



WORLD OUTLOOK

JULY 1983

VACATION



...from what?

Summertime is time for family fun, but it's no time to take a recess from religious training. Christian education is too important to put aside during vacation.

Help keep it active this summer! Be sure each family member has literature before leaving on vacation, or arrange for the church school office to mail it. And if your church school traditionally closes during summer, then open up the home. Summer literature is available now for home study. Make it part of your summer plans.

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NEW NATION IN AUGUST

Singapore is literally the crossroads of the world. It is a wonderful place to be, and this is a wonderful time to be here. We will be a new nation—Malaysia—in August.

The variety of peoples is amazing. The aborigines came out of the jungle, 36 at first, now many more, and said: "Here we are, we want to go to school."

Mrs. ORPHA KING
12 Mt. Sophia, Singapore (9)

HIGH GRADE YOUNG PEOPLE IN ALASKA WORK CAMP

Summer at Douglas found us quite busy. The main activity had to do with Southeastern Camp, about thirty miles from here.

Along with our regular camping program we had ten college work campers from the "smaller states." They helped to construct a dining room, and they made many other improvements at the Camp.

The group attempted to create a Christian community in its own relationships and activities. This high-grade group made a fine Christian witness to the churches and to the community here.

JUNE AND FRANZ CHRISTOPHER
Douglas Community Methodist Church
Box 507, Douglas, Alaska

YOUTH WORK IN HAWAII

We returned to Hawaii in late November. A new job awaited me on the mission staff as director of Christian education and youth work.

This is proving to be quite a job, fascinating and challenging. I have come to a new appreciation of all the Methodist Youth Fund contributors, for they are the ones who make it possible for this work to be included in your program in Hawaii.

Last year we had eleven weeks of camp, with nearly 500 children and young people participating. The summer youth program closed with Hawaii's first Workshop for Officers Beyond the Local Church—a real success.

BEN AND JOAN YOUNGBLOOD
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Honolulu 14, Hawaii

YOUNG LEADERS AT DAIRY COLLEGE CAMP IN JAPAN

Last summer, at a work camp here on Hokkaido, I had one of the best experiences of my life.

The camp was directed and planned by Christian teachers at the Christian Dairy College near Sapporo.

Scarritt College friends will remember Michiko Tonegawa. Michiko works at this college, and it was through her that I joined the camp.

Former campers had built a small meeting-house in the country to serve pioneer farmers in that area.

Doing hard physical labor to show Christian love was a new experience for many of the forty campers—as it was for me. But it was satisfying to do something tangible to demonstrate that Christ's love knows no boundaries.

There were 28 students from 3 universities, 11 "G. I's" from an army camp, and several young staff members from the Dairy College. There was a boy from Indonesia, and one from Hong Kong.

A group of seven students from International Christian University, Tokyo, impressed us all with their qualities of leadership and faith.

Not all were baptized Christians, but the

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COVER

Muslims at Prayer in Mosque
in Lahore, Pakistan
CREDIT: TOGE FUJIHIRA, FROM METHODIST PRINTS

spirit of the camp was of deep Christian fellowship.

MARY ANNE CHILDS
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THE CROSS IN MAGSAYSAY

On the night of July 24, 1962, a devastating flood swept through the small town of Magsaysay on the Bataan peninsula here on the island of Luzon. Most of the buildings in the town were washed away, including the newly dedicated Methodist church and the homes of many of the members. The lay leader and three other members of the church perished in the flood.

When the waters subsided and the members gathered, all that remained of their church was the bell tower. One of the men pointed to the top of the tower and said, "The cross still stands. We will rebuild."

Think of the church in Magsaysay the next time you sing:

"In the cross of Christ I glory,
Towering o'er the wrecks of time . . ."

JOANNE AND JERRY ANDERSON
Union Theological Seminary
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"TIMELY AND INSPIRING"

The April issue is outstanding. I do thank you for printing Miss Hooper's article, "He Set His Face Resolutely" [pages 7-8]. This timely and inspiring article is a blessing, and it is worth the subscription price of the magazine for a whole year. We used the article to advantage in a study on *Prayer*.

MRS. ED FERRELL
Arlington Methodist Church
Jacksonville, Florida

"BEYOND OUR FONDEST HOPES" IN INDIA

We should remind ourselves that the changes coming into the church in India are far beyond our fondest hopes of forty years ago. We used to walk through village after village, find no educational facilities whatever provided for the children. Today, wherever the church goes, arrangements for the education of those who are brought to Christ is a first requirement.

The Indian's desire for education has multiplied a willingness to contribute more adequately toward the costs of education. We look to our Indian Christians to give what they can toward their centers, and the training of leaders.

We continue to seek funds for new churches and schools, and scholarship aid for young people who are needed to preach, teach, and heal.

We beg you to be constantly in prayer for India at this crucial period in her history.

HALSEY AND HATTIE DEWEY
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"SOMETHING TRULY CONSTRUCTIVE" IN ROSARIO

Senorita Serafina Ricci is a deaconess, a graduate of the Union Seminary in Buenos Aires, who works in an area of Rosario. One day I went with her to her place of work.

"Shanty Town" would best describe the four or five blocks that are covered with small shacks, built partly of wood and tin, and partly of mud. In fact, some seemed almost entirely of mud. A small, roughly-finished house made of concrete blocks, stands like a palace in the midst of the shacks. In it Serafina has a Kindergarten, Mothers' Club, and Sunday school.

Eighty-five of us crowded into the largest of three small rooms. The children were remarkably quiet and attentive. When Serafina first started the Sunday school, "bedlam" was the word for it.

After songs and a short devotional service, the Kindergarten tables and chairs were carried out into the grassy patio (the only one in the area) and arranged banquet-style for a fiesta. Since more children came than were expected, each received only half a cup of hot chocolate but there was an abundance of cookies and crackers, and even a piece of cake apiece. How those children did eat, and the mothers too!

Most of the refreshments had been provided by the Woman's Society of La Paz Methodist Church, only a block or two away from "Shanty Town." Four or five of the church members were there to serve the children.

Although the La Paz congregation has only about 50 members, with moderate incomes, it is the mother church of the Kindergarten and mission Sunday school, and provides not only the funds for the Kindergarten but also the Sunday school teachers. I felt depressed by the poverty I saw on all sides, but encouraged, too, by the fact that a small church has shouldered such a load and is doing something truly constructive.

JUANITA KELLY
Colegio Americano
Av. Pellegrini 1352
Rosario, Argentina

"WE HAD PROMISED THE BREAD OF LIFE" IN SARAWAK

Lipa anak Labang is one of the reasons I have turned to the literacy-literature program. We had promised Lipa the Bread of Life. Actually, we were able to provide him with only crumbs. As pressures built up against him (he was leader of a small Christian group in a pagan long house) he began to drift away from the church. He did not have the education necessary to seek Christian knowledge on his own.

The task of Christian nurture and education is far too big to be handled by word of mouth methods. We do not have the necessary preachers or teachers or travel facilities.

Literacy education and the production of literature are avenues leading to the goal of bringing disciples to Christ.

There are nearly five thousand members in the Iban section of the church. There are almost as many more who are baptized, preparatory members. We estimate the illiteracy rate at seventy to ninety per cent. Here is the field for the literacy-literature program.

BURR BAUGHMAN
The Methodist Church
Kapit, Sarawak

FIRST GRADUATES OF CHRISTIAN COUNCIL SEMINARY IN MOZAMBIQUE

We had a graduation ceremony here at Ricatla June, 1962, the traditional month for commencements. Even in the midst of our cool season, it seemed very much like a June day in America, bright blue sky, visitors from far and near, women in new dresses, and both jovial and solemn expressions to be noted.

All had come to see the first graduates of the Christian Council's Seminario Unido de Ricatla, founded in 1958.

The procession was led by the director, and the assistant director, Pastor Filemon Nyancale, who is our close friend and the only other resident faculty member. The students, in a burst of typical African courtesy, suggested a very unAfrican thing: that their wives precede them in the procession. Behind the students came faculty members of various churches and nationalities. During the service, we saw just how many tribes, countries and denominations were represented.

A Swiss Presbyterian presided, and speakers

included a Portuguese Baptist, an African Presbyterian, an American Methodist and an African Congregationalist. Thirteen men were awarded the diploma *Graduado em teologia*; they came from six different tribes speaking six different languages (related as the romance languages are). Six are Methodist, six are Presbyterian and one is from a Union church. Of course, all teaching is done in Portuguese, and this was the language used in the service, with some speakers translating their words into one of the African languages. Twelve student wives were awarded certificates for their studies in Christian education and family life.

For us, a high point in our Graduation Sunday was the first service—Holy Communion with the student families and local church members. It was a time of rededication to the vocation of preaching, teaching, and serving to which they are called.

Two facts about this class deserve special mention. One is the depth and extent of their studies at Ricatla. With eight years of government school plus experience as teachers and local pastors, they began their studies where other pastoral courses have ended. They discussed the building of their own libraries with C. E. Fuller, the Missouri seminary professor whom you met in our last letter. Here are some of the books in Portuguese translations, that they are buying, with the school's help: Paul Minear, *Jesus and His People*; John Wesley, *Sermons*; C. S. Lewis, *The Problem of Pain*.

The other fact is that Ricatla is training Christian families, not just pastors. Over fifty children (nineteen of them born here) attended kindergarten and grade school, while their parents were studying, and learned in their own way to witness to the joy of Christian life. They too are Ricatla graduates!

MR. AND MRS. W. F. ANDERSON
C. P. 21, Lourenco Marques
Mozambique, Africa

THE FORWARD LOOK IN OKINAWA

One of the most far-reaching changes is in the age and training of our ministers.

Ten years ago almost all ministers were aging, and only one had had seminary training. Beginning in 1954, younger men began returning from seminaries in Japan. Now most of our ministers are young, energetic, and have excellent training. Three of these have had graduate study in the United States.

As a result, the church in Okinawa is forward-looking. We are grappling with some of the most important issues facing the church throughout the world.

This is a young church—we count Feb. 6, 1946, as the beginning of the United Church of Christ in Okinawa. We must build much of our tradition.

The construction of a Student Center building has given a boost to our student work.

A camp and assembly ground have been purchased. I am serving as camp manager now, and I feel that our opportunities for education and evangelism through the camp program are unlimited.

CHARLES AND JOY HAMBRICK
Christian Student Center
Tonokura, Shuri, Naha, Okinawa

CHALLENGE IN THE CONGO

The church now faces its greatest challenge and opportunity in the Congo.

The forces of evil are doing their utmost to control that country and its people.

We cannot afford to rest on our oars, or slacken our pace. Will you continue with us in supporting this work?

JOHN HUGILETT
Box 97, Lind, Washington

JOHN XXIII

The death of Pope John XXIII was a sad loss to those countless millions around the world who had come to love him. In the less than five years since he appeared on the world scene, this astonishing old man had endeared himself in a very personal way to people of all beliefs and of none. His humility, love of mankind, humor and, finally, his fortitude and steadfastness demonstrated the power of the human personality. To Christians of all persuasions, his life and death were moving demonstrations of faith in action.

Coupled with this powerful personality was a shrewd apprehension of present world needs and longings and a firm will to meet these needs. The two great encyclicals of Pope John's reign, *Mater et Magistra* and *Pacem in Terris*, were aimed directly at expounding Roman Catholic teaching in terms of contemporary anxieties about social justice and world peace.

Most important of all, perhaps, was the summoning of the Second Vatican Council. In his desire for renewal within the Catholic Church and for reconciliation and reunion with other Christian churches, John seemed truly to sense the great longings of Christians in this time.

It was this combination of sensing these deep desires and of his genuine love for his fellow man that made such a deep impression on others and enabled him in such a short time to open a new era in church life, one that we would venture to predict cannot now be closed. Thanks to him, we are now in a different period of history and we can only say with wonderment, "Surely, this was the work of God." For this was a man who lived as if he was in the hands of God and, by so doing, recalled the rest of us from the distractions of life to a remembrance of Him who made us.

A Changing Image

The other day a minister said that the church must change its image before the world. The image it has now, he said, is of a congregation of women and old men.

We have nothing to say here about old men, but it seems to us that what

the church needs to change is its image of women.

At the moment there is a spate of books about women. College presidents, social workers, journalists, all are bewailing the fact that women are "lost" in early marriages, multiple motherhood and suburbia.

It seems to us that this wail is not due to a sudden awakening to the needs of women, but to the needs of the world—the world needs women who are a thinking part of society.

It is perhaps too drastic to say that women are lost in the church. They have a better educational program in the church than the laymen. If they have reached any leadership at all they have opportunities to attend seminars, summer schools of missions, United Nations briefing sessions, and the multiplicity of discussions promoted by jurisdictions and conferences. Perhaps one should say, rather, that they are lost to the church. Whatever they have learned—whatever they have to express—is kept away from the main thinking of the church. It is a segregated pattern.

This is not an editorial against a Woman's Society. We rejoice that women do have these opportunities for growth. It is an editorial against the exclusion of women from the main thought of the church.

Some months ago there was a meeting called on "The Mission of the Church in the South of the Future." It would seem that here, if in no other place, women would be called upon for rather full participation, considering the excellent history of churchwomen in the South.

But there were no women on the program. There were no women on the planning committee. And out of an attendance of one hundred and eleven persons there were ten women invited. This seems to us a loss.

There are of course some meetings in theological depth where women perhaps cannot make a distinctive contribution. Nor can the men of the laity for that matter. Such a meeting is the one on Faith and Order which is meeting this month in Montreal. But most women can never make a theological contribution if they are not thrown into discussions and studies which are somewhat out of their depth. There is distinct value in meeting in discussion some minds

which are out of one's class altogether.

The fathers of the church know this. In almost every gathering of this kind there is a sprinkling of young men who are there not for what they can contribute but for what they may contribute in the future. Such a place is never assigned to a woman. If by chance she is there—and there are no women named to the Montreal gathering by The Methodist Church—it is because by some miracle she has "arrived" in that specific field.

Here again, it seems to us, is a loss. There is a loss because the woman's mind is not stretched. There is a loss because she is not expected to develop her mind for the thinking of the church.

In the books which have been published bemoaning the loss to society by not expecting intellectual leadership from women there is scarcely a mention of the church. Yet women are in the church in larger numbers than are men. Furthermore, the church is being called on to give greater guidance in moral society than at any time in its history. Surely, then, it should do something about this majority in the pew. It needs desperately, in the light of today, to change its image of the role of women in the church. It needs to expect that the minds of women should be used for the church's mission of the day.

The Structure of The Church

Every so often—to be exact, every four years—we have a flurry over the structure of the church. Usually the flurry is in the cause of simplification, or clarification, or economy. When the outcome is successful these flurries are good. Churches, like airplanes, need constant attention to be sure they can cover the flight.

There is danger, however (to be found more with church inspections than with airplanes), that some parts which are going along pretty well will be changed for the sake of change. "Obsolescence"—"Keeping up with the times"—and ideas of the sort can make the church into a sort of contemporary institution which can be irrelevant to its spirit and to its mission.

Perhaps this danger can be avoided by asking: "What hinders the church

from best serving men and women today?" In the question much of the preoccupation with change for change's sake falls away, and interest in human values takes its place. It is hoped that in the present flurries that question will be paramount.

Fifty Years of Lake Junaluska

Celebration of the fiftieth anniversary of the first great missionary conference held at Lake Junaluska, North Carolina, features the program at that summer capital of Methodism in the Southeastern part of the United States this month. In June of 1913, when Lake Junaluska was just being established, a great gathering of Methodists faced the challenge of the world's need for Christ. Messages from Robert E. Speer and other ecumenical leaders were heard. Six missionaries were commissioned to occupy the new field in the Congo which Bishop Walter R. Lambuth and the noted Negro scholar, John Wesley Gilbert, had pioneered. An offering for missions was received which surpassed anything that had been heard or even dreamed of in that part of the world. The original part of \$50,000 was surpassed on the first day, and it continued to grow in the days that followed until it passed the \$100,000 mark. Before the benediction was said, \$152,000 in the hard money of the days before World War I had been laid on the altar. The inspiration of the occasion gave a mighty lift to the cause of missions and to the life of the church throughout the country, and its effects were felt to the ends of the earth.

Such were the beginnings of the summer assembly of church leaders and workers which has continued through the years. Many other memorable events have made Lake Junaluska known around the world as one of the centers from which vital currents of religious thought and action have flowed. The great religious leaders of the century have been heard from this platform. The World Methodist Council met here in 1956, and a handsome building erected for the occasion now houses the headquarters of that Council and one of the world's most notable museums of Methodist history. Best of all, the

signs of continuing growth and increased usefulness for religious training and inspiration are unmistakable. New and permanent buildings are replacing older temporary structures, new housing is being added and attendance upon conference and lectures is growing from year to year. Congratulations to those who have responsibility for the Lake Junaluska Assembly, and our prayerful good wishes for a fiftieth anniversary jubilee worthy of the record written across the last half century.

Before It Is Too Late

Anti-segregation protests and demonstrations have broken out like the measles in various parts of the United States in recent months. For a land widely advertised for frontier brawls, mountain feuds, gangster mobs, juvenile rumbles, and mad bombers, outbroken violence has been remarkably limited, despite frequently heightened emotions and a great deal of agitation and lurid reporting.

Most of the demonstrations thus far have had their main leadership and support from the churches and have been explicitly non-violent. The sit-ins, protest marchings, and picketings have been met, for the most part, with comparatively little of the rabble-rousing, riot-provoking, violent opposition which might have been expected. The attendant bloodshed, except for the tragic events in Oxford, Mississippi, last fall when Federal intervention set aside local authority, has been strangely slight—scarcely in excess of the statistical average in an era when crimes of all sorts have been increasing.

The Communist propagandists, of course, have had a field day; but they have had to make the most of what must seem pretty tame material when compared with the freedom uprisings in their own satellite countries, the Arab-Israeli conflicts, the communal riots in India, and the drum-head executions in Castro's Cuba, to mention a few instances of violent revolutionary upheaval in relatively civilized countries in recent years.

Let us not be complacent, however. There are grave dangers in the American situation. Long overdue changes must be made, and they are radical changes that will take time. A passion for setting aside duly enacted laws,

whether from evil or noble intent, political advantage, or superior wisdom, seems to have swept across the country, affecting all sorts of people. While the vast majority of citizens are at least partially Christian in culture and outlook and are disposed to courteous behavior, mutual respect, and friendly helpfulness, there is a growing tendency in many areas to discount these old-fashioned virtues. Humility and thoughtfulness of others are regarded as evidences of weakness. The assertion of rights and the demanding of privileges are given priority—and by people who should know better.

With the breakdown of respect for law and the downgrading of the distinctly Christian virtues, mutual trust and friendship give way to fear and hate. This way leads to violence, bloodshed, disaster, and death.

But there is a Way that leads to life. There is yet time to repent and believe. Americans must repent, however, not so much for the sins of others, as they have been prone to do in the past, but for their *own* wrongdoing. And we must believe in something other than ourselves. We must believe not so much in certain social and political doctrines as in Christ and his Spirit, whose fruits are described in Galatians 5:22: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law."

Worth a Thousand Sermons

The heart of America was stirred last May when a modest young man stood before the Congress of the United States and repeated the simple prayer he had spoken over the Indian Ocean in the middle of the night on his seventeenth orbit around the earth.

The feat of Major L. Gordon Cooper, Jr. in bringing the space capsule he had named Faith VII safely to rest on target after completing his twenty-second orbit gave his countrymen a mighty lift. His efforts to enlarge the horizons of humanity were not in vain. Nor was his brave attempt to keep his achievement in perspective and to bear a faithful witness to his Lord. His little prayer of praise and petition was worth a thousand sermons.



Des Moines Tribune Photo

“During the life of the present generation, the town-centered and country communities have so radically changed that to continue with this image of a comforting, old-family-centered, chapel-like church life is to be already dead as far as significance, power and purposeful relevance are concerned.”

The Small Church... PROBLEM or PROMISE?

By HAROLD S. HUFF—*The Fifth Quadrennial National Methodist Conference on the Church in Town and Country will be held on the University of Minnesota campus July 9-12. This area of church life, where Methodism has traditionally been very strong, is undergoing radical reappraisal. Dr. Huff, director of the Department of Town and Country Work of the Division of National Missions, examines the central question of how best to sustain churches with small membership.*

THE METHODIST CHURCH shares general Protestant concern for the future of our many small membership churches of less than 100 members. Strangely this concern is expressed in two quite different points of view. One sees these churches as the weight of a serious problem. The other sees the promise of renewed strength and vitality in Methodism. Probably both views are partly realistic and partly sentimental. Those who talk of problems arouse fears among the membership who see visions of abandonment and sterility in already troubled small communities. The task of the “problem-raisers” is to provide some constructive suggestions for maintaining a vital ministry among these small churches. Those who speak of promise often raise false hopes of undisturbed peace by maintaining the *status quo*. “Leave us alone and the problems will

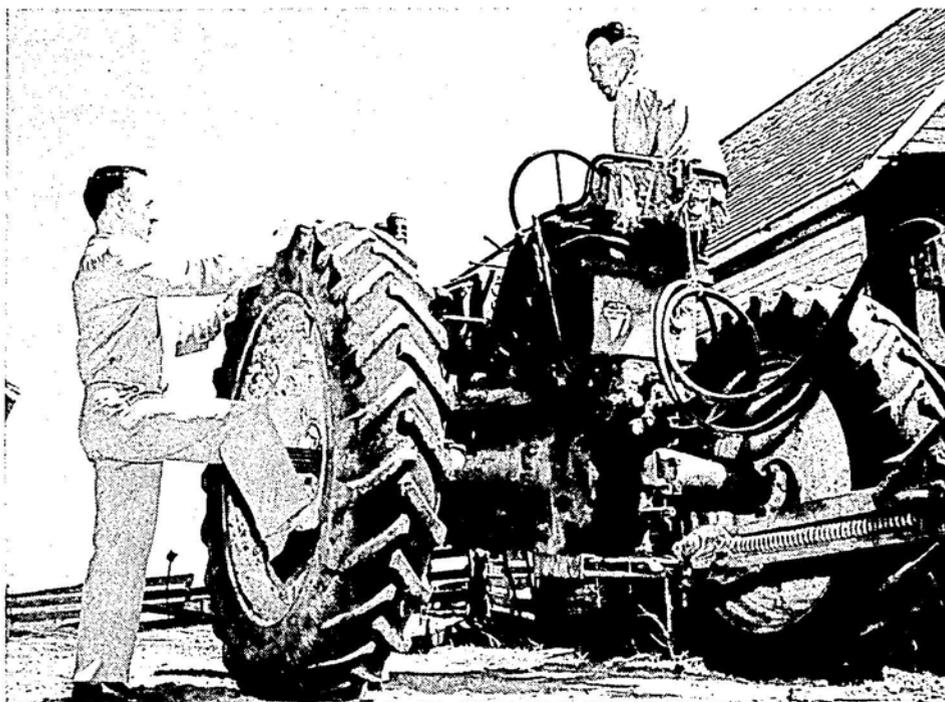
go away!" The task of these "morale-boosters" is to provide some workable plans and strategies to help these churches renew their spiritual strength.

This writer firmly believes the starting point for such renewal is to set to work to change the image of the church in town and country. A renewed church requires a new image.

An audience recently was a bit unsure when they heard the speaker say, "The image of the town and country church as the nostalgic sentimentalized 'little brown church in the vale' is a dead image—or dying—as it should be!" After developing this point a bit, the speaker went on to say, "I don't believe in the town and country church in this sense of the unconnected, comfortable little country chapel—so often serving only a few extended families as a 'spiritual comfort station!' And we Methodists share with other Protestant communions in having many such churches as our 'problem churches' right now. Rather I believe in the church in town and country." There was some surprise to hear such a statement from this speaker for they were an audience of annual conference and district officers and executives of the Commissions on Town and Country Work from one of the jurisdictions, and the speaker was the national director of the Methodist Department of Town and Country Work. He is "expected" to defend the town and country church—so they thought. I was that speaker and again I plead my case for a new understanding of our town and country situation, an acceptance of a new image of the church in town and country life, and a crusade for renewal of the true Church of Jesus Christ in all of our national town and country communities.

The two key concepts for this renewal and new image are, first, a new sense of mission growing out of a more compelling appreciation of the truth that the Church as the "Body of Christ" finds her mission within Christ's mission, which means her mission is given and not devised; and, second, an enriched concept of parish which catches up and unifies the ministry of laity and clergy and of the several denominations as the extension of the single ministry of Christ.

The question often asked is: "But just what is wrong with the old town and country church idea?" Directly, I believe there are two weaknesses. One is a weak image in the thinking of a good majority of town and country people. Related to this is the second weakness, which is the irrelevancy of much of town and country church life in failing to speak with power or compelling truth to modern youth and young families.



Des Moines Tribune Photo

"Increasing the image of the shared ministry with many people performing complementary roles and functions is leading to more effective performance of mission."

(Actually we fail to communicate truth to all age groups, but our failure is especially telling with youth and young adults from whom leaders must come.) Basically, it seems the old image of the town and country church was based too much on social factors. Traditionally, the town and country church has had a disdain for theology. There was a time when the town and country churches were the most effective socializing institutions in the town-centered and open-country communities. The Church accepted her responsibility to build community. Her worship and work resulted in a considerable degree of common-unity or community. But this time was two or three generations ago.

Later a sectarian-emphasis arose, with each denomination seeking to strengthen its own position, with the result the churches became more divisive institutions than unifying ones. To a considerable degree this situation still prevails; however, some wonderfully exciting strides are now being made along the way to recognizing Christ's one mission and its fulfillment.

In the course of these experiences the churches were all too content to be socializing agencies which provided good times all in the name of a fuzzy non-theological idea of fellowship. Worship helped to legitimize or "spiritualize" the whole purpose and to provide the needed comfort in the midst of a relatively tough life. The image of the Church as a comfort station, to protect the *status quo* of community affairs, and to preach the Gospel, which meant a Bible-quoting

Gospel directly from "The Book," without disturbing interpretation or application. The function of the Church was to insulate, to protect and to defend. But during the life of the present generation the town-centered and country communities have so radically changed that to continue with this image of a comforting, old-family centered, chapel-like church life is to be already dead as far as significance, power and purposeful relevance are concerned.

The church cannot continue to echo the other community social agencies which fight against the national, international, and regional trends so affecting the lives of many millions of people. Rather than defend, she must interpret in the light of the known truth of God's mission. Rather than protect, she must adventure in new ways of fulfilling that mission. Rather than just comfort, she must provide the goal then point the way with renewed power toward new and more meaningful community.

The new image which will guide these renewing experiences must be lifted up before all town and country people in a wholly new revival of basic preaching and teaching which are theologically based and realistically related to the present day social milieu. Of course this calls for more theologically trained and challenged pastors who are capable of such preaching and teaching. This is a call which too many of our present town and country supply pastors cannot answer.

But there is another factor in this new image. It is the interpretation of the

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ministry. In this interpretation we cannot disassociate the meaning of parish. The Church is called to be a significant fellowship in Christ and this significance centers in a parish situation for local and extended expression. The ministry of Christ is expressed in a parish context. The parish is the blending of theological and sociological factors into a unit of effectiveness that renders a service to and through a group of people interrelated in some degree of community life. The theological emphasis tells the "why" of the parish while the sociological emphasis speaks of the "what" and "who" involved—and something of the "how." But, increasingly, the modern parish is not preacher centered or denominationally centered.

The modern parish provides an "area service ministry" (as Jim Sells calls it) and seeks to blend all ministering elements into a unified ministry fulfilling its mission. Increasingly—as we have them located across the county—the small single station church (less than 250 members) with its "own" pastor is failing to fulfill this ministry. Increasingly the pastor's image of himself as the single central figure in this ministry is recognized as an inadequate image of his role. There is less and less room for the "pulpit prima donnas." Increasingly, the image of the shared ministry with many people performing complementary roles and functions is leading to more effective performance of mission. Ordained pastors and laymen share these roles in a preaching, teaching and witnessing ministry which combines the efforts of the several denominations in a given town-centered or country situation.

This means preachers and lay leaders must prepare their thinking and equip themselves with the philosophy and techniques of cooperative ministry, both within the denominational pattern and across denominational lines. The parish-centered ministry which rallies all the people and all the resources of an area which can be sociologically defined and which provides some sense of identity to the people as "their community" and within which a shared or cooperative ministry seeks to express the service of Christ within and abroad through the nation and world is our new and needed image. For such a ministry our pastors must be trained to be cooperators. At present I doubt that our theological schools are doing this adequately, for the emphasis seems to be on preparation of each pastor as a single unit serving a single church as his "kingdom unto himself." In Methodism, surely this is a most unrealistic point of view with a majority of all our churches on circuit or multiple church appointments rang-

ing from two per pastor to twenty or more served by a group in cooperative ministry.

Now what is the Town and Country situation into which we should thrust the new cooperative ministry?

First, we continue to be a denomination of predominantly small membership churches. Many of these are growing smaller in membership because our national population is shifting, and we are increasingly failing to win the available people to Christ and His Church.

Second, in the population shift more people live in town centers than previously and many of these town centers are satellite centers around larger commercial-industrial cities.

Third, in consequence of the above, our older pattern of ministry is in trouble with smaller membership churches trying to exist (too many of them as independent units) in the areas of declining population and our church extension machinery faces difficulty in keeping pace in areas of increasing population—not only in the sheer problem of keeping apace with population growth but also in defining a philosophy to guide church placement.

Fourth, a considerable amount of experimentation is now under way to cooperation with the projection of "group ministries," "larger parishes," "enlarged charges," "extended parishes," "yoked fields," "federations," "unions," etc. In addition, work is being done to devise a charge organization scheme for smaller churches on a single and more unified basis with charge-wide structure rather than local church structure. Unfortunately, in all these efforts there is a degree of impulsiveness and an apparent

lack of appreciation of the meaning and significance of parish. Some have said our record shows as many failures as successes. We may suggest the failures stem as much from two defects in the efforts as anything else: inadequate preparation "of the ground"—especially the study of the parish context and the involvement of many local people, and inadequate preparation of pastors and administrators. By now, both successes and failures prove that cooperation requires diligent effort—plain hard work—a new orientation in thinking and a willingness to define our ministry in terms larger than personal interest and a sense of individual achievement.

Fifth, the number of supply pastors continues to increase while the number of these who are only part-time in pastoral service and who are relatively untrained (some less than the minimum reading in the Conference Course of Study) is increasing more rapidly. We can only estimate, but experience leads to the conclusion that a goodly proportion of these pastors will never lead their people into either a sense of true mission or into a parish relationship that can give rise to mission. The reason is that these pastors themselves lack an adequate appreciation of the nature, task and mission of Christ's Church. I hasten to say they render many wonderful and fine services and of at least ninety-eight per cent of them their sense of dedication to Christ is unquestionable. But they are not leaders of the new and renewed Church. Their fine service can best be rendered within the fellowship and supervising guidance of a cooperative ministry which involves a capably trained and understanding pastor who can lead and guide. More of our capably trained pastors should be rendering this kind of guiding pastoral work in town and country situations—and *will* do so if given carefully prepared opportunities. The same needs be said for most of our student pastors—especially the college student pastors.

So, we come again to the question "Is the small membership church a problem or does it give promise?"

The answer, of course, is this: the smaller churches *have* problems—many serious problems. As their leadership faces these problems, there is considerable promise that if the administrators and pastors in cooperation with available lay leadership try to appreciate the significance of parish development then plan their strategies to incorporate every church in an effective parish context, the smaller fellowship units of the church may indeed fulfill their mission as instruments for God's redemption of persons and communities.



Togo Fujihira Photo

"More of our capably trained pastors should be rendering this kind of guiding pastoral work in Town and Country situations. . . ."

Hard work was the order of the day at the Assembly. Here delegates listen carefully during a section meeting.



WCC Photo

Delegates were entertained at the palace in Kampala. Here Bishop Lesslie Newbigin (left) of the Division of World Mission and Evangelism of the World Council of Churches shakes hands with the Kabaka, Mutesa II (center).



H. T. Maclin Photo

African Churches

by LARRY EISENBERG

A giant step forward for African Christianity took place in Uganda in April when the constituting assembly of the All Africa Conference of Churches was held. Some 350 delegates from throughout the continent attended the assembly. Among them was the Rev. Mr. Eisenberg, a Methodist missionary serving in Southern Rhodesia. Here is his special report on the Conference.

You could feel the subdued excitement among 350 delegates from all over Africa as they prepared for the opening assembly the morning of April 20, 1963, in lush green Kampala, Uganda.

This veritable Garden of Eden had been selected for their joining to form the All Africa Conference of Churches, to set aside their differences "that they all might be one."

There was a mounting thrill as the people poured into the great assembly hall at Makerere College (one of three in East Africa). Most of the faces were black, but there were many shades of brown and tan as well as white.

Along with the delegates came world figures: Dr. Willem Visser 'tHooft, general secretary of the World Council of Churches; D. T. Niles, of the East Asia Christian Conference (now four years old); representatives from the Ethiopian Orthodox Church; five observers from the Vatican; Bishop Lesslie Newbigin, head of the Division of World Mission of the World Council of Churches. There were colorful Nigerian and Magalasy costumes, grandly dressed African bishops from many confessions, people like

white Bishop Roseveare who had been ejected from Ghana, and hundreds of "just delegates."

Executive Secretary Dr. Donald M'timkulu led the service. The sense of being "in the presence of something great" mounted. After roll call and a litany, the entity of the group was pronounced. A holy quiet fell upon the group, followed by a dramatic roll of African drums and the triumphant singing of "Praise God, from Whom All Blessings Flow" and the great "Nkisi Sikelel i' Africa" (God Bless Africa) in many tongues. The All Africa Conference of Churches had become a reality. Ancient barriers had been broken, even though there would be rubble to clear in succeeding years. On the faces of all you

could see the recognition that "God is in this place." An overwhelming sense of unity gripped the meeting.

Following a spectacular processional by countries, Dr. Visser 'tHooft capitalized on the closeness of Easter to sum up the meaning of the newly born organization.

"Easter means the entrance into this world of a radically new reality—a new creation," he said. "It is a living hope—a life-giving hope."

"In Africa Easter means the breakthrough of a new age into our present age. The risen Lord walked upon this earth. So his people are called to let the light of the ultimate renewal shine in the midst of the present historical renewal in Africa."

"He is Risen" was also the message from Patriarch Alexei of the Russian Orthodox Church. He also expressed the conviction that "the African countries will contribute very much to the solution of the most urgent problem of our day—the peaceful coexistence of states with different social and political systems."

The Uganda *Argus*, Kampala daily, editorialized for the press: "The All Africa Conference of Churches, now held in Kampala, is an event of great importance for all the countries of Africa. Religion in its different forms has played a major part in developing Africa; it provided the moral force ending the slave

trade. It pioneered education and medical services, and took the lead in many of the important questions affecting the lives of the people of this continent. Now the churches in the different countries (so often developed on lines relating to those in European countries from which colonial efforts stemmed) have succeeded in breaking the artificial barriers separating them."

Once constituted, the Conference got down to business to work at this "radical new reality." Daily, after the Bible study groups which followed lectures by French-speaking African Dr. Jean Kotto, Sec'y-General of Evangelical Church of Cameroons, and Father Paul Verghese, of the Mar Thoma Church of India, the Conference set about to get a constitu-

tion and to organize its work for the present and beyond. Actually, AACC has existed on a provisional basis since the Ibaden, Nigeria, Conference of 1958, when 150 interested ecumenical spirits gathered under the sponsorship of the International Missionary Council. Dr. Donald M'timkulu had been chosen as the provisional secretary. It had sponsored the Nairobi Youth Conference during the past Christmas holidays, had held a seminar on Christian Home and Family Life at Mindolo Ecumenical Centre, and had just finished a consultation for women, immediately preceding this general meeting.

Churches in Africa who can subscribe to the basis may become members. They have until April 20, 1964, to become

"foundation members." They must accept that this is "a fellowship of Churches which confess the Lord Jesus Christ as God and Only Saviour according to the Scriptures, and seek to fulfill together their common calling to the glory of one God: Father, Son and Holy Spirit."

Briefly, the functions of the new organization are: to keep before churches and the national Christian Councils the demands of the Gospel pertaining to their life and mission for evangelism, for witness in society, for service and unity. It plans a common program of study and research; for sharing through visits, consultation, conference, and the circulation of information. It will try to help churches to find, share and place personnel, and to assist in their training.

Because of its desire to work with churches not in the World Council of Churches and because it needs freedom to build up African independent churches, the AACC does not now join the World Council but declares its relationship friendly and cooperative.

The General Assembly, meeting about once every four years, is the basic body. In the interim there will be a representative committee of twenty, with twenty alternates, to carry on as the General Committee, meeting annually. It in turn has an executive committee.

There are four Presidents: Sir Francis Ibiem (Nigeria), Rev. T. Rasendrasahina (Madagascar), Archbishop Theophilus (Ethiopia), Bishop S. R. Moshi (Tanganyika).

Bishop Lesslie Newbiggin, of India, commended the Conference as being critical but positive and forward-looking.

Under the theme "Freedom and Unity in Christ—Toward a New Church in a New Africa," papers were read to general sessions on "What God Has Done in Africa" in different spheres of work. Rev. James Lawson, associate secretary of the provisional AACC and a Methodist from Dahomey, led off with a paper on the Church. Dr. K. A. Busia, Ghanaian Methodist and former leader of the political opposition there, took a sociological approach to Society. Dr. A. Vilikazi, Anglican, of the U. N. Economic Commission for Africa, spoke on Economics. Mr. Matthew Wakatama, Rhodesia Methodist educator, read the paper by the Rev. D. Sithole (who was at the United Nations) on Politics, and there were papers on "Freedom and Anarchy in the Church" (Rev. Gabriel Setiloane, South African Methodist), and "Freedom and Anarchy in the African Nation" by the Rev. R. Andriamanjato, Evangelical, and the closing message, "The

Plan **TOGETHER**



WCC Photo

The opening service of the Assembly.



Bishop Prince Taylor (right) of The Methodist Church in Liberia is shown being entertained by U.S. Ambassador to Uganda Olcott H. Deming and Mrs. Deming at the American Embassy in Kampala.

Executive secretary of the Conference, Rev. Donald M'timkulu, planned for the assembly.

WCC Photo

Church Freed and United for Mission," was by Rev. A. Adegbola, Nigerian Methodist, chairman of the World Council Youth Department. All the papers were by Africans.

Of special interest was the thinking of Mr. Sithole, a minister active in politics as an officer of the now-banned ZAPU (African political party), of Southern Rhodesia.

"Nationalism," he said, "is the political will of Africans; Christianity, the religious will." He noted two manifestations of Christianity: "Culture-centered" (and a carrier of Western ideas) and Christ-centered, which teaches love of God and fellow man, the universal fatherhood of God and brotherhood of man, service to and forgiveness of each other, and purity of life.

Mr. Sithole says that Christianity finds itself in direct conflict with African nationalism more in its cultural than in its Christ-centered form. He also points out that both the history of Christianity and the history of African nationalism show resort to violence. Both, he says, are equally guilty.

Critical of missions, he notes that in Rhodesia white people have consistently held favored positions, have had larger houses, more power than Africans. Missions, he says, in general have been faithful reproductions of white supremacy. This has caused politically conscious Africans to see Christianity as an extension of the oppressive white regime.

"Both free and unfree people desire religious and political power," he said. "In this knowledge both African nationalism and Christianity can play an important, constructive role in the independent life of Africa."

An interesting indication of the Conference was the jargon which was being used, quite knowingly, by Africans, such as "new status of women," "nation-building," "change," "indigenous," "responsible citizenship," "end of colonial era." While all Africa has not caught up, an outsider might be amazed at how erudite educated Africans have become. The



H. T. Maclin Photo

contrast right on campus was great, where a Buganda woman in her loose-fitting costume, baby on back and perhaps a bundle of kasava root on her head, would pass an African Ph.D. on the way to chair an important meeting, attache case in hand.

The general work in the interim between quadrennial meetings will be done by five commissions, with staff as budget allows. They concern life of the church (worship, polity, ministry, missionary outreach); social, national and international responsibility; formal education; and literature and mass media. Already some significant work has been done in these fields.

Some impressions of the Conference:

1. Africans are becoming increasingly able to "run their own show." While the Conference had ragged points (which one doesn't?) it moved toward its aim. In addition, gracious hospitality was arranged by the Mayor of Kampala, by the Kabaka (His Highness Sir Edward William Frederick David Walugembe Mutebi Luwangula Mutesa II), and by the prime minister, the Hon. A. Milton Obote.

2. Africans are critical of missions and missionaries, but they still want both—for certain things. Missionaries are needed now for more specialized jobs and to help in further training for Africans for specialized jobs. However, as Bishop Prince Taylor of Liberia said, "Uncle Tom is dead."

3. Africans are changing too. A news-

paper carried an invitation by Jomo Kenyatta to European farmers in Kenya to drop by his "small-holding" to chat about the coming election. Dr. Busia spoke boldly of Africans oppressing Africans.

4. The role of Americans was evident but not dominant. Directing the setup of the entire Conference were Dr. Clinton Marsh, Indianapolis Presbyterian released for a year by his church, and Don Newby, former head of the National Council Youth Department. A youth work camp helped do the mimeographing and leg work. There were Methodists everywhere, but you weren't conscious of it.

5. The Conference was operated with a good bit of outside money but D. T. Niles gave a challenge. He said that the East Asia Christian Conference should raise 25% of its budget by itself. "I can get twice the money, but I don't want it," he said. "If we have more we don't have the spiritual resources to spend it responsibly." In the same press conference, Adeolu Adegbola, of Nigeria, observed that "Quite a lot of African countries are not as poor as the leaders believe. The money is there."

6. Speaking personally, my prayer group was one of the most spiritual experiences of recent years. We joined in Bible study and prayer with a depth not often achieved. South African African sat beside Afrikaaner South African and they shared in Christian love.

7. There was a tremendous sense of history as we participated in an ancient service led by the Ethiopian Orthodox delegates and in the Bible studies led by Father Paul Verghese, who is a member of the Mar Thoma Church of India, founded by St. Thomas nearly 2,000 years ago.

8. God is at work in Africa, and especially at Kampala. You could feel the quality and depth of Christian brotherhood. There was an accepting of each other. I came as a delegate, representing my African ministerial brothers of the Rhodesia Annual Conference, along with layman Benjamin Mutambara. There is a bigness and a maturity in African opinion. It looks like the All Africa Conference of Churches is to be truly a participation in the Body of Christ.

Symbols of the old and new in Algeria. At left is the automobile driven by missionary Lester Griffiths and burned during his wartime capture; at right is the bus now being used by Griffiths to reopen mission work.



IN ALGERIA

A NEW CHAPTER OPENS

by
EMIL P. JOHN

With the close of the long and bitter Algerian War and the birth of the Republic of Algeria, Methodist missionaries were able to reopen work that had been closed because of wartime conditions. Readers who remember the capture of Rev. Lester Griffiths by the Algerians and his release will be particularly interested in this story.

THE MOUNTAIN ROADS of north central Algeria have a hangover from the seven-year struggle fought on them. They were built during French rule, sabotaged by Algerians, and for the last year since cease-fire and Algeria's independence, they have suffered from a severe winter and lack of care.

A more striking fact about the mountain roads of this region is that they have been reopened to a group of missionaries who, several years ago, thought they were crossing them for the last time.

In 1955, near a village called Il Maten, an explosion tore up the road and caused a civilian passenger bus to crash down the hillside. French army units moved into the village school near a graveyard for Methodist missionaries who had died there during the long history of their Il Maten mission.

Shortly afterward, caught on the hillside between French troops below and Algerian rebels above, the Rev. Lester E. Griffith, Jr., missionary-in-charge, ordered his station evacuated. "We heard a rumor one morning," Griffith says, "and by 4 p.m. we closed the mission and drove off on what we considered our last trip down this mountain road."

Three years later, driving alone in this same region (Kabylia) of Algeria after taking two of his children to a summer camp, Griffith was captured by Algerian rebels. For forty days he was forced to march with them in the hills, and during this time his wife and third child were evacuated by helicopter from a mission station in Les Ouadhias, and preparations to close the last Methodist mission in Kabylia at a town called Fort National were started.

Griffith was released by the rebels on the day that the mission's annual conference in North Africa was ending—amid

rejoicing by the delegates, but also with the sober feeling that their work in the mountains of Algeria had been cut down after a half century of labor.

Two Swiss deaconess nurses, despite many hardships, managed to keep open the dispensary at Les Ouadhias because it was situated in the valley where French troops were in control. But for the mountain stations at Fort National and Il Maten, there was no hope of return as long as Algerians continued their war for independence.

Now peace has come to Algeria. The road up the mountain to Il Maten has caved in, undermined by heavy rains, but a small truck can squeeze by over the filled-in drainage ditch. If you continue on after the cave-in, you will bump into the Methodist mission, open again and beginning what may be a flourishing era.

As for the ten-mile trail of hairpin turns up the mountain to Fort National, it also has its bumps where dynamite scars have been patched. Thirty minutes after starting up this road, you can turn into the driveway of the Methodist mission and meet Griffith and his wife, along with other missionaries and a score of Algerian boys whose fathers died in the war. They live at the mission's newly opened home for boys.

Less than six months after Algerians voted for independence and the new Algeria was born, the missionaries had reopened their work in Kabylia—thanks mainly to the Griffiths and to the relief agencies of Methodist churches in Europe and the United States.

The relief agencies gave money to repair and refurbish the stations at Il Maten and Fort National. The Griffiths provided their deep friendship with the Kabyle people and their own inexhaus-

in algeria . .



(Above) Mr. Griffith (left) introduces Dr. Ronald Dierwechter, new medical missionary in Algeria, to villagers in Il Maten.



(Above, left) At the Boys' Home in Fort National, Mr. Griffith confers with Maurice Leklor, a Kabyle Christian who is director of the home.

(Left) Woman's Division missionary nurse Laura Chevrin greets girls at the mission in Les Ouadhias while missionary John Paolini looks on.

tible energy, making it possible to rebuild the work on a sturdy foundation. Algeria's new government encouraged the reopening of the missions, and the Kabyles greeted the missionaries with "elhamdoulah" (praise be to God).

When Griffith was a captive of the rebels and his fate still unknown, the Kabyle mailman at Les Ouadhias refused to let the post office return letters with the notation, "Deceased." "He came to our house," Mrs. Griffith says, "and tried to lift up my spirits. He would tell me how he also had suffered because of the war, not being able to leave his house to harvest the fig trees nor send his children to school. Other Kabyles came to assure me that Lester was not dead, and through it all we had the privilege of sharing the sufferings of the people, even if only a fraction of it."

This "sharing of sufferings" for a while made Griffith an unwanted man in Algeria and now has made him perhaps the most welcome, and certainly the most popular Westerner in Kabylia. Immediately after his release by rebels in

1958, Griffith and his family left Algeria. "If I stayed," Griffith says, "The French would have suspected me of having pro-rebel sympathies, and the Algerians would have thought that, being tolerated by the French, I must be in with them. It was impossible to claim neutrality."

During his captivity, Griffith became friendly with many rebels. "I sang hymns in Kabyle to them at night," he says, "and we talked about everything from politics to our families and our religion." (Kabyles, though considered by some historians to have been once a Christian people, are predominantly Moslems.) The missionary talked with leaders of the Algerian revolution in their mountain hideout, making an impression that later helped the mission to return.

After leaving Algeria, Griffith was reappointed to a post in Tunis. With the forming of a new Algerian government, the man placed in charge of Kabylia was an Algerian colonel whom Griffith had met in captivity. Representatives of the mission in North Africa visited the colonel to determine what attitude the

new government would have toward reopening the stations.

The colonel replied, "Bring back Griffith."

At the mission's annual conference in Constantine last November, Bishop Ferdinand Sigg transferred Griffith from Tunis to Fort National and assigned him the task of reopening the work in Kabylia. Thereafter it was only a question of finding funds, because Griffith's ability-to-get-things-done-quickly and his contacts with the people assured that there would be neither time nor money wasted in the endeavor.

The swift return may have saved the mission's program in the mountains, for soon after independence, with thousands of Europeans fleeing the country, returning Algerian refugees began to break into vacated buildings and occupy them.

Here is how Methodist relief agencies managed to help the Algerian people in a moment of urgent need and, at the same time, assist the local church and mission to its feet:

For Fort National, the Methodist

... a new chapter opens



(Above) Methodist mission station at Fort National.



(Above, right) The ruins of this village near Il Maten show vividly the scars of war. Houses were destroyed by the French to prevent sheltering of Algerian rebels.

(Right) Lester Griffith talks with a Kabyle villager while distributing blankets contributed by American churches.



Committee for Overseas Relief (USA) sent \$5,000 to repair the boys' home and \$3,500 to buy furnishings for it. The home had suffered heavy damage during occupation by French and later by Algerian soldiers. The Algerian colonel himself had asked the mission to reopen the home for boys whose fathers had died in the war.

Bishop Edwin R. Garrison, a visitor to Algeria last year, sent from his Dakotas Area \$4,000 for repairs at Fort National.

For Il Maten, Swiss Methodists sent \$4,000 to repair a mission whose five major buildings had been occupied by 100 French soldiers for seven years. Because of a pressing need for medical assistance caused by the departure of European doctors and by the war, the mission at Il Maten was reopened with the immediate aim of building up its medical program. The Methodist Committee for Overseas Relief provided two nurses (an Austrian and a French girl) and in March sent Dr. and Mrs. Ronald Dierwechter to Il Maten, the first medi-

cal doctor on the staff of the mission in Algeria.

Swedish Methodists purchased a special ambulance for mountain roads and sent it to Il Maten in April.

But then, while still rejoicing over these gifts, the missionaries were "tapped on the shoulder" by their field treasurer who said, in effect: "Now that we have restored the property, what will we do with it? We have no more money!"

An answer came from the British Methodist Relief Fund in London, whose secretary, the Rev. Edward Rogers, having received permission to cooperate in this American mission field, sent 3,000 pounds sterling, with the request that it be used for the work in Kabylia and for the care of Algerian refugee boys at a mission home in Constantine. The gift enabled the director of the home at Fort National to admit the first ten boys on March 21; permitted the mission to complete preparations for the arrival of the doctor at Il Maten, and provided one year's care for seven refugee boys at Constantine.

Griffith, meanwhile, from the day of his return to Algeria on Nov. 20, 1962, was wearing out his Volkswagen bus on trips to reopen the stations. He moved into Fort National on Nov. 23, almost a month before the last Algerian soldier left the building. When the work there was in gear, he shifted to Il Maten on Jan. 7 and, with Kabyle friends, began tearing down the gun towers which soldiers had built on the mission property.

Since then a large dispensary, now staffed by four nurses and a doctor, has been redressing the wounds caused directly or indirectly by these same fortifications.

Griffith today taxis among the stations in Kabylia, holding church services and rehashing old experiences with many rebels whom he met during his captivity and who now have returned to "civilian" life. One such rebel has become mayor of Il Maten. The son of another, who later was killed, lives at the mission home in Fort National. Another named Azouzi directs a government hospital.



The North Carolina group consisted of (left to right); Dr. N. W. Harrison, Odell Owens, Jr., Jimmy Allen, Rev. Si Higgins.

Building

"Buenos dias!" "Buenos dias!" So went the greetings early one Monday in February as Puerto Rican builders met guest builders from North Carolina. The one group could speak no English, the other only two words of Spanish. Names were quickly learned as Fastino Calderon, foreman, and his men were introduced to Dr. N. W. Harrison, Reverend "Si" Higgins, Jimmy Allen and Odell Owens, Jr. After the introductions, the superintendent informed the foreman that these "Norte Americanos" were to do anything to help erect this church. That is exactly what they did. Jimmy and "Jr." were masons. They laid concrete blocks with an ease and speed that astounded everyone. In two days, the walls of the 26' x 52' building were raised. Then followed days working with "Si" and the others in building and setting forms, bending and tying steel, pouring concrete. Inasmuch as no power tools were available, form making progressed slowly but under Dr. Harrison's leadership, spirit continued high.

It all came about like this. Dr. Horace McSwain, Executive Secretary of the Western North Carolina Conference, wrote the Advance Department of the Division of National Missions, "I wonder if it would be possible to plan a long weekend in Puerto Rico for a group of ministers and laymen?" Later he stated, "We don't care about the beaches and tourist spots. We want to see Methodist missions."

In February, ten of us visited various types of mission work. First we went into the mountain and rural areas, then to the small island mission on Vieques,

Setting forms for the building. Interpreter Isidro Barbbasa is in the left foreground.



A good example of Christians working together is this story of how four Methodists from North Carolina helped build a new church in Puerto Rico.

Together **IN PUERTO RICO**

by THEODORE H. LEONARD

back to San Juan to visit such areas as university, new suburban, old inner-city and slum. Sunday morning we attended Sunday school at Buenos Aires in a slum area of San Juan. The small, poor, unpainted, stilt supported houses crowded one another. The partially paved street and the boards from street to steps formed the only dry walkways in a mucky community.

We talked with the young teachers and student pastor. We watched the happy faces of dozens of children and youth as they responded to the telling about Jesus, the Living Christ. We thrilled at what was being accomplished in this place by the people called Methodists. We walked again around the outside of the building. The ever present termites had done their destructive work. The building was no longer being held erect by the soggy ground. The splendid and attractive people inside made a strange contrast to the pitiful conditions on the outside. Dr. Harrison was immediately inspired. "Judge and I have been thinking aloud. Could we build a new chapel here? We know we can find some consecrated Christian craftsmen who could come at their own expense or at no cost to the Mission Board and build it next winter."

When you get a man like Dr. Harrison centered in on an idea, something good is bound to happen. It did. Working with the mission superintendent, the Church Extension Section of the Board of Missions and the architect, plans began to take shape on the drawing board. A new site was purchased on higher ground. The concrete foundations and

flooring were laid. Dr. Harrison found his men but the flu epidemic put four men in bed a few days before the remaining four took flight for a grand experience in the midst of a slum.

Arrangements were made for the men to stay in Robinson School of the Woman's Division of Christian Service. Words cannot adequately express appreciation to Reverend John Shappell, the Superintendent, and his wife and staff for the many courtesies shown.

At first, question marks hung over the construction area as Spanish was spoken and not understood and as English was used and followed the same course. Soon appropriate gestures and accompanying words opened the way to understanding. Smiles, pats on the back, hand clasps removed many questioning frowns, gave great aid as interpreters and revealed the deep friendliness present.

Early in the week, two high school students, members of this church, became the interpreters. This was an invaluable experience for all present. Instructions in building became understandable. Gladys and Isidro caught a new meaning of a Christian's concern for others. They learned that these men were giving their services that this community of people could have a church building that would never be destroyed by Puerto Rico's ever present termites or sink in the muck as did their old building. They watched friendships develop between workers and between the church youth and these men from North Carolina.

Who of us present that Sunday morning shall ever forget what happened as

we worshiped in a little room on the edge of the slum. The preaching had just begun when we heard someone come in. We turned and recognized Santiago, one of the laborers. Gladys turned toward us, gave a big knowing smile and wink. Santiago slipped into the empty chair made available between Jimmy and "Jr." who welcomed him with a hand clasp and an arm around his shoulder. Gladys turned toward the front and as she did, wiped a tear from under each eye. She understood. Several days before she and Isidro had come from school in time to see "Jr." trying to make himself understood. "Come here Sunday." A shrug of the shoulder indicated no understanding. Then he tried suggested Spanish; "Domingo aqui." "No trabajo en domingo," (I do not work on Sunday) caused the same reaction. "Not work, come worship." He placed his hands in an attitude of prayer. Isidro carried on the conversation as interpreter and his eyes lit up as he shared "Jr.'s" concern and invitation that Santiago come and join them in worship in this place on Sunday and that he come and learn of Jesus. Santiago had come. It was his first time ever to be in a church, Protestant or Catholic. It was a rewarding experience; the first of many that were and are to follow.

Truly these men came as builders—builders of the church—builders of the Kingdom. What warm friendships developed. Each day, the newly appointed lay pastor came and brought long loaves of Puerto Rican bread—Jimmy's favorite. He also kept the refrigerator filled with fruit juices and Cokes. He had his

Foreman Fastino Calderon (left) and Odell Owens, Jr., and Jimmy Allen bend steel.

new friends in his home for dinner and used the two youths as interpreters. The foreman, a member of another denomination, became so interested in these visitors he too had them in his home for dinner. What a great time they had together. Others climbed the tall coconut trees to toss down fresh fruit for the men.

Each Saturday the Puerto Rican architect drove them to other parts of the Island to see the church at work and see other church building projects. He also showed them a few other places where new buildings are greatly needed and are dependent on future mission giving for erection. Faculty members of Robinson School took them to visit other points of interest and helped them better understand the history and hopes of these fine people. John Shappell's nephew, Bill, on short vacation before military service, became acquainted with the men and their work and gave several days work on the project.

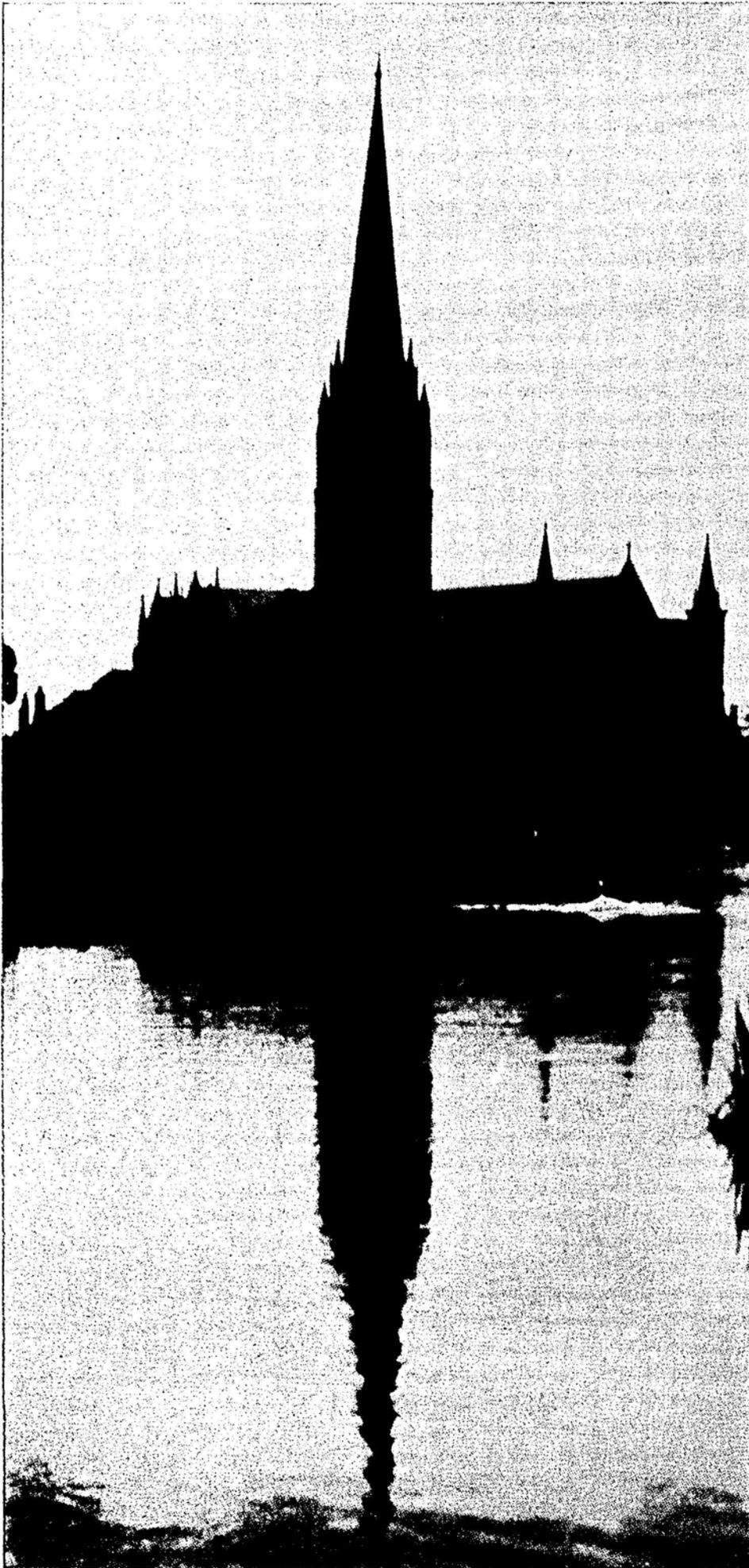
When the young people had their Valentine party at the church, the men were invited, "Jr." was chosen King and reigned in regal splendor over the festivities with the little Puerto Rican queen. Dr. Harrison, in his winsome way, knew how to be with youngsters as well as with oldsters. Children of the neighborhood kept away from the property previously were invited over, given candy and taught games. It was a pleasing sight to all to see him teaching them new games and then playing leap frog with them. It was no wonder they became friends, rather than little problems in a construction area. The spirit of friendliness and Christian devotion to a cause were catching.

Each evening following special activities at church or school and chats with the faculty, the men returned to their rooms, wrote notes home, read Scripture and entered into vital discussions concerning the Christian's witness and life. It was my rare privilege to be their roommate and work with them on construction for several days. How enthusiastic they were about this mission; how eager to return next winter with others to build another church in a needy area.

It was so very evident what these men had come to do: "To provide a better church building for these people; to make a Christian witness."

Working together are Mr. Owens, Mr. Allen and Santiago, the laborer who entered a church for the first time.





PICTURE SECTION

WORLD CONFERENCE ON FAITH AND ORDER

FOR TWO WEEKS THIS MONTH, July 12-26, a world conference on faith and order will be held on the campus of McGill University, in Montreal, Canada.

There Protestant, Anglican, and Orthodox theologians will wrestle with some of the stubborn problems which divide the church today. Many of these problems will be studied by the Roman Catholic Church at the opening of the Second Vatican Council in September, 1963.

A wide variety of church doctrine and practice is reflected in the churches sending delegates to the Conference. They include the ancient Orthodox churches of the East, the world-wide members of the Anglican communion, and the Protestant churches of all continents.

Salisbury Cathedral in England. The very architecture of a church can reflect the difference in ways of worship and faith.

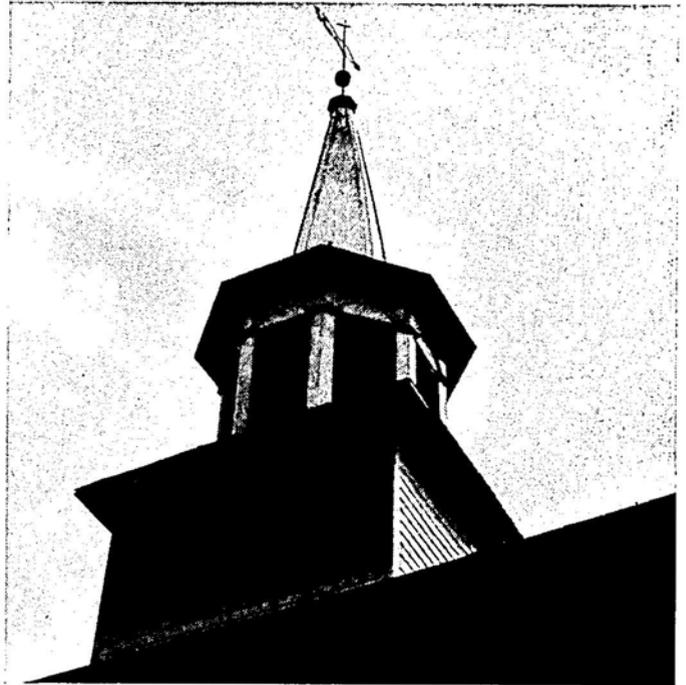
World Council of Churches, NYC

A Congregational meeting house will have its representatives among the delegates.

World Council of Churches, NYC



The ancient churches of the East will be represented. They have found more in common with the Protestant churches than could ever have been believed possible a half-century ago.



World Council of Churches, NYC

Those used to worshipping in the Salvation Army "serving under the flag of blood and fire" will be represented.

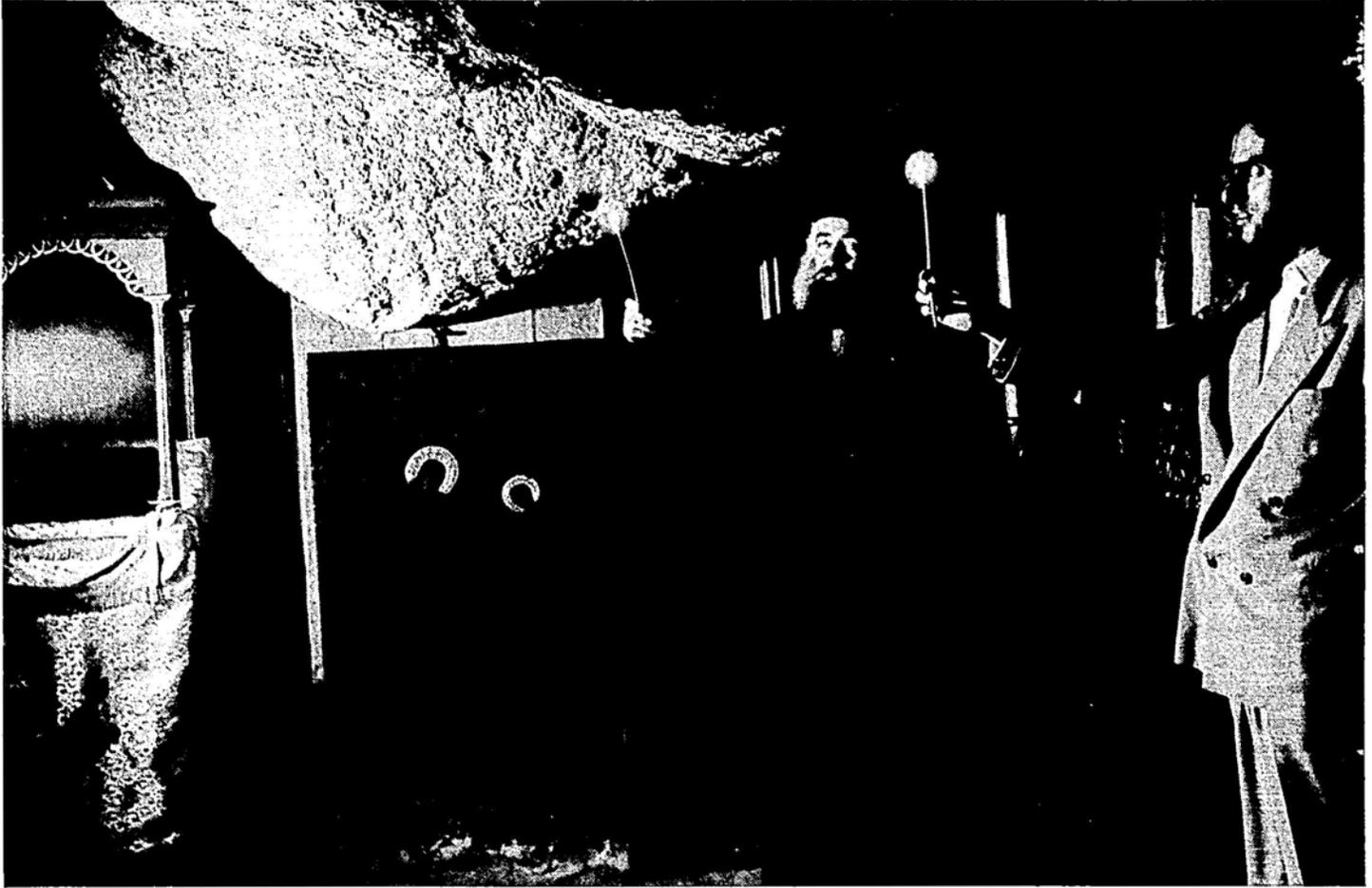
World Council of Churches, NYC





PICTURE SECTION

World Outlook Photo, Central Committee, World Council



Priest and pilgrim in the interior of a cave on Island of Patmos where, it is alleged, Saint John saw the vision of the Book of Revelation. The beliefs of this priest, this pilgrim, will also be represented at the Faith and Order meeting.

The working papers for the Commission in Montreal have been prepared by groups of theologians working in their own situations around the world. Here members of the Faith and Order Commission of India meet at the United Theological College in Bangalore.



World Council of Churches, NYC

World Council of Churches, NYC



At the Ecumenical Institute at Bossey, Switzerland, students from all parts of the world and from many denominations make a study of one particular church tradition.



One of the questions before the body at Montreal will be the possibility of recognizing the validity of the ministry of other denominations. The minister in this pulpit is plain of dress. His conduct of the service may be plain also.

This minister wears the Anglican Church vestments. He may follow a high church ritual. Can both types be accepted as valid and equal ministries?



Eastern Publishers Service, NYC



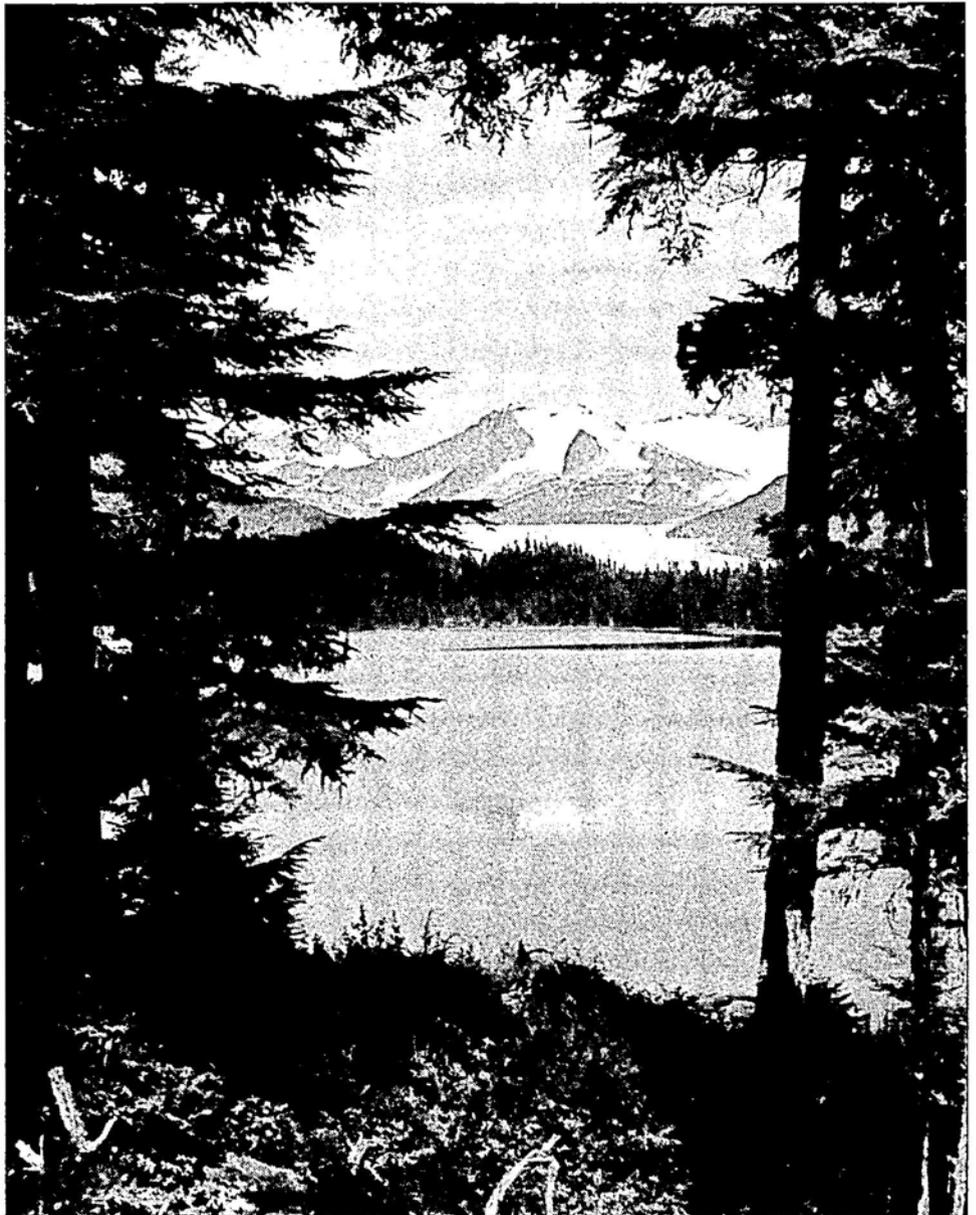
World Outlook Assembly Photo

The celebration of communion is often the place where separation of Christians is most keenly felt. The issue of inter-communion is crucial in faith and order discussions.



PICTURE SECTION

"White peaks
piercing the blue above . . ."



Philip Gendreau, N. Y. C.

Song

FOR
OUR
LAND

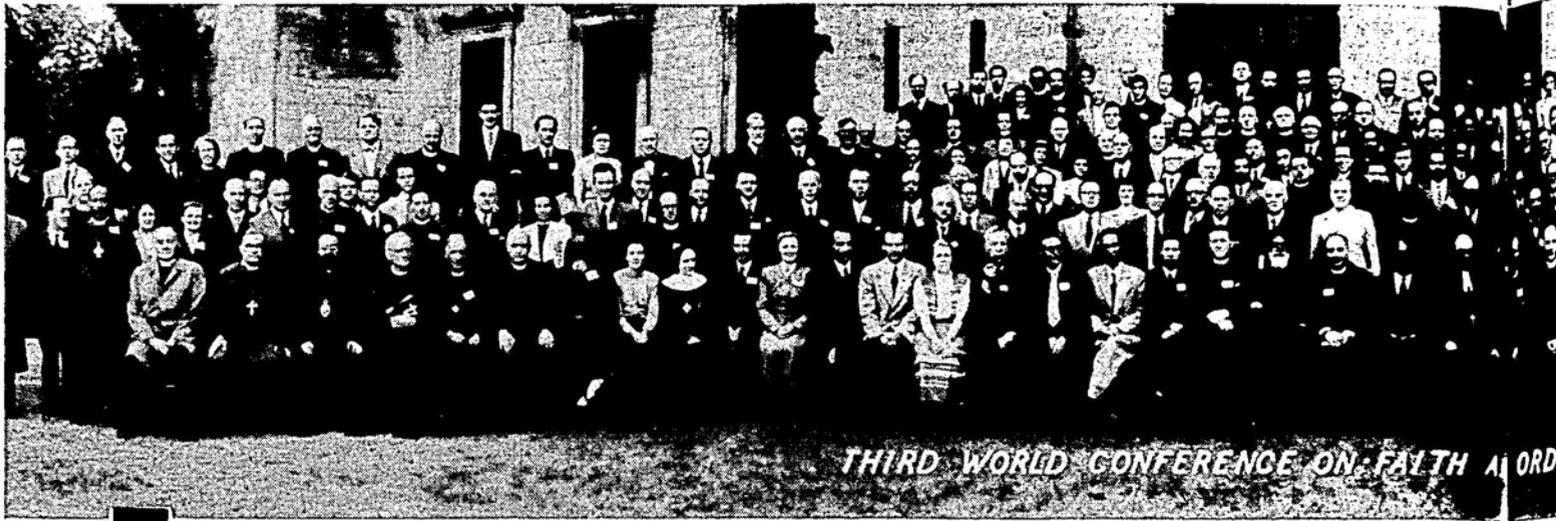
By GILEAN DOUGLAS

Well, then, what are we waiting for?
Here is our land with its swift streams flowing;
Tall trees greening outside the door
And the salt winds blowing.

Look well, here is a land to love:
Wide prairie plains with the gold wheat swaying;
White peaks piercing the blue above
And the white trees maying.

Well, then, what are we waiting for
With work to do for the world's befriending?
Up, up, men of the hill and shore
And the great town's blending!

Come now, here is a pledge to give
For heart and home with a free flag flying;
For our land, land where our sons may live
With no bitter dying.



Group at the Third World Conference on Faith and Order, at Lind, Sweden, August, 1952.

IS CHURCH UNITY IN

THERE IS NO real progress toward reunion among the churches." This is a very common statement today.

"There are no longer any serious differences to keep the churches apart." Both these statements are often made nowadays and both are untrue.

As usual, the facts are partly encouraging and partly depressing.

The movement to study the differences in "faith and order" in the churches began fifty years ago. For the twentieth century progress has been slow. Yet in the history of the Christian church fifty years is not a very long span. That slowness often provokes impatience, and some of this impatience is surely divine.

But it should not be forgotten that much of the discussion about unity is "long-term" in character and may need a generation or more in which to mature properly. Especially, it should not be forgotten that actual decisions for reunion have been made which mark a real advance toward unification.

Consider first the USA, the country with the greatest welter of denominations. In 1957, the Congregational churches of Anglo-Saxon background and the Evangelical and Reformed churches of continental European background united to constitute the United Church of Christ: two "families" had become one, to the glory of God.

In 1960, three churches joined to form the American Lutheran Church, and in 1962 four others united to become the Lutheran Church in America. These two

Lutheran churches have together about 5,000,000 members; the Lutheran "family" is drawing its bonds closer together.

In addition, theological conversations to prepare for unity have been engaged in by four of the main Protestant denominations in the USA: the United Presbyterian Church, the Protestant Episcopal Church, the Methodist Church, and the United Church of Christ. More recently the Disciples, the Evangelical United Brethren, and the National Polish Catholic Church have been invited to join in these conversations.

It is too early in this process to make optimistic prophecies but it is worth noting that negotiations have begun. All these events are significant also since they affect large, rich, and growing churches and not only small minority churches joining hands to resist outside pressure.

Let us cite two other positive examples. In the Republic of South Africa the Dutch Reformed "family" (which is now entirely outside the membership of the World Council of Churches) has achieved unity after nearly a century during which the five synods of the Republic and of South-West Africa had lived separately. In the United Kingdom no new act of union can yet be recorded, but conversations between Anglicans and Methodists, and between Anglicans and Presbyterians continue with hopeful determination to overcome long-standing obstacles.

Regional conferences and inter-denominational study have been initiated

to prepare for a British Conference on Faith and Order to be held in the autumn of 1964. This conference will put squarely before its members—ordinary ministers and lay people as well as theologians—this question: "Why, in the face of Christ's command and of our own frequently expressed conviction about the need for unity, do we still fail to unite?"

All these examples point together to the hope and to the restlessness with the *status quo* that possess many church people, notably those of the younger generation. But it is in the recently independent countries of Asia and Africa that impatience with the slow progress of negotiations for reunion is most keenly felt. In these countries division among Christians is considered also as an irrelevant importation from the West. The unity of tiny Christian minorities is seen to be desirable, even essential.

This is so, for instance, in Ceylon, in North India, and in Pakistan, where schemes of reunion involving that majority of non-Roman Christians in these areas have been discussed for many years but still run into objections of principle at a time when many hoped that they were coming to maturity. Just *because* we now live in a "world church" where every local union carries ecumenical implications, the necessary consensus, having taken an international character, is much more difficult to achieve.

In West Africa, notably Nigeria, union negotiations are also far advanced. In East Africa they are still in their preliminary stages. It will be interesting in both



World Council of Churches, NYC

IN SIGHT ?

By The Rev. PATRICK C. RODGER

cases to see how far the participating churches can profit from the experiences of India and avoid some of the difficulties and hesitations encountered there.

If the interdependence of churches throughout the world sometimes complicates and slows the process of reunion, it also helps to change the climate of inter-church relations. Note particularly the amazingly increased observance of the Week of Prayer for Unity (January 18-25 or the week before Pentecost), widely observed in the Roman Catholic Church as well as in churches related to the World Council of Churches.

During the Week of Prayer, Bible study, public meetings, and forums, all aim at a study of Christian unity and express the longing for it, taking it out of the limited circles of "ecumenical experts" and bringing it home to the ordinary church member everywhere. Churches and Christians pray for unity more and more every year. Should we not expect God to answer this prayer, perhaps even too swiftly for our human inclinations?

The climate is changed also by the Second Vatican Council of the Roman Catholic Church. This assembly, though officially outside the World Council of Churches, is of deep concern and significance to all its members and indeed to all mankind. In its conception and through its early stages it has had an unexpected and dramatic quality, raising hopes for Christian unity on a scale hitherto impossible—hopes no doubt exaggerated, yet natural in view both of

the Pope's own generous and fatherly spirit and of the obvious desire of the Council for openness and renewal. These hopes must change to thoughts and prayers of many Christians, even those furthest removed from Roman Catholicism in their convictions. It is possible in a new way to look beyond the sad divisions of the past to the "coming great Church" whose features are known only to God.

World Conference Will Strengthen Hope

So much for union negotiations, actual unions, and the new climate in inter-church relations. They will affect in their turn the whole climate of the Fourth World Conference on Faith and Order which will be held at Montreal, Canada, July 12-26, 1963. The theologians and church leaders gathered at Montreal will be able to continue the work of the Faith and Order movement and of the World Council of Churches with a new sense of urgency and with strengthened hope.

They will look among their documents to the so-called "New Delhi Statement,"

a description of the unity we seek formulated by the Third Assembly of the World Council of Churches in December 1961. Approved at New Delhi almost unanimously by representatives of all the different church traditions represented in the Assembly, this statement will need to be studied again at Montreal to see whether it is a good instrument for undermining some of the old walls which divide the churches or whether it will remain no more than a beautiful ideal, an ecclesiastical Taj Mahal to be admired but not to be lived in.

As they go about their work, the participants in the Montreal conference will remember that in their concern for the unity of the Church they are supported by the convictions and sometimes even the impatience of many Christians: an impatience that the fruits of the work of Faith and Order become increasingly evident in particular acts of union. But the whole work must be under-girded by the prayers of all members of the Church of Christ that God will grant unity and grant it visibly.

PRAYER FOR MONTREAL

Remember thy Church, O Lord, to deliver her from all evil and to make her perfect in thy love. Gather from the four winds that Church made holy, into the Kingdom which thou hast prepared for her: for thine is the power and the glory forever. Amen.*

* Fourth World Conference on Faith and Order, Montreal, Canada, July 12-26, 1963.



World Council of Churches, NYC

"St. Martin's Cross . . . is said to be one of the most perfect examples of Celtic crosses in existence."

DURING THIS SUMMER of 1963, thousands of pilgrims from all over the Christian world will travel to the little Scottish island of Iona to celebrate a unique anniversary.

It was just 1400 years ago this summer, in the year 563, that the great missionary-priest Columba, exiled from Ireland, landed on Iona with twelve followers and established a monastery.

"The Sacred Isle," "The Cradle of Celtic Christianity," Iona has been called. The tiny islet, just three miles long and a little more than a mile wide, lies among the Inner Hebrides off the west Highland coast. On one side it faces the large island of Mull only a mile away, on the other the open Atlantic. Nothing physically remarkable attracts the eye as one approaches it, save perhaps the soft green and rose and tawny-red coloring of the rocks along the silvery shore. But knowing something of the history of the place, one senses almost immediately an atmosphere here—a different, other-worldly atmosphere that stirs the heart.

Soon an abbey church was built, a school was founded to teach the Christian faith, and monks were sent out as

missionaries to all parts of Scotland and the Isles, as well as to northern England.

At Iona the daily lives of Columba and his Brethren were spent in hard agricultural and building work, prayer and worship, and the most rigorous self-training. It is related that in mid-winter the brethren used to wade into the sea waist-deep, reciting the 119th Psalm, as a form of discipline.

The rulers of Scotland, through Columba's personal efforts, were converted to the Christian faith. Soon pilgrims were flocking to Iona from as far north as Orkney, Shetland and Iceland, and from France as well.

Old histories state that the famous Stone of Scone, or Stone of Destiny, was in Iona in Columba's time—that on it he crowned the early Dalriadic kings of

Iona Anniversary

By BETH ROBERTSON

Scotland. The Stone, as everybody knows, now rests under the seat of the Coronation Chair in Westminster Abbey, and every British sovereign since Edward I has been crowned there.

So remarkable were the works of Columba and so saintly his life, that many legends have grown up about him. One story relates that on his travels through northern Scotland he saved a poor fisherman from the jaws of an aquatic monster in Loch Ness. Another legend depicts Columba's old white horse shedding tears of grief as the saint lay on his deathbed. It is said that shortly before he died in 597, Columba looked out on his tiny island and made this prophecy:

"Unto this place, albeit so small and poor, great homage shall be paid, not only by kings and peoples of the Scots, but by the rulers of barbarous and distant nations, with their people also."

And history has proved his words true. The island became a great center of Celtic Christianity. Missionaries continued to go out from it, students flocked there from all parts of the north for centuries, and many kings and chiefs were buried there. Perhaps the choice of the island as a burial place was due to an ancient prophecy prevalent in the Isles—that when Christ returns to earth, He will appear first on Iona.

Another very appealing old legend is

that of St. Bride of the Isles, a fair and godly maiden said to have been transported by angels to Bethlehem on the first Christmas Eve to become "aid woman" to Mary, and nurse to the infant Jesus. There, so says the story, she wrapped Him in her deep blue mantle or plaid; from which she gets the Gaelic name of *Brigdlhe-nam-Brat*, "Bride of the Mantle." According to tradition, Bride herself had woven the mantle in her humble home on the Isle of Iona.

The miniature island, which was the seat of Druidic culture before the coming of Columba and was known as "The Island of the Druids," has seen a long and varied history. It was periodically sacked and pillaged by the Vikings. The Abbey was repeatedly plundered, destroyed, and rebuilt. Many priests were murdered. The present Abbey Church, restored, dates from 1203; but it, too, was partially demolished in 1561 during the Reformation. Iona belonged for several generations to the Dukes of Argyll, but was eventually presented by the 8th Duke to the Church of Scotland (Presbyterian) which began the work of restoring the Abbey in 1902. Near the Abbey is the ruined chapel of St. Oran and the burial-ground or "Street of the Dead" where Scottish, Irish, and Norse kings, at least two kings of France, and numbers of Highland chiefs, lie buried. The 48th Scottish king buried here was Macbeth. Columba himself was here interred, but his remains were later removed to Ireland.

Two great Celtic Crosses stand on the grounds near the Abbey entrance. St. Martin's Cross on the left, dating from the 10th century, is said to be one of the most perfect examples of Celtic Crosses in existence. St. John's Cross on the right, also dates from the 10th century, or earlier. But it has been restored after being blown down and broken in a storm early in this decade.

There were once as many as 300 crosses on the Abbey grounds, but all except these two, and the broken shaft of St. Matthew's Cross, were destroyed by the Reformers in the 16th century. Broken parts of the old Crosses were gradually carried away by the Islanders, and it is said that today one may see many of these relics used as grave-stones, or incorporated into old buildings on the crofts, in Mull and Iona.

The Abbey Church is cruciform in shape and has a plain square tower. The stone is a soft rosy pink, very beautiful and mellow. The most outstanding thing that most visitors remember about the interior of the Abbey is the soft glowing light that seems to fill the place. The beautiful Communion Table, which is modern,

was fashioned of the famed green Iona marble. On it stands an Iona Cross in silver, also modern; but happily these additions look as ageless and right as all else in this ancient Abbey. Strange carvings on the pillars depict the crucifixion, an angel weighing souls in a balance, and Adam and Eve expelled from Eden.

As mentioned above, the Abbey was partially restored between 1902 and 1910 by the Church of Scotland, through public subscription.

Since 1938 there has existed a remarkable organization known as The Iona Community, which not only worships and studies at Iona but is actively engaged in the restoration of the remaining Abbey buildings. This unique Community, consisting of ministers, theological students, laymen workers and artisans, was founded 25 years ago by the Right Reverend Dr. George MacLeod, recently Moderator of the Church of Scotland. Still the active guiding light of his widely known Iona Community, here truly is a great man with a great vision. His idea and aim has been that of Columba himself—to integrate the spiritual and the material in all the activities of daily living. To pray is to work; to work is to pray.

In keeping with this concept, the Community members, ministers and all, spend half of each day during their summer-long stay on the island in manual labor, restoring the buildings, and the other half in theological discussion, study, and worship. During the remainder of the year the members carry on much the same combination of physical and spiritual work in various city areas of need on the mainland.

Since the Church was not divided in Columba's day, it has been the policy of the Scottish Church and the Iona Community to welcome and invite people of all faiths and denominations to visit and work on Iona, and to worship in the Abbey. "No denomination," says Dr. MacLeod, "will be uninvited."

"Throughout the summer of 1963," says one Scottish editorial, "Iona will know scenes unprecedented at any Christian shrine outside the Holy Land." Pilgrims by the thousands will flock to the island from May to September. Special trains will connect with steamers to bring in the visitors from all over the British Isles and beyond.

One can only echo the high-hearted hope of our Scottish friends, that great and far-reaching good may come of this unique anniversary gathering—that Iona with its great significance to Scotland and all the world may indeed "shine as a beacon toward final unity in Christendom."



World Council of Churches, NYC

Sunday morning communion service at the abbey on Iona. "The beautiful communion table . . . fashioned of the famed green Iona marble."



Luoma Photos. Weirton, W. Va.

“Opportunities
abound for volunteer
work with children.
...”

By

ELEANOR
PRESTON
CLARKSON

“I N VOLUNTEER WORK, which offers such diverse opportunities and responsibilities,” says Lillian M. Gilbreth in *American Women: The Changing Image*, “the value of women’s contribution can hardly be overestimated. Anyone who has participated in volunteer activities realizes that without this kind of help, most of the health, welfare and education institutions in this country would come to a standstill.”

Several recent developments have intensified the truth of this statement. For instance, the role of the volunteer has broadened, according to the Department of Health, Education and Welfare, so that of some 100,000 volunteers in various health and welfare agencies, over 40,000 regularly serve psychiatric patients. They operate beauty shops for them, conduct cooking classes, put on dances and teas—all activities calculated to integrate the patient into normal living patterns instead of setting her apart.

Increasing needs and the proliferation of agencies to care for them have broadened the age range for volunteer recruitment. More and more agencies are using student volunteers—both high school and college age. Not only does the agency benefit from such a program, but also the young volunteers find it helps them in making a choice of vocation, giving them valuable first-hand insights.

At the other end of life, many older people are finding uses for their knowledge and skills in volunteer service as more and more communities turn their

attention to centers for older persons.

Opportunities abound for volunteer work with children. Well baby clinics, centers for the retarded child or the handicapped child, remedial programs designed to prevent school dropouts, after-school programs for children of working mothers all clamor for more volunteer help.

A traditionally popular avenue of volunteer service—work with the blind—has taken on a new dimension as volunteers have begun to learn Braille and translate books into it.

Increasing demands for volunteers have created more and more competition for the available supply. In addition, such factors as the increasing number of women entering the labor force and the shift of population from cities to suburbs have made recruitment more difficult, especially in cities.

Frequently, too, lack of imagination and planning on the part of a paid professional staff, which relegates to volunteers only menial or insignificant tasks, has driven many potential helpers to seek other outlets for their energy.

Yet unquestionably, a tremendous resource lies in thousands of women, more free from household drudgery than at any time in the past, many of them highly educated, equipped with a wealth of skills, keenly aware of the challenges presented by our rapidly changing society.

Realizing all this, the President’s Commission on the Status of Women recently held a national consultation on volunteer services to which it invited repre-

Who Will Go For Us?

representatives from such organizations as the Red Cross, the American Association of University Women, the Junior League, Altrusa, Zonta, as well as various church groups.

The purpose of the meeting was three-fold: 1) to identify community needs that can be met by the work of capable volunteers; 2) to consider the training that would enable women to perform effectively as volunteers in meeting these needs; and 3) to explore ways of enhancing the quality, standards, values and rewards of volunteer services.

To deal effectively with these questions, the conference was divided into several discussion groups.

One group addressed itself to defining unmet community needs and services which volunteers might fulfill.

It stressed the need for using all existing machinery and resources co-operatively, for sharing information to avoid duplication of effort.

This group also suggested such desirable but not now available volunteer services as these: an organizational structure to recruit, train, place, and supervise the employment of individuals for domestic service, with a view to developing a better status for such workers; community centers which might use retired home economics people to provide counseling for homemakers who need help with home management; local study to develop new kinds of employment and sources of income for production workers displaced by automation.

Another group discussed the nature of volunteer manpower, the organization's effectiveness in attracting, using, and retaining volunteers and the value of volunteer services to the volunteer.

The group decided that more consideration should be given to the recruitment of workers from minority groups and from lower income brackets.

Volunteers must receive proper training if they are to become effective workers, and also to experience satisfaction in doing a good job. The volunteer should also have opportunity for advancement as his skills develop.

Volunteer work can provide many opportunities to gain or to retain various skills for the woman whose family responsibilities rule out full-time paid employment until such time as her children are grown. It also offers new interests to the woman who has been widowed. For young people, volunteer work can provide ways to acquire skills, to explore areas of interest or possible careers. For retired people, volunteer service can open doors to new interests.

A third group discussed the training of the volunteer and asked itself whether



Campbell Hayes from Monkmeier, NYC

“... A tremendous resource in women . . . equipped with a wealth of skills. . . .”

career planning for volunteers is possible or desirable.

It observed that more volunteers now come from the ranks of younger women, professional people and labor union groups.

It stated that not only does volunteer work provide opportunity for growth and personal enrichment but it can also provide a bridge into paid employment. It recommended in this connection that more attention should be given to keeping the kind of record of a volunteer's performance which could serve the same purpose as a previous employment record in the business world.

Training for volunteers should take into account that for some, volunteer work is a primary commitment, but for others, it is an extra added to the day's work.

More interesting ways to train the part-time volunteer—such as using film strips or other visual aids—should be developed, and the training should be streamlined in recognition of the other demands upon her time.

For the career volunteer, who according to some participants in the discussion, is developing resistance to traditional patterns of training, the instruction should include more and more “meat” to help broaden and deepen her understanding of her role.

Where needs are similar, training programs should be coordinated. For instance, several organizations might combine to offer a short course in parliamentary procedure. Another suggestion advanced for eliminating duplication and

overlapping of effort was the publication of a simple, factual newsletter encompassing the work of all the volunteer agencies in a given community.

Many agencies have added a paid director of volunteer services to their staff and are finding this effective not only in securing volunteers but also in retaining them.

Anyone charged with responsibility for recruiting volunteers might find it a profitable exercise to reread the chapters of Exodus (3, 4) which describe Moses' encounter with God in the burning bush. The drama, enacted long ago on Mt. Horeb, furnishes these principles for enlisting volunteers:

Approach your prospect on an individual basis; state what needs to be done; offer specific suggestions about procedure; meet opposition with patience, imagination, and intelligence.

If together we find ways to engage the interest and support of the many more volunteers we need in all kinds of community endeavor, we will help materially to solve several of our most pressing problems: how to guide youth in productive channels, what use to make of increased leisure, how to offset the effects of automation, how to ease the loneliness of old age.

Volunteers are indispensable, for even if we took all the gold out of Fort Knox, we couldn't begin to pay for all that needs to be done in our society.

Blessed indeed are those who see the need they can help fill and who say with Isaiah, “Here am I; send me.”



World Outlook Photo by Amy Lee

A worship service
"beside the still waters."

World Outlook Photo by Amy Lee



The Reverend Wayne Hull, pastor, points out symbols on a totem pole carved successively by each summer's group of campers, to express their feelings and record their "history."

"Beside the Still Waters"

By AMY LEE

IN THE land of the moose and caribou, the deep forest and mountain stillnesses—Alaska—there is a spot of special summery joy: Camp Birchwood.

This camp is owned by The Methodist Church. Four years ago the church purchased 160 acres, including a lake, near Chugiak, which is about fifteen miles from Anchorage.

"We could purchase the lake with the land because it was homesteaded in the days when it was possible to homestead a lake," says Mrs. Wayne Hull, wife of the pastor of Chugiak Methodist Church, and enroller and rounder-upper of the youngsters surging in from many parts of the big 49th state for a vacation at Camp Birchwood.

In all of Alaska there is only one other Methodist church camp. It is Eagle River Camp at Juneau.

Camp Birchwood has potent, if primeval, charms: the lake, of course, where loons sometimes play in its cool depths,* and water lilies spread their green and white blankets over its surface; big tents in the seclusion of the woods, within shouting distance of each other and a fair walk from the cabin that began it all—pioneer home of the trapper who once homesteaded the property and, it is said, raised mink.

* ("These loons raise a family each year on the lake," Reverend Wayne Hull says.)

The youngsters, Mrs. Hull says, love to play with his old tools and cooking utensils, left as they were in the cabin.

A totem pole near the old cabin tells the story of Camp Birchwood, summer by summer. The first campers, fifteen in number, stayed just a week in the summer of 1960. They started the pole with their symbols—A for Alpha, and the original cabin. The next summer's 101 campers carved a small totem pole and a cabin on the big pole, to signify the placing of the pole and renovation of the trapper's cabin for camp use that year. The third summer's campers—104 juniors, junior highs, and seniors—etched in a gloomy face and crossed pick and shovel, symbol of their "hard lot" as pioneer camp builders. This summer 130-140 campers are expected, as is a second college-age and young adult work camp. The first was held last summer.

Hearing camping at Birchwood described as primitive, one boy said, "Primitive! It's pre-historic."

Except for a pick-up truck belonging to counselors for the adult camp last summer, no cars try the road into Camp Birchwood. They are parked at a little clearing by the Alaska Railroad tracks, a few miles from Chugiak. Passengers get out, cross the tracks, and walk the mile into camp. Trees tower beside the rutted, stone-filled road. Through their

branches the summer sun shines golden and warm; above them at night move the stars in bright mosaic. A little girl camper from Nome who had never seen trees kept staring up at them in wonder.

"Communication is by two-way radio with the parsonage at Chugiak," Mr. Hull says. "A mile of poles for power would cost \$5,000." Rugged, yes, and exhilarating is life at Camp Birchwood . . . restful and renewing, too, in those moments of quiet worship "beside the still waters" of Psalm Lake when campers walk the winding path through ferns and mosses, and strawberries which the trapper planted, to the outdoor chapel on the lake shore. Seated on logs placed in rows on a gentle slope of ground, the campers look upon a simple rustic cross near the water's edge. A pulpit made of a tree stump and slab of log placed across it stands behind the log "pews."

Mr. Hull explains, "This is a nature chapel. Worshippers seated on these logs look out upon lake, trees, and mountains, seeing the Creator's handiwork rather than a person preaching. They hear his words but do not see him."

Two different groups of campers, he says, named the lake Psalm Lake because its mirrorlike stillness reminded them of the Twenty-third Psalm—"He leadeth me beside the still waters."



Africa Center, Kitwe, N. Rhodesia

Miss Marjory Murray with two Congolese students preparing posters for silk screen process.

the **BROKEN** studio

By BENGT SIMONSSON

A LITTLE GIRL living in the shadow of Mount Kilimanjaro in Tanganyika was seen sitting on a tree stump, turning the pages of a book which her minister had just given her. Soon she began to flip quickly through the pages. Then she laid the book down and walked away. It had failed to hold her interest; there were no pictures in it.

What good is a book without pictures? Western culture lives on such symbols. But the images so needed to help the African people understand the gospel have been lacking from their Christian literature. The knowledge of this worried Miss Marjorie Murray, a New York commercial artist skilled in book illustration. Missionary friends had told her about the thousands of books in Africa

without pictures, drawings, or any kind of illustration—as dull as dull can be. A woman of determination and courage, Miss Murray left her career and sailed out to Congo, where in 1959 she started the first Art School for Africans.

The Congo revolution forced her to find a safer place for the work and she resettled at the Africa Writing Center in Kitwe, Northern Rhodesia. There, in a room hardly six feet square, Miss Murray began again with two Congolese girls who had escaped the war with her. Using the studio technique of learning by doing and re-doing, the students were soon producing compelling images, thoughts and interpretations of African life.

Then it was decided that the Art

Studio's success on a small scale provided the basis for an experiment in faith. Word was sent to Christian Councils all over Africa that at Kitwe they could have their own artists trained. Soon students came from South Africa, Southern Rhodesia, and Congo. More room was needed and the Art Studio moved into a mud-brick, grass-roofed hut built about 1920. I can recall one day when Miss Murray came out of the hut and said that there was a snake in it. We took care of the snake, but the hole in the floor through which it had crawled gave us more trouble: We poured in two sacks of concrete before we filled it.

Termites gnawed away at the rafters of the old building, mice and insects

often scurried about on the floor, and the roof leaked throughout the six-month-long rainy season. But, as I said before, Miss Murray is a woman of determination and courage, and the work went on. She must have imbued her students with the same spirit, because it wasn't long before they were producing posters calling for attention and understanding to be given to the problems of drinking, divorce, delinquency, and poor education. Other posters encouraged worship and Bible study. Also, books began coming in for illustration.

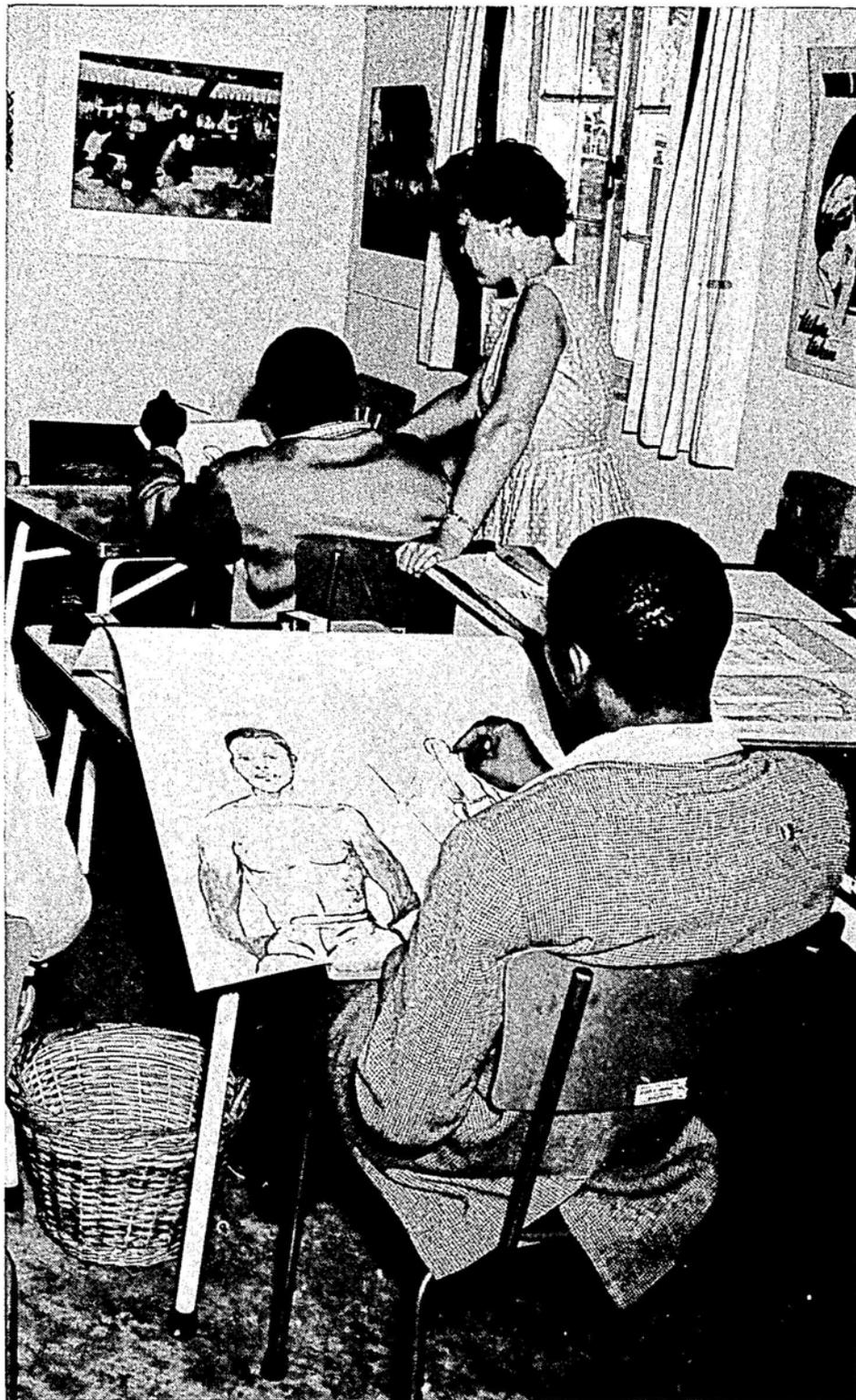
Then the question of a silk screen machine came up: would it be worthwhile to give training in this? The affirmative answer was contained in a series of charming and effective posters designed for Sunday school work in the Congo, in others promoting the work of Bible Societies and the Christian life, and in a series of handbills designed to convey the meaning of Christian worship as no words could ever do.

It is sometimes said that art is a way of life and so it seems at Miss Murray's Art Studio. Lights often burn there till midnight. And students are frequently seen walking around the Mindolo Ecumenical Centre (where the Studio is located) on Sundays and in their spare time, sketching trees, houses, and people. Miss Murray offers guidance and encouragement, but insists that the African image come from the students themselves. She believes firmly that her Western style and symbolism should not be superimposed upon them. It is a joy to see how the students study and apply themselves to the method of learning-by-doing.

Now, there is another side to the story—a darker, sadder side. I knew that the building housing the art course was old, and many an evening I walked around it, examining the foundations. As the rains poured down the foundation settled an inch here, an inch there. Cracks appeared ominously in the fragile mud walls. Then, in December 1962, just after the 1962 class had ended, a great crack rent one side of the Studio from foundation to roof; the building split apart, and that was the end of it.

Undaunted, Marjorie Murray began looking around for new quarters for her next course, which opened in February. If, for a moment, you let your eyes travel across the thousands of miles to Central Africa, you can see her now, teaching five students in a small, poorly-lit, temporary room. On short notice, she may have to move out—and then what will happen to the art course?

Miss Murray would like to have a new building—a spacious one, well lighted, designed for the purposes of teaching



Africa Center, Kitwe, N. Rhodesia

Miss Murray instructs a Congolese student in drawing.

art, where students can give full and free play and wing to their ideas, their conceptions of art in African life.

The Art Studio began as an experiment in faith, a trial, of which no one knew the outcome in advance. We at Lit-Lit and the Africa Writing Center are now convinced that it must continue. To complement our willing and able teacher and five students, we now need the physical environment in which they

can work to express the immense riches of the gospel, thus helping to create a new impetus for the spreading of God's Word in Africa.°

° The gift of money for literature from the Woman's Division of Christian Service of half a million dollars goes to the Commission on Christian Literacy and Literature. Some of it may make possible the continuation of art work in Africa. *The Editors.*

Figs, Dates — AND HUNGER

By OUR ROVING REPORTER

United Nations, N. Y.

THE PARADOX of higher profits on figs, raisins, and kamaradine (apricot pulp) in Syria, better yields of wheat and barley in the Near East, improved date processing in Pakistan, and persistent hunger ever gnawing at half the world's people appears on United Nations news fronts.

Last month the world food problem came into sharp focus during meetings of the World Food Congress held in Washington (June 4-18) by the Food and Agriculture Organization of the United Nations (FAO).

To coincide with the opening of the food congress, the U.S. Government issued a Freedom from Hunger Campaign stamp. About 150 other countries issued special stamps earlier in the year—on March 21, midpoint in FAO's five-year Freedom from Hunger Campaign. Among non-governmental organizations that planned special observances in the week of March 21 was the World Council of Churches.

Unesco Gift Coupons

Also in support of the campaign the United Nations Educational, Scientific and Cultural Organization (Unesco) has set up a special gift coupon program in 18 countries, including the United States and Canada. Gift coupon money is spent, as donors designate, for water supply equipment; farm tools; better seed; school garden supplies; equipment for nutrition centers, laboratories, fishing, and poultry raising; and books and other equipment for agricultural education.

FAO launched its Freedom from Hunger Campaign in 1960 to call world attention to the hunger and malnutrition of half the world's people and to stimulate new programs for their solution. Running through 1965, the campaign is designed to strengthen FAO's long-term program to improve world food standards.

Says a recent issue of the United Nations Technical Assistance Newsletter:

"It is for those millions of people who have no real cause for thanksgiving that there is such a thing as a Freedom from Hunger Campaign or, for that matter, a Development Decade. For the *minority* who are free, not only from hunger but from disease, illiteracy, unemployment and general despair, it is not always easy to appreciate the extent of underprivilege in the world and the threat it poses to the well-being of everyone."

Indian and U.S. Diets

Some revealing diet comparisons are highlighted in an FAO publication, *Statistics of Hunger*. It compares, for example, a typical urban diet in the United States and a typical working-class family diet in India.

"The Indian consumes 1.23 pounds of food a day, the American city dweller 4.66 pounds. Rice, the basis of the Indian diet, represents 85% of the daily food. Lacking an adequate supply of protein, fats and vitamins, the Indian worker is subject to many diseases due to malnutrition, is lowered in stamina, and has a shorter life expectancy. This condition reduces his energy and ability to work, and thus to contribute in full to the economic development of his country.

"The American diet is remarkable for its diversity, and is one of the best balanced. It has resulted in building a strong and healthy people who have achieved the most remarkable economic development in the Western Hemisphere. . . . If the people of the underdeveloped countries are to achieve similar physical vigor needed for the economic development of their countries, they too must be well fed."

FAO—Special Fund Help

This brings us to the brighter side—the figs, raisins, and kamaradine of Syria. Bad handling in the past cut profits on



from Gendreau, N.Y.

A Turkish farmer learns from FAO fertilizer demonstrations how to increase crop yields.

these fruits to little or nothing. This trend is being reversed now by the Syrian government with the assistance of FAO and financial help from the United Nations Special Fund.

The FAO-Special Fund project aims to develop higher quality standards and better food-processing techniques, and to build up a group of Syrian food technicians who can carry on the new industry.

In the project's first year of operation profits on figs, raisins, and kamaradine have been doubled for some producers.

Says Cecil Eidt, Canadian food processing expert who is the FAO project manager, "There is a good chance of greatly increasing the amount of conserved fruits for home consumption. A large potential market already exists in the Near East, and proper attention to product grading could mean a breakthrough to world markets."

Fertilizer Know-How

A stretch of land along the Mediterranean coast which once produced bread

for Greek and Roman tables now has to import cereals to meet a big part of its needs. These imports must be paid for in valuable foreign currency.

The three countries in this predicament are Syria, Turkey, and Lebanon. Two FAO programs have been started to help them regain self-sufficiency in cereal production. The names of the programs evoke memories of similarly stretched-out names given to uplift groups in 19th century America: the Freedom from Hunger Campaign Fertilizer Program and the Near East Wheat and Barley Improvement Program.

According to Michel Mathieu, FAO regional soil fertility specialist for Syria, Turkey, Lebanon, and Morocco, the fertilizer program in its first year of operation has carried out about 2,000 demonstrations and trials in the Near East region. "This number will be at least doubled this year," he states.

Fertilizer demonstrations, he explains, may consist of three plots set side by side, the first using no fertilizers, the second a medium application, and the third a rich application.

"By using village fields for demonstrations, we bring fertilizers to the farmer, encourage him to apply the fertilizer himself, and show him and his neighbors how they can increase the yield of the crops."

"... and Barley Grow"

At the invitation of the governments of Near East countries FAO began the Near East Wheat and Barley Improvement Program back in 1952. The program was designed to increase yields, stabilize year-to-year production through use of better varieties of seed, and to teach farmers better ways of preparing the soil for crops, better cultivation methods, proper use of water and ferti-

lizers, and better timing of harvesting.

The program is now in operation in 14 countries: Libya, Sudan, Ethiopia, United Arab Republic, Cyprus, Iraq, Jordan, Lebanon, Syria, Turkey, Saudi Arabia, Afghanistan, Pakistan, and Iran.

FAO experts estimate that even a ten percent increase in wheat production would yield an extra 1,700,000 tons annually, worth about \$100 million—enough to raise the standard of living substantially.

Funds for the program have come from several sources. A Rockefeller Foundation grant provides 35 fellowships for training in practical plant breeding. The Swedish Agency for International Assistance contributed \$19,000 for a two-month training center in wheat and barley breeding last spring at Cairo. About \$100,000 from the Netherlands Organization for International Assistance goes for the salary of a wheat and barley breeding specialist, Dr. Warren E. Smith of Alberta, Canada, and for support of a training center on seed production.

New Date Processing

"Dates of destiny" might describe the date crops in the Makran region of West Pakistan. An FAO bulletin recalls that dates probably made up an important part of the rations for the army of Alexander the Great when it marched across Asia into North India over 2,000 years ago. Along that line of march still grow date palms thought to have sprung from date pits scattered by the soldiers as they traveled.

An American date processing and packing expert, Paul F. Smead, was sent last year to Pakistan by FAO to start a date processing and packing plant. Mr. Smead reports that every summer, from July to September, highland villagers, fishermen, and nomads pour into the Makran area to live off the dates.

Six months after Mr. Smead's arrival, the date processing and packing plant had been built, and the first five tons of dates was on its way to Karachi.

The shipment went by truck about a hundred miles to the coast. There it was unloaded on one side of the sand dunes and carried to the beach by camel, where it was stored overnight. The next day it was loaded on small lighters and borne over the surf, transhipped to larger lighters which took it two miles farther, then transhipped again into the hold of a freighter. Twenty-four hours later the freighter pulled into Karachi. The shipment was then transferred to barges, unloaded on the customs dock, and finally taken to the commission agents' godown [warehouse] by camel cart.

Things to ponder when making that next loaf of date-nut bread?



Eastern Publishers Service, NYC

An Iranian farmer learns better timing of harvesting from FAO Wheat and Barley Improvement Program.

THIS MONTH

DURING JULY there are to be three important meetings for the cause of missions.

One is a small meeting looking into the structure of the Board of Missions. It will not make the headlines, but it may have an effect on thousands of churches around the world. We do not know what issues will be taken up specifically in that conference. We do have opinions about issues, which will be reflected on our editorial pages. Read, and begin to know how the mission program may be changed to meet an age of newly independent churches. This editorial is just a starter. Watch for more editorials and articles along this line of thought. It is a subject that mission secretaries and secretaries of missionary education particularly should be aware of.

On the editorial page, also, is reference to a second meeting. That is the meeting in Tacoma, Washington, taking place this month. It is a meeting concerned with the role of women in church and society. It looks as if this subject is going to be more and more to the fore. Best sellers, one of which is *The Feminine Mystique*, by Betty Friedan, used in the conference as background material, are coming out almost weekly, struggling with the "woman question."

Women in countries just coming to independence are becoming increasingly vocal in their insistence upon participation in both church and state. It is a subtle revolution, and it is one worth watching.

With discussions provoked, perhaps, by this editorial, use can be made of the article called "Who Will Go for Us?" by Eleanor P. Clarkson. This article deals with the volunteer woman's contribution to society. As many Woman's Societies are made up solely of women who have volunteered for service in the Society this article will be of particular interest to them. Wesleyan Service Guilds will find that this article has special value for them—for persons who are professional workers by day, and volunteer workers by night and on week-ends. The author of the article is a member of a Wesleyan Service Guild.

The third meeting this month, reflected in the Picture Section is the World Council meeting in Montreal, Canada, on "Faith and Order."

It is impossible for a missionary magazine to overemphasize the importance of this meeting. Disunity will be considered between churches, tension, and areas of agreement. The whole discussion will be with the goal of understanding the nature and task of the church in God's world.

Special attention is given to studies of united churches in Japan and India, among others, and to "separatist"

churches in Africa. Be ready for the report on this Conference. We will have our representative there. Read, in connection with the Conference, the article, "Is Church Unity in Sight?" by Patrick C. Rodger. Use the picture section on the issues of the Conference in your discussion. And do plan to have a discussion.

In discussions, although we do not set ourselves up as specialists in discussion methods, do not be inhibited. If you have real feeling against unity among the churches, say so. Probe back as to the why—why you feel that way. See how far you would go toward unity—having communion together, recognizing each other's baptism, accepting the ministers of other denominations equal in status to yours? There may be a point beyond which you will not go. Mark it down. By such a discussion you will be joining hundreds of church bodies around the world who are arguing this out.

The article, and the picture section will be of help. Look for other aids in your libraries and in other church papers. If you have a moment—or whether you will have to take a moment—please let us know what your decisions have been. We understand that this is only a first discussion and that others may follow. But do let us have the result of that first discussion.

If you are still conducting your study on *The Mission of the Church* you will find these helps natural parts of the study.

One of the requests coming out of the Division of World Missions has been for Advance Specials on Christian literature. The Woman's Division of Christian Service has already made a five-year grant to the Committee on Christian Literacy and Literature of half a million dollars. The need in this field is perhaps the greatest need in the task of speeding the Christian faith. If your church is thinking of taking an Advance Special in literature, bring to the attention of your Commission on Missions or of your whole congregation the story called "The Broken Studio," by Bengt Simonsen. This is one of the many stories of achievement that have come out of the Kitwe Writing Center in Rhodesia.

We always like to have a story of Alaska in summertime. Persons who have been to Alaska tell us that July there is not different from July in Connecticut. But it sounds cooler. "Beside the Still Waters" is a story of Camp Birchwood in Alaska, and it adds a chapter to the saga of Methodism's work in that land.

In these editorial offices we feel a strong conviction that a great deal of

good comes from participation in church-sponsored camps. Young people are quick to respond to the high ideals and urgent challenges of Christian leadership. Our Letter Pages tell of camps and campers in Alaska, Hawaii, Japan, and Okinawa. The right leaders, the right kind of worship, around campfires, under star-studded summer skies—well, here is material for unforgettable experiences in Christian faith.

July is our most patriotic month—or at least the month when we hear most about patriotism. We have not space to do justice to the high ideals that come from the love of one's own country. But we hope that the poem "Song for Our Land" by Gilean Douglas will express certain ideals. The fact that this poetic "Song" was written from Canada does not detract from the patriotism. Love for one's country is a universal love, and we feel that the poem gains something by having been sent from outside our borders.

The article by Harold Huff reminds us of the importance of the small town and country churches to Methodism. These areas have traditionally been the strongholds of The Methodist Church. Recent developments in the expanding cities have made it necessary for us to concentrate in that area but we cannot afford to neglect the smaller churches.

To look again at this work, the fifth annual National Methodist Conference on the church in Town and Country will be held on the campus of the University of Minnesota at Minneapolis July 9-12. Probably people from your area will be attending. Dr. Huff's article will help you to understand the problems to be faced.

Now that the tragic war in Algeria is finished, missionaries are returning to areas which had to be evacuated because of wartime conditions, and are reopening work. Emil Paul John tells this touching story of North Africa.

Our cover this month is of Muslims in Pakistan at prayer during a great religious festival. It is taken from a rather unusual angle that may serve to remind us that this is how we may all look to God when we pray. What do you think?

Speaking of Pakistan, the article about "Figs, Dates—and Hunger" tells of an unusual marketing trip made by a date crop in that country. The article tells also about some of the things which the United Nations and its specialized agency, the FAO (Food and Agriculture Organization) are doing to help allay hunger in the Middle East and elsewhere.

We look forward to being with our readers again next month. Let us know if you are getting what you want from **WORLD OUTLOOK**.

THE THEOLOGY OF THE CHRISTIAN MISSION, edited by Gerald H. Anderson; McGraw-Hill Book Co.; 341 pages; \$6.50. 1961.

Dr. Anderson (professor of church history and ecumenics, Union Theological Seminary, Manila, P. I.) has compiled the best thinking on the mission of the Church and on Christian missions from 25 leading theologians and mission leaders in this volume.

This compilation is a veritable "rethinking of missions," both in its practical expressions, and in the basic and underlying theology, purpose, and philosophy of missions—and their relevance and contribution toward the "mission of the church."

Dr. Anderson is a Methodist missionary, educator, and theologian. Three of the 25 authors of chapters are also Methodists.

The whole volume is a well-balanced presentation of the best Christian thinking, including chapters by a Roman Catholic leader, an Orthodox seminary professor, and church educators from Germany, England, Switzerland, the Netherlands, France, India, and Japan.

It is international, interdenominational, and ecumenical in its scope.

Kenneth Scott Latourette, Yale's noted church historian, says: "*The Theology of the Christian Mission* is a most exciting book, covering the subject more comprehensively and with deeper understanding than any recent volume with which I am acquainted."

THE REBIRTH OF THE LAITY, by Howard Grimes; Abingdon Press; 176 pages; \$3.50. 1962.

Professor Grimes (Perkins School of Theology, Southern Methodist University) finds "in the midst of both the threats to the individual and misrepresentations of the Christian gospel" in church and society today, four movements that may "serve as the means which God uses to renew the church in this generation."

These are: (1) the recovery of biblical theology—leaving the non-essentials and reaching to the heart of God's word to man; (2) a rediscovery of the meaning and significance of the church; (3) an emphasis on the meaning of the laity—or the place of the layman in the living of the gospel; (4) a growing emphasis on adult study of the Christian faith.

In this volume, the author gives particular consideration to the third of these movements—the growing recognition of the layman in the church, and especially his part in the spread, understanding, and living of the faith which the church (and its members) profess. And, as an educator, he finds that much of this "renewal" or "rerecognition," or rebirth of the place of the laity in the church and as community-world witness may come through processes outlined in the *fourth movement*.

Prof. Grimes gives the historical background of the centuries-old division between clergy and laity, and the effect upon peoples and nations of the resulting weakening of "the witnessing of every believer" which was undoubtedly the purpose of Christ for his church.

Noting the "emerging patterns of renew-

BOOKS

al" which seem to be breaking down the walls of separation, he notes: "It is the laity which must in the final analysis be responsible for the new lay emphasis by their commitment to and understanding of the Christian gospel. Or, to put it more exactly, the rebirth of the laity can occur only as laymen allow themselves to be used of God for the renewal of the church."

THE HARVESTERS, by Louisa R. Shotwell; Doubleday and Co.; 242 pages; \$4.50. 1961.

"The harvesters"—"unpossessing people in a super-affluent society"—are not men, and women, and children in the rural combines of Russia, or in the peon-culture of rural Latin America, or on the miniature farms of India and Japan: rather they are the "migrant farm hands" on Long Island, in Delaware, in Michigan, in Arizona, in Texas. Most of them are from the impoverished farm areas of southwestern U. S. A., or from Mexico itself; but some are Negroes out of the rural South, and some trace their ancestry to the British Isles and the European continent.

Wherever they came from originally, they are now landless, rootless, near-pennilessness, homeless—"following crops they do not own," essential to rural America's current economy and to the American city's food—modern wanderers on the face of the earth. Or, as Miss Shotwell follows them: "... to Missouri for the strawberries, on to the asparagus in Illinois, to Ohio for tomatoes, to Arkansas for cotton, to God knows where before the October cotton in the Texas Panhandle, and back to Crescent City maybe in time for the Christmas fiesta. . . . You and I eat well because of the labor of their backs and the sweat of their brows.

Miss Shotwell has lived among, and observed, and written about these migrants—and helped the churches to minister to them—for more than fifteen years. In this volume she has captured and told something of the daily life, the spiritual longings, the human privations of these people—and especially of the children, big and little, who travel with them on these tours of work. There have been Ph.D. theses, sociological studies, census and actual tomes, and even government and church reports, all aimed at proposals on the conditions of migrants. And some things have been done, as reported by Miss Shotwell. But no other writer in this field has quite caught the life, the sorrow, the hope, the fear, and sometimes the joy, of these penniless contributors to America's wealth as has Miss Shotwell.

It is the best and most readable *mission book* we know on the subject: but it is more—it is a good human document that must be read by all who would know, and feel, and understand.

HUDSON TAYLOR AND MARIA, by J. C. Pollock; McGraw-Hill Book Co.; 212 pages; \$4.95. 1962.

Hudson Taylor (1832-1905) was one of the most dynamic and creative missionaries

of his day. He was the founder of the China Inland Mission which, for a century, recruited Christian youth from both England and America for service in China. Maria Dyer was his first wife, and an eager recruiter of zealous missionary-minded young people.

The story of this adventurous couple in the last days of the old imperial China is one of the most colorful and fascinating in all missionary history. And the Mission which they pioneered has left indelible marks on the "new" China of our age.

Just before World War II and the Communist advance in the East, the China Inland Mission had a roll of 1,368 missionaries in China—the outgrowth of the faith and the trials of this couple of English Christians. There is plenty of evidence that this heaven still works in the body of the world's greatest population.

CERTAINTIES FOR UNCERTAIN TIMES, by John Sutherland Bonnell; Harper and Bros.; 160 pages; \$3.00. 1962.

The minister of the Fifth Avenue Presbyterian Church, New York City, presents twenty sermons designed to help the American people understand and master some of the fears and anxieties that are prevalent in today's pressured life.

There are seven sermons on the general topic of "God and Man and the Space Age." There are six on "The Space Age and the Church." There are seven on "The Space Age and the Individual."

The sermons are characterized by Dr. Bonnell's reasonable optimism, his belief in God and in the ultimate triumph of right and justice. He has the quiet courage to face all truth. And the preacher-author-counselor has the ability to infuse that spirit into his hearer and reader.

THE CHRISTIAN AS A JOURNALIST, by Richard T. Baker; Association Press. 1961; 120 pages; \$2.50.

Many years ago this reviewer was told by an old-line preacher: "A Christian can't be a newspaper reporter, for a reporter has to go places and see and write about things that a Christian has to keep away from."

Professor Baker's book contains a complete answer in a paragraph: "*The man who stands on the communications bridge, seeing, observing, telling man the story of himself, is one of God's most prized servants. Perhaps the journalist's work is a vocation, a response to a divine call, a coming to attention that are for him absolute and ultimate.*"

Professor Baker continues to prove his contention by discussing the reporter's search for and devotion to the truth, the sanctity of words and of communication of man to man, and the place of the journalist in the search for "a more just society." He lifts the profession out of village gossip (although gossip may have social and moral values, also) to the broad field of interpreting passing and current events in their place on the wide panorama of man's striving for an ultimate high goal.

THE MOVING FINGER WRITES



A group of delegates confer together at the Constituting Assembly of the World Association for Christian Broadcasting held in Nairobi, Kenya, May 4-9. Shown left to right are: Rev. William F. Fore, director, Department of Visual Education, Methodist Board of Missions; Rev. Philippe Maury, director, Department of Information, World Council of Churches; Mathew Ogawa, AVACO, Japan; Constantino Bernardos, Station DYCS, Philippines; Rev. Dayanand Bhasker, CARAVS, India. The new group will attempt to place Christian broadcasting around the world on a more professional basis.

WCC CENTRAL COMMITTEE TO MEET IN ROCHESTER

Rochester, N.Y., will be a focal point for consideration of Christian unity in August, 1963.

Leaders of the World Council of Churches will convene in Rochester, August 26-September 2. It is the first meeting in the United States since 1957 when the Central Committee met at Yale Divinity School, New Haven, Conn.

Dr. Franklin Clark Fry, New York, president of the Lutheran Church in America, is chairman of the WCC Committee. He will preside at the meeting to be held on the

campus of Colgate Rochester Divinity School.

The 100-member policy-making committee was elected at the World Council's assembly in New Delhi in 1961. It includes archbishops, bishops, pastors, and laymen from all continents. The committee meets annually to direct the work of the Council between assemblies which are held every six or seven years.

The six presidents of the World Council of Churches are also voting members of the Central Committee and plan to attend. They include two Americans: Methodist layman Charles C. Parlin, head of the

world's largest law firm Shearman and Sterling, New York, and Archbishop Iakovos, also of New York, Greek Orthodox primate of North and South America.

The Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey; Sir Francis Ibiem, governor of Eastern Nigeria, Presbyterian; Dr. Martin Niemoeller, noted German church leader; and Dr. David Moses, United Church of Northern India and Pakistan, are the other presidents. Dr. Joseph H. Oldham, ecumenical pioneer from Great Britain, is honorary president.

During its sessions at Rochester, the Committee is expected to review reports of

an important world meeting on Christian unity to be held in Montreal, Canada, in July. The report of the World Conference on Faith and Order, a gathering of 500 theologians, will be discussed.

Other matters to be reviewed by the committee which represent 201 of the world's Protestant, Anglican, and Orthodox churches include:

- The meaning to the member churches of belonging to the World Council of Churches; does it actually make any difference?
- The role of the Christian church in newly independent nations. The latter is in preparation for world conference proposed for 1966 on God, man, and contemporary society.
- The new All Africa Church Conference, a continent-wide organization of African Christian churches.
- A report from the official WCC observer at the Second Vatican Council, Dr. Lukas Vischer, WCC staff member. The committee will decide whether or not to send observers to the second session of the Council, when and if it is held.

Two official observers at the Central Committee are expected to be named by the Vatican Secretariat for Promoting Christian Unity. Last summer when the Central Committee met in Paris two Roman Catholic observers were present. One was the American Paulist priest, the Rev. John Sheerin, editor of the *Catholic World*.

A number of smaller departmental and divisional meetings will be held prior to the larger Central Committee. These begin on August 14 and involve groups of from fifteen to seventy-five. The preliminary meetings will be held on the campus of the University of Rochester.

Host groups for the Rochester meetings are the Rochester Council of Churches, Colgate Rochester Divinity School, and the University of Rochester.

The local planning group is chaired by Dr. Gene E. Bartlett, president of Colgate Rochester Divinity School with two sub-chairmen, Prof. V. E. Devadutt of the seminary faculty, and Mrs. Thomas Hawkes, Rochester.

In all some five hundred participants from fifty countries will take part in a score of meetings over a three-week period in Rochester. Some 250 are expected for the larger Central Committee. Observers from such bodies as the world YWCA, YMCA and world confessional alliances will be present.

Public sessions planned include an ecumenical service and opening reception. Details will be announced by the local committee later.

Vice-chairman of the Central Committee is Dr. Ernest A. Payne, Baptist, Great Britain.

GOODWILL INDUSTRIES GIVE ANNUAL AWARDS

Awards for overcoming handicaps and for aiding in the rehabilitation of the handicapped highlighted recent events for Goodwill Industries of America.

At the annual Goodwill delegate assembly in Indianapolis, the National Goodwill Worker of 1963 award went to Isaac (Ike) Ramsdell of Toledo, Ohio, who lost the use of his legs in a hunting accident in 1948. After training, he not only established a clock repair department for Toledo Goodwill but was helped to replace extreme fear and self-consciousness with confidence and enthusiasm. Ramsdell is a Roman Catholic.

In turn, Ramsdell came to Washington in May to meet several national leaders and presented a Goodwill award to Senator Lister Hill, an Alabama Methodist, honored as chairman of the Senate Labor and Education Committee where he has advanced considerable legislation to aid in rehabilitation of the handicapped.

Other Goodwill awards went to E. B. Whitten, executive director of the National Rehabilitation Association, Washington, and to Steve Allen, Hollywood television star. The Edgar J. Helms award for service in the religious field went to Dr. Leonard Mayo, executive director of the Association for the Aid of Crippled Children in New York.

At the Indianapolis meeting, President Horace W. Kimbrell of Kansas City and

other officers were re-elected. Frank G. Flegal of Los Angeles was re-elected chairman of the Council of Executives.

Goodwill Industries is related to the Division of National Missions of the Board of Missions of The Methodist Church.

DAVID STOWE TO HEAD NCC FOREIGN MISSIONS

The Rev. Dr. David M. Stowe has been named executive secretary of the National Council of Churches' Division of Foreign Missions, it was announced recently by the Rev. Dr. Roy G. Ross, general secretary of the Council. Dr. Stowe's appointment is effective July 1.

A former Congregational Christian missionary and widely read author, Dr. Stowe comes to the National Council from seven years as secretary for interpretation of the United Church of Christ Board for World Ministries. In his new post he will be chief administrator of an agency providing consultation and service facilities for the foreign missions boards of thirty Protestant denominations in the United States.

Dr. Stowe returns to the United States to take up his new responsibilities with the National Council after a year's special

Departures

Scheduled for July, 1963

(subject to change after press time)

- July 1: Mrs. Elizabeth W. Grant to Tokyo, Japan, from San Francisco, via freighter, *Waterman*
- July 2: Mr. and Mrs. Darrell M. Fadely to Monrovia, Liberia, from New York, Fli. No. 150, PAA.
- July 3: Rev. and Mrs. Dale Franklin Walker to Palembang, Sumatra, Indonesia, from New York, *Roseville*, Barber.
- July 3: Miss F. Colleen Gilmore to Delhi, India, from New York, *Flying Fish*, Isbrandtsen.
- July 3: Mr. and Mrs. Gilbert Galloway and two children to Jabalpur, U.P., India, from New York, *Queen Elizabeth*, Cunard.
- July 5: Rev. and Mrs. J. Wesley Day to Sumatra, Indonesia, from New York, Fli. No. 25, NW.
- July 6: Mrs. Lorinne Reinoehl to Kuala Lumpur, Malaya, from New York, Fli. No. 112, A.I.
- July 8: Rev. and Mrs. Ralph A. Kesselring to Petaling Jaya, Malaya, from San Francisco, *Fernbank*, Barber.
- July 9: Dr. and Mrs. Carl Wheelless and three children to Lahore, W. Pakistan, from New York, *Independence*, Am. Export.
- July 11: Rev. and Mrs. J. Parke Renshaw and four children to Campinas, Brazil, from New Orleans, *Del Norte*, Delta.
- July 11: Mr. and Mrs. William I. Plumb and one child to Umtali, Southern Rhodesia, from New York, Fli. No. 72, PAA.
- July 12: Dr. and Mrs. Miron A. Morrill to Taipei, Taiwan, from New York, *Pioneer Minx*, U.S.L.
- July 12: Mr. and Mrs. Hugo Ortega to Buenos Aires, Argentina, from New

York, *Mormactrade*, Moore McCormack.

- July 12: Rev. and Mrs. Byron Wallace Clark and five children to Baguio City, Philippines, from San Francisco, *Pres. Wilson*, Am. Pres.
- July 14: Rev. and Mrs. Robert W. McWilliams and six children to Yamaguchi ken, Japan, from Vancouver, Fli. No. 401, C.P.A.
- July 15: Miss Josefa T. Runes to Manila, P. I., from San Francisco, *Tagatay*, Barber.
- July 15: Dr. and Mrs. Henry H. Presler to Jabalpur, U.P., India, from Los Angeles, *Argentine Maru*, O.S.K.
- July 15: Rev. and Mrs. John W. Finney to Baroda, B.S., India, from Los Angeles, *Argentine Maru*, O.S.K.
- July 15: Dr. Maria Julia Caballero to Montevideo, Uruguay, from New York, via freighter, *Moore McCormack*.
- July 16: Rev. and Mrs. Charles Clyde Tucker and five children to Punta Arenas, Chile, from Miami, Fli. No. 81, PAA/Panagra.
- July 19: Mr. and Mrs. Ee Lin Ng to Kuala Lumpur, Malaya, from Los Angeles, *Roseville*, Barber.
- July 19: Mr. and Mrs. Stanley Maughlin and one child to Brussels, Belgium, from New York, *Rotterdam*, Holland-America.
- July 19: Rev. and Mrs. Douglas L. Crowder and two children to Brussels, Belgium, from New York, *Rotterdam*, Holland-America.
- July 24: Mr. and Mrs. Robert E. Riggs and four children to Seoul, Korea, from San Francisco, *President Adams*, A.P.L.
- July 24: Rev. and Mrs. Marion O. Burkholder and one child to Seoul, Korea, from San Francisco, *President Adams*, A.P.L.
- July 25: Mr. Masao Mikami to Hiroasaki, Japan, from San Francisco, *Argentine Maru*, O.S.K.
- July 25: Miss Mary F. Johnson to Montevideo, Uruguay, from New Orleans, *Del Sud*, Delta.

assignment in Beirut, Lebanon, where he taught at the Near East School of Theology and did general mission work. As head of the Division of Foreign Missions he succeeds Dr. Luther A. Gotwald, DFM executive secretary since 1952, who retires June 30.

"Dr. Stowe's wide experience as a missionary in the field, together with the unusually high standards he has maintained as a teacher and administrator, make him a particularly appropriate choice to head the Division of Foreign Missions," Dr. Ross said in announcing the appointment.

In 1945 Dr. Stowe became a missionary with the former Congregational Christian American Board of Commissioners for Foreign Missions—one of the oldest Christian Protestant foreign mission boards in the world. Serving in North China when the Communists seized power in 1948, he and his wife refused to leave, insisting they must stay in order to demonstrate their Christian faith. Although they had two young children, they stuck to their posts till 1950 when the outbreak of the Korean War forced their return to this country.

While in China the Stoves did evangelistic and student work in Tientsin, counseling and training Chinese students and pastors for leadership. In 1949 Dr. Stowe joined the faculty of Yenching University at Peking as a lecturer in Western Philosophy. He also taught New Testament courses in the School of Religion.

In his new post Dr. Stowe will assume major responsibility for one of the four divisions of the National Council of Churches. The Division of Foreign Missions serves as the coordinating, counseling, and interpretive agency for sixty-two mission boards and related agencies.

Through the Division millions of people in developing countries all over the world receive medical assistance, learn to read and write, develop better agricultural methods to feed exploding populations, and "are exposed through mass communication media and through missionaries' direct personal example to the Gospel of Jesus Christ," Dr. Ross said.

Dr. Stowe has taken a leading role in the work of the World Council of Churches' Division of World Mission and Evangelism and of its predecessor organization, the International Missionary Council.

The author of numerous magazine articles and a recently published book on Christianity's relationship to other major religions, *When Faith Meets Faith*, Dr. Stowe was graduated with "highest honors" from the University of California, Westwood, Calif., in 1940. He took his B.D. degree *summa cum laude* at the Pacific School of Religion, Berkeley, Calif., in 1943, returning to complete his Th.D. in 1953. He has also done graduate work at the Yale University Institute of Far Eastern Languages, New Haven, Conn.

Ordained a Congregational minister in 1943, he served for two years as associate minister of the First Congregational Church of Berkeley before going to China. During that time Dr. and Mrs. Stowe were directors of Plymouth House, the Congregational

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student center on the U.C.L.A. campus.

From 1953 to 1956 he was chaplain and chairman of the religion department at Carleton College, Northfield, Minn. He has been general secretary for interpretation of the United Church Board for World Ministries since 1956.

Dr. and Mrs. Stowe have three daughters and a son.

OVERSEAS PASTORS TO AMERICAN CHURCHES

Thirteen Methodist churches, from New Jersey to Oregon, will have international ministerial leadership for six months beginning in mid-June. Each will have as as-

sociate pastor a leading Methodist minister from one of seven countries of Asia, Africa or Latin America.

The associate pastorates will form the practical phase of the Overseas Pastors Training Program of the Division of World Missions, Methodist Board of Missions, which brings together leading ministers from Methodist and Methodist-related churches for ten months of study and field work in American churches. The purpose of the training program is to strengthen the leadership of overseas churches, and thus strengthen the churches themselves.

In each American church, the overseas minister will serve as associate pastor to



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an experienced American senior minister. It is intended that the overseas man will enter fully into the ministerial duties of the church, including preaching, teaching, pastoral calling, church administration and counseling. The idea is that he will gain as full training as possible in the various techniques of a well-rounded ministry.

The assignments were made on the basis of the overseas pastor's interest, background and experience. Churches interested in having one of the overseas pastors on their staff applied to the Rev. Theodore Runyan, Division of World Missions staff executive in charge of the training program, and he made the assignments.

The churches chosen to be host to an overseas minister range all the way from a relatively small church of 400 members in a village to more than 4,600 members in a rapidly growing city.

Since the overseas pastors arrived in the United States in February, they have been engaged in the academic study phase of the training program. They have done classroom work at Drew Theological Seminary, Madison, N. J., with emphasis on Bible study and Biblical theology. They are to

complete their American training about the end of November.

This is the third group of overseas pastors to come to the U.S. under the Training Program. The first group was in 1958 and the second in 1961. In the view of the leaders of the Division of World Missions, the program has proved sufficiently successful to become a standard feature of the Division's leadership-training program. In addition to strengthening the ministerial leadership of overseas churches, the training program is intended to foster better understanding between the younger churches and The Methodist Church in America.

The churches where the overseas pastors will serve, the overseas pastor, the country, and the American host pastor are listed below:

Arizona—Central Methodist Church, Phoenix; the Rev. Hector Ocera, Philippines; Dr. Kermit L. Long;

California—Hollypark Methodist Church, Cardena; the Rev. K. L. Peter, Pakistan; the Rev. Charles L. Boss;

Florida—Hyde Park Methodist Church, Tampa; the Rev. Francisco Pitty, Panama; Dr. Harold E. Buell;

Rev. Eugene L. Smith, general secretary of the Division of World Missions of the Methodist Board of Missions, was recently honored by being presented with the Alumni Award for Distinguished Service of the Religious Education Fellowship of New York University. The award was presented by Dr. Betty Jean Patton, president of the Fellowship. Dr. Smith received his Ph.D. degree from New York University and taught there for two years.

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This record, *Music from Southern Asia*, is being released by the Department of Visual Education of the Board of Missions in connection with the forthcoming mission study on Southern Asia. It will contain indigenous folk music and Christmas hymns from various countries of the area, including Sitar music and selections from a Hindi hymnbook.

Indiana—First Methodist Church, Mishawaka; the Rev. Nason Madzinga, Southern Rhodesia; the Rev. W. W. Yeater;

Indiana—High Street Methodist Church, Muncie; the Rev. P. V. Isaac, India; Dr. H. D. Neel;

Iowa—The Methodist Church, Geneva; the Rev. Samuel Jayakar, India; the Rev. E. Wayne Hilmer;

Iowa—The Methodist Church, Guthrie Center; the Rev. Elijah Chimbanga, Southern Rhodesia; the Rev. Robert T. Dodder;

Nebraska—Trinity Methodist Church, Lincoln; the Rev. Alfred Katsande, Southern Rhodesia; the Rev. D. E. Berg;

New Jersey—The Methodist Church, Pitman; the Rev. Dutta Kishore, India; the Rev. Robert E. Acheson;

Ohio—Westwood Methodist Church, Cincinnati; the Rev. Samuel Muzulu, Southern Rhodesia; Dr. Roland G. Hohn;

Oregon—First Methodist Church, Roseburg; the Rev. Tatsumasa Shirakawa, Japan; the Rev. James H. Hankins;

Pennsylvania—The Methodist Church, Beaver; the Rev. Chang Ho Kim, Korea; Dr. Clifford D. Buell;

West Virginia—St. Peter's Methodist Church, St. Albans; the Rev. Inocencio Ayson, Philippines; the Rev. Samuel B. Sink.

BEGIN LAY MISSION IN INNER CITIES

A new avenue for personal participation by a very limited number of Methodist laymen in the mission of the church, with particular reference to the inner city, has been opened through an action of the

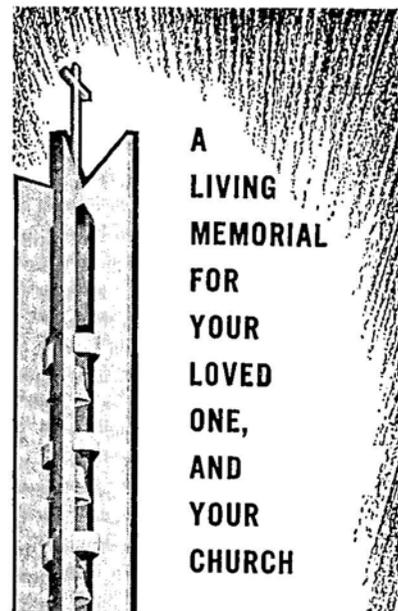
Division of National Missions of the Methodist Board of Missions, with offices in Philadelphia, Pa.

The Division, through its Committee on Home Missions, has authorized a program of mission service in inner city areas by Methodist lay volunteers, who are willing to give a year of such service on a full-time basis. The program calls for trained and experienced lay volunteers to work in such fields as Christian education, social work, youth work, parish visiting, counseling, church building and repair, rehabilitation and medical clinics.

During the twelve months beginning June 1, the lay volunteer program will begin on an experimental and very restricted basis. Limited funds and other circumstances mean that not more than eight persons can be accepted for the program between June 1 and May 31, 1964.

The Rev. Dr. Philip C. Edwards, director of the National Division's Department of City Work, said of the new program: "The Methodist Church has a tremendous concern for the inner city and is seeking to manifest this concern in many ways. This new program of lay volunteer service offers an opportunity for trained and experienced laymen to participate in mission service in the inner city in a personal way on a full-time basis. We are confident that there are a number of committed laymen in the church who will welcome this chance for personal expression of their missionary concern for the inner city."

Under the terms of the program, the lay volunteers will give a minimum of forty hours a week for fifty weeks and will work



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under the supervision of a pastor, a district superintendent, an annual conference board of missions or a city missionary society executive. The volunteers may be men or women, and couples will be accepted. All applicants should be willing to serve in one or more cities other than the one in which he presently lives.

The compensation for the lay volunteer from the National Division will include \$1,200 salary a year, insurance and the cost of travel to and from the place of service. Housing and meal allowance is to be provided by local agencies, such as a local church or a conference board of missions. Those applying for the program should have enough financial independence so that they will be able to live on the small compensation offered.

The exact job analysis for a particular volunteer will be prepared by the local supervisor and approved by the Department of City Work.

Any person interested in full details of the new program may write to: Department of City Work, Division of National Missions, 1701 Arch Street, Philadelphia 3, Pa.

MPH PICKS SEAMAN TO SUCCEED BEAIRD

Walter L. Seaman, Nashville, vice-president in charge of the Cokesbury Division of The Methodist Publishing House, has been named executive vice-president of the publishing house, effective June 1.

He fills a vacancy resulting from the death of Pat Beaird in March of this year.

The appointment was announced by Lovick Pierce, Nashville, president and publisher of the publishing house, which has its headquarters here.

H. Carl Compton, Nashville, assistant manager of the Cokesbury Division, has been named vice-president in charge of the division, effective June 1.

Cokesbury is the retail sales division of the publishing house, with its central offices in Nashville and six regional mail order service centers and fifteen Cokesbury stores in major cities across the United States.

Mr. Seaman started with The Methodist Publishing House in 1912. He later served in the army and was employed by a Dallas newspaper, but in 1925 he returned to The Methodist Publishing House in Dallas.

He transferred to Nashville in 1930 as assistant advertising manager. In 1936, he became manager of the literature promotion department. Ten years later he was ap-

pointed director of sales, and in 1956 he was named vice-president.

Mr. Seaman was president of the Protestant Church-Owned Publishers' Association in 1961-62 and a member of its executive committee. He has served as president of the Publisher's Advisory Section of the Division of Christian Education, National Council of Churches.

Mr. Compton was employed as a clerk by the publishing house in Nashville in 1923. He became manager of the southern region in 1946, moved to Kansas City as manager there in 1950, and returned to Nashville in 1959 to become assistant manager of the Cokesbury Division.

Both Mr. Seaman and Mr. Compton are members of West End Methodist Church, Nashville, and its official board.

100 NEW CHURCHES NEEDED IN WEST

One hundred new congregations should be organized in the ten-state Western Jurisdiction of The Methodist Church in the next two years, according to a survey just released by the Division of National Missions of the Methodist Board of Missions, with offices in Philadelphia, Pa. The survey also shows that thirteen new Methodist congregations were organized in the Western Jurisdiction in 1962.

The states in the Western Jurisdiction are Montana, Colorado, Wyoming, Utah, Idaho, Nevada, Arizona, California, Oregon and Washington. There are now 1,734 Methodist churches in the jurisdiction.

The survey by the Division of National Missions (which does not include the home mission areas of Alaska and Hawaii) is based on information furnished to the Division by the Methodist district superintendents in the Western Jurisdiction. The Division released the survey in connection with a church extension consultation of jurisdiction leaders May 13-14 in Salt Lake City, Utah. The leaders used the survey as a basic tool in their discussion of Methodist church extension strategy in the jurisdiction.

As might be expected, the survey shows that the largest number of new Methodist congregations is needed in the Southern California-Arizona Conference, which takes in some of the most rapidly growing areas of the nation. Almost one-half of all new congregations needed in the Western Jurisdiction in 1963 and 1964—39 are needed in that conference alone.

The number of new congregations needed in 1963 and 1964, revealed in the survey, follows (listed by conferences):

- Montana Conference—1.
- Rocky Mountain Conference (Colorado, Utah, Wyoming, eastern Nevada)—16.
- Southern California-Arizona Conference (including Las Vegas, Nev.)—39.
- Idaho Conference (central and southern Idaho, northeastern Oregon)—2.
- Oregon Conference—7.
- California-Nevada Conference (northern California and most of Nevada)—20.
- Pacific Northwest Conference (Washington, northern Idaho)—15.

The number of new congregations started

in the various conferences in 1962, according to the survey, was:

- Montana Conference—2;
- Rocky Mountain Conference—3;
- Southern California-Arizona Conference—4;
- Idaho Conference—0;
- Oregon Conference—1;
- California-Nevada Conference—3;
- Pacific Northwest Conference—0.

GROVER C. BAGBY TO SOCIAL CONCERNS BOARD

The Rev. Grover C. Bagby of Los Angeles is to be the new associate general secretary of the Methodist Board of Christian Social Concerns. On Aug. 1 he will succeed the Rev. A. Dudley Ward who becomes the board's chief executive.

Dr. Bagby is now associate general secretary of the Coordinating Council for Southern California-Arizona Conference, with responsibilities in education, adult work and human relations.

In his new position, he will direct the national board's Division of Human Relations and Economic Affairs, which works in such areas as race relations, labor-management, church-state, conservation, housing and unemployment.

The selection by the board's executive committee was announced by Bishop F. Gerald Ensley of Des Moines, president.

A native of Fresno, Calif., Dr. Bagby earned a bachelor of arts in history (summa cum laude), a bachelor of divinity (magna cum laude) and doctor of philosophy from Drew University. He also studied at University of Edinburgh.

He was ordained elder in 1944 in Newark Conference. Since 1941 he has served pastorates in New York, New Jersey and California and was named to his present position in 1958.

He also serves currently as treasurer of Agricultural Aids Foundation (providing farm equipment for Central Africa); vice president of Agricultural Technical Assistance Foundation; president of Southern California Mental Health Foundation; vice president of Community Relations Conference of Southern California; chairman of the Department of Christian Education, Church Federation of Los Angeles; member of the board of regents, University of the Pacific; member of the board of directors, Religion and Labor Council of Los Angeles. He has written numerous magazine articles and has traveled in Europe and Africa.

He and Mrs. Bagby have two sons, eighteen and twenty years, and a daughter fifteen.

KOREAN LEADER TO EDUCATION POST

A Korean Methodist leader, who is a former Crusade Scholar and graduate of Drew University, Madison, N.J., has been appointed to a significant post in the World Council of Christian Education and Sunday School Association.

The Rev. Choo Pyung Kim is the field secretary for Asia of the World Council of Christian Education. In that office he is a roving interpreter of the organization to the churches of Asia and gives leadership in Christian education in workshops, con-



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ferences and other local and regional activities. His headquarters is in Seoul.

Born in Korea, Mr. Kim was a Crusade Scholar at Drew University from 1954 to 1956. He earned a master's degree there in Christian education. Returning to Korea, he served first as secretary for youth work of the Korean Methodist Church and later as executive secretary of the Korean Council of Christian Education. He has written books in the field of Christian education.

MISSIONS FILM WINS TOP AWARD

"Walk With Me," a film produced by the Methodist Board of Missions, recently won a top award in national competition with all types of non-commercial motion pictures. It received one of the 1963 Golden Eagle awards from the Committee on International Non-Theatrical Events, which means that the Committee believes "Walk With Me" is worthy of and appropriate to represent the United States in one or more international film events.

The award-winning film was produced in 1962 by the Board's Department of Visual Education as a special resource for the interdenominational missions study on "The Church's Mission and Persons of Special Needs." It deals with the need for "normal" people to accept the handicapped as real persons. An approach to meeting the problems of the handicapped is seen through the work of the Ohio Valley Goodwill Industries in Cincinnati. The film is narrated through the actual voices of handicapped persons, who tell how it feels to be handicapped and what kinds of attitudes they would like to have the non-handicapped have toward them.

The twenty-two minute, black-and-white motion picture was written and directed by George Stoney, who has a reputation for achievement in the sixteen-millimeter film field. The producer for the Board of Missions was the Rev. William F. Fore, director of the Department of Visual Education.

Dr. Howard A. Rusk, director of the Institute of Physical Medicine and Rehabilitation of the New York University Medical Center and medical columnist for *The New York Times*, has written of the film, "Walk With Me" is a splendid contribution to general education in the development of positive attitudes toward persons with disabilities."

REPORT TELLS OF ADVANCES IN BOLIVIA

A recent report to the Methodist Board of Missions from Bolivia reviews the remarkable growth of The Methodist Church there in the last six years. It reveals that since 1956 membership has almost doubled, as has the number of ministers, and that the number of congregations has increased almost four times.

The membership of the Bolivia Annual Conference stands at 1,871, as compared with 956 in 1956. Though the Methodists constitute only a tiny fraction of Bolivia's population, the increase of almost 100 per cent in membership represents a real

evangelistic breakthrough, mission leaders say. Statistics for the number of ministers are fifteen in 1956 and twenty-eight today.

The phenomenal figure, however, is the increase in the number of congregations. In 1956 there were only seven Methodist churches in Bolivia; today there are twenty-six. The missionary force has increased from thirty-three to forty-six in the last six years.

Much of the increase was achieved between 1956 and 1960, when Bolivia was a Methodist "Land of Decision" and received extra resources in funds and personnel from Methodism in the United States. Strong efforts in Bolivia have continued in the present quadrennium (1960-64), however, and advances continue to be registered.

One of the major efforts is being made through the work of Methodist laymen in a program called "Operation Murray Dickson," which was launched as a memorial to the noted Methodist missionary who was killed in an automobile accident in December, 1961. The majority of laymen are in churches in Texas, which was Dr. Dickson's home state, but laymen in other states are becoming interested.

The continuing importance of Bolivia was emphasized by Bishop Sante Uberto Barbieri, who heads Methodist work in Argentina, Bolivia and Uruguay. Writing in *Highland Echoes*, a paper published by Methodist workers in Bolivia, Bishop Barbieri said:

"From 1956 to 1960, Bolivia was declared by our church one of four Lands for Decision. For four years the attention of the whole church was focused on her, as a land where a major effort should be devoted so as to extend our work as much as possible.

"And, indeed, much was done. It is amazing how our work has grown in every way. An extraordinary number of people, both ministerial and laymen, are dedicating themselves to Christian witnessing and institutions and churches are spreading themselves throughout the land.

"Has Bolivia ceased, therefore, to be a Land of Decision? By no means. Why? Because the needs and the possibilities for service are limitless! Bolivia will continue for many years to come to be a Land of Decision. We need to consolidate now the advances made. We need more missionaries and national workers, both ministers and laymen. We need more doctors and nurses and teachers and social workers. We need more churches and parsonages and other buildings for schools, social centers, hostels. . . . We need scholarships for training in every level and field of our work.

"Though the effort was great, we are still at the beginning of our real advance. To let down now, would be to lose much of the foundations laid during those four memorial years. We must move ahead."

AMU, IN THIRD YEAR, GRADUATES 26

An indication of its continued progress in serving Alaska and The Methodist Church, the Alaska Methodist University in Anchorage graduated almost twice as

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many persons this year as in 1962 and almost nine times as many as in 1961. This is the new university's third year of operation.

The graduating class this year was twenty-six, compared with fourteen in 1962 and three in 1961. The seniors received their diplomas at commencement exercises May 19. All received the bachelor of arts degree.

The increase in the number of graduates each year and a corresponding growth in the size of the student body indicate the increasing contribution Alaska Methodist University is making to the educational, religious and cultural life of the forty-ninth state.

The university continues as one of the major projects of the Methodist Board of Missions, and, in a sense, the twenty-six graduates this year owe their college degrees to millions of Methodists in more than 12,000 local churches, whose gifts have made the university possible. Most of the gifts have been in the form of Advance Specials in the budgets of local churches, though other gifts have come from individuals, Sunday school classes and Methodist Men Clubs.

Leaders of the Board of Missions, citing the achievements of Alaska Methodist University, stress that continued financial support is needed from every Methodist church, if the university is to continue to grow in service.

Alaska Methodist University continued this year its tradition of attracting outstanding leaders to address the graduating class at baccalaureate and commencement exercises. The commencement speaker was Mrs. Edith Green, United States Representative from Oregon, and the baccalaureate sermon was given by Bishop John Owen Smith of the Atlanta Methodist Area. Other

graduation activities included a faculty-trustee-senior class banquet, a concert by the music faculty and a drama.

Meeting in connection with the graduation activities, the board of trustees adopted the concept of a master plan for Alaska Methodist University, covering the projected growth of AMU over the next twenty-five to fifty years. The plan envisions a potential student body of 3,600 and the development of several professional schools. The master plan was developed by Edward Durrell Stone, New York architect.

The trustees approved a budget for the fiscal year beginning June 1, 1963, of \$764,707 and granted authority for the board's buildings and grounds committee to study plans for additional faculty housing, a second residence hall and a student union. Officers were reelected for the coming year, with Bishop A. Raymond Grant of the Portland Methodist Area continuing as board president.

KOREAN METHODISM GAINS 10 A DAY

Methodists in the 1870s sang a song, "We're building two a day"—referring to the goal of organizing two new congregations every day. Change the time from the '70s to today; change the locale from America to Korea; change the words slightly, and the song would go, "They're adding ten a day."

Being interpreted, this means that the Korean Methodist Church last year added new members at the rate of ten a day—and chalked up a net membership gain of eight per cent. Figures received from Korea by the Methodist Board of Missions show that membership in the Korean church is now 50,522, compared to 46,652 a year ago. That is a net gain of 3,870.

The membership figures are contained in reports on the Korean church for 1962, which were given at the recent combined session of Korea's three annual conferences. The reports were sent to the Board of Missions by the Rev. Dr. Charles A. Sauer of Ashley, Ohio, who retired last year after more than forty years of missionary service. He keeps in close touch with the Korean church and was the Board of Missions news correspondent in Korea for several years.

The Korean Methodist Church is an autonomous body that is affiliated with The Methodist Church in America. Its three annual conferences met together in Seoul under the leadership of new Bishop Hwan Shin Lee (elected in 1962).

Dr. Sauer reported that the Korean church registered gains not only in membership but in church extension. Eighty-five new congregations were organized in 1962,

making a total of 1,096. In addition, 35 new prayer groups were added, making a total of 114. Dr. Sauer commented on Korean Methodism's zeal for church extension:

"Considering the economic situation in Korea, the constant drive on the part of the Korean church to start new congregations is amazing, and to the non-Christian perhaps even irrational. The new congregations and prayer groups organized last year came largely as the result of teams of laymen and ministers fired with the zeal for extending the work into new villages."

Related to the reports on membership gains and on new churches are reports on attendance at worship services, Christian education and finances.

Dr. Sauer noted that in most churches the numerical attendance at Sunday morning worship is not large. In only 37 churches is attendance more than 200, while in 444 churches it is between 100 and 200, and in 454 churches it is between 30 and 100. Nevertheless, he said, the average attendance in most local churches on Sunday morning usually exceeds the actual membership.

In the average church school, Dr. Sauer reported, attendance is more than double the number at the worship service. Enrollment in Methodist church schools is 119,737, considerably more than twice the total church membership. About 100,000 of those enrolled in church school are of high school age or below.

About \$100,000 was spent last year on construction or repair of 249 church buildings, 133 parsonages and 40 other buildings, Dr. Sauer reported. Of that amount, Korean Methodists gave \$75,000, and the remainder came in mission funds from American Methodists.

Though the ministry is one of the poorest-paying professions in Korea, this fact does not seem to discourage young men from choosing the ministry as a career, Dr. Sauer said. One-half of Korea's Methodist churches pay their ministers less than \$23 a month, and the minimum monthly income considered necessary for a Korean family of four is \$30. Theological students call the ministry the "empty stomach profession." Despite all these factors, Dr. Sauer reported, Korea has one of the highest ratios of theological school graduates to total Christian population of any country in the world.

A special section of Dr. Sauer's report was given over to the work of Christian chaplains in Korea's armed forces. Organized during the Korean war by the Rev. Dr. William E. Shaw, Methodist missionary from Palo Alto, Calif., and Father George

Carroll, a Roman Catholic missionary, the chaplain corps now numbers 280, of whom 74 are Methodist.

"The effectiveness of the chaplaincy program is shown in the fact that while only about seven per cent of the Korean population as a whole may be said to be Christian, estimates are that twenty per cent of Korea's servicemen are Christian," Dr. Sauer said. "This bids fair to have a marked effect upon the nation as a whole, as more and more men are discharged from service."

Methodist chaplains last year engaged in a wide range of activities, Dr. Sauer reported. They baptized 628 persons, distributed 47,000 religious books, led 2,850 Bible study sessions and gave 13,750 lectures on character-training (total attendance, 678,000).

MISSIONARY WIFE ORDAINED MINISTER

Mrs. Miriam Spottswood, of Gainesville, Fla., the wife of the Rev. C. L. (Spotty) Spottswood, who with her husband helped to open Methodist mission work on the island of Mindanao in the Philippines, was ordained to the ministry in April in the Philippines.

The ordination was at the first meeting of Mindanao Methodists as a full annual conference; heretofore there has been only a provisional annual conference on Mindanao. The conference has grown from 700 members in 1955 to more than 3,000.

Mrs. Spottswood was ordained by Bishop Jose L. Valencia of the Baguio Area of The Methodist Church and was admitted to ministerial membership in the Mindanao Annual Conference. Bishop Valencia appointed the Rev. Mrs. Spottswood to a triple job: director of the Mt. Apo Christian Workers School (which trains full-time Methodist workers of all kinds); director of the supply pastors' school of the conference, and pastor of Christ Methodist Church at Kidapawan on Mindanao.

Born in Gainesville and a graduate of the Gainesville High School, the Rev. Mrs. Spottswood is a graduate of Florida State University (bachelor of arts) at Tallahassee and the Yale University Divinity School (bachelor of divinity), New Haven, Conn. With her husband, one of Methodism's best-known missionaries, she has been a missionary to the Philippines for seventeen years. The have served on Mindanao since 1954. Mrs. Spottswood collaborated with her husband in writing a book, *Beyond Cotobato* (Fleming Revell Company) about their lives as missionaries. She is the mother of five sons.

CONFERENCE DONATES TO INVESTMENT FUND

The first concrete action under a new national policy to make available more loan capital to Methodist churches for building purposes was taken by the Committee on Church Extension of the Methodist Division of National Missions in March in Philadelphia, Pa.

Acting for the Division, the Committee approved an agreement whereby \$250,000 will be added to the reserve of the Meth-

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odist Investment Fund. The gift, which is from the Southern California-Arizona Methodist Conference, will make it possible for the Fund to accept an additional \$1,500,000 in investments and thus to loan that same amount of money to churches for new buildings. The gift makes possible the acceptance of the additional investments, because the Fund may accept in investments \$6 for each \$1 in its reserve.

The agreement between the National Division and the Southern California-Arizona Conference is the first implementation of a policy adopted by the Division in January, whereby annual conferences are encouraged to donate money to the reserve of the Methodist Investment Fund. In return such conferences are given priority in church loans by the Division.

(The Fund was set up by the National Division in 1960 to receive investments from Methodist individuals, local churches and agencies and then loan the invested capital to churches for building purposes. The objective is to make needed loan capital available to churches, including the many new congregations.)

Under the new agreement, the California Conference through its Board of Missions and Church Extension will donate \$250,000 to the reserve of the Methodist Investment Fund. In return the National Division agrees to loan to the conference board within one year \$1,000,000 for church extension purposes.

"The donation of \$250,000 to the reserve of the Methodist Investment Fund will make it possible for the Fund to accept \$1,500,000 more in investments and thus have a total of \$1,750,000 more for loans than would have been available without the donation," the Rev. Dr. B. P. Murphy, National Division executive secretary for church extension, said.

"The new policy of the Division has a benefit both for the Division (representing the Methodist Church at large) and for the donating conference. For the Division, the benefit lies in the availability of new capital for church-building loans—and such capital is desperately needed now. Another benefit for the Division is that larger loans can be made to churches as needed. For the donating conference, the benefit lies in the priority given to that conference by the Division in granting loans under the regular terms and conditions of the Division."

SOCKMAN TO TEACH AT UNION SEMINARY

Dr. Ralph W. Sockman, for forty years minister of Christ Church (formerly the Madison Avenue Methodist Episcopal Church) in New York City and for twelve years Associate Professor of Practical Theology at Union Theological Seminary, has been named Harry Emerson Fosdick Visiting Professor at the Seminary for the 1963-64 academic year, according to an announcement by President Henry P. Van Dusen.

In announcing Dr. Sockman's appointment, President Van Dusen said: "Union Seminary is delighted and honored to call

as Harry Emerson Fosdick Visiting Professor for 1963-64, one of the Seminary's most distinguished alumni, a graduate in the class of 1916 who went immediately to assume the pastorate of what has now become one of the great churches of metropolitan New York, and who has over the years won a unique position of leadership, both in his own denomination and in the world Christian movements, and also in the civic life of New York City. Dr. Sockman is so widely and well known, having ministered since 1927 on the National Radio Pulpit to audiences throughout the nation, that his availability as Fosdick Professor is certain to be greeted with much anticipation by the university, seminary and conference audiences who will have the privilege of hearing him."

The Fosdick professorship brings to Union Seminary each year an outstanding religious leader from overseas or the United States to share in the teaching of the students at Union and to serve as a visiting lecturer in other seminaries and institutions throughout the United States. It was established in 1953 by a gift from Mr. John D. Rockefeller, III, "to honor Dr. Fosdick for his distinguished contributions as teacher, preacher, writer, and counsellor and to strengthen the training of present and oncoming leaders of the Christian church so as to enable them in their generation as Dr. Fosdick has in his generation to interpret the abiding truths and experiences of Christian faith in terms relevant and compelling to contemporary life." Dr. Fosdick, a graduate of Union Seminary in the class of 1904, was a member of the faculty from 1908 to 1946.

Other Fosdick Professors have included Dr. George F. MacLeod, founder of the Iona Community in Scotland; Dr. Hendrick Kraemer, professor of theology at the University of Leyden; the late Dr. John Baillie, former principal of New College, Edinburgh; the Right Rev. Rajah B. Manikam, Bishop of the Evangelical Lutheran Church of South India; Dr. Daniel Thambyrajah Niles, principal of Jaffna Central College in Ceylon; Bishop Johannes Lilje of Hanover, Germany; Dr. George A. Buttrick, former Plummer Professor of Christian Morals, Harvard University; Dr. Douglas V. Steere, chairman of the Department of Philosophy at Haverford College; and The Rev. Theodore O. Wedel, Honorary Canon of Washington Cathedral in the nation's Capitol.

URUGUAY CHURCHES MAP PLANS FOR UNION

The Methodist and Waldensian churches in Uruguay have approved a resolution calling for joint study looking toward their eventual union.

The resolution stated: "We are convinced that, in accordance with God's will, the time has come for our two denominations to unite."

Steps outlined included setting up a commission for rapprochement and a study group to examine the topics including the concept of the church, its mission, and its unity.

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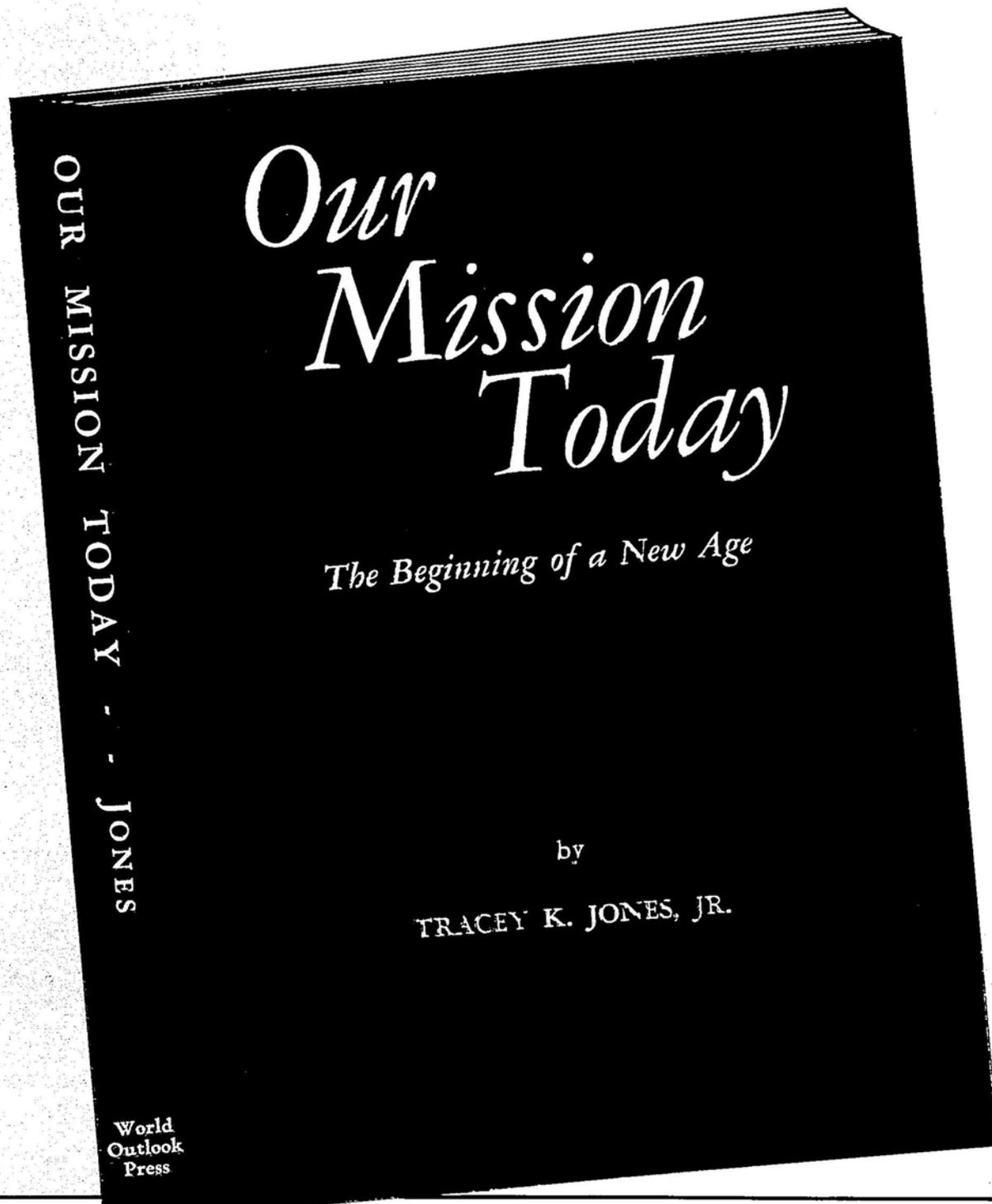
Though The Methodist Church, through its Board of Missions, had its highest income and disbursements for mission work at home and overseas during fiscal 1962, the per-member contribution of Methodists to missions increased but little.

That over-all picture of the financial operations of the Board of Missions during fiscal 1962 was given to the Board at its annual meeting. Miss Florence Little, New York, interpreted to about 600 persons the composite financial report of the Board and its four divisions—Division of World Missions, Division of National Missions, Woman's Division of Christian Service, and Joint Section of Education and Cultivation. Miss Little, who is the treasurer of the Woman's Division and an assistant treasurer of the Board, reported on the financial picture.

Total disbursements by the Board and its divisions during fiscal 1963 were a record \$34,796,000, Miss Little said, while total income was \$32,442,000. Of the expenditures, about eighty-eight per cent went for mission work in the United States and forty-seven countries overseas.

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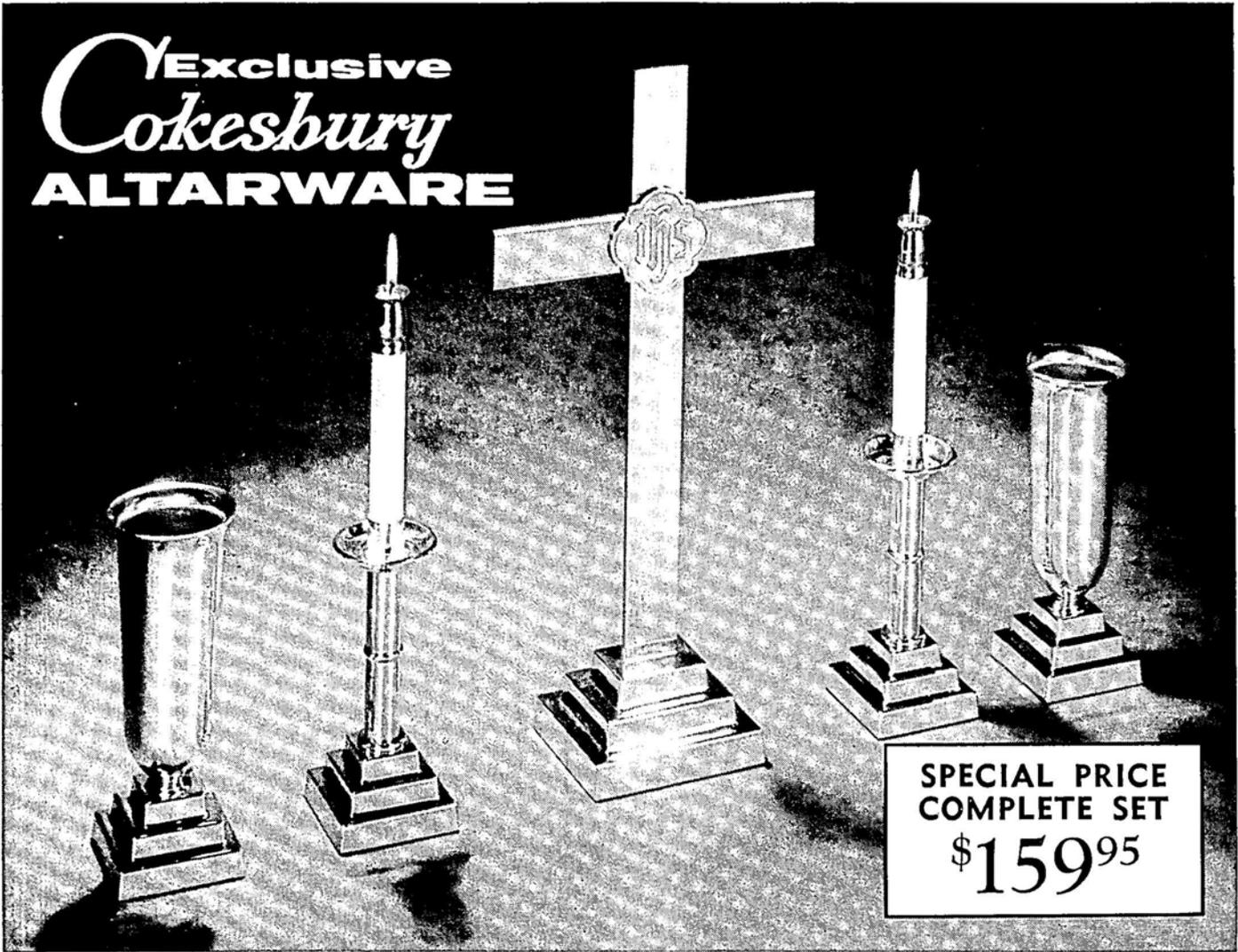


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