thy tender care for all Thy children. We seek Thy presence here in this hour. May Thy Spirit lead our thought, direct our speech, and make fruitful in Christ-like living the fellowship that has been the gift of this place to us."

AMEN.

"Dismiss us now with Thy blessing, Lord. Give us the faith that is victory, the love that overcomes the world, the peace that passes all understanding, which the world can neither give nor take away. Peace I leave with you. My peace I give unto you: not as the world gives do I give unto you."

AMEN.

BIBLE STUDY WITH ADULTS

Dramatic Presentation - Bible Study in the Home.

The Edmonton Group - Ruth Simpson Louise Cox
 Ruth Glanville Margaret Brown

Their information was presented in a very acceptable, entertaining manner. *Note.

The Film Strip.

The film strip - Teaching the Bible to Adults - was followed by discussion, led by Dr. Katharine Hockin.

Panel on Bible Study.

Panel Members - Miss Dorothy Young, Chairman
 Mrs. George Johnston Miss Ruby Brown
 Dr. Winnifred Thomas Prof. George Johnston

After introducing the panel, Miss Young spoke of our responsibility for deepening and enlarging the concern for Bible Study.

Prof. Johnston pointed out that the Bible is not only classic, it is fascinating, (dealing with human life) and rewarding. The Bible must be central in the Christian field; it is the only knowledge we have of Jesus Christ.

New ways must be found to reach new groups. The study should be lifted to the congregational level and Bible Study should be brought into the programme of existing organizations.

The following suggestions were made:

- groups meeting for a block of time - not for a season;
- communicants class continuing as Bible Study groups;
- ordinary lay men and women trained to present the Gospel to others;
 (a) teachers (b) business men.

In free discussion the following were presented:

- ministers conducted Bible Study once a month with young mothers;
- adults chose a course of study and took turns leading;
- ministers conducted study with the session, deaconesses with the communicants class;
- cottage prayer meetings - grouped geographically - outline supplied.

The difficulty in finding suitable material in study outlines was noted. The questions need to be stimulating.

Outline courses suggested:

- Life and Teachings of Jesus - Stewart
- Philippians - Duncan Blair
- Romans - W. R. Maltby

- S.C.M. 1st Corinthians - Meaning of Church for Paul
- Cross Roads - Westminster Press
- Know Your Bible Series - background
- Miss Brown - Home Study
- Westminster - Floyd Wilson - Opening New Testament
- A. Hunter - Introduction to New Testament
- Irene Allan - Early Church and New Testament

Every Church needs a Library.

How to find Leaders:

- develop Bible Conferences and Conferences for leadership training;
- a recommendation re Bible Study regional Schools was deferred to the business session.

Dr. Johnston spoke of the disciplined cell and the Iona Community.

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*Note - Copies of the skit may be obtained from the office at a nominal price.

AUDIO - VISUALS

Margery Stelck secured the films shown, and Sarah James the film strip.

Eleanor Gamble introduced the book on Christian Education; Dency McCalla those on Worship; and Marjorie MacDonald those for personal enrichment and enjoyment.

FILMS: Between Ourselves.
 Look Up and Live.

FILM STRIP: Teaching the Bible to Adults.

BOOKS:

Christian Education -

The Gospel of Life - Published by Church of Scotland Committee on Youth.

Worship -

Worship Ways for Camp	- Clarice M. Bowman	Association Press	\$3.00
Diary of Readings	- John Bailey	Scribners	\$2.50
Worship Resources for Christian Youth	-	Harper Bros.	\$4.95

Personal Enjoyment and Enrichment -

Gift from the Sea	- Anne Morrow Lindberg	Pantheon Press	\$3.00
Yellow Boots	- Vera Lyrenko	Ryerson Press	\$3.50
Anastasia's Daughter	- Gale Taylor	Ryerson Press	\$3.50
Gertrude Lawrence as Mrs. A. -		Nelsons	\$5.50
R.S.V.P.	- Elsa Maxwell	McLellan, Stewart	\$5.00
Sir John A. Macdonald,			
The Old Chieftan	- Donald Creighton	MacMillans	\$5.75
Screw Tape Letters	- C.S. Lewis		\$0.75

BIBLIOGRAPHY ON THE GOSPEL OF JOHN
Selected by Dr. Mary E. Lyman

A selected list of books or articles:

The Interpreter's Bible, Vol. VIII. The introductory articles, and the interpretation, by A. J. Gossip and W. F. Howard.

Macgregor, C.H.G., The Gospel of John, The Moffatt New Testament Commentary.

Von Hugel, Friedrich, Article: John, Gospel of in the Encyclopedia Britannica*

Strachan, Robert H., The Fourth Gospel, Its Significance and Environment.

Strachan, Robert H., The Fourth Evangelist, Dramatist or Historian.

Carpenter, J. Estlin, The Johannine Writings.

Gardner, Percy, The Ephesian Gospel.

Hoskyns, Edwin, The Fourth Gospel.

Clark, Henry W., The Westminster New Testament
The Gospel of John

McClymont, J.A., The Century Bible
Saint John

Howard, Wilbert F., Christianity According to St. John.

Redlich, E. Basil, An Introduction to the Fourth Gospel.

Scott, E.F., The Fourth Gospel

Scott, E.F., The Historical and Religious Value of the Fourth Gospel.

Lyman, Mary E., The Fourth Gospel and the Life of Today.

Dodd, C.H., The Interpretation of the Fourth Gospel.

* The present edition, the 11th, does not contain this article. I think it appeared in the 9th edition. It is a beautiful piece of work, one of the best things that has been done in the compass of an essay. If it should be available in your library do include it, but it might be well to omit it if only the 11th edition of the Encyclopedia is available.

THE CHURCH IN TODAY'S WORLD

In dealing with this subject, Miss Ward said that the Church is in the World, geographically speaking, as it has never been before. She traced the development of indigenous Churches throughout the world which led to the Ecumenical Movement.

Miss Ward went on to say how the Church is in the world of human affairs - sociological, economical, political - in all movements of our times, as it never has been before.

COURTESY COMMITTEE REPORT

As each day of the Conference has progressed, we have been more and more aware of the tremendous debt of gratitude we owe those who have planned this Conference. To them we say "thank you"; especially to our excellent president, Miss Sarah James, and to Mrs. Campion who has always been ready to understand and help us with our problems.

It has been a great privilege for all of us to have been a part of Dr. Lyman's class. We give her our sincere thanks for coming here. The way in which she has entered so completely into the whole life of the Conference has endeared her to us all. We are especially grateful for the outstanding leadership she has given in the study of the Fourth Gospel. She has opened our minds, deepened our understanding and appreciation of the writer's purpose and literary genius. Skillfully she has guided us in all things, so that we have felt our belief strengthened, our spiritual life quickened and the dedication of ourselves to God, through Jesus Christ, renewed.

Music has enriched the life of the Conference and we give special thanks to Louise Cox for her fine contribution. The Sunday evening organ recital, the daily morning Chapel organ music, are special ways in which Louise has shared her musical gift with us! To the members of Winnipeg Fellowship: Marion Thomson, Edith Macdonald, Agnes Snyder and Ruth Lazenby, who have led us in morning worship, we give our thanks. Through their ministry each day our hearts have been prepared and our minds opened to God's Holy Spirit.

The evening family prayers were ably conducted by members of the Vancouver Unit. For leading us in evening meditation and prayer we are indebted to Muriel Richardson and Marion Rollins. These Vespers were enriched with music by Ruth Simpson, Miriam Collins, Marvel Clapham and Lily Uyeda. To all we give our sincere thanks. We thank the School Staff: 'God bless 'em all.' What more could have been done to keep us comfortable and happy in this perfect Conference setting? We are most grateful for everything - excellent meals, courteous, cheerful service and warm hospitality, following long hours of preparation. To one and all from the Principal down, we say a warm, affectionate 'thank you.' To Katharine Hockin we say a little extra thanks for the excellent book displays! To Harriet Christie, also, for her fine contribution in our discussion of the Status of Women in the Fellowship Meetings!

Our sincere thanks to those of our own group who have worked hard during the Conference Sessions - Ethel Ketcheson and Phyllis Sykes for so ably looking after the finance and registration - Margery Stelck for her sharing with us the recordings, visual aids, and new ventures in religious T.V. - Ruth Glanville for her sparkling entertainment program.

We appreciate very much the panel on Bible Study given by members of the Edmonton Unit. We thank them for their fine presentation!

Dorothy Young's panel on the value of Bible Study was most stimulating and illuminating! All who participated - Dr. Thomas, Ruby Brown, Prof. and Mrs. George Johnston, deserve our hearty thanks for giving their time and knowledge.

We thank Eleanor Gamble, Dency McCalla and Marjorie McDonald for their interesting and helpful book reviews.

Dr. Cousland's love of our hymns was quite evident as he taught us new ones Sunday evening. The singing together was a delightful experience - the time sped by all too quickly.

Miss Anne Ward's contribution was much appreciated and enjoyed. We are happy she was able to be present and share with us here.

To Rev. Miriam Collins and Rev. Erla Currey our deep and sincere thanks for an impressive and inspiring Communion Service.

To everyone who has helped make this Conference such a success and inspiration, we say "Thank You."

DIGEST OF THE MINUTES OF THE BUSINESS SESSIONS OF

THE FELLOWSHIP

FIRST BUSINESS SESSION, SATURDAY, AUGUST 27,
4:20 P.M., UNITED CHURCH TRAINING SCHOOL,
TORONTO, MISS S. H. JAMES. PRESIDING.

The Executive Secretary introduced the delegates by Conferences.
The Conference was constituted with prayer by the President.

GREETINGS

Greetings were received from:- Eva MacFarlane
Mrs. Hutchinson
Dr. Dorothy Farrar
Gertrude Brooks

Greetings were sent to:- Joan Peck
Lois Neilson.

REPORTS FROM THE UNITS

The following reported for their respective units and moved the adoption of their reports.

Mrs. Rollins	for	Vancouver Unit
Louise Cox	for	Edmonton Unit
Edith Macdonald	for	Winnipeg Unit
Stella Burry	for	Newfoundland Unit
Margaret Quigley	for	Maritime Unit
Evelyn Ricker	for	Hamilton Unit
Margery Stelck	for	Toronto Unit
Mrs. Campion	read the report submitted by the Montreal Unit and moved its adoption.	

Miss Stoddard seconded the motion to adopt the reports.

CARRIED.

A few of the highlights mentioned in the reports were: shared books and reviews; panel introductions of the work of women presented at Presbyteries and Conferences; ecumenical meeting; Bible Study; personal recruiting contacts; teams of speakers arranged to present the need for recruits; a Retreat; an extension course on counselling; and by regular correspondence keeping in touch with members in out-lying places.

REPORT OF THE EXECUTIVE SECRETARY

Mrs. Campion presented this report, of which the following is a summary, and moved its adoption.

"Since the last Conference, two new units were organized: One in the Maritimes and the other in Edmonton. Wedding bells rang for a number of our members. The National Executive held 18 meetings, each at least two hours in length.

Fewer circular letters had gone to the membership during the past four or five years due to the fact that alumnae letters carried much of what was formerly contained in the fellowship letters.

The Executive contacted the chairman of the Commission on The Functional Ministry, expressing a willingness to present pertinent information and were requested to submit a very brief "Brief."

Following the General Council authorization of a Remit, pertinent information was sent to the Fellowship members.

The Executive took seriously its instruction to further unification of Professional Women Workers - many meetings were held - the six Proposals for Discussion mailed - a summary was made of the Executive study to be presented to this Conference with the hope that following discussion, a Brief will be sent to the Committee studying Women's Work.

- No further donations have come to increase the \$250.00 reported last year.
- The Secretary did no extensive travel, remaining in central conferences except for the visit to Winnipeg, Port Arthur, and Fort William as a member of the Exposition Team.

It is still a puzzle to know how to strengthen the fellowship and enlist the support of all graduates of the United Church Training School."

The Secretary expressed appreciation to the members of the Executive who so loyally attended the meetings and so freely expressed themselves in discussion.

Miss M. Thomson seconded the motion to adopt the report.

CARRIED.

Miss James expressed the appreciation of the Fellowship to Mrs. Campion.

NEXT CONFERENCE

The invitation extended by Zaidee Stoddard for the 1957 Conference to meet in Winnipeg was accepted with pleasure.

TREASURER'S REPORT

See Attached.

PROPOSALS RE ONE ORDER

Miss Christie was asked to introduce the proposals and chair the discussion. In doing so, she reviewed the developments since last Conference.

The Steering Committee was asked to find a time on the Agenda for a full discussion.

MEETING ADJOURNED.

SECOND BUSINESS SESSION, MONDAY, AUGUST 29,
4:20 P.M., UNITED CHURCH TRAINING SCHOOL,
TORONTO, MISS S. H. JAMES PRESIDING.

OPENING

Prayer by Jean Stewart opened the session.

DISCUSSION

Miss Christie led the discussion on the "Proposals re One Order" circulated to all members prior to the Conference. The proposals were considered and revised to read as follows:

- No. 1. - It was AGREED that there should be one Order for all qualified women workers of the United Church of Canada.
- No. 2. - That the standards of admission be set by General Council on the recommendation of, and in consultation with, the existing bodies, and that all designated deaconesses and commissioned missionaries be eligible for membership in the new "Order". It was further pointed out that the standards of admission should be minimum standards which apply to all eligible workers, and that, for example, the Mission Boards may have additional special requirements other than those set down by General Council.
- No. 3 (a)- "to create within the United Church of Canada an Order for women workers for the purpose of binding together people who have a high calling (to this particular service) in order that the nature of their call may be felt both by themselves and by the Church, and also that people who are performing this ministry may be more able to do so because they are in an Order."
- No. 3 (b)- "to unite in one body all qualified women entering the full time work of the Church for fellowship, discipline, the renewal and strengthening of the Commitment (which was) made on entering the Order in order that we (the members) might see our mission more clearly and do our work more effectively."
- No. 4. - "That members of the Order in active service be members of the Session of the congregation in which they are at work and of the Presbytery in which their work is located."
- No. 5 - That, recognizing the diversity of the ministry rendered by the women workers of the Church, the functions of members of the Order include medical service, social welfare, education, Christian Education and evangelism, and that they be united not in specific function but by a common theological training and a common commitment to full-time work in the Church, symbolized by a setting apart or ordination by Conference.

Action on Proposal No 6 was deferred.

The Steering Committee was asked to find time for the conclusion of the discussion.

MEETING ADJOURNED.

OPENING

Prayer by Fern Scruton opened the meeting.

The discussion was under Miss Christie's chairmanship.

It was AGREED that proposal No. 6 be omitted.

RECOMMENDATIONS FROM THE EXECUTIVE

With minor changes in the wording, the recommendations presented by the Executive re one Order were approved, the understanding being that the Executive would edit and forward them to the Committee studying Women's Work. The recommendations amended read:

1. That broad responsibility for recruiting and final authority in the selection of women for the work of the Church (other than the Ministry of the Word and Sacraments) rest with a General Council Board or Committee.

That, along with other references, a recommendation from the session of the church of which she is a member be required in the case of every young woman making application for Church Work. (N.B. see below*)

That, when the General Council Board or Committee has decided that an applicant has met the requirements for Church work, a report on her academic standing, health and personal qualifications (reference papers etc.), be sent to the Presbytery in which she has her Church membership and that the endorsement of her Presbytery be a necessary condition of her final acceptance as a candidate for Church work and a student of the United Church Training School.

That, from the time of her acceptance as a candidate until the time of her appointment, she be under the supervision of Presbytery as are the candidates for the Ministry, and that at the close of her first year at the United Church Training School, the decision of the General Council Board or Committee regarding her continuing the course be based on the advice of both the School and the Presbytery.

That, while the United Church Training School should be free to accept special students who may not at the time of entrance look forward to entering Church Work as a vocation, the general policy be that students entering the Training School be fully - accepted candidates for Church Work - as are the majority of those who enter the Theological Colleges - even though the choice of the particular form of work be not made until later. Nevertheless, every opportunity and encouragement should be given to aid students to make this decision early, certainly not later than the close of the first year at the School.

*(Reasons given for the selection of candidates by a General Council Board or Committee rather than by Presbytery were:

The United Church Training School is a national School, whereas there is a Theological College in most Conferences.

In many Presbyteries there are no women workers, hence there are many Presbyteries that lack a full knowledge of the functions of a trained woman worker in Canada, and know little of the functions of those serving overseas. It would, therefore, be difficult for an individual Presbytery to make as wise a choice as a General Council Board or Committee with its knowledge of the total work of the Church.)

2. That all entering the Order be set apart or ordained by Conference on the recommendation of the General Council Board or Committee in consultation with the United Church Training School and the Presbytery concerned.

3. That it be recognized that women workers will be employed by self-supporting congregations, by Church institutions, by General Council Boards and Committees, by the Woman's Missionary Society, and by cooperating Boards, and that, while so employed, the worker is directly responsible to her employing body which will determine her duties, salary, holidays and other conditions of work.

4. That, when the responsibilities outlined above are taken by Presbytery and Conference and employing bodies, there remain a number of important functions which should be discharged by General Council through appropriate Boards or Committees. These functions include:

- (1) Standards of Admission to the Order.
- (2) Course of Study at the United Church Training School.
- (3) Recruiting and selection of candidates.
- (4) Recommendation of qualified candidates for setting apart or ordination by Conference.
- (5) Recommendation of candidates for appointment.
- (6) Arranging for transfer of workers from one employing body to another, as required.
- (7) A Pension Plan.

It is assumed that the course of study would be determined by the Board of Colleges and Secondary Schools, and that a Pension Plan would be administered by the Board of Pensions. The remaining functions should be discharged by a special Board or Inter-Board Committee of General Council, including the functions now performed by the Committee on the Deaconess Order and Women Workers of the Church and the Personnel Committee, and adding certain others.

It is recognized that there will continue to be women employed by The United Church of Canada who are not members of the Order - some trained in the United Church Training School, some not so trained. For these such a special Board or Committee of General Council would assume certain responsibilities. There will also be situations arising which will require the study and direction of such a Board or Committee in the general interest of the women workers of The United Church of Canada.

MEETING ADJOURNED.

FOURTH BUSINESS SESSION, TUESDAY, AUGUST 30,
UNITED CHURCH TRAINING SCHOOL,
TORONTO, MISS S. H. JAMES, PRESIDING.

KAUFMAN HOUSE

Dr. Thomas gave an encouraging report of Kaufman House, the Rest and Holiday Centre at Cheltenham for women workers of the Church.

FEES

The Deaconess Association reported their action of waiving fees from retired Deaconesses.

It was MOVED BY Harriet Christie, and seconded by Miriam Collins that all retired deaconesses, missionaries and ministers pay no fees to the National Fellowship - becoming life members on retirement.

CARRIED.

BIBLE STUDY LEADERSHIP

It was MOVED BY Dr. Thomas and seconded by Ruby Brown that in order to secure leadership for adult Bible Study in connection with the National Evangelistic Mission, regional Schools of Bible Study for both men and women be inaugurated. Recommendation to be forwarded to Board of Christian Education and Evangelistic Mission.

CARRIED.

CONFERENCE MINUTES

It was MOVED BY Mrs. Campion and seconded by Betty Facey that the Executive of the Fellowship be given power and authority to adopt minutes of Conference and prepare and publish the minutes for distribution.

CARRIED.

FAMILY HELP IN BIBLE STUDY

It was MOVED BY Eleanor Gamble and seconded by Phyllis Sykes that the National Fellowship of Women Workers of the United Church recommend that the Board of Christian Education and the Board of Sunday School Publications give serious consideration to the possibility of providing with each unit of study in the Sunday School curriculum -

- (a) worship materials for use in the family,
- (b) instructional materials for the parents which will both enrich their own understanding of the Christian faith and heritage and enable them to continue the teaching of the unit of study during the week.

CARRIED.

SONG BOOKS

It was MOVED BY Phyllis Sykes and seconded by Ruby Brown that song books used by Conference be purchased (30¢ each) by personal donations and given to the United Church Training School.

CARRIED.

CONFERENCE TRAVEL

It was MOVED BY Ruth Simpson and seconded by Viola Daly that all employed members of the Fellowship (whether attending the Conference or not) be invited to share in the Conference travel pool. CARRIED.

It was pointed out that some indication of the amount should be given.

REPORT OF THE SPECIAL COMMITTEE

Dr. Katharine Hockin, chairman of the special Committee set up by the Fifth National Conference, reported the Committee met and drafted a letter which was sent to the Committee on the Deaconess Order and the Woman's Missionary Society, and that at this time it was not prepared to recommend to the Fellowship a total movement of missionaries into the Deaconess Order.

ELECTION OF OFFICERS

Mrs. Campion took the chair for the election - and called on Margery Stelck to report for the Nominating Committee.

The following slate of officers was presented -

Honorary Presidents	Dr. W. Thomas - Mrs. Murray G. Brooks
Past President	Miss Sarah H. James
President	Miss Dorothy Young
Vice-Presidents	Miss A. Ruby Brown - Miss Phyllis Sykes
Executive Secretary	Mrs. W. J. Campion
Recording Secretary-Treasurer	Miss Grace A. Sykes
Members at Large:	Miss Anne Ward - Mrs. J.D.H. Hutchinson
	Miss B. Wilson - Miss Evelyn Ricker.

It was MOVED BY Margery Stelck and seconded by Mary Urquhart that the report be received. CARRIED.

The Secretary was asked to cast a ballot for the above named.

Executive Committee:

All Officers of National Fellowship.

Past President of National Deaconess Association -

Miss Marvel Clapham (for Maimie Gollan)

United Church Training School representative - Miss Harriet Christie.

Members at Large.

Presidents of Local Units:

Hamilton	- Miss Jean Stewart	Montreal	- Miss Sara Harrison
Newfoundland	- Miss Nancy Edwards	Toronto	- Miss Beatrice Wilson
Vancouver	- Miss Lottie McRae	Winnipeg	- Miss Minnie Houston
Alberta	- Mrs. Ruth Glanville	Maritimes	- Miss Jean Windsor

It was MOVED BY Harriet Christie and seconded by Sara Harrison that the Executive be asked to fill the vacancies, namely - Recording Secretary and 5th member at large. CARRIED.

Miss Christie expressed the thanks of the Fellowship to Sarah James, who replied in a very fitting manner. Mrs. Campion welcomed the new President, Dorothy Young, and pledged to her the cooperation and support of the Executive and the Fellowship members.

ADJOURNMENT.

CONFERENCE ACCOUNT

Statement, June 2, 1953, to June 1, 1955.

Receipts

Balance on hand, June, 1953	\$ 837.78
Travel pool	460.50
Donations	113.13
Registrations	75.00
Board	917.05
Bank interest	<u>2.72</u>

Total receipts	\$ 2406.18
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Disbursements

Travel pool	\$ 934.10
Leaders' travel	101.50
Ontario Ladies College	941.00
Printing	25.25
Reports	<u>240.00</u>

Total disbursements	\$2241.85
Balance on hand, June, 1955	<u>164.33</u>

\$ 2406.18

NATIONAL FELLOWSHIP

Statement, June 2, 1953, to June 1, 1955.

Receipts

Balance on hand, June 2, 1953	\$ 286.63
Fees	423.50
Bank interest	<u>24.35</u>

Total receipts	\$ 734.48
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Disbursements

Office expenses, 1953	\$ 35.00
Flowers and gifts	11.00
Printing, letterheads etc.	47.58
Office expenses, 1954	70.63
Surcharge	.40
Registration-Mental Health Conference	<u>25 00</u>

Total disbursements	\$ 189.61
Balance on hand, June, 1955	<u>544.87</u>

\$ 734.48

Audited and found correct.
Ethel M. Ketcheson.

Respectfully submitted,
"Maimie Gollan"
Treasurer.

ADDISON MEMORIAL FUND

Statement June 2, 1953, to June 1, 1955.

Receipts

Balance on hand, June 2, 1953 \$ 55.07

Disbursements

Nil

Balance on hand, June, 1955 \$ 55.07

ISABELLA HADDOCK DAVIDSON BEQUEST FUND

Statement, June 2, 1953, to June 1, 1955.

Receipts

Balance on hand, June 2, 1953 \$ 249.70

Disbursements

Nil

Balance on hand, June, 1955 \$ 249.70

Audited and found correct.
Ethel M. Ketcheson.

Respectfully submitted,
"Maimie Gollan"
Treasurer.

DIGEST OF THE MINUTES OF THE DEACONESS ASSOCIATION.

First Business Session
Monday, August 29, 1955.

Ruby Brown Presiding.

OPENING Prayer by Stella Burry opened the meeting.

REPORT OF EXECUTIVE SECRETARY

The following is a summary.

Mrs. Campion expressed her sincere thanks for the B.A. Hood presented to her by the Executive.

Her report contained a few statistics and a number of "concerns".

- two Deaconesses were married last year and three this;
- in 1954, 14 joined the Deaconess Order and in 1955, five new members were added;
- one had been awarded the Kaufman Scholarship in 1953 and one in 1955;
- two had retired from active service and many transfers had been arranged.

The Concerns were -

- How to make membership in the Deaconess Order more meaningful.
- How to keep the ill members from feeling lonely and neglected.
- How to make possible a furlough year for Deaconesses.
- How to be of more practical help to the individual Deaconess.
- How to increase the balance in the Deaconess Emergency Fund so that there would be more interest money available for grants.
- How to better interpret to the Church the contribution of Deaconesses.

Mrs. Campion explained about Government receipts for Deaconess Pension Payments claimed as deductions for income tax purposes, and offered to send to each Deaconess a statement showing the total amount paid by her for the current year to the Pension Fund; she in turn to present the statement to the person issuing the T. 4 forms, that the amount might be noted thereon.

In closing Mrs. Campion thanked the Executive members for their splendid cooperation and support.

REPORT OF EXECUTIVE

Mary Urquhart presented a detailed report of the 16 meetings of the Executive since last Conference.

Two annual one day retreats were held at Metropolitan Church, Toronto,
- one in 1953 with Mdle. Suzanne de Dietrich
and - one in 1954 with Sister Dorothy Farrar, principal of the
Methodist Deaconess Training College, Ilkley, England.

In 1953 an experiment of morning meetings for Deaconesses in specific types of work was tried. For two winters a group of congregational workers has met regularly. As a result of the frequent calls for relief all had, their study turned to the unemployment situation. To several meetings the ministers and downtown church workers of other denominations were invited. Statistical information was assembled to present to the municipal Government with request for action.

Members of the Executive were hostesses on three occasions to the staff and students of the United Church Training School for Sunday tea.

Copies of "The Imitation of Christ" were presented to those designated in 1954 and 1955.

The Executive sent a Deaconess representative to the World Conference of Social Workers meeting in Toronto in 1954.

The following steps have been taken to deepen the fellowship of the Deaconess Order.

- Official identity cards were prepared and sent out by the Executive Secretary after consultation with the Executive.
- Greeting cards went to members on their birthdays.
- Prayer Partners arranged.
- Possibility of Prayer calendar being explored.

The questions referred to the Executive by the 14th National Conference were discussed. Recommendations for discussion at this Conference were prepared.

The Secretary was commended for her comprehensive report which was adopted on motion of Mary Urquhart and seconded by Sarah James.

THE TREASURER'S REPORT

The treasurer's report was adopted on motion of Helen Sibbald and seconded by Ruth Glanville.

It was MOVED BY Ruth Simpson and seconded by Phyllis Sykes that the Deaconess Association authorize a grant not exceeding \$50.00 to the Conference fund if required.

CARRIED.

Meeting adjourned.

SECOND BUSINESS SESSION
Tuesday, August 30, 1955.

Ruby Brown Presiding.

OPENING Prayer by Alison Andrews opened the meeting.

RECOMMENDATIONS FROM EXECUTIVE -

Recommendations from the Executive were considered and the following action taken -

It was MOVED BY Mary Urquhart and seconded by Helen Sibbald that in their study of the Constitution the Committee on the Deaconess Order be requested to make provision for special consideration of the total qualifications of an applicant for admission to the Order before she is rejected on basis of a medical report.

CARRIED.

It was MOVED BY Margery Stelck and seconded by Ruth Simpson that the basis on which Deaconesses of other churches may be admitted to our Order be referred back to the Executive for study and action.

CARRIED.

It was MOVED BY Helen Sibbald and seconded by Sarah James that no fees be collected from retired Deaconesses but that upon retirement they become honorary members of the Association.

CARRIED.

It was MOVED BY Sara Harrison and seconded by Dorothy Young that Deaconesses serving overseas pay fees only for furlough year.

CARRIED.

It was MOVED BY Phyllis Sykes and seconded by Marvel Clapham that the Executive Committee consider how provision may be made for some recognition of a Deaconess upon her retirement.

CARRIED.

It was MOVED BY Mary Urquhart and seconded by Phyllis Sykes that the recommendation of Executive that our Association join "Diakonia", the international Deaconess organization, be endorsed.

CARRIED.

It was MOVED BY Dorothy Young and seconded by Margaret Brown that the question of short-term exchange between Deaconesses of our church and other churches be referred back to the Executive for study and action.

CARRIED.

PRAYER PARTNERS -

It was MOVED BY Sara Harrison and seconded by Margaret Brown that the preparation of a prayer calendar based on type of work be referred to the Executive for study and action.

CARRIED.

It was MOVED BY Margarete Emminghaus and seconded by Etta Hart that last year's list of prayer partners be revised and sent to members of the Order.

CARRIED.

It was MOVED BY Dorothy Young and seconded by Marvel Clapham that the National Executive study the possibility of providing a common discipline of prayer and bible study and present their findings to the Association for consideration at the next conference.

CARRIED.

Mrs. Campion took the chair for the election of officers.

The report of the Nominating Committee was presented by Miss Marvel Clapham.

President -----	Ruby Brown
Vice-President-----	Marvel A. Clapham
	Esther Highfield
Secretary -----	Margery Stelck
Corres. Secretary ----	Mary Urquhart
Treasurer -----	Mary Mercer

Barbara House Committee -----	Helen Sibbald
	Etta Hart
Board of Management United Church	
Training School -----	Eleanor Gamble
Cemetery Committee -----	Helen Struthers
	Grace Sykes
The Committee on the Deaconess	
Order and Women Workers -----	Ruby Brown
	Marvel Clapham

It was MOVED BY Marvel Clapham and seconded by Sara Harrison that the report be received.

CARRIED.

No further nominations were made from the floor. The secretary was asked to cast a ballot for the above named.

Mrs. Campion welcomed Ruby Brown to the chair and expressed the thanks of all that she had agreed to accept the responsibility of this office.

The meeting adjourned at 5:50 p.m. on the motion of Louise Cox.

UNITED CHURCH TRAINING SCHOOL ALUMNAE

D I G E S T O F M I N U T E S

The Alumnae met Tuesday, August 30, 1955, at 1:30 P.M., with the President, Dency McCalla, in the chair.

Jean Stewart acted as Secretary for the meeting.

A summary of the minutes of the meeting in Whitby, August 30, 1953, was read and adopted.

ORGAN FUND

There is still a balance of \$392.52 in this fund.

It was MOVED BY Ruth Simpson and seconded by Olive Brand, that the balance of the organ fund be left in the general building fund without designation, and used at the discretion of those in charge of the School.

CARRIED.

BULLETIN -

A motion of appreciation to Mary Urquhart for her detailed work on the Bulletin and thanks for her interest and enthusiasm in this work, was duly moved, seconded and carried.

It was suggested that the Bulletin include -

- Items of interest re Fellowship members;
- Interesting news of projects or worthwhile activities submitted by members not in the active work.

It was MOVED BY Margery Stelck and seconded by Margaret Smith, that at least one member of the Executive be one not now in the active work of the Church.

CARRIED.

The possibility of Refresher Courses was discussed. The general feeling was that Summer was the best time. A short time might make it too much like a Conference, and too long a time might interfere with regular work or vacation.

It was pointed out that it is now possible to obtain courses in Canada and that workers will find it increasingly possible to return to the School for further training. Information re such courses should be contained in the Bulletin.

FUNDS -

Same principle of no fees, only contributions, was endorsed.

