

# WORLD OUTLOOK

JULY 1965



CHURCHES, SCHOOLS AND CLINICS OF THE  
EVANGELICAL CHURCH  
OF THE DOMINICAN REPUBLIC



The assassination of Rafael Trujillo on May 30, 1961, ended a thirty-two-year dictatorship in the Dominican Republic that was one of the most brutal and vicious in modern history. Since that time the country has experienced rapid changes in government usually accompanied by turmoil and confusion.

In the setting of uncertainty and instability alternating with hope and new beginnings the Dominican Evangelical Church continues its work and witness as the largest Protestant church in the republic. Methodism has been a part of this church since its supporting body, the Board for Christian Work in Santo Domingo, was organized in 1920.

The Dominican church, largely self-governing, still receives substantial support from the cooperative Board, whose members are The United Presbyterian Church in the U.S.A., The Evangelical United Brethren Church, the Moravian Church in America, and The Methodist Church.

This indigenous church has its own constitution and creed, General Assembly and Executive Committee, bookstore and publishing house, and committees on evangelism, medical and social work, schools, and Christian education. It is served by only one missionary couple as its leadership is largely Dominican.

The Dominican Republic's religious history dates back

to Christopher Columbus' second voyage, which brought twelve friars to establish the church. The republic occupies the eastern two thirds of Hispaniola, a Caribbean island discovered and claimed for Spain by Columbus on his first voyage in 1492.

Although the nation has been traditionally Roman Catholic, it has always had a guarantee of religious freedom in its constitution. The first Protestant church in the republic was begun in 1834 by the Wesleyan Methodists. The Dominican Evangelical Church traces its beginnings to the efforts of a layman who visited a group of Evangelicals in Puerto Rico in 1885 and returned to evangelize his neighbors.

The Dominican Evangelical Church has a diversified program of evangelism, medical services, education, and literacy and Christian literature work. The missionary now serving this church has summarized its future as follows: "Regardless of their political preferences, the laymen of the church, even in remote rural areas are alive to vital issues of their country today. The message and mission of the church must be able to confront and answer the demand of society for a militant nationalism. . . . The Dominican Church looks to the future with Christ, to discover and incarnate His mission here in this strategic island of the New World."

## THIS MONTH

# WORLD OUTLOOK

JULY

1965

NORTH AFRICA is an area of the world that is particularly frustrating to Christianity in its regular manifestations. Once the scene of Christian triumphs and the home of many of the fathers of the Church (Bone, Algeria, was the city of Hippo where Augustine was bishop), it was taken by Muslims. Ever since, it has been highly resistant to any attempts to make Christian converts. Now the scene of newly independent countries, what are the current prospects of missionary activity there today? We think that you will find the viewpoints of Mr. Cooley (a newspaperman) and Mr. Speight (a missionary) both of great interest.

A good deal closer to home but also of great interest is Eugene Stockwell's analysis of some of our local church problems. This is adapted from Dr. Stockwell's forthcoming study book so you can see that the study should be lively.

Our two stories from Mississippi are not directly related even though they both treat subjects in the same geographical area of the state. Dr. Murphy tells a highly dramatic story of trouble, soul searching and attempted reconciliation developing from the racial struggle in the state. Miss Clark tells of a ministry to a racial minority not too often thought of in the south, the Indians, but a group whose struggle in that area goes back beyond our recorded history. These are separate stories but running them together gives a little bit more understanding of the situation.

The Missionary Orientation Center at Stony Point, New York, is a new attempt to train the new missionary for his job. It combines study and group living in an ecumenical atmosphere. We think Mr. Tamashiro has done quite a lot to capture the mood of the place.

Women never cease to surprise us, both singly and collectively. Mongolia is a faraway place to hold a conference and a startling place to hold a conference on women but that's where one is being held by the United Nations. Amy Lee tells us about Mongolia and, as an extra fillip, about the collecting habits of a Methodist woman.

The story that Francis Brockman brings us from Korea is not a pleasant one but it is interesting. This long after the end of the war in Korea, the number of children still begging in the streets and leading desperate existences is still very high. Read what Methodists are doing to try to help some of these children.

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Cover: Methodist church, Blue Grass Valley, Virginia  
Luoma Photos

# LETTERS

## "ALONG HIGHWAY 80"

Pro

I now commend you upon the article in the current issue of the *WORLD OUTLOOK* (May, 1965). I believe it to be as fair as any reporting could be in view of the fact that no reporter or writer can be everywhere at one time, and must report what he sees. This you have done in a very fair manner, and this has the effect of restoring a bit of my faith in the leaders of our church.

Mrs. A. N. WILLIAMSON  
Greenwood, Mississippi

Con

I have tried to tolerate the overdose of race relations you have poured upon us for the past two or three years, but when you have written the Selma filth up as something the Lord would condone . . . I've had it. . . .

Mrs. JOE E. BUFFINGTON  
Lithonia, Georgia

Why do you not find out the truth before meddling into other people's work? The governor of Alabama has been extremely patient—NOBLE, in all the meddling. . . .

SALLY JANE KNOTT  
Emporia, Virginia

. . . If there is triumph in such a procession, then surely the victory belongs to Satan, for obedience is God's first law, and no one wins when the law is circumvented.

It seems to me that we Methodists have failed the Negro. We have encouraged him to substitute license for liberty, and we supported him in his demands for privilege without responsibility. We have implied by word and by deed that his problems will be resolved when his standard of living approximates that of the white man. However, you know—and I know—that first or second class citizenship rests, for the most part, on the character of a people. And *that* is where the Church should get involved.

Mrs. BETTY W. WILLIAMS  
Dodson, Louisiana

The twenty-third chapter of Matthew furnishes the best description of you, your "colleague . . . who had been in Selma a number of weeks" and your "noted theologian from Jewish Theological Seminary in New York," as well as the other members of the "clergy."

ENA McDUFF  
Chase, Louisiana

## "APPRECIATION FOR AMY LEE"

Thank you so much for sending me your excellent piece on the Far Right. This was my introduction to *WORLD OUTLOOK* and I found it most impressive.

I hope you will continue to write thoughtful, discerning essays on the extremists.

HARRIET VAN HORNE  
*New York World-Telegram*  
and *The Sun*

## "BRACERO" NOT MIGRANT

The article, *The Spanish Americans*, by Roberto Escamilla, in the May issue is well done and gives us a good over-all picture of the Spanish-speaking person in the United States.

There is one statement that, in my opinion, is misleading. I have reference to the migrant found in the Spanish Southwest. The article indicates that the migrant and the "bracero"

is one and the same. I believe the facts to be, however, that the bracero is the Mexican laborer brought from Mexico under a special act of Congress to work for the farmers of the southwestern part of the U.S. The migrant, on the other hand, is the Spanish American who lives in the United States and who follows, with his family, the seasonal farm work in such activities as beet labor, pickle harvest, fruit and other harvests. The bracero may be married, but he leaves his family at home and returns to Mexico at the end of the season.

(REV.) GEORGE HOUGHAM  
First Methodist Church  
Limon, Colorado

## "WHAT DOTH THE LORD REQUIRE?"

On behalf of the United Church Women of Louisiana, and as state chairman of the Christian World Missions responsible for the World Day of Prayer promotion, I wish to thank *WORLD OUTLOOK* for the article by Elizabeth Watson in the March issue [page 30] entitled "What Doth the Lord Require?"

The promotion of this [interdenominational] observance by denominations is our most fruitful method of communication. It filters down locally, and is most helpful.

Mrs. CHARLES C. RHODES  
744 Elizabeth St., Baton Rouge, La.

## "WHY HAS OUR SCHOOL BEEN SPARED?"

Why have our immediate area and our school been spared the destruction and ravages that some other areas have suffered?

Perhaps it is for a particular reason. Perhaps it is our immediate task to prepare quickly and thoroughly African young people to respond to the challenge of these times, and to revitalize and rebuild.

Our task here at Katube becomes increasingly urgent. We do need your continued prayers that we may wisely teach our students. Consecrated Christian leaders are needed to witness, to teach, to help, to heal.

WALLACE AND RUTH HENK  
E. S. U. Katube, B. P. 780 Luluabourg  
Republique du Congo

## "A VERY HEALTHY DEVELOPMENT IN SARAWAK"

One of the significant steps taken during the Sarawak Iban Provisional Annual Conference was the setting up of a Joint Committee on Missionaries.

This committee of the two conferences is a channel through which the host church can be more responsible for the missionaries and other Christian workers whom the church in Sarawak receives from other countries.

We now have missionary co-workers from eight different countries. It is a very healthy development that the receiving church will be taking more responsibility for decisions relating to missionary housing, language, orientation, pastoral oversight, health and maintenance.

ANDY AND NINA FOWLER  
The Methodist Church, P.O. Box 87  
Sarikei, Sarawak, Malaysia

## "CONSENT OF MOTHERS-IN-LAW NOT EASY"

Our new venture this year was an Institute for young married women. It was not easy to get the consent of mothers-in-law and of the husbands for young women to stay miles from home for three days. Also, it was not easy to find in the villages young married women who had studied up to the third or fourth grades. We were hoping to develop

village leaders as well as to improve homes.

The young women studied Bible, sewing, cooking, child care, and a bit about conducting a Woman's Society meeting. A team of student nurses with a staff nurse from Clara Swain Hospital, Bareilly, came to the Institute and taught hygiene, village sanitation, and simple medicines.

GLADYS DOYLE  
Methodist Mission  
Moradabad, U. P., India

## "YOUNG PEOPLE LOOKING FOR GUIDANCE"

My study at divinity school includes an examination of Korean Christian ethical thinking as it has developed against a Confucian background. Hopefully, it will contribute to a better understanding of what it means to be a disciple of Christ today in Korea, where past and present meet with such revolutionary impact, and where the young people, especially, are looking for some word of guidance from the church.

JIM LANEY  
*Furlough address*, 1965:  
74 Cold Spring St., New Haven, Conn.

## "HEALING SERVICE AT HOSPITAL"

Every Sunday afternoon at our Nyadiri Mission hospital chapel there is a spiritual healing service.

One of our missionary doctors, Dr. Whanger, started these services, and they are being continued.

After a gospel message people are invited to come to the altar for physical and spiritual healing. We are concerned not only with the physical well-being of patients but also with their spiritual welfare.

THE KALSOS  
Nyadiri Methodist Mission  
P.B. 636E,  
Salisbury, Rhodesia, Africa

## "FILMS OF 'THE LIVING CHRIST' SERIES WIDELY USED"

In November we had an opportunity to visit in Quetta. Each evening we showed two films from the "Living Christ" series. About a year ago we were able to lease these films with money from equipment funds. The films have been widely used all over Pakistan, and by many different organizations. The chaplain of the Seventh Day Adventist Hospital, the Salvation Army, the Church of England, and the Y.M.C.A., all have used these films.

VINCE AND FERNE RUTHERFORD  
Oriental Bldg., Grant Rd., Box 4733  
Karachi, 2, West Pakistan

## "STRENGTH . . . IN DEACONesses"

One of the real sources of strength in The Methodist Church in the Philippines is the work of the deaconesses.

Much emphasis is placed upon the recruiting and training of these young women. They go out into the local churches and districts, giving leadership wherever they can, but especially in the work of Christian education.

The deaconesses receive post high-school training at Harris Memorial College in Manila. Then they are appointed to their work by the Bishop and the Cabinet, just as the ministers are.

The deaconesses are providing a most necessary and inspirational service to their church. Their work is anything but easy, and the financial rewards are small. But they throw themselves into their tasks with an enthusiasm which puts many of us to shame.

THE RAY HOLTS  
Box 756, Manila, Philippines

**TWENTIETH CENTURY CATHEDRAL,**  
by H. C. N. Williams. London, 1964:  
Hodder and Stoughton; 15 shillings.

**A VISION OF DUTY,** Edited by H. C. N.  
Williams. London, 1964: Hodder and  
Stoughton; 4 shillings, 6 pence.

**FIRE IN COVENTRY,** by Stephen Ver-  
ney. London, 1964: Hodder and  
Stoughton; 3 shillings, 6 pence.

**GOD'S FROZEN PEOPLE,** by Mark  
Gibbs and T. Ralph Morton. London,  
1954; Fontana; 3 shillings, 6 pence.

The first three of these books by British churchmen comes out of the experience of the new Coventry Cathedral. In *Twentieth Century Cathedral* the Provost states his thesis: "Cathedrals can and must discover their role as personalising and reconciling centres for the total community about them" (page 42). Although his book is closely tied to the history and the new sense of ministry of Coventry Cathedral, he raises basic issues for the Church at large, for example the need for relevance to our industrialized, scientific society and how worship and service can meet this need.

*A Vision of Duty* contains sermons mostly by Coventry Cathedral clergy on the relation of the Church to the great doctrines of suffering, reconciliation, resurrection and hope. There is also a challenging sermon by Bishop Stephen Bayne on the nature of mission in the twentieth century and a brief description of the work of the Holy Spirit as the Giver of Life by Dr. W. A. Visser 't Hooft. The last four chapters contain talks by the clergy staff on the nature of the Cathedral ministry to the community which contains the artist, the actor, and the youth who are questioning the Christian faith and its relevance to life.

Canon Stephen Verney's *Fire In Coventry* is the story of how the clergy and laymen of the Cathedral together sought to become a reconstituted people for a reconsecrated cathedral. Although the writing is from within the framework and temperament of the Church of England, the American reader should be deeply moved by this story of the rediscovery of God's grace and how the people of Coventry responded.

Mark Gibbs and T. Ralph Morton have produced a lively book entitled *God's Frozen People* based on Kraemer's comment that our churches exist "as frozen credits and dead capital." The authors deal with many aspects of the laymen's life—his work, neighbors, leisure, and role in the Church. Their comments are theologically sound and cuttingly relevant to those on both sides of the Atlantic. The chapter "Training the Parson to Work With Laymen" should be required reading for all theological educators, seminarians, and clergy. If read and acted upon, this book should help unfreeze many assets for the mission of the Church.

**CATHOLICISM: RELIGION OF TOMORROW?**, Henri Fesquet. New York, 1964: Holt, Rinehart and Winston; 216 pages, \$4.95.

**OBJECTIONS TO ROMAN CATHOLICISM,** Edited by Michael de la Bedoyere, Philadelphia and New York, 1965: J. B. Lippincott Co.; 184 pages, \$3.95.

**HANS KUNG AND RE-UNION,** by G. H. Duggan, S.M.; Cork, 1964: Mercier Press; 96 pages, 4 shillings.

**THE IDEA OF CATHOLICISM,** Edited by W. J. Burghardt, S.J. and W.F. Lynch, S.J. New York, 1964: Meridian Books; 518 pages, Paperback, \$2.95.

*Catholicism: Religion of Tomorrow?* is an exciting, disturbing book by the religion editor of *Le Monde*, France's leading newspaper. It is exciting because it places the reader at the very center of the issues of the world as they confront the serious churchman. It should be disturbing to both Roman Catholics and non-Catholics because Mr. Fesquet's sharp criticism of the Church is combined with a peculiarly Gallic loyalty. The first part of the book, "the debit side" will rejoice those who feel that renewal will come only as one deals in a love that is surgical as far as the Church's diseases of the spirit are concerned. Before Protestant readers can rejoice too heartily with Fesquet's charges against his Church of intellectual mediocrity, contempt for truth, contempt for human dignity, and compromise with mammon, they will find that much of what he says can be applied to the Protestant house of faith as well.

Fesquet's quotations from a wide variety of Catholic commentators reveal how greatly he has been influenced by men like Teilhard de Chardin, Berdyaev, Jean Lacroix, and Marc Oraison. The chapter on secularism as a Christian invention is a particularly good introduction and a defense of the use of the secular in relation to the Church. In his conclusion to the book he interprets the phrase "The Youthfulness of the Church" and shows how this is true in the best and in the worst acceptation of the term. He reminds us that, "like the world, the Church is in constant process of formation" through the power of the Holy Spirit. He helps us to understand this formation in a profound and poetic way.

Reading *Objections to Roman Catholicism* after Mr. Fesquet's work will come as a shock. For this book is a series of papers, many of which appeared in the magazine *Search*, and it lacks both the consistent quality of style and content that is found in *Catholicism: Religion of Tomorrow?* Yet this collection should be read for the very reason that it is inconsistent and presents a broad and liberal sample of contemporary British Roman Catholic writing on the Church and its renewal. John Todd's chapter, "The Worldly Church," is the most perceptive and theologically competent in the book. He graphically sums up his discussion of the Roman Catholic Church's

role by saying, "If the case is to be made out (that she is an assisting sacrament), we must find another and stronger tradition in the Catholic Church than that of triumphalism, a tradition more worthy, nearer to the gospels, and at all times active in the Church, one which though less showy has always played a primary part." (p. 64). Pollard's essay on "Existential Reactions Against Scholasticism" is defective in its seeming unawareness of contemporary existentialist Catholic writers such as Marcel and, in his own manner, Hans Küng. This book contains comments on a variety of subjects from authoritarianism to contraception and war and could have been arranged in a more logical and discriminatory manner. Yet we must welcome it in paraphrasing the comment of Dr. Johnson on the woman preacher in terms of the dog that walks on his hind legs—it is not that he does it well but that he does it at all that is remarkable.

Father G. H. Duggan's polemic *Hans Küng and Reunion* causes us to realize that there is a very vocal and rigid branch of Catholicism that resists the irenic spirit of the good Pope John XXIII. This little book, written with some light and much heat, accuses Father Küng of failing to discharge his responsibility as a theologian "to the flock of Christ and to those many others who are outside the fold of Christ." It is not surprising that this charge comes from one who conceives of dialogue only within the ecclesiastical framework of the ill advised Council of Trent.

The *Idea of Catholicism* edited by a team of Jesuit priests provides the most balanced picture of Catholicism as it is of the books reviewed. Part one deals with the theological foundations of the Catholic faith and ethic including essays by both contemporary "classical" Catholic scholars (John Henry Newman, Karl Adam) and those who are considered among the newer voices: (Bernard Häring, Emmanuel Suhard, and Yves M.-J. Congar). Topics not only include the more easily accepted doctrines of the Word and God, (but such issues as the role of the Papacy and the episcopacy, and the place of the Virgin Mary. Part two contains confessions, creeds, Papal pronouncements, and ecumenical documents (including the declarations of the Council of Trent) basic for an understanding of the *raison d'être* of Catholicism. The full scope of the Church's doctrine, worship, and changing attitudes should provide an accurate and adequate foundation for the inquiring reader. It would be particularly helpful for one to first read this symposium and then turn to the Fesquet or de la Bedoyere volume to see where the voices of radical Catholics both agree and conflict with the printed documents of the Church.

It is obvious that there will be an increasing amount of material on Catholicism written and published by both Catholics and Protestants in the coming months. This is to be welcomed as we seek to understand the nature and direction of the Ecumenical dialogue but it will require both discrimination and understanding from the reader.

WILLIAM B. GOULD

## Some Random Reflections

Summertime is the traditional time in the United States to relax and take it easy. To churchmen, who spend their summers rushing from one conference to another, this tradition may well seem one that is honored in the breach. Nevertheless, so socially conditioned is our thinking that, struggle as we may, a certain lassitude creeps over our mental efforts in hot weather and even a normally omniscient editor finds it more effort to foresee the course of history or to deliver large-scale moral pronouncements. Random musings between large spells of lethargy are the order of the day. What follows are a few such reflections.

At the press conference following his epochal walk in space, astronaut Edward White announced that he had aloft with him a gold crucifix, a St. Christopher medal, and a Star of David. This led us to speculate on the theological dimension in space flight. The Russian cosmonauts, you may recall, have used the lack of any visual proof of angels, Heaven, etc., as an occasion to poke rather heavy-handed fun at religion. If any of us had failed to heed Bishop Robinson's stern advice in *Honest to God* that we must stop thinking of the deity as an old man with a white beard "up there," we might well have been shaken by this lack of evidence. Actually, we suspect that the number of people who cherished this literal a picture of God was fairly limited even before Bishop Robinson. (In any case, we would hardly expect angels a mere several hundred miles up.)

The problem is the other way around, we suspect. We are troubled not by too specific an image of God but by too vague an image. We have done away with the old man with the beard but we're not quite sure what to put in his place. (Even Bishop Robinson had some trouble on that score.)

This difficulty about images would hardly be a problem and indeed could be a vast help to us all if it would reteach us the central religious truth that all our concepts of God are only feeble ways that human beings have to try to visualize something too large for our grasp and that worship

begins in awe of the infinite.

Too often, however, we merely substitute a new and more inadequate image which we then turn into an idol. Not too surprisingly, this new image turns out to look the way that we think God ought to look. (Stern anti-Communist, true blue liberal, white Anglo-Saxon—fill in your own image.)

Where this kind of substitution takes place, we might be better off with the old man with a beard. At least, we knew that image was not to be taken completely at face value.

Which brings up back to Major (now Colonel) White and his symbols of the main American faiths. At first we must admit that we were a little skeptical. We have seen enough of the modern American heresy of "faith in faith and never mind the content" to react to what could be a mixture of bland syncretism and public relations (the "image" in quite another sense).

After more reflection, we have come to a different view. Major White, it must be remembered, is a devout Methodist. Traditionally, this has meant a combination of distrust for too rigid a formulation of doctrine combined with a reverence for personal experience. We think it was in this spirit that Major White set out to brave the unknown, combining a personal faith (symbolized by the traditional symbols of that faith) and an absolute willingness to trust himself to the universe and to his fellow men. We think John Wesley would have saluted him and so do we.

The aspect of the "space walk" that undoubtedly captured the imagination of most people was Major White's obvious delight during his time out in space and his reluctance to reenter the capsule. The astronaut has now attempted to play down his seeming delay in returning to the craft, explaining that he had a number of jobs to complete before he could get inside.

Well, maybe, but we prefer to believe that sheer joy also played its part. The breathtaking color photographs give us a hint of what the sensation must have been and why giving it up must have seemed so difficult. There is a poem about an aviator in World War I by Wilfred Owen (or such is our dim recollection) which begins, "Oh, I have

slipped the surly bonds of earth," and this surely must have been at least part of Major White's reactions.

It is this kind of feeling that explains why people are willing to spend the vast sums of money required for space explorations. Governments, in a vain attempt to seem practical, may orate about military advantages and beating the Russians (or the Americans) to the moon but these are trivial reasons and do not reach to the bedrock emotion—man's longing for the infinite. This is a religious feeling and therefore one it embarrasses sensitive men to discuss in public. But it is the motor which keeps the whole enterprise running.

It should be pointed out that the sense of wonder and beauty wears itself out in short order on any given object for most people. The poem quoted above, for example, describes a low-level flight in an old airplane that most of us would now find merely dull and unsafe. The day may not be too far off when we will peevishly ask the stewardess to pull down the shade on the view that so entranced Major White. It is only the child, the artist and the saint who can continue to see in the familiar what is always there but what the majority of us never saw or have long forgotten.

Still, the desire for the beautiful and for the infinite remains. We may lack Blake's capacity "to see infinity in a grain of sand" and rush greedily from one undigested sensation to another but one of the things that drives us on is the search for the perfect, the complete. And that is the search for God.

Our final random thought may seem far removed from these other two but it is not. There recently died in Jerusalem, at a ripe old age, the Jewish philosopher and theologian, Martin Buber. Dr. Buber is best known as the exponent of the idea of "I-Thou" which stresses the need for treating others as persons, rather than as objects to be manipulated. His thinking has been immensely important to contemporary Christians, among others. His personal commitment to his own principles was shown best by his continuing attempts, until his death, to effect reconciliation between Israel and her Arab neighbors. He was a true example of man's search for the infinite.

# CHALLENGE OF THE FUTURE for CHRISTIANS in NORTH AFRICA

North Africa is the home of new nations and ancient religions. This area, once heavily Christian, is now almost solidly Muslim. Missionary activity continues there despite scant numerical success. What is the future and what should be the role of the Christian church in North Africa today? We bring you differing analyses by a foreign correspondent and a missionary.

The Christian churches, in North Africa and elsewhere, are now beginning to take a serious interest in learning about Islam and meeting it on its own ground. Islam, however, is generally less interested in learning about Christianity. This is because Islam, especially in Africa, has found Christianity's Achilles heel, its old secular links with the West, which it exploits mercilessly in making 9,000,000 new converts in Africa each year.

The relations of North Africa's Islamic establishment with its minority of economically powerful Christians have entered a period of new crisis. Algeria is the crucial testing ground. There, the "Christian presence" of the Catholics and the aggressive proselytizing of the Protestants will either show that Christianity does have something to offer besides charity—or both will be completely submerged, as is now happening in such other African countries as the Republic of the Sudan.

#### Roman Catholic Strategy

How is Christianity organized to cope with the challenge? The Roman Catholics are striving to keep in step with the times. Administratively, all the North African Roman Catholic churches in Morocco, Algeria, Tunisia, and Libya are placed, like many other mission territories, directly under the jurisdiction of the Sacred Congregation of the Propagation of the Faith in Rome. Their prefect is Cardinal Agajanian, who is constantly urging the missionary bishops everywhere to maintain their independence from secular powers. The local archbishops have far more administrative power than they had when attached to the French, Spanish, or Italian churches. The Commission for Extraordinary Affairs informally examined the problem of relations with the Moslems during the consideration of general ecumenical matters at the first session of the Vatican Council in the fall of 1962.

Before the 1963 session of the Council opened, the Commission was dissolved. A small committee which included such relative "progressives" as Cardinal Lienart of Belgium had already met during the first Council session to try to agree on a text which would extend a hand toward Islam—some gesture, perhaps, which could be included in Chapter Seventeen of the Council's Declaration, "The Church and the Modern World." Neither this attempt nor another in the fall of 1963 were successful.

In a letter addressed to Eugene Cardinal Tisserant in September, 1963, Pope Paul VI announced he was nominating four cardinals of the Council's

coordinating committee to study relations with non-Christian faiths and perhaps to set up a new secretariat to deal with these relations.

During the final days of the third session of the Vatican Council in 1964, a statement on the need for dialogue with non-Christian religions was released to the world. It said, "The Church also considers with respect the Moslems who adore the Living and Subsisting God, All-Powerful Creator of the heavens and the earth, whose decrees are sometimes hidden, but to Whom one must submit with all one's soul, as Abraham submitted to God, Abraham to whom the Moslem faith refers."

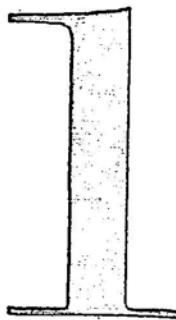
In North Africa, many priests are now striving to learn Arabic, either on their own, with local teachers, or in the institutions set aside in Beirut or in Tunis. Even before the 1963 Council decision to authorize use of local languages in liturgy, experiments in this direction were under way. In Rabat, for example, a convent of Poor Clares, the Franciscan order of nuns, decided in 1960 that their European rule was too strict to allow them to do social work among Moslem women. The Vatican gave them permission to take a new rule. As the Nuns of the Resurrection, they follow an Oriental rule which enables them to work with Moroccan women. In their churches, the Malekite liturgy is used and Mass is said in Arabic. They are in close contact with a similar chapter of nuns in Nazareth, though they remain under the jurisdiction of the Archbishop of Rabat.

The former Spanish Zone of Morocco is still kept separate because both Europeans and Moroccans still use the Spanish language there. Archbishop Aldegundo, whose see was in Tangier in 1964, was considered one of the small group of relatively progressive and socially conscious Spanish bishops.

Curiously enough, the Algerian Sahara, which was an apostolic vicariate in Lavigerie's time, is a separate archdiocese, completely separate from Algiers. The incumbent in 1964, Archbishop Mercier, had one of the largest and most sparsely populated parishes in Africa. His see was in the Oasis of Chardaia, heart of the Mozabite country. In Libya, an Italian archbishop cares for the souls of his countrymen who remain, as well as the many other foreigners, especially Germans and Americans, who have arrived with the oil boom which the country has been enjoying since 1961.

What can the Catholic and Protestant clergy do to keep their presence "discreet but effective," as they want it?

## CHALLENGE OF THE FUTURE FOR CHRISTIANS IN NORTH AFRICA



by JOHN K. COOLEY

Mr. Cooley served for seven years as correspondent in North Africa for the Christian Science Monitor. This article is adapted from his new book, *Baal, Christ, and Mohammed*, published by Holt, Rinehart and Winston.



"The Christian churches, in North Africa and elsewhere, are now taking a serious interest in learning about Islam and meeting it on its own grounds. Islam, however, is generally less interested in learning about Christianity." An exception is this girl who attends the Hannah Bradley Goodall Memorial Evangelistic Center in Constantine, Algeria.

Regrouping more of the clergy in the cities where most of the Europeans now live—Casablanca, Rabat, Tangier, Oran, Algiers, Tunis, Tripoli—and thus releasing priests who serve only tiny handfuls of Europeans in small village parishes, was advocated by many at the Vatican Council. "This would provide priests for areas where they are critically needed, like Black Africa and Latin America," one monk urged.

#### The Anti-Missionary Movement: Algeria

Of the former French-ruled Maghreb countries, Algeria is the one where Christian missionaries have so far found the least official interference. This is partly because of Moslem gratitude for the work of the White Fathers and some of the Protestants during the war for independence, but also because the Ben Bella government was very well aware of Algeria's vast need for the social welfare work and above all the precious medical care which the Christian groups in Algeria have provided.

In October, 1962, the North Africa Mission started an intensive campaign in Algeria for its Bible Correspondence Courses. From the standpoint of tangible results, this is the Mission's most successful project. Giving something away is so unusual in North Africa that when the Mission's field workers show up at country fairs or in village squares with the bright-colored pamphlets and books—anything with printing or writing on it holds a special interest for the peasants in many back-country areas—both children and adults often flock around them and sign up. At the end of a variable period of weeks, the student can sign a paper, if he wishes, "acknowledging Christ as his Savior." This may or may not be followed by baptism, depending upon how serious the Mission judges the would-be convert's intentions to be, and whether his family and social circumstances are all relatively favorable or not. The Mission claimed some twenty-five thousand students in Morocco in 1963 and another eight thousand in Tunisia, at the moment when the Tunisian government ordered the program suspended.

In Algeria the number of enrollments rose from five hundred in November, 1962 to thirty-five hundred in early February and five thousand in the summer of 1963. A mobile group of eleven Americans and Europeans which the Mission called the "Send the Light Team" opened a hall in Oran and toured Algeria. The mission station in the Kabylie Mountains continued its work: five weekly classes, taught by Miss Kay Castle, who arrived there in 1954; visits

to homes; and the medical ministry.

"In general, the health and educational authorities are with us," one of the Mission's executives asserted, "but we are having trouble from elsewhere." The "elsewhere" was chiefly Twefik al-Madani, Minister of *Habus*, who told me that he considered distribution of any kind of Christian tracts or brochures at conversions "intolerable."

#### Missionaries in Morocco

In Morocco, the anti-missionary drive since independence in 1956 has been sporadic but at times intense, at least in some of the Arabic press. Its prime movers have been the *ulama* (theologians) and Allal al-Fassi, both in his capacity as President of the Istiqlal Party and "grey eminence" of "reformed" Islam in Morocco, especially while he was Minister of Islamic Affairs, from 1961 until January, 1963, a post originally created for him. In 1963, King Hasan II turned the Istiqlal Party out of the government.

Many missionaries in Morocco have made extremely good names for themselves and their work. One was Father Jean-Marie Peyriguere, a follower of Charles de Foucauld who worked the last thirty-six years of his life among the Berbers of Al-Kbab, a village in the Middle Atlas. Another is Pastor Green of the Bible Church and Mission Society, minister of the English Church in Casablanca, who has worked in Morocco since 1934.

Pastor Green has told me that in many ways, he has found missionary work in Morocco far easier since independence than before it, when the French authorities periodically sent the police to ask him not to make baptisms and on one occasion in 1948 tried to turn the English Church in Mogador into a police station.

Mr. Green's experience was typical of that of many other Protestant missionaries. In 1959, a Moroccan law had required all associations to register. Pastor Green registered his mission and got a receipt for his documents. He was assured that this constituted permission for the small private school he runs in his own house in Casablanca, and which about one hundred young people visit every week. Nothing further was said by anyone until April, 1963. Then Moroccan police asked Mr. Green whether he was responsible for all missions in Morocco. "No, only the Episcopal ones," he told them. The questioning was thorough but courteous. Pastor Green went on with his school, occasionally making a convert or two.

In 1959, al-Fassi protested about some

sensational articles which had appeared in the French-language press about the supposed appearance of the face of Christ on the inside walls of a house at Meknes. He used this as the occasion to attack the missionaries as "a destructive group which is seeking to create a spiritual vacuum among youth and the popular masses."

The anti-missionary drive began in earnest in 1961. In June, the *ulama* of Fez formed the *Rabitah Ulama al-Maghreb* (League of Moroccan *Ulama*). Among its avowed purposes, according to Abderrahman al-Kittani, one of the founders, was to summon the nation back to God and the fundamentals of the faith; "combat moral and social decline, promote and sponsor instruction in the Moslem religion, and to oppose all Christian missionary efforts in Morocco."

The bookstores run by various Protestant groups and the annual camp meeting held at Khemisset by the North Africa Mission for Protestant Moroccan converts, were also under heavy attack in the Arabic press during 1962. The Mission had already decided to suspend its practice of running a stand at the annual Casablanca Trade Fair because an independent Protestant missionary of Hungarian nationality was murdered there in April, 1961, while distributing tracts.

Repeatedly, al-Fassi and some other Moroccan politicians have used religion as a political weapon. By attacking Jewish immigration to Israel, Zionism, and the Christian missionaries, al-Fassi was demonstrating that he was the leading defender of state institutions. When I discussed religion with him in May, 1962, he told me, "Certainly we are in favor of Christianity. It is one of the revealed religions. But we are not in favor of evangelizing Morocco, any more than the Pope or the Italian authorities are in favor of Islam when they prevented a group of Moslems from building a mosque in Rome."

The penal code, promulgated on June 5, 1963, gave the monarchy a powerful weapon to use against the Christian missionaries if it decided to do so. Six months to three years in prison and fines up to one hundred dollars could be imposed on "anyone who employs means of seduction with the aim of shaking the faith of a Moslem or converting him to another religion, either by exploiting his weakness or his needs, using institutions of education, health, asylums or orphanages."

If the government chose to interpret this literally, it could have ended the activities of virtually all the approximately three hundred and fifty Protes-



*"Of the former French-ruled Maghreb countries, Algeria is the one where Christian missionaries have so far found the least official interference."* Rev. Gerhard Schreck preaches at the Methodist church in Constantine.

tant missionaries that worked in Morocco in 1963. It could also close some thirty-four Catholic private schools where, in the summer of 1963, 5,368 Moroccan Moslems were getting a Western-type education. All were ordered in September, 1963, to include Arabic in their curricula.

### Tunisia: The Bourguibaist Approach

Bourguibaism, which its author has defined as reacting flexibly to each given situation, has been applied to missionary activity in Tunisia with curious results. Generally, as in Morocco, the transition to independence was reasonably smooth. Father Demeerseman's work for the Neo-Destour, the reputation of Archbishop Perrin among the Tunisian leaders, stood the Catholic church in good stead. Unlike Morocco, Tunisia had no major opposition movements which could make religion a political issue. Up to the time the Tunisian talks began with the Vatican, the only serious problem of the Catholics had been the closing down, in 1959, of a shelter for the poor of all denominations run by the Petites Soeurs des Pauvres. Under the terms of a law enforced in 1959, all foreign missions had to register and deposit copies of their statutes with the authorities. They would then be approved or disapproved. But the Petites Soeurs were never able to get approval, and the government confiscated their shelter. Only upon intervention of the World Council of Churches were they allowed to keep some penniless Russian refugees on a private basis.

One of the North Africa Mission's bookshops, which had been broken up by an excited mob shortly after celebrations of Tunisian independence in 1956, had to close in 1959 after Tunisian police had a careful look through its Bibles and tracts. In January, 1964, the Mission announced that the bookshop had been closed, the Bible correspondence courses discontinued, "and we are no longer welcome in this land." While officially the Tunisian Education and Interior Ministries had reproached the missionaries for "influencing the masses," the public health service had generally shown delight with their medical efforts and have encouraged them.

The outlook for the tiny handful of converts in Tunisia is just as bleak as that in Morocco, Algeria, or Libya. "About five young people came into the store each year and asked about how to become Christians," one of the American missionaries in Tunis told me. "Many others, of course, came simply to browse. In four years, we converted three Tunisian students. They converted

three others. One of the original converts was flunked in his exams, even though he was sure he had really passed them. He managed to get a job teaching in a Jewish school and doing translations. But he has been boycotted by his friends, interrogated by the police, and called a 'traitor.'

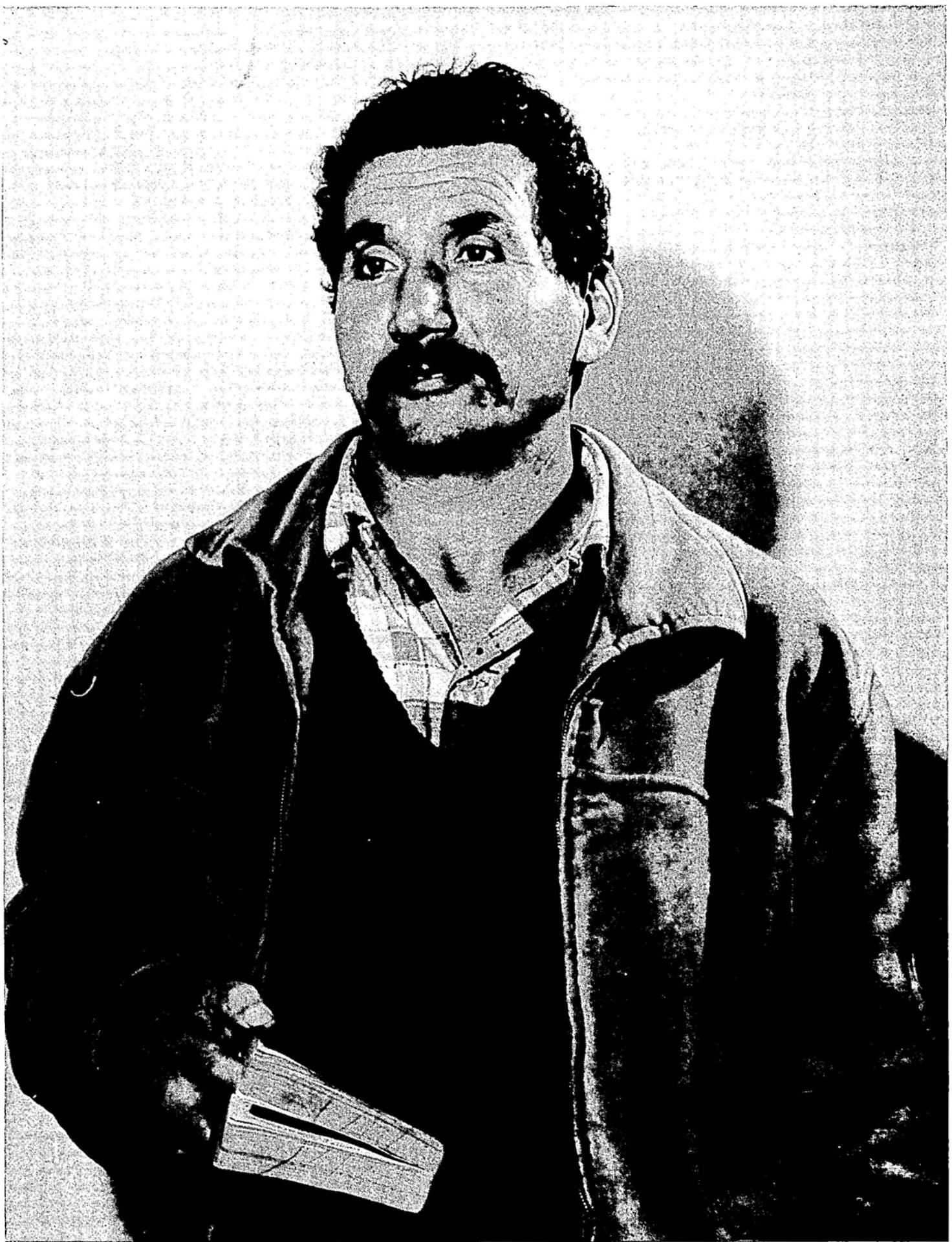
A few Christians in North Africa, virtually all Protestants, still dream, as certain Catholics did a generation ago, of reaching and converting some of the Moslem elite. "It is only in this way that we can ever hope to found a real native church, with native clergy," one missionary said.

After looking back at the battle of god against god in North Africa through the centuries, the non-Moslems may pause and ask—and the Moslem will never agree with him more wholeheartedly than on this question: Are all the efforts, past, present and future, to win souls for Christianity, really worthwhile? From the strict viewpoint of conversions, has the expenditure of thousands of human careers, of vast amounts of blood and treasure in Christian missionary ventures of all types, really been worth the meager returns?

Certainly they have constituted "Christian testimony." But the only practical result has been to create a tiny handful of native Christians, isolated in their own society, nearly all of modest stations in life where they are unable to influence large numbers of people and who are constantly subject to all sorts of pressures.

The heart of the problem, however, lies neither in continuing missionary efforts nor in ceasing them. It lies in divining what kind of new society lies ahead, for North Africa as well as for the rest of the Afro-Asia world. What contributions can Christianity, a largely discredited faith of a minority in North Africa, and Islam, which is growingly complacent about its own superiority, each make to this new society?

The secular context of today, the population explosion, the insistent outcry of man's material needs, and the widening gulf between "developed" and "underdeveloped" countries may decree that no organized religion, in its narrow theological terms, will have much to offer the North African, or the Afro-Asian world, of tomorrow. By contrast, the broad doctrines and the concept of each man as his brother's keeper, which the Western faiths all share, have everything to give. Religion, in a revolutionary world, must join the revolutionary current, not swim against it.



*"The only practical result has been to create a tiny handful of native Christians, isolated in their own society. . . ." Kabyle lay leader Maurice Leklon leads a chapel service at Boys' Hostel, Fort National, Algeria.*

## CHALLENGE OF THE FUTURE FOR CHRISTIANS IN NORTH AFRICA



by R. MARSTON SPEIGHT

The Rev. Mr. Speight is a Methodist missionary, serving in Tunisia.

Christians sing:

"In Christ there is no East or West,  
In Him no South or North;  
But one great fellowship of *love*

Throughout the whole wide earth." If there is a tinge of pride in such exultation, then it should be salutary, though it is disconcerting, for Christians to learn that Muslims could rightfully sing of their Prophet, Muhammad:

"In him there is no East or West,  
In him no South or North;  
But one great fellowship of *faith*  
Throughout the whole wide earth."

The religion of Muhammad unites more than four hundred million people in a worldwide spiritual community. Methodists have been called to confront this massive bloc of Muslim humanity in North Africa, in the lands of Algeria and Tunisia. It is true that these two Islamic nations are divided by opposing political ideologies and alliances, and by ethnic rivalries. For this reason some might question the relevance of their spiritual unity of faith. In the pragmatic field of social and economic development such questioning seems valid. There is a certain irrelevance of the ancient creed to modern problems such as population explosion, agricultural development and the growth of education. This irrelevance is one of the great concerns of modern Muslim thinkers.

On the other hand, in the realm of men's spirits, it is staggering to the imagination and shattering to the sensitive Christian conscience to ascertain that the fifteen million souls in Algeria and Tunisia are almost one hundred per cent outside the Church and yet are united in their thinking about God and their worship of Him. The handful of Methodist missionaries buried in the teeming mass of North African humanity see whole nations of people professing, practicing, studying, writing and arguing about their religion, completely satisfied with its finality, not always happy about its outworking in the world, but nearly always taking it very seriously.

Among these North African Muslims, the Methodist missionaries serve and witness in a variety of ways, by word and deed, preaching good news to the poor, peace and reconciliation through faith in Christ our Lord and Savior. They have been at their work for most of the twentieth century. They have had times of encouragement. Churches were organized in seven localities. A Bible school functioned for several years, and a handful of its graduates served as national pastors. A Provisional Annual Conference was constituted.

Methodist missionaries witnessed the birth and growth of nationalism in

North Africa, and stayed quietly at their posts as the long process of revolution slowly and tortuously wrenched those lands from colonial rule.

The revolution is not over in newly independent North Africa. Uncertainty, insecurity, the confusion of conflicting ideologies, and a sense of continued dependence upon others, all of these are the price of political independence.

No group feels the impact of the continuing upheaval more than the Church. It has witnessed an exodus of the majority of its members—to France and elsewhere. Organization-wise The Methodist Church still exists as before, but actually it has evaporated before our eyes. Algeria and Tunisia are countries in which Islam is the state religion. In Tunisia, where policy has crystallized, the people have religious liberty according to an Islamic interpretation of that concept; that is, foreign religious groups are free to practice their religion, but not to propagate it among Muslims. And Muslims are not free to change their faith openly. It seems likely that Algeria will follow a similar policy. In spite of official disapproval certain strong individuals have made successful open stands for Christ, and our Methodist churches consist of a handful of such courageous ones. Their official status is still equivocal, and the prevailing social climate, overwhelmingly Islamic, that has prevailed since even before independence, does not favor the emergence of Christian churches.

These are the hard facts about the Church in North Africa. There is no good in hiding them. We must all face the reality that a combination of religious, social and political factors has effectively prevented the growth of the Church in North Africa.

On the other hand, some of us are persuaded that in no place in the world is there an area where the Church has a better chance to grow than in North Africa. Does this sound like double talk? Not if we accept the truth that numerical and organizational growth is not the only criterion of growth. Most of us give mental assent to that truth, but all too often our preoccupation with institutional development gets in the way of our real apprehension of the deeper levels of growth. Here in North Africa we have no institutional or numerical preoccupations. We are shut up to the reality that unless we grow here in some sense, with numerical growth excluded, then we shall be like a dead limb on the green, living tree which is the Church.

In what sense can the Church grow in North Africa? How can we justify the expenditure of lives and funds here

where the returns seem so meager?

First of all, our spiritual intelligence will take a great step forward when we resolutely abandon our concern for numerical growth. With no more self-conscious worries about how many members we are losing or gaining, we shall already have thrown ourselves open to a flood of new light upon the nature of our calling in the world. Of course this does not mean that organization and numerical growth are not important. It only means that by being in North Africa the Church can grow in the apprehension of other truths.

In North Africa the Church can learn the holy flexibility of which Paul wrote: "I have become all things to all men that I might by all means save some." (I Cor. 9:22) We have in these lands no image to maintain or even to change. We can in the Pauline sense become Muslims for the sake of the Muslims, without, of course, losing our Christian identity. Such a spirit would lead to daring new steps in interreligious understanding. Is it too much to hope for even a new and brighter chapter in the sorrowful history of Muslim-Christian relations? This would be growth indeed.

Finally, the Church can learn in North Africa the peculiar richness of disinterested service. The Muslims have felt that we as Christian missionaries among them have not been disinterested. Some have been convinced that we were out to build churches, essentially foreign to North Africa, at the expense of the convictions and integrity of their people. Of course we know that they judged wrongly, but all the same we can understand why they could so judge. As we are now, a handful of Christian witnesses, with no structures to maintain or enlarge, except our inner discipline, we can serve and share our blessings with our North African brothers with a possibility for greater mutual comprehension. We have made a good beginning in this path. By medical and social services, in homes for Muslim children and youth centers, Methodists are devoting their lives for the sake of Christ and North Africa. But here the Church can grow yet more and more in servanthood qualities, by seeking purely the interests of North Africans, by entering more deeply into their needs and aspirations. Thereby its verbal witness to Christ's love can have a spontaneity about it that only comes from those who are constrained by that divine force.

These are possible new patterns of growth for our Church as it is present in North Africa. They constitute a call for Methodists to focus their attention upon that area.



"The Church can learn in North Africa the peculiar richness of disinterested service." The author (right) talks with the owner of a brass shop in Tunis.



"Thus, a faithful church—one that aims to maintain a very intimate and close relationship between the God revealed in Jesus Christ and its congregational life—decides consciously, in the face of hell, high water, and countless activities, to give major attention to the basic reasons for which it lives."



Heresy charges are somewhat out of fashion today but the author asks whether many of the priorities and practices in our churches do not fit that definition. Dr. Stockwell is Assistant General Secretary for Program Administration of the World Division of the Methodist Board of Missions. This article is adapted from his forthcoming book, *Claimed by God for Mission*, which will be published September 1 and will be the textbook for the Methodist Mission Study, "Mission—The Christian's Calling."

## HERESY IN OUR MIDST?

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by EUGENE L. STOCKWELL

**W**E HAVE a great many different ideas about the church but we can surely agree that the church as we know it is not all it might or should be. Any two persons may find it extremely difficult to agree on what is wrong with the church but it would be exceedingly hard to find anyone who feels that nothing is wrong with the church. There may have been a time when our forefathers held such a high and holy view of the church that they dared not criticize it for fear of falling into presumptuous sin, but that time has long since gone. Anyone who today would claim that the Christian church is fulfilling its mission in every particular would be written off by all of us as blind to obvious facts or totally ignorant of the gospel, of history and of what goes on around us.

Persons outside the church do not hesitate to criticize it. The church is laughed at, rebuked, ridiculed, attacked. Perhaps even worse, it is often ignored. Much of our modern world simply does not take the Christian Church into account for anything. It is granted that maybe the church has a "spiritual sphere" with some attraction or meaning for a limited number of individuals, but the world of national and international affairs, of business and hard work, of leisure and delightful friendships—here the church is not present nor wanted. So irrelevant has the church seemed to much of modern life that it is hardly an exaggeration to say that for many the church is simply dead.

It is not only those outside the church who criticize it. The sharpest criticism of the church I have heard was formulated by church members. It is doubtful that anyone familiar with church conferences can recall any recent meeting on almost any theme that very early in its sessions did not state flatly that the church is a problem, that it is sunk in institutionalism and that it is in dire need of change, renewal, restructure and reform. Even the Roman Catholic Church, which many Protestants only recently believed to have lost all capacity for self-criticism, has shown remarkable insight into its own failings, as Vatican II amply testifies. Those who know the church best, from the inside, appear to be its strongest critics.

Much of this is what one observer has called "a reservoir of creative discontent." If it is genuinely

creative, we can all be grateful for it. If it is merely destructive, offering no alternative but the criticism itself, it is only worthwhile if one accepts the premise that it is better to have no church at all than to have the very imperfect church we generally encounter. Some friends of mine take this latter position. I reject it. I share many of the criticisms of the local congregation as we know it but only because I believe they may serve to prepare the way for a movement toward more faithful congregations. When, some years ago, we were demolishing an old building in Uruguay that had to be razed to make way for a new church edifice, we greatly enjoyed watching the demolition. When the demolition concluded, however, we had nothing left but a bare piece of land. The major, and most important task, was still ahead. Our concern here is not one of demolition for its own sake. Rather we want to seek outlet channels for this "reservoir of creative discontent."

Something is wrong with the church. What that "something" is may not be so easy to identify. Is the church too identified with the world or too separate from it? Is it too secular or too saintly? Is it over-organized or too disorganized? Is it too moralistic or too immoral? Is it too sophisticated or too naïve? The variety of criticism is overwhelming and also disconcerting. A casual listener comes inevitably to the conclusion that some study would be in order to determine the roots and validity of the criticism. Hopefully this might isolate some of the major failings of the church which subsequently an imaginative program might attack and overcome. This sounds very logical, even simple. Deceptively so. It has been tried and tried, again and again, and agreement still remains distant.

The New Delhi Assembly of the World Council of Churches in 1961 set such a study in motion, not as some definitive, once-and-for-all solution, but as another step in man's quest to understand himself in relation to the church. It is really a search for the meaning of God's activity in human history which, in part at least, is carried on in relationship to the body called the church. The title of the World Council of Churches study is, "The Missionary Structure of the Congregation."

It may also be that this title is too vague. What is meant by the terms "missionary," "structure" and "congregation"? Some groups that have attempted this study have quickly bogged down in a morass of definitions that, in the end, have apparently hindered rather than helped their search for the

inner meaning of the theme.

So attempts have been made to restate the theme. The study book for East Asian churches rephrases the title this way: "Structures for a Missionary Congregation" with a sub-title, "The Shape of the Christian Community in Asia Today." Colin Williams book, *Where in the World?* has a subtitle that also attempts to get at the meaning of the World Council theme: "Changing Forms of the Church's Witness." It seems that no one phrase fully expresses the concept toward which "the missionary structure of the congregation" points. The concern of all is the means used by a group to serve as a channel for the expression and fulfillment of its mission.

The danger of concentration on structure and machinery is very real. This is particularly the case if our emphasis is on the 'efficiency' of a 'smooth-running' organization which produces 'results' that can be 'reported' at some 'conference.' Presumably the group came together originally for a laudable purpose. A task had to be accomplished. Concentration on the means to achieve the task all too easily can deviate attention from the purposes that at one time gave life to the group. Therefore, let it be said at the outset that the reason for the study of "the missionary structure of the congregation" is precisely to get away from any suggestion that one more organizational pattern might be a panacea for our ills. It seeks rather to focus attention on the mission, that for which the church exists at all, and in so doing to seek 'forms,' 'shapes' and 'structures' of the widest variety that may contribute to the fulfillment of that mission. The clear assumption is that the end must determine the means. The purpose for which the church lives and moves and has its being, is its mission. Everything else in the congregation depends on this.

A most intriguing question for the Christian church today is whether the forms it employs to carry on its work are in any sense heretical.

Our tolerant twentieth-century minds do not take kindly to the word 'heresy.' Heresy smacks of closed intellects of other ages that insisted too strenuously on a pure and orthodox doctrine from which no deviation was permitted. It calls to mind fiery deaths at the stake of men and women who dared to differ with the preservers of 'correct' ideas. In our imagination we see the fanatic on a witch hunt, zealous to bludgeon everyone into line with his fanatically held frame of thought.

History books tell us of periods when the issues between orthodoxy and heresy

were the central concern of a community or of a nation. Men argued, fought and died over doctrinal points we scarcely comprehend. All this seems strange to our 'democratic way of thought.' We live in a pluralistic society. We assume wide differences of opinions do and should exist. Our nation has developed political, administrative and judicial means by which we channel, arbitrate and settle major differences among us in order to insure a reasonable order and tranquility. We do not set out consciously to eliminate our differences. 'Live and let live' is our slogan. The word 'heresy' is not a part of our daily vocabulary.

**T**O be sure, some of us have been brought up short in our complacency in this regard when we have witnessed in our own lifetime too many examples of what could fairly be described as the persecution of heresy. Modern totalitarian governments insist on adherence to the party line and they banish dissent. In our own land, even to mention 'McCarthyism' is to recall a whole mindset that captured much of our country less than two decades ago, which set out to destroy the reputations of men who did not espouse the proper ideas and principles of the 'American way of life' in the same way as their inquisitors did. To dissent from the opinions of these inquisitors was to be heretical. It carried with it the threat of loss of job, reputation and future. We witness something akin to this today in communities which effectively maintain a particular stance on some social cause. Community pressure impinges strongly on persons whose actions or statements differ from the viewpoint commonly accepted by the majority. Threatening telephone calls disturb sleep, homemade bombs destroy property, or the 'heretic' is simply frozen out of the community by social ostracism and determined opposition. Heresy, by whatever name, is still very much with us.

Webster's Collegiate Dictionary gives two definitions of 'heresy.' First it is "religious opinion opposed to the authorized doctrinal standards of any particular church, and tending to promote schism." Second, it is "an opinion held in opposition to the commonly received doctrine, and tending to promote division or dissension." The first definition emphasizes the religious character of heresy. The second extends the concept to differing opinions, whether or not they refer to what we usually ascribe to the religious realm. In both cases the end result is separation, division, dissension.

What does this suggest for us as we consider the forms of congregational life our church has developed to carry on its task? Though the idea of heresy generally refers to the realm of ideas, doctrines and opinions (as Webster's definitions indicate), may we not usefully employ the concept of heresy as an analytical tool as we examine the forms and structures our church uses to further its task?

In the first place, a heretical structure is one which tends to separate the church from its Lord. The relationship between the Christian church and Christ Jesus its Lord is so intimate that Biblical imagery presents a wide variety of pictures designed to show the inextricable link between them. We mention but two of them. The Lord is the "bridegroom" and the church is the "bride of Christ." The intimacy of the marriage relationship is recalled. Each partner gives himself fully to the other in bodily and spiritual unity. Or there is the image by which Christ is the "head of the church" and the church is "the body of Christ." Here the unity is even more evident. Without the head the body cannot exist. It dies. It is incomplete and lifeless. At stake in these images is the Lord's sovereignty. For us as a church, is Christ the Lord or not? We like to think that He is, but our thoughts and feelings are largely irrelevant at this point. If His sovereignty implies an unconditional dominion over our lives, our church, our time and our possessions, certain results have to follow. It is not difficult to point to ways in which we interpose blocks to such sovereignty. They separate us from our Lord. They are heretical structures.

Take, for instance, the matter of time. What structures in an average congregation require particular use of time which might separate the participants in that congregation from their Lord? At the 1964 Methodist General Conference in Pittsburgh one evening's presentation was given over to a words-and-music drama complete with modern dance and a jazz combo. It endeavored to analyze some of the ills of our modern church. The theme was church renewal. How can the church be renewed? Dramatically the question became entangled with pressing concerns that pushed aside the essential reasons for the existence of the church. There is a leaky roof that must be fixed. There is a church supper that will break the backs of industrious ladies. Throughout, the song recurs, "You gotta do church work!" Time gets preempted by 'church work.' And you gotta do it.

The church sets up a wide gamut of time-consuming structures that exact work from its members which may or

may not be related even remotely to an acknowledgment of the sovereignty of Jesus Christ in the life of the congregation or the community. We will give endless hours to a building committee to discuss the shape of a building or the color of a drape ("The church needs a good building, doesn't it?") but we seldom have similar time for intent analysis with fellow Christians of the implications of the message which we hope will some day be proclaimed in the new building. We sew and knit and bake for the charity bazaar ("It is for a good cause, isn't it? And think of all the good fellowship we have while we knock ourselves out doing it.") But we have little time to participate in a controversial community activity that might witness to Christ's Lordship in our town—perhaps a meeting with our neighbors to help elect a more effective school board.

The limited time we possess is often captured by the congregation for tasks that may be important and may do some good. But too often they are marginal to the major reasons for which the church exists in the first place. Far from participation in the glorious drama of salvation they are reductions to 'church work'—rather pointless, time-filling, routine. This is heresy. The structures that encourage and provide for this separate the church and its people from their Lord. The sovereignty of the Lord is replaced by the sovereignty of whatever time-consuming work is at hand. This is not to say that many routine tasks should not be done. Many have their real significance. The issue, however, is whether our congregational structures can move us toward a consideration of first priorities required by the Lord's sovereignty over our church.

First priorities! Here would seem to be a primary need for a congregation that wants to be faithful: to sit down as a congregation (or as an official board, committee or group of friends) to analyze what our major purposes are. One of the largest and most flourishing churches in Methodism, which probably has as many activities going per square foot as any congregation, recently decided this was a way to begin again. In an orderly yet persistent manner it set out over a two-year period to ask three basic questions. The first was: what are our major purposes as a Christian congregation? The senior minister told me that the answer to this question should not be difficult to formulate because our charter is given in the New Testament. But our understanding of the New Testament is quite something else, and we do not simply quote the Bible and jump to the conclusion that these

are our major concerns. Each congregation has to reappropriate this faith for itself and understand it in the terms of that congregation. Thus a faithful church—one that aims to maintain a very intimate and close relationship between the God revealed in Jesus Christ and its congregational life—decides consciously, in the face of hell, high water and countless activities, to give major attention to the basic reasons for which it lives. In time it will probably want to write out on paper: "The Gospel according to \_\_\_\_\_," inserting the name of the congregation, a gospel that later understanding might change but which for the moment is our charter in which our fundamental aims and understandings are hammered out.

This is no easy task. It demands decision, time, interaction of many ideas, serious discussion, drafts and redrafts, and above all, searching Biblical study. Once done, however, or at least once well commenced, the second and third questions formulated by the congregation mentioned above can be tackled with relevance and meaning, namely, (1) where are we now, as a congregation, in relation to our major purposes? and (2) what specific steps, in line with our purposes, must be taken to move from our present position to a place more in harmony with our stated aims?

Second, a heretical structure is one which tends to separate the church from its mission. God defines the mission for us. We may not understand it in all its complexity but we do know that the church does not exist simply to be an island unto itself. It has tasks to accomplish out beyond itself. The congregation gathers to reaffirm its allegiance to its Lord, to worship Him, to study its task, to share in the 'communion of the saints.' It may even enjoy itself when it does. If this is as far as it gets, it has developed what quite properly has been described as a 'come structure.' People come together as a congregation for laudable or questionable purposes. They may sense some kind of 'oneness' and thrill to the 'fellowship.' If it ends there, no matter what goes on in that coming together, it is heretical. For the purpose of a congregation gathering should always be preparation for mission. The frontier of mission is out beyond the congregational group in the world of family, business, political action, national and international life. The arena of mission is where faith meets unfaith. It is most often encountered by the Christian when he is not with his fellow churchmen. The group scatters, each member of it to work out his own Christian life and witness in the intricacies of daily living. The scattered

church, infiltrated in the crevices of society, is no less the church than the gathered congregation in the hospitable sanctuary. The gathered church without mission is not a Christian church at all. It is a heretical club.

Recently I read a most interesting report from a missionary in North Africa. Traditionally North Africa has been considered by Methodist missionaries as the toughest spot on earth to be a Christian missionary. In our day it is not so easy to single out a particular area as especially rugged, since merely to call the names of Cuba, Congo, China or Indonesia reminds us that witness to Jesus Christ is apt to be exacting business anywhere in the world. The problem in North Africa is the tight opposition of Islam. Conversions come hard, if they come at all. Missionary work is "hard-scrabble," as one man put it. So what is the attitude of the tiny Christian church there to be? I gathered from the report I read that many Christians in the past saw the role of the church to be somewhat like a grueling assault on an entrenched bastion to conquer some souls who would be brought back alive to the fold of the church. D. T. Niles has described this as "Noah's Ark Evangelism," bringing the animals back into the ark for fellowship with the rest of us. One need hardly add that such a conception is in no way limited to North Africa. The report, however, went on to plead for an entirely new attitude. Far from defensiveness that is the antithesis of love, let us converse with eagerness in whatever dialogue is possible. In a word, turn the church outward to the world at its door. Meet Christ who roams the world 'out there' and is never grasped by any tight circle of baptized elite. Such openness makes the church itself open to mission.

Worship that may be beautiful but irrelevant to the seven-day-a-week witness and service of the worshipers is heretical. It separates the congregation from its mission. A sermon that forgets the wide world of need and human conflict to concentrate on the obtention of personal individual salvation is heretical: it separates man from his mission in the world. In effect the church is mission, or it is not the Christian church. A faithful congregation knows itself to be constrained by mission. Its every structure is demanded by its mission.

Third, a heretical structure is one that tends to separate persons within the church from one another. A colleague of mine, now a missionary in Latin America, remembers one of his first parishes in the Southwest. He was forewarned that a split had developed in the congrega-

tion to the point where the two sides were hardly speaking to each other. His first introduction to the congregation was a 'welcome' supper at which one faction sat on one side of the church hall and the other group sat on the opposite side. My friend and his wife were at a special table in the center, equidistant from both sides. His task was cut out for him: to reunite a broken congregation. The walls of separation which exist in our Christian churches are usually far less evident than this. Barriers are erected in silence, divisions pass unnoticed, destructive comments are couched in genteel phrases, social pressures that include some and exclude others are seldom discussed.

The Methodist Church has struggled for decades with the problem of its Central Jurisdiction. In the United States the Methodist Church is organized into five geographical jurisdictions. At the time of Methodist union in 1939 there was superimposed on these five a sixth non-geographical jurisdiction, the Central Jurisdiction, which covered the entire country and included the 'Negro' churches. Whatever the validity or expediency of this arrangement—and exceedingly strong arguments are marshalled in its defense—the fact was that a well-defined ecclesiastical structure was set up to separate Negro churches in one organizational arrangement and white churches in another. Within one and the same Methodist Church a carefully worked out structure separated persons of one color from persons of another. It is to the credit of The Methodist Church that since the very inception of this arrangement, strenuous efforts have been bent toward the elimination of the Central Jurisdiction, and already in many parts of the nation it no longer exists.

**T**HE implications of this elimination still remain to be faced. Recently I sat in a quarterly conference of a northern all-white congregation. The discussion centered around the question: will this congregation accept a Negro minister should he be appointed here? Previously the existence of the Central Jurisdiction made it practically certain that no Negro would be appointed as minister of that church. In this area the Central Jurisdiction has been abolished. Now any minister in that conference, whatever his color, might be appointed by the bishop to any church in the area. Did this congregation accept this fact in its full force? In absolute frankness many members did not. For a multitude of reasons they would prefer to maintain

an arrangement which would insure that this congregation would be served by a white minister. Others differed, welcoming any competent minister. The word 'heresy' was not used but the attraction of a heretical structure which would separate some persons from others in that congregation was evident.

The Lord's Supper is a sacrament supremely fitted for reconciliation. It is itself a structure—instituted by our Lord—which a faithful congregation observes periodically. We are invited to participate with the initial words, "Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors. . . ." All barriers are down. We join one another and, "with angels and archangels, and with all the company of heaven," we praise God. We receive symbols of the body and blood of our Lord Jesus Christ and enter into a renewed unity with Him and with our neighbor.

In February, 1964, I was privileged to travel to Cuba. With the permission of the United States and Cuban governments three of us went to visit the Methodist Church there. We experienced a memorable week as we saw firsthand the faithful witness of a church sorely tried by tremendous difficult political circumstances. For me the high point of the week was a home communion service. A large Havana church, in addition to its regularly scheduled services, holds informal weekly home meetings in various sections of the city. I asked if I might attend one and was cordially welcomed. About twenty of us crowded into the home of a Methodist layman, while two armed militiamen stood at the door. (We never did find out just why they were there, but the meeting went on unhindered.) This layman had faced the death of his wife only weeks before. I expected this would be a home shrouded in tragedy but found it to be a place of serene and deep-seated Christian faith and joy. Gathered there (I was told later) were some who were quite favorable to Fidel Castro's revolution and others deeply opposed to it. The meeting began with conversation about the topics of most interest to the group—food rationing, a child who would be operated on the next day, the problems some faced in their daily jobs. A young minister's wife played an accordian and we sang some favorite hymns. There was a period of prayer and finally all was gathered up into a simple yet deeply moving communion service. The same symbolic elements were passed out to Cubans and to a U. S. citizen, to defenders and opponents of Fidel Castro, to Negroes and

whites, to children and adults. In that moment we were one in Christ. A faithful congregation gave witness that divisive structures out beyond the church would not divide those who worshiped Jesus Christ and knew themselves to be part of His body.

Fourth, a heretical structure is one which tends to separate the proclamation of the gospel from the implications of that gospel for a Christian's life in society. Subtle yet very real separations are established between the Word of God and the work of man. As individuals, if we are honest, we recognize that every one of us is guilty of this sin. We say one thing and do another. We mouth the Sermon on the Mount and draw little if any relation between it and daily business. After all, "business is business." We celebrate the Cross and give thanks that Jesus died for all men but we act as though some men are intrinsically better than others because of their ancestry or their income. We ask God to "forgive us our trespasses as we forgive those who trespass against us" but we nurture the hurts we have received and refuse to give them up or reconcile our relationship with the one who trespassed on our pride.

In the collective life of the church such a separation between Word and work is less evident but no less real. The church proclaims God as Creator of all men but often all men cannot freely enter temples erected to the worship of that same God or become members of the congregation that proclaims such truths. A congregation gradually surrounded by slums of the inner city intones "Blessed are the poor" while concurrently it endeavors to flee from the area of the poor to suffer the soporific comforts of suburban captivity. Few verses of Scripture are more dear to the church than "Go therefore and make disciples of all nations . . ." yet more often than not congregations will build into their budgets year after year arrangements by which far more will be spent on care and maintenance of the church building and parsonage than will be invested in the missionary enterprise of the church, either at home or abroad. Heresy in structure finds no better outlet than to obscure sub-Christian practices with the fog of familiar Christian phrases to which all of us readily assent.

It takes time for a new Christian to discover the implications of Christian faith for life in our kind of world. It takes time, and effort as well, for a congregation to work out a harmony between its proclaimed faith and the life it lives in society. A faithful congregation finds that such time and effort are well spent.

# From Candlelight To Inferno

by Bonneau P. Murphy

**T**HIS is the story of how a tiny flame became a roaring inferno and how it involved an agency of the mighty Methodist Church in a painful impasse, resolved only after ten agonizing months.

The fact of the candlelight occurred on June 16, 1964, at the close of the Official Board meeting of the Mt. Zion Methodist Church (Central Jurisdiction), eight miles east of Philadelphia, Mississippi. After this service a group of whites attacked and brutally beat members of this Negro congregation. Later that evening the church was burned to the ground. To term this a candlelight does not diminish the agony of those beaten, such as Bud Cole, who suffered a fractured jaw and a vicious kicking while on the ground, or his wife Beatrice who asked her tormentors that she be allowed to pray. This experience was bad enough, but the subsequent events turned it into a consuming fire.

On the next Sunday three civil rights workers, Michael Schwerner, 24, Andrew Goodman, 20, both whites of New York, and James C. Chaney, 21, a Meridian, Mississippi, Negro were arrested by "peace officers" of Philadelphia and accused of riding around together near the burned Mt. Zion Church and speeding. The arrest of the three visitors explains the attack on the Mt. Zion members. It was affirmed that the three were hiding out in search of publicity.

They did indeed get publicity, worldwide, for they disappeared. Their car was found, burned out, by a group of Federal troops dispatched to search for them. But the visitors were not found.

This fact created tension in Philadelphia and a problem for the National Division in rebuilding the Mt. Zion Church. The tension was revealed by the city mayor who feared adverse publicity. The National Division appropriated funds to rebuild this church

(Continued on page 24)



*Children playing on the church grounds symbolize the rebirth of the burned church.*



*Bishop Marquis L. Harris, head of the Atlantic Coast Area, visits with a church member.*



Among those present at the ground breaking were Bishop Harris, the author, and Mississippi district superintendents Rev. George R. Williams and Rev. Charlemagne P. Payne (all seated). Dr. Williams and Mr. Payne are both members of the Board of Missions.



Church members Bud and Beatrice Cole, who were beaten at the time of the church burning, are handed a shovel to take part in the ground breaking by Dr. Murphy, who is Assistant General Secretary for the Section of Church Extension of the National Division of the Methodist Board of Missions. Rev. Dennis R. Fletcher, of the Section staff, looks on (left).

in September, 1964, and requested Advance Special contributions to this end. The Division wished to secure the co-operation of the Methodists of Philadelphia in this project—indeed, to secure the joint cooperation of Negro and white Methodists in the work. The Division, builder of over 15,000 churches, could not move in the reconstruction of this single chapel because it asked both the cooperation and the contributions.

The flame roared again in early December when the bodies of the three visitors were discovered under an earthen dam near Philadelphia. At that time the spotlight of world news was upon Philadelphia. In a series of articles in the New York *Herald Tribune*, William Bradford Huie, a southerner and author of fourteen books, expressed the opinion, "This is not a case in which a certain few men are guilty of killing three boys and burying them with a bulldozer in an earthen dam. It is a community-approved murder, not a community-condemned murder, one in which the victims—not their murderers—are despised."

Then the spotlight shifted as nineteen Neshoba County residents including officials, were arrested on Federal conspiracy charges growing out of the deaths of the three visitors. How was reconciliation to be achieved under these circumstances? The leadership of religious forces in Philadelphia asked that justice be done. One said, "I'd rather be a church builder than a church burner." Then the episcopal leadership of the Southeastern and Central Jurisdictional Conferences involved, as well as the interdenominational "Committee of Concern," became active in the process of rebuilding not one but five burned Methodist churches among a total of forty-six in Mississippi. Was a way to be found for rebuilding the Mt. Zion Church? The Division had advanced \$10,000 for the rebuilding of each of the five churches, hoping that Advance Special Funds would be received.

Concern for rebuilding was a consuming passion of Division staff. On triumphant Palm Sunday, April 11, 1965, nearly ten months after the beating and burning, a ground-breaking ceremony was held at Mt. Zion Church, near Philadelphia. For each pair of hands turning a spade of dirt, one was white, one black. On the same day services were held at two other burned churches on the Brandon Charge, near Jackson, Mississippi.

At Mt. Zion, Bud and Beatrice Cole, turned a spade of dirt. They agreed that it was a day of triumph. Further they said, "Our faith is now stronger than ever before."

## Indian Mission in Mississippi

by Dorothy M. Clark

**H**ISTORY is unable to record the origin of the Choctaw tribe in the land now called Mississippi, although it does indicate their presence when De Soto's explorers came in 1540.

In the ensuing years numerous treaties between the Choctaw Indian Nation and the United States ceded most of their more than 14,000,000 acres to the new nation and moved the majority of the Choctaws to Indian Territory, now a part of the State of Oklahoma. The Treaty of Dancing Rabbit Creek, concluded on September 27, 1830, while granting benefits to those moving west also provided that those choosing to remain might receive an allotment in Mississippi. These applications in Mississippi were so discouraged, however, that only 143 heads of families received allotments and most of these were soon lost due to swindling and misunderstanding.

In 1903 the Choctaw population remaining in Mississippi had shrunk from an early estimate of 18,000 to 1,000. Living conditions of the few remaining reached the lowest ebb of perhaps any group of people during any period in the continental United States.

An investigation by the national office of Indian Affairs in 1916, due to several hundred deaths from flu and pneumonia epidemics, revealed little clothing or food, very poor health conditions and no education facilities.

In 1918 Congress appropriated the first federal funds to help alleviate conditions. It was necessary for the government to purchase land that permanent school sites and homes might be established. In each succeeding year appropriations have been made providing more complete service for these people.

Since 1926 the federal government has provided a thirty-five bed hospital for the medically indigent Choctaw with specialization provided in Jackson and Meridian.

At the present time the Choctaw Indian Agency headquarters at Philadelphia, Mississippi, maintains departments in Administration, Welfare, Education, Soil Conservation, Roads, Credit, Employment Assistance, and Arts and Crafts.

Approximately 1,000 children are enrolled in the day schools of the seven reservation areas, all elementary except Pearl River, which obtained twelfth grade in 1964. Some students are enrolled in government boarding schools in Oklahoma and Haskell Institute, Lawrence, Kansas.

All Choctaws speak their native language as well as English. The children are instructed in English at school but Choctaw is not discouraged as their lan-



New sanctuary and parsonage at Green Hill.

guage at home. The Choctaw ministers speak in their native tongue. Presbyterians are credited with translation of the New Testament and compilation of the hymnal in Choctaw in 1827.

In 1884 the Roman Catholic Church opened work at Tucker Community, seven miles southeast of Philadelphia, Mississippi. Although their membership numbered over 600 just prior to 1903, work was discontinued for a few years after the last group of Choctaws moved to Indian Territory in that year. There are now churches at Tucker, Conehatta, and Pearl River Reservation areas, and work being done through nearby churches or in a community home at Bogue Homo and Red Water Reservation Areas. Present membership is over 300.

The Baptist Church established work at the turn of the century and has thirteen churches and two missions with a membership of over one thousand among the present population of about 3,600 on the seven reservation areas and nearby sharecropper families.

The Mennonite Church at Mashulaville was established in 1958 and a church near Nanih Waiya Mound in 1960.

A Pentecostal church serves a few Choctaw families on the Bogue Chitto Reservation Area.

The Methodist Episcopal Church, South, established work in the Choctaw Indian Nation in 1827. In 1898 and 1899, Methodist churches were established in Tulla Chulla Community, Kemper County; Conehatta Community, Newton County; and Phillips Chapel and Black Jack Communities in Neshoba County.

Methodism has, however, been spasmodic in the years to 1956. At that time, the Reverend Benson Wallace became the first full-time Methodist pastor to serve the Choctaw work in Mississippi, being transferred from the Oklahoma Indian Mission Conference to the Mississippi Conference of The Methodist Church.

Upon his arrival, Mr. Wallace was assigned to the single existing congregation, Green Hill, and lived in temporary quarters until the present parsonage (built by the district board of missions and furnished by the conference Woman's Society of Christian Service) was completed, next door to the church.

Through Mr. Wallace's efforts the Nanih Waiya work opened in May, 1959, and a one-room church was built. This congregation of sharecropper



Members of the junior Sunday school class at Green Hill.

Choctaw families, located three miles east of Noxapater, Mississippi, is in Starkville District of North Mississippi Conference which has contributed some support for the work.

In January, 1964, new pews, pulpit and altar rail were installed as a result of the efforts of Rev. Smith Whiteside, then serving in Noxapater. Church membership is twenty-seven, with over 100 reached through the yearly program.

October, 1961, saw work beginning with a Methodist group on the Red Water Reservation Area, north of Carthage, Mississippi (Jackson District, Mississippi Conference). Although still meeting in a home, relocation of a building for use by the congregation is anticipated soon. Church membership, carried on combined Green Hill-Red Water rolls, is 120 with total church school enrollment of over two hundred.

Green Hill Church (Meridian District, Mississippi Conference) is the only congregation fully organized with an active Official Board, Woman's Society and Methodist Youth Fellowship.

The Green Hill Woman's Society has eleven enrolled for 1964-1965 and is working for a twenty-five per cent increase in accordance with 25th Anniversary goals. They expect to pay their pledge of over ninety dollars (they've far surpassed the twenty-five per cent increase in giving) and purchased over thirty dollars worth of treats for the church candy-nut-fruit bags at Christmas. They have had representation at each sub-district meeting, the Meridian District School of Prayer, the North Mississippi Conference, and Meridian District Annual Meetings. They cooperated with the church mission study on "Spanish Americans."

The Green Hill Methodist Youth Fellowship has also been active this year. Since receiving an invitation to the Lauderdale County Sub-district last fall, a total of twenty-four have attended the meetings for which transportation was available. The local president has been elected 1965-1966 treasurer of the newly formed West Lauderdale Sub-district MYF.

Both Red Water and Green Hill youth were represented in the number attending Missions Weekend, Conference Officers Weekend, Youth Day at Annual Conference, Senior Hi Camp, Junior Hi Camp, and Youth Assembly in 1964 and Spiritual Life Retreat 1965.

Several of the Green Hill MYF assisted with Vacation Church Schools last summer (one was held at each church with a total enrollment of eighty-nine). Without their help and that of two of the Green Hill Woman's Society, successful schools would have been impossible.

Bishop Marvin Franklin and Dr. J. D. Slay, Meridian District Superintendent were present for the ground-breaking service of the new addition at Green Hill, June 26, 1964. Original plans called for a fellowship hall, but were changed and the new sanctuary built was open for use in December. A kitchen was installed in one of the former classrooms in this construction project. As gifts are received, covering for the kitchen floor, kitchen utensils, recreation equipment, tile covering for the concrete floor in the new sanctuary, tables and chairs will become a reality.

The former sanctuary is now used for a fellowship hall. One of the first scheduled activities there was the thrift sales held each first and third Saturday forenoons since November, 1964. Both the MYF and Woman's Society volunteer

help and receive a portion of the income for their treasury, one assistant is paid, and the balance is held to enlarge facilities.

In November, 1964, a Greenbrier station wagon was transferred from Pittman Center in Tennessee to Mr. Wallace for his use, by the National Division of the Board of Missions. The bus used several years ago has not been serviceable for some time.

January, 1965, a new Plymouth Belvedere was purchased by the Woman's Division for use of the Church and Community Worker. Miss Dorothy Clark, Deaconess, assigned in September, 1963, is supported by the Woman's Division through the Board of Missions. She cooperates with the entire church program, including youth activities local, sub-district, district and conference meetings, works with the Woman's Society, and helps with transportation. In cooperation with Choctaw Indian Agency personnel, she serves in the Community Development Club program as advisor to the Religion Committees of six of the reservation areas.

The achievements, since a forgotten people were remembered in 1918, have been commendable, but needs were tremendous and many still remain.

Choctaw college graduates are increasing but many relocate to Dallas, Chicago and elsewhere. Trained personnel to work with 4-H Clubs, Scout troops, community clubs and churches are still too few.

Community centers should have been provided long ago to fill the needs of a segregated people. In homes still without modern facilities, laundromats would serve a great need as well as furnish some employment. Other possibilities exist but investment funds are not available.

The economic plight of the Choctaws is still precarious. In a country where the socially motivated Methodist Church has built "cathedrals" should it continue to allow to its shame, that people are forced to lead mere existences awaiting government-sponsored employment opportunities?



Rev. and Mrs. Benson Wallace with the author.

# The New Missionary Prepares

by SAM TAMASHIRO

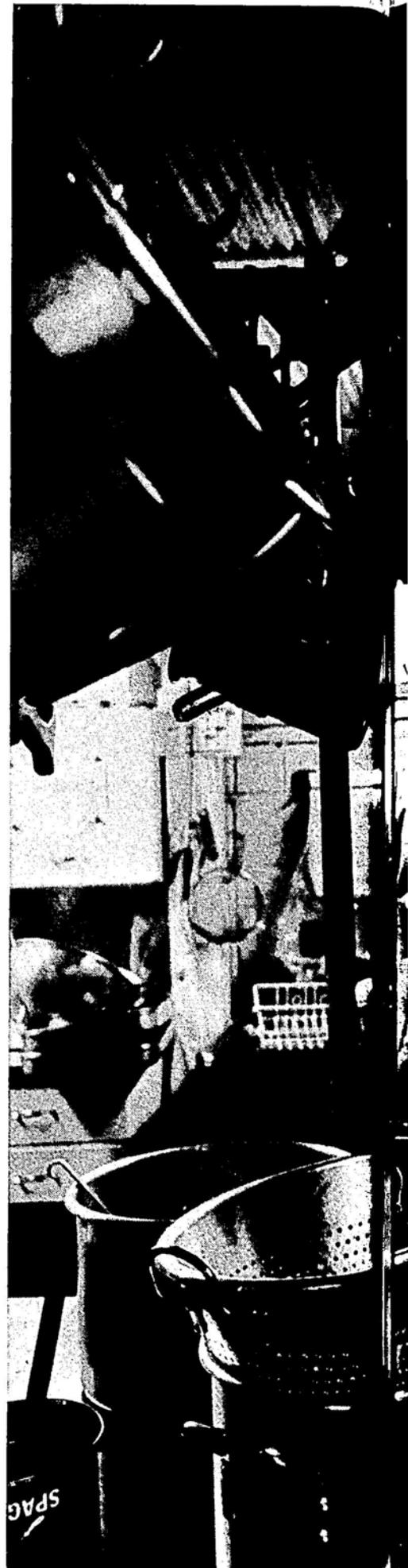
On the eve of his departure for his first overseas assignment, the new missionary is filled with many apprehensions, such as: the practical consequences of rapid political, social, economic and religious changes in the world, the well-being of his family and, most important of all, his ability to work effectively under the direction of churchmen of the younger churches of the country to which he is being called.

The Missionary Orientation Center in Stony Point, New York, offers a twenty-week orientation program for new missionaries which attempts to lessen these apprehensions by providing a setting in which the missionary can take a hard look at himself and the world.

The Center is a cooperative venture of eight denominations: The Methodist Church, the United Church of Christ, the Disciples of Christ, The Reformed Church in America, the Evangelical United Brethren Church, and the United Presbyterian Church in the U.S.A.

The uniqueness of the program is its *flexibility* "to develop new approaches to missionary preparation beyond the confines of traditional academic structures," its emphasis on *community living* "focused on the development of the whole person," and its *ecumenical spirit and structure* for "the present world scene and the needs of the younger churches would dictate that missionaries going out today should at least have part of their training in an ecumenical setting."

The ecumenical spirit is visible in the composition of the small resident faculty. The director of the Center is the Rev. Paul W. Yount, Jr., a former Methodist missionary to Japan. Dr. John Bathgate, the coordinator and supervisor of theological studies, is a former Presbyterian missionary to India. Dr. Ie-Gan Pouw, supervisor of biblical studies, is a former rector of the Djakarta Theological Seminary in Indonesia; Dr. Wilson T. Boots, supervisor of world issues and the practice of mission is from South Africa; and the Rev. William Baur, the business manager, was a United Church of Christ missionary to Honduras.





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"So, likewise, in his business in the kitchen (to which he had naturally a great aversion), having accustomed himself to do everything there for the love of God, and with prayer, upon all occasions, for His grace to do his work well, he had found everything easy. . . ."

—“Brother Lawrence: On the Practice and Presence of God.”



## THE MISSIONARY PREPARES

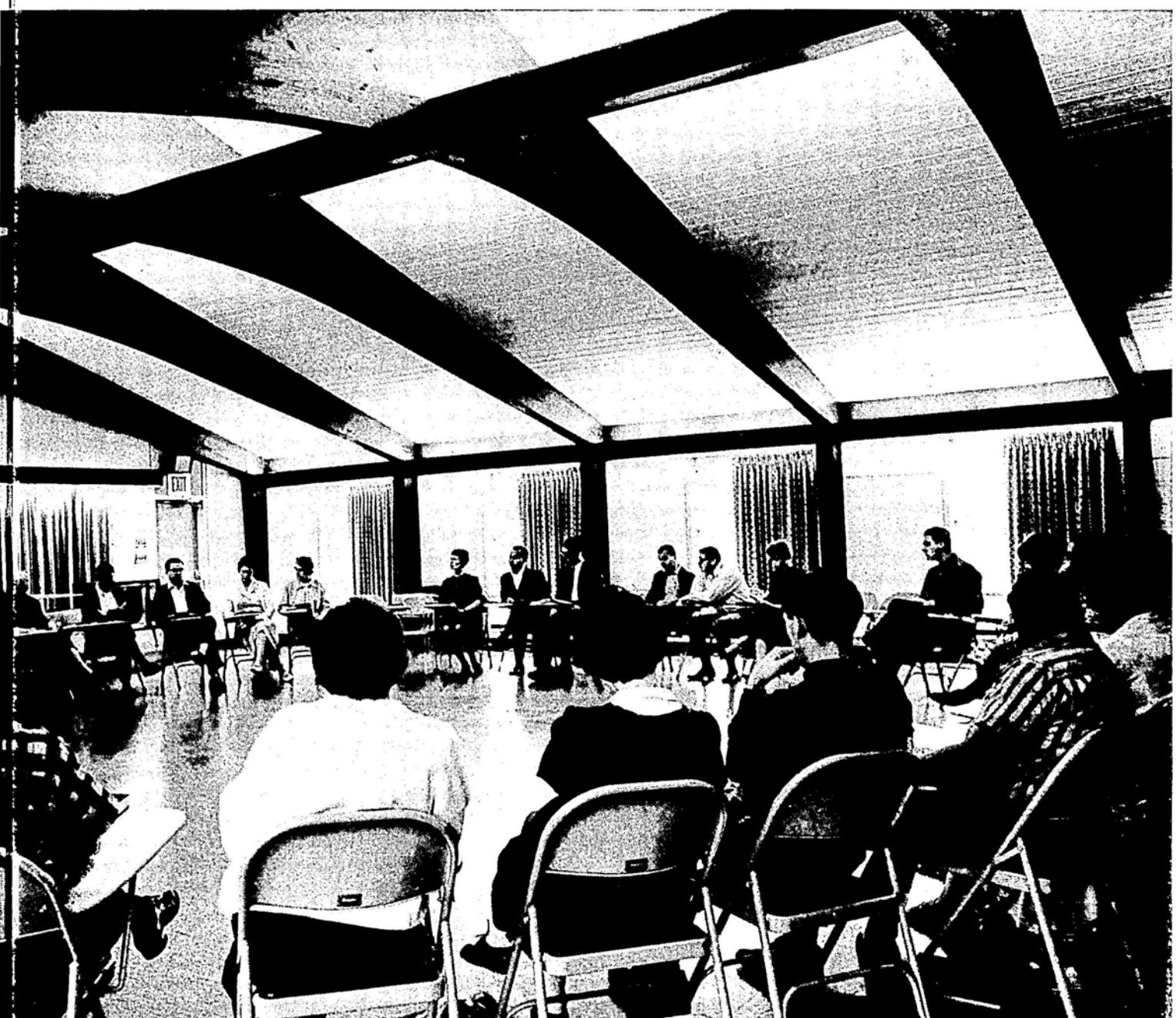
Children as well as parents must make many sudden adjustments to new friends and situations. The children enjoy the experience of getting to see more of their father but not the fact of seeing less of their mother who is totally involved in the program. For some the twenty-week wait before going overseas seems like forever and ever. (Upper right): Becky was born in the Canal Zone while her father, Dr. Robert Kingsbury, was serving his internship in a hospital there. Becky and her two sisters are going to Liberia with their Methodist parents. (Center right): Craig's parents, the Rev. Mr. and Mrs. Walter Owensesby, are Presbyterian missionaries to Mexico. They will assist in evangelistic work and lay leadership training. Craig can hardly wait to put on authentic Mexican dress. (Lower right): One of the high points in the family life at the Center is the reunion of parents and children at meal time. Tim's father, Lloyd Scholer, is a specialist in building construction and industrial educational work. The Scholers are Methodists and will serve in India.



For the small resident staff headed by director Paul W. Yount, Jr., the twenty-week program demands total involvement or "feeling it in the guts."



The ecumenical nature of the Center offers opportunities to experiment with various forms of worship.







## THE MISSIONARY PREPARES

The academic discipline is rigorous and intensive with reading assignments which seem staggering at times. Discussion and study questions may range from "Outline the following interpretations of the relation between Christian revelation and 'truth' in other religions: Thomas Aquinas' continuity, Karl Barth's discontinuity, Hendrik Kraemer's 'Biblical Realism,' Rajah Manikan's 'constructive approach,' and Ernest Hocking's 'reconception of religions'" to a more practical one: "A Muslim tells you that, if he is baptized, he will be persecuted and perhaps killed. He wants to be a 'secret follower' of Jesus. How would you counsel with him?" Fortunately, a serious and tense classroom discussion is often illuminated by a participant's sense of humor. (Upper left): The easy answers can come fast but the honest ones require both courage and a rigorous mind. (Center left): Renee Carter and her husband John, are Disciples of Christ missionaries to Paraguay. (Bottom left): Ned Roberts and his wife, Norma, are headed for India under the Disciples of Christ. (Opposite page): Late hours of study in the library illustrate the solid grounding of the study program.

# Beggar Boys—From

In Korea today, it is estimated that there are 70,000 "orphans." These are children whose parents may be living but are so poor they cannot support them. Here is the story of a few of these children. Mr. Brockman is Secretary for Cultivation of the Methodist Committee for Overseas Relief.

**I**T WAS COLD, and a light rain was falling when Jack Theis and I reached the area of the Seoul Railroad Station at about ten p.m. Jack is a Methodist missionary in charge of Angels Haven, the Methodist Committee for Overseas Relief orphanage for beggar boys in Seoul.

Four of the older boys from the orphanage were with us. They had been beggars; they knew where others slept and begged and thieved. Their skillful eyes searched in doorways, under bridges, along dark walls, in the pedestrian tunnels beneath the streets.

The beggar boys were beginning to emerge, pails in hand. This is the hour the restaurants were discarding left-over food. Sleepy, sullen, soiled and smelly, we found them, usually in groups crouched along a wall, or sleeping like litters of strange ragged little animals tumbled together for warmth in a dark alley.

The older boys would take them by the shoulder or hand and almost professionally ask them who they were, what their age was, where their parents were and why they were begging. Some had been beggars for months, even years. Some had been in city orphanages and had run away. Some had no parents, no home. Some had left home because of cruelty and hunger. Some were hard, some were sad. Most were apathetic. They would go where anybody led them.

We had set out for five. Tae Il Kim, 13, made eight. We could as easily have taken 80, perhaps 800. No one knows for sure, but some estimate there are as many as 10,000 beggar boys in Seoul alone. The jeep was crowded and fetid. I thought of lice and disease, but I thought more of misery. They were tired and hungry, standing silently for pictures like poor dumb little wooden toys. Stand here. Stand there. Eat this. Undress. Get your head shaved (for lice). Strong soap sudsed by skillful hands of the attendants washed each little brown

body. Basins of warm water rinsed them off as they stood on the cold cement floor of the dim kitchen. They waited naked and shivering to dry. There were eight sleeping rooms already crowded with boys on the warm floor. Eight boys meant one more to a room, but space was somehow found.

When we got Tae Il Kim in the light we could see both eyes had cataracts. He would be blind without medical attention. He had run away from home one month earlier because he didn't like to study. Why didn't he want to study? Because he couldn't see the words. MCOR will take care of his eyes and take him back to his parents.

The government estimates there are about 70,000 orphans in Korea. Three years ago there were 62,000. Why are there so many so long after the war? The basic reason is the endemic continuing poverty of the country. Many of the children are not orphans in the Western sense. They may have one or both parents still living. But often the parents are so poor, they prefer to put them in an orphanage rather than to see them hungry at home. At least five or six directors of orphanages told me of whole families committing suicide within the past year because of poverty.

It is imperative therefore, until a permanent solution is found, or the economic condition of Korea changes radically, that MCOR and other voluntary agencies continue aid to orphans. Methodists through MCOR help support twelve orphanages in Korea and is responsible for the full support of two others. One is Boys Town near Pusan, and the other Angels Haven in Seoul. It costs \$10 a month to maintain a boy in either orphanage.

Because MCOR has concern for all the children, funds are used for group rather than personalized support. If one child in an orphanage receives letters and packages from a friend in America, what happens to the one next to him who does not?

# Streets to Homes

by Francis L. Brockman



*"They would go where anybody led them. They were tired and hungry, standing silently for pictures like poor dumb little wooden toys."*

## Beggar Boys-From Streets to Homes



"Strong soap sudsed by skillful hands of the attendants washed each little brown body."

The boys are fed first thing upon their arrival at the home.

"There were eight sleeping rooms already crowded with boys on the warm floor."

The eight boys the next day.



## A RETIRED WORKER'S PRAYER

### OUR FATHER

As our days so may our strength be.

Help us willingly to let go the task we have carried. It is Thine. May those who now take it up be guided by Thy Holy Spirit.

Wilt Thou give us opportunity to serve Thee right on to the peak of our abilities?

We thank Thee for the gift of life, and that, in this part of it, there may be more time for thought and prayer.

Help us to come to terms with our faults and foibles, and to make light of our afflictions. May we not fret at our incapacities, nor look for saintliness in others while we are unable to demonstrate it in ourselves.

May laughter be sprinkled throughout our days on earth, and may all fear be turned into hope.

Along with the gracious gift of Thy presence may we have rich fellowship with other persons in our time.

We thank Thee for memories which constantly return to rejoice our hearts.

"Establish Thou the work of our hands."

-Anne Herbert

In the *Prayer Calendar* booklet of the Methodist Board of Missions, July 9th is designated as a day for special prayer for retired workers. At present there are more than 1,100 Methodist retired workers.

# POEMS OF PATRIOTISM

by GRACE V. WATKINS

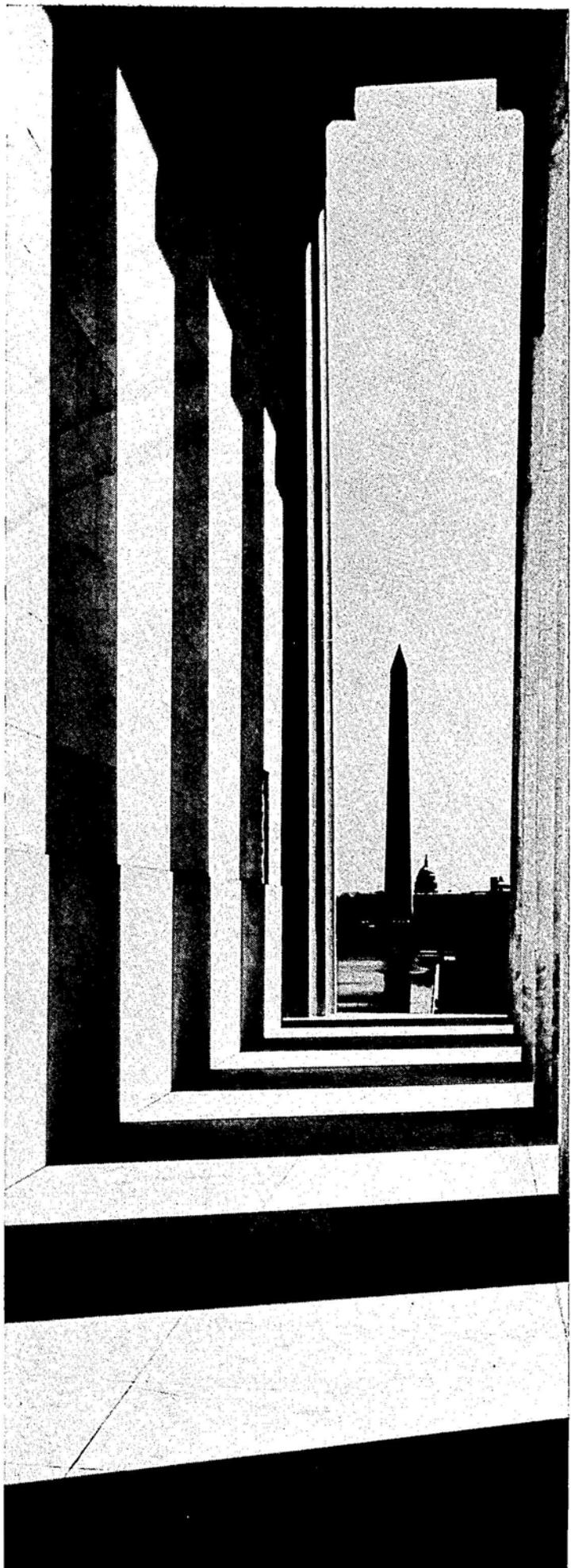
## ON INDEPENDENCE DAY (July 4)

Oh, let us sing a madrigal of praise  
For green and golden prairies crowned with light  
For azure-splendid mountain peaks that rise  
In towering strength; for rivers silver bright—  
A madrigal of thankfulness to God  
For all our rich and shining plenitude.

And let us pray that patriot hearts shall feel  
A holy love more vast than any plain,  
A faith immensely strong and mountain-tall,  
A worship purer than the springs, the rain  
That feed our rivers. Lord, that this may be  
A land of dedicated liberty!

## ON CONSTITUTION DAY (July 25)

No monument, however tall and bright,  
Has more of splendid strength, of solemn beauty,  
Than this embodiment of truth and right,  
Surpassing far the narrow bounds of duty.  
When those intrepid early patriots framed  
This document of human dignity,  
What prayers of thanks and dedication flamed  
Within their hearts for all the years to be!  
Oh, that our hearts may be as humble, Lord,  
As thankful for that glowing heritage,  
As dedicated in our journey toward  
The summits of this challenge-lighted age!



o Window on the United Nations

# A VISIT BY PROXY TO MONGOLIA

by Amy Lee

WESTERN airlines do not as yet fly planes directly into Mongolia. The western traveler must board a Soviet plane at Moscow for the trip to the airport at Ulan Bator, capital city of Mongolia.

An Iowa woman has found communication with the fabled Central Asian country that sits between Soviet Russia and Red China similarly roundabout.

For some time Mrs. Donald Artman, wife of a Methodist minister in Dayton, Iowa, and editor of the *North Iowa Conference News*, has been trying to purchase a typical gift item from Mongolia to add to her worldwide collection. She uses these articles in exhibits and talks for church and civic groups. One of her exhibits features items from United Nations member countries. Until a year or so ago Mauritania and Mongolia were the only absentees in her collection.

In recent correspondence she told WORLD OUTLOOK:

"After I read 'Mauritania Braves the

Sands of Time' [January 1964], I wrote to Mr. Luqman [Muhammad Luqman, chargé d'affaires of the Permanent Mission of the Islamic Republic of Mauritania to the United Nations]. Almost by return mail I got a nice letter from him, then a parcel containing two sterling bracelets, a sterling cross pendant, and a heavy chain with a star and crescent pendant. He also sent a goatskin pillow, much decorated and trimmed with fringe. He said all this was a gift from his country."

Her collection, Mrs. Artman said, started in 1938 or 1939 as the result of an Epworth League lesson on World Friendship.

"Since then I have added and added till I can now represent 204 countries or colonies. I have something from all Methodist fields. And with Mr. Luqman's gift I now have something from every UN member country except Outer Mongolia."

Mrs. Artman's attempts to make contact with Mongolia began when, a few years ago, she found a Mongolian ad-

dress in a magazine from Red China. This magazine had been given to her at the Woman's Division Literature Headquarters [now the Service Center] in Cincinnati.

Her letter to the Mongolian address, Mrs. Artman said, did get an answer, "but the firm handled only printed matter, not gift items."

"Next I wrote to a tourist bureau Justice [William O.] Douglas mentioned in his article on Outer Mongolia in the *National Geographic* [March 1962]. No reply. I wrote the UN delegation from Mongolia. No reply. In April, 1963, we were in a seminar at the UN. We went to the address listed for Mongolia, but the delegation had moved."

Further correspondence, including a letter to Mr. Justice Douglas himself, still netted Mrs. Artman no tangible Mongolian gift-item information.

"I have tried about all the angles I could think of," she told us. "If you can solve this, you're a marvel." Parenthetically she added, "Perhaps I should say I try to get things costing not over \$5,

articles that are not too fragile or too large. I'd settle for anything from Outer Mongolia."

Not accustomed to flinching at hard assignments, WORLD OUTLOOK took up the quest abandoned—we're sure only temporarily—by Mrs. Artman.

Our first telephone contact with the Mongolian Mission to the United Nations was with a lady delegate who kindly referred us to the delegation's Third Secretary, Mr. I. Ochirbal. He cordially invited us to call at the mission and named a day and time.

The day of our appointment winter was in the air. In boots and fur hat we felt appropriately garbed for a trek to the East—even though it was only East 77th Street and not East of the Iron Curtain.

We mounted the few steps at No. 6 and rang the bell. Admitted into the dimly lighted hallway of the late nineteenth-century house in which the mission is headquartered, we were greeted by Mr. Ochirbal, a pleasant, round-faced young Mongolian who had apparently come from an office at the rear where a light shone brightly through an open door.

He led the way up the graceful curving staircase and into a large, high-ceilinged reception room. Something of the aura of "Life with Father" hung about us as Mr. Ochirbal talked in slightly accented English of his native land and its people.

From a nomadic civilization, born to its famous horses, Mongolians now, he said, are rapidly emerging into modern-world patterns of life and economic development. An ancient land ruled in successive waves by Huns, Turks and, after the Great Mongol Empire of Genghis Khan (12th-17th centuries), by the Manchus, Mongolia set up an autonomous government in 1911. The present state, known as the Mongolian People's Republic, came into being after the people's revolution of 1921.\*

Known in the past as Outer Mongolia to distinguish it from Inner Mongolia which is within the borders of China, the country now is called just Mongolia.

Education is one of Mongolia's principal concerns, Mr. Ochirbal said. The University of Ulan Bator, from which he graduated, is expanding its curriculum and attracting more and more students each year. Besides the university there are four institutes of higher learning—for medicine, economics, pedagogy, and agriculture. Education on the secondary and elementary levels also has been expanding under government auspices and planning.

\* Mongolia's Independence Day is celebrated each year on July 11.

"In the old days," Mr. Ochirbal said, "our schools were run mainly by religious groups, but now the government has taken over this responsibility."

Article 86 of the Mongolian People's Republic states: "Religion in the M.P.R. is separated from the state and from the school. Citizens of the M.P.R. are granted freedom of worship and freedom of anti-religious propaganda."

Mongolia's government is similar to that of the Soviet Union. Its highest ruling body is the Great National (or People's) Hural, elected by citizens divided into election districts of 4,000 people, each electing one deputy to serve three years. The Great National Hural meets once a year. Between sessions the presidium is the highest state power.

The bright modern buildings of Ulan Bator contrast strikingly with the yurts, traditional homes of wood, felt, and canvas which dot the steppes and distant reaches of the Mongolian countryside. Yurts still house the greater part of the country's million or so people who live off the land.

Spreading over 600,000 square miles, this land-locked country bounded on the north by the Soviet Union and on the east, south, and west by China, is a plateau divided into regions of mountains, grasslands, and the famed Gobi desert. It boasts some 200 days of sunny skies each year, with hot dry summers and cold winters. Rivers and lakes provide water resources for crop farming in the grasslands and part of the Gobi area.

Mongolia's main industry is still animal raising, and livestock products make up 70% of its total export trade. "There are more animals per person in Mongolia than in any other place in the world," Mr. Ochirbal told us.

As a result of gradual industrialization, however, exports now include leather goods and woolen textiles. The bulk of Mongolia's trade is with the Soviet Union but it hopes to increase trade with the West, Mr. Ochirbal pointed out. It now carries on some trade with Great Britain, Switzerland, Finland, and Japan.

Women play a major role in the country's growing economy. According to Mr. Ochirbal, Mongolian women have always been accorded respect and equality by the men. "They have not been treated as inferiors as is the case in some countries," he said. "Many women hold positions in the teaching profession and serve on an equal basis with men in other fields."

Article 84 of the constitution bears this out: "Women in the M.P.R. are accorded the same rights as men in all spheres of economic, state, cultural, social and political life."

Further confirmation appears in an article entitled, "Congress of Glorious Mongolian Women" in the July-August 1964 issue of *Mongolia Today*, a government publication. Reporting on the fourth annual congress of the "toiling women of Mongolia," the article notes these statistics: Women constitute 51% of rural toilers. Forty percent industrial workers, 30% workers in trade, 33% health workers, 41% teachers, 67% cultural and art workers, and 28% scientific workers are women. Women take an active part in state administration. A fifth of the members of the Great People's Hural are women.

Mongolian families, Mr. Ochirbal said, tend to be smaller than those in some countries. The average family may have anywhere from four to six children, but the family with only two or three children is not uncommon.

Mongolians are great music lovers, he observed. They have a highly developed folk music and an extensive body of more formal musical works. The country's symphony orchestras perform works of the "three B's" and other European and American composers as well as the music of native composers. Singing and orchestral groups tour the country regularly and travel to other countries of the East for concert engagements. Mongolia also welcomes concert artists and ballet troupes from the Soviet Union and Eastern European countries. Theatres and cinema houses flourish. Plays of Shakespeare, Molire, Chekhov, and Pushkin share the boards with works of native playwrights. There are even mobile units to take films and theatricals to the outermost yurts.

Tourism for Westerners as yet could hardly be called even an infant industry in Mongolia, but the country, according to Mr. Ochirbal, is making overtures in this direction. "We have made arrangements with a travel agency to encourage tourists from the West to visit us," he said. He recalls with special joy his own role as guide for Mr. Justice Douglas on his visit to Mongolia.

Mongolia became a member of the United Nations on October 27, 1961. Unlike some UN delegates, particularly those from African countries who have experienced discrimination here, Mr. Ochirbal has found New York hospitable and Americans friendly. At present, he said, he and his wife are not able to fill all their social engagements because of an all-absorbing interest: an infant daughter.

The interview over, we stepped out again into Manhattan's late-afternoon chill. But the air seemed less wintry since our visit to this friendly corner of Mongolia on East 77th Street.



Women members of an agricultural cooperative handle milking chores. Yurts, traditional Mongolian homes, are in the background.

## WOMEN TO MEET IN MONGOLIA

A United Nations Seminar on "The Participation of Women in Public Life" will be held in Ulan Bator, Mongolia, August 3-17, 1965, at the request of the government of Mongolia.

Similar regional seminars have been held for participants from Asia and the Far East (Bangkok, 1957), the Western Hemisphere (Bogota, 1959), and Africa (Addis Ababa, 1960).

Countries and territories invited to send participants to the seminar are those within the geographical area of the Economic Commission for Asia and the Far East (ECAFE).

Interested Specialized Agencies of the UN were invited to send representatives, and nongovernmental organizations (NGOs) received invitations to send observers.

The seminar will be conducted in English, French, and Russian. The agenda will include these topics:

- The meaning and importance of the participation of women in public life at all levels.
- Factors which affect women's participation in public life.
- Measures needed to increase women's participation in public life and to make their contribution most effective.
- Proposed action to achieve these objectives by:
  - groups of individuals and NGOs
  - public and private authorities or associations, including trade unions
  - local and national governments
  - international organizations

# THE MOVING FINGER WRITES



Gerardo Guevara (center background) and his family pick out Chicago on a map. The fifteen thousandth Cuban refugee to be resettled by Church World Service, Mr. Guevara and his family will live in Chicago. Church World Service officials in Miami look on.

## ANGLICANS VOTE YES ON METHODIST PLAN

The Convocations of Canterbury and York meeting together in London have agreed on a three-point plan for negotiations with the Methodist Church which could lead to full union by 1970. The vote was nearly unanimous.

Approval of the resolution to set up a joint negotiating committee means that the Methodist Church now will be asked to agree to its establishment when it meets in convention in July.

The three-point plan approved as the basis for the talks calls for reconciliation of the two churches in a service including integration of their ministries, acceptance by the Methodists of episcopal ordination, and a first stage "during which the two churches remain distinct but are in full

communion with each other." This would be followed by "a second stage involving organic union of the churches."

The recommendation for negotiations came before the Convocations from a committee set up to consider views of the dioceses on the proposed plan. While the dioceses' replies did not constitute a "mandate for unqualified acceptance of the proposals in the precise form embodied in the report of conversations" between the two churches, the report said, it was felt they disclosed sufficient support to enable the beginning of negotiations.

## WCC-RC GROUP HOLDS FIRST MEET

The Joint Working Group, recently set up by the World Council of Churches and the Roman Catholic Church, held its first

meeting May 22-24 at the Ecumenical Institute in Bossey, near Geneva.

Purpose of the group is to examine the present relationships between the World Council of Churches and the Roman Catholic Church, and to explore the possibilities for greater mutual understanding and co-operation. The main task of the first meeting was to clarify this mandate and to determine the methods of work. The group has no authority in itself, but will report to the bodies to which it is responsible. At this stage, therefore, no full report to the public is to be expected.

The three-day meeting proceeded in a spirit of Christian understanding, and it became clear that there were many fields of common interest which need to be studied in the future.

It was felt particularly that the work of

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I also apply for coverage for the members of my family listed below:

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------	-----	--------	--------	-------------	------------

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2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

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the group should concentrate on the clarification of principles and methods which should guide common ecumenical activities.

The first meeting could only make a beginning in the discussion of these matters, but it provided an opportunity for exchanging mutual information which will prove considerably useful in the progress of ecumenical relations. In addition, it laid the basis for the work to be done in future meetings. Note also was taken of ecumenical conversations going on in various parts of the world, and their bearing on future developments was discussed.

Elected co-chairmen of the fourteen-member Joint Working Group were Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, Geneva; and the Most Rev. Jan G. M. Willebrands, secretary of the Vatican Secretariat for Christian Unity, Rome. They chaired the meetings alternately.

The eight persons named to the group by the World Council, in alphabetical order, are:

—Archpriest Vitaly Borovoy, representative of the Moscow Patriarchate of the Orthodox Church of Russia to WCC headquarters in Geneva, and an observer of his church to the Second Vatican Council.

—Dr. R. H. Edwin Espy, New York, general secretary of the National Council of Churches of Christ in the USA, an American Baptist layman.

—Dr. Nikos Nissiotis, a Greek Orthodox layman and theologian who is associate director of the WCC's Ecumenical Institute at Bossey, near Geneva, and one of the WCC's observers to the Second Vatican Council.

—Dr. Edmund Schlink, professor of dogmatic theology at the University of Heidelberg, and an observer of the Evangelical Church in Germany (EKID) to the Second Vatican Council.

—The Rt. Rev. Oliver Tomkins, Anglican Bishop of Bristol, England, chairman of the WCC's Working Committee on Faith and Order.

—Father Paul Verghese of the Syrian Orthodox Church in India, an associate general secretary of the World Council, and director of its Division of Ecumenical Action.

—Dr. Lukas Vischer, a clergyman of the Swiss Reformed Church, and research secretary of the WCC's Department on Faith and Order, also a WCC observer to the Second Vatican Council.

—Dr. W. A. Visser 't Hooft, WCC general secretary.

The six Roman Catholic participants an-

nounced by the Vatican are:

—Msgr. Thomas Holland, Bishop of Sal-ford, Great Britain.

—Msgr. Jan G. M. Willebrands, Titular Bishop of Mauriana, and Secretary of the Vatican Secretariat for Christian Unity.

—Msgr. William A. Baum, Executive Secretary of the Bishops' Commission for Ecumenical Affairs, Washington, D. C.

—Msgr. Carlo Boyer, secretary general of Caritas International.

—Father Pierre Dupre, of the Society of Missionaries of Africa, under-secretary of the Secretariat for Christian Unity (Oriental Section).

—Father Jerome Hamer, O.P. (Dominican Order), assistant to the General Master (Maitre General) and general secretary for studies in the Dominican Order.

The difference in numbers of persons representing the WCC and the Roman Catholic Church was suggested in order to permit adequate representation of the major confessional groups within the WCC. World Council membership comprises 209 full-member and four associate-member churches of the Protestant, Anglican, Orthodox, and Old Catholic traditions in more than 90 countries and territories.

## METHODISTS PLAN FOR POVERTY WAR

General agreement that The Methodist Church must be involved in the anti-poverty program has led a recent interagency consultation to establish a "clearing-house" committee.

The group is to help church agencies keep congregations informed of their responsibilities and opportunities in this effort. It also is to serve as liaison with the U.S. government in securing information and providing church viewpoints, and to seek to strengthen Methodist work in interdenominational poverty projects. It represents the Boards of Christian Social Concerns, Education, Missions, Evangelism and Lay Activities.

Some two dozen staff members from six general boards participated in the consultation, along with Bishop Thomas M. Pryor of Chicago, chairman of the Interboard Commission on the Local Church, under whose auspices the meeting was held. Much of its basis was a resolution of the 1964 General Conference calling for Methodist support of public and private programs to alleviate poverty and urging churches and members to involve themselves in ministries to the poor.

Review showed that Methodist churches are already in the anti-poverty effort in such ways as study halls in Hawaii, long-existing community centers in both rural and city areas, the "church of all nations" in several cities, job training in the Kentucky mine areas. On a wider level, the National Division of the Board of Missions has granted funds to enable some of its projects to provide needed facilities and qualify for federal programs.

While there was considerable discussion of the problems of church-state relationships in this field, agreement was found that the demand is so great that "both

church and community have plenty of space to work."

Among comments from the consultation's speakers were:

The Rev. Dr. J. Edward Carothers, associate general secretary, National Division—"We have spent far too much time feeling sorry for the poor without loving them in their poverty. . . . Too often we want them to change before we love them. . . . Love for the unlovely is the Christian ethic."

The Rev. F. Roderick Dail, former Methodist missionary in India, adviser in U. S. Office of Economic Opportunity—The problems faced with pre-school children are so basic as "not knowing how to sit on a chair, how to use scissors, never having been told a fairy story." John Wesley was occupied at many of the things OEO is now doing—concern for well-being of the whole man, education of the poor, small loans, care of the homeless. "The primary responsibility of the church is to inform the laity of this opportunity to understand its ministry."

The Rev. Dr. Leon M. Adkins, general secretary, Division of the Local Church, Board of Education—"The church has always had a charter to be at war with poverty. We have articulated it but seldom activated it. . . . The church has never had such support as in this generation, but is also in a position to sabotage the whole effort, by relying on the basket of food and clothing, which helps to make poverty invisible."

The group also heard of NCC project plans from Dr. Cameron Hall, director of the Commission on the Church and Economic Life, and of church-state implications from the Rev. Dean Kelley, director of the NCC Commission on Religious Liberty.

#### BIBLE SOCIETY SEEKS SINGLE SCRIPTURE TEXT

Bible Societies around the world have set as one of their major goals a single text of the Scriptures which would be acceptable to all Christians, it was revealed in the 149th Annual Report of the American Bible Society.

The Societies are seeking "texts and versions less as a 'Roman Catholic' Bible, a 'Protestant' Bible or an 'Orthodox' Bible and more as a Bible from a common source and translated into all the languages of men," the report stated.

The American Society held its annual meeting in New York in May. In preparation for the observance of its 150th Anniversary next year, it is planning to increase its annual distribution of volumes of Scripture to seventy-five million and is building a new Bible House adjacent to the Lincoln Center for the Performing Arts. The new Bible House is expected to contain the world's largest library of Bibles and books about the Scriptures and to provide a worldwide center for Scripture translations.

Many existing translations are in the process of revision, the report said. "Bible translators were more active in 1964 than

at any time in history." More than 500 translation and revision projects are currently under way, with more than 3,000 persons directly engaged in Bible translations.

As the result of greatly increased literacy all over the world, the report said, the emphasis in translation has shifted from geographical areas to areas of socio-economic levels of populations. "From the level of the new literate to the sophisticated university student, there are at least three major socio-economic dialects (representing levels of reading skill), each of which should have something of the Scriptures if the message of the Bible is to be acceptable and effective. A clear understanding of the Bible story on the level of one's ability to read is the essence of acceptable translation."

As a result of this view, new translations are being produced in simplified Spanish and English so that children and the newly literate may understand the Bible more easily.

Sixteen languages were added to the total number of languages into which at least one book of the Bible has now been translated. The total at the end of 1964 was 1,232. Of these, the entire Bible has been translated into 236 languages and dialects, a whole Testament into 289, and at least a complete Gospel or other book into 707.

Countries where the new language translations are spoken include Peru, Mexico, Cameroun, Bolivia, Ghana, Philippines, Congo and Taiwan.

One of the year's major developments cited is the transfer of printing of the Scriptures to overseas locations. Approximately twenty-five per cent of Scripture production financed by the American Society is now being done abroad. "With political tensions and rising nationalism in many areas, this procedure is becoming mandatory," the report said.

Despite unsettled conditions in some parts of Africa and the war in Vietnam, distribution and translation are continuing there. In Vietnam, Dr. William A. Smalley, translations consultant to Southeast Asia, spent part of the year assisting in the translation of the Old Testament into Rade, which is spoken by about 100,000 persons in that country. Scripture distribution is increasing in the Congo, and distribution throughout the entire continent of Africa increased by about 60 per cent in 1964, the report said.

Other national Bible Societies also are planning to increase their Scripture distribution so that the worldwide total will be 150 million in 1966, with the American Society contributing half that amount. "For the first time in history," the Annual Report states, "it appears probable that modern methods of mass communication distribution are equal to the task of keeping up with population growth."

The American Society distributed 25,341,912 volumes of Scriptures in the United States and 23,333,705 abroad for a total of 48,675,617 in 1964, as compared with thirty-four million in the previous year.

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Editor

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Among those receiving honorary degrees from Pfeiffer College, Misenheimer, N.C., at its recent commencement was Miss Dorothy McConnell, Associate General Secretary of the Board of Missions for the Woman's Division. Miss McConnell, former editor of *WORLD OUTLOOK*, was awarded the degree of Doctor of Literature.

About fifty million persons in the United States have no copy of the Scriptures despite a domestic distribution of forty-two per cent over the previous year, the report said. One state, Hawaii, has more followers of Oriental religions than Christianity, the report pointed out.

#### **CONFERENCES MERGE IN NE JURISDICTION**

The addition of nearly 200 Negro churches to some 370 white churches in this south-of-Mason-Dixon area, to form a single integrated Methodist annual conference, was hardly more than routine in its consummation at Wilmington, Delaware, May 13.

This contrast underlined its dramatic meaning to the denomination, for it was the first actual merger of white and Negro annual conference organizations in the drive toward elimination of the segregated Central Jurisdiction.

The debate was a year behind; the organizational details were largely solved by

diligent effort; the delegates mingled in their seating without regard to race as the session of Peninsula Conference began here.

The merger of the old Peninsula Conference and the two-thirds of Delaware Conference within the same boundaries was official at 9 a.m., the opening moment. It happened then in spirit too, as nothing about organizational changes was even mentioned until nearly noon, in a routinely accepted report by the committee charged with planning the merger.

By mid-afternoon one of the frequent questions of integration—will the minority participate in conference activities?—had had an answer. A Negro minister took the floor twice to speak in debate on resolutions.

By then, too, Negroes had been elected to membership on all but one conference committee, the board of trustees. This recognized that the Delaware Conference trustees will continue for another year to handle division and transfer of conference

properties. One Negro minister declined to serve on a committee, on the ground that he lacked its qualifications.

Even before the session opened, Bishop John Wesley Lord had named Negroes to be superintendents of two of the six districts, all comprising churches without regard to race.

This merger was the second step in procedures under the church's Amendment IX, looking toward abolition of the Central Jurisdiction. The first step, in June 1964, came when the Delaware and Washington conferences were received from Central into Northeastern Jurisdiction, after the extensive voting necessary under voluntary procedure. The jurisdiction set July 1, 1965, as the deadline for step two, merger of annual conferences, strictly on a geographical basis.

Only four other Northeastern annual conferences were involved in step two—Philadelphia, which received 18 churches May 12; New Jersey, to add 23 churches June 9; Baltimore, to add over 200 churches

June 16; West Virginia, to add 25 churches June 2.

Elsewhere Negro congregations had transferred as individual units into "white" conferences over the past few years.

(In 1964, the Negro Lexington Conference was able to take both steps at once, but this action was a breaking-up among several North Central conferences rather than a merger as here.)

It was Peninsula which did the heaviest planning for the merger—and its pattern became the plan for all the Northeastern actions. Long known as a conservative region, Peninsula comprises the state of Delaware and the Eastern Shore region of Maryland—which has appeared much like the "border" states in its reluctance to accept desegregation of its schools and public accommodations.

The Rev. Richard Stazesky, a Wilmington pastor who gets much of the credit for the smooth transition, is the first to admit that not all the problems are solved. He feels that the most serious are apt to be a paternalistic attitude by white churches and a "restrained response" among Negroes.

But Stazesky, who has been chairman of his conference's Board of Christian Social Concerns, went to a Race Relations Orientation Conference in Louisville, Ky., in March, 1961, and wasn't able to forget it. Finding that the overlapping conferences in the same territory were almost like two denominations in their ignorance of each other, he spurred the first interconference meeting in November, 1961.

This began a long series of meetings that brought both new fellowship and the solutions to many problems—program, prosperity, etc. Stazesky notes that this was motivated from within the conferences and they were "not told" what to do. Their negotiations led to a blueprint, to agreed-upon standards and to an accelerated pattern of integrated programs. A series of pamphlets on "Our Glory—Not Our Burden" spelled out the situation in terms of history, the present and opportunities.

The summer camps have been integrated, in both attendance and staff, for some years. The youth already have elected their new conference officers, and the Woman's Society of Christian Service has nominated its leadership, both with Negro selections. At least one of this year's district lay leaders will be a Negro. Institutions of the old Peninsula Conference have agreed to the standards of racial openness.

Some of the other results of the merger include:

—Some Negro pastors' salaries will rise, because minimum salary of the two conferences varied, from \$2,400 to \$4,000. Delaware Conference has been making an effort to increase salaries.

—Retired ministers of Delaware Conference who transferred into Peninsula get a new pension, expected to double the income of most, since Delaware's annuity rate was \$35 per year of service and Peninsula's \$85. (Peninsula and Baltimore Conferences, who are absorbing most of the Northeastern's Negro churches, will get no pension

help from the general church, because the Negro conferences involved already were at the \$35 mark, but other parts of Northeastern Jurisdiction have agreed to assess themselves to help their sister conferences meet the added burden.)

—One of two paid staff members of Delaware Conference joins the Peninsula Conference education staff as associate executive. The other, the treasurer, will work for the coming year with the Delaware board of trustees in closing up fiscal matters.

—The one Negro minister (an associate) and the few integrated churches that had been in Peninsula Conference are joined by an "integrated circuit," in which a white minister will be pastor for two white and one Negro churches.

## ENGAGEMENT OF MISSIONS EXECUTIVE ANNOUNCED

Mr. and Mrs. James M. Correll of Inman, S.C., have announced the engagement of their daughter, Miss Hazel Pauline Correll of Leonia, N.J., to the Rev. Alfred Nelson Bennett, son of Mrs. Herschel D. Bennett of Shadybrook, Milford, Del., and the late Mr. Bennett.

Since 1961 Miss Correll has been a member of the executive staff of the Methodist Board of Missions in New York City. Since last September, she has been director of the Department of Field Interpretation of the Board's Joint Commission on Education and Cultivation, and previously had been associate secretary of youth work of the Woman's Division of Christian Service. She has also served on the faculty of Pfeiffer College, Misenheimer, N.C., and been a director of Christian Education. She is a deaconess of The Methodist Church. Miss Correll received her bachelor of arts degree from Pfeiffer College, and her master of religious education degree from the Boston University School of Theology, Boston, Mass.

The Rev. Mr. Bennett has been pastor of the Methodist Church in Boonton, N.J., since 1960 and formerly was pastor of the First Methodist Church in Bayonne, N.J., and of the Methodist Church in Alpine, N.J. He served with the U.S. Military Intelligence Service in World War II. He received his bachelor of arts degree from Dickinson College, Carlisle, Pa., and his bachelor of divinity degree from Drew University, Madison, N.J.

The wedding has been set for July 3.

## LUD H. ESTES DEAD AT 85

The Rev. Dr. Lud H. Estes, secretary emeritus of the General Conference of The Methodist Church, died of a heart attack April 28 at his home in Memphis, Tenn. He was eighty-five.

His wife, Sarah, died only a few days earlier, April 19.

Dr. Estes was secretary of the General Conference more than seventeen years. He was elected secretary of the Uniting Conference in 1939, when three major branches of American Methodism were brought back

interest to every : to his work.

## PSALM

A Psalm of David, \* wilderness

O GOD, thou early will I soul thirsteth for longeth for the thirsty land, NW 2 To see thy glory, so as I have the sanctuary.

3 Because thy is better than life praise thee.

4 Thus will I live: I will lift in thy name.

5 My soul shall with marrow at my mouth shall joyful lips:

6 When I remember my bed, and med the night watche

7 Because thou help, therefore if thy wings will I :



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into one church, and he served as General Conference secretary until Jan. 1, 1957, when his successor, elected by the 1956 General Conference, took office.

The General Conference is the quadrennial worldwide top legislative body of the denomination.

Dr. Estes was secretary of the General Conference of the Methodist Episcopal Church, South, from 1930 until Unification and secretary of the Memphis Annual Conference from 1914 to 1942. He also was secretary emeritus of the Methodist Southeastern Jurisdictional Conference, having been its secretary several years.

He served his entire ministry in the Memphis Conference, retiring from the pastorate in 1952.

Son of a judge, he was born in Memphis Dec. 27, 1879.

Survivors include a daughter, Mrs. J. Rochester (Virginia) Busby, Memphis, who assisted him with some of his secretarial responsibilities, and a nephew, William H. Powell, Brownsville, Tenn., whom he and Mrs. Estes reared.

The General Conference's *Daily Christian Advocate* for April 25, 1956, said that Dr. Estes unquestionably was known as "Buddy" to more Methodists than any other man alive. He signed his letters, "Your buddy," and, the Advocate said, he had a "policy of being everybody's buddy."

## REV. HORACE W. WILLIAMS RETIRES

The Rev. Horace W. Williams, Nashville, for sixteen years executive secretary of the Interboard Committee on Missionary Education of The Methodist Church, will retire July 31.

Mr. Williams plans to continue living in Nashville. He will devote much of his time to teaching and writing.

The Interboard Committee on Missionary Education represents and works with the Methodist Boards of Missions and Education in developing a unified program of missionary education for all age groups in the church and its colleges, universities and seminaries.

Mr. Williams is currently president of the Council of Secretaries, an organization of top executives of Methodist general boards and agencies. He served as secretary of this group from 1949 to 1964.

For the period 1960-64 Mr. Williams served as vice-chairman of the Methodist Curriculum Committee. He has been a representative of The Methodist Church in the interdenominational Cooperative Curriculum Project, an enterprise which has worked out design for curriculum for major Protestant denominations of America.

He was a member of the Planning Committee which in 1950 worked out the structure of the National Council of Churches. Since that time he has been a member of its General Assembly. He is also a member of the North American Committee of the World Council of Christian Education and Sunday School Association and has participated in world-wide meetings on Christian education in North America, Latin

America, and Asia. He is a member of the Board of Managers of Friendship Press and served as its president for four years.

Mr. Williams has traveled extensively in North America and in Asia, Africa, and Europe in the interest of missionary work of The Methodist Church.

He was associate secretary of the Interboard Committee on Missionary Education from 1940 to 1949, when he was elected executive secretary.

He came to Nashville in 1927 as a staff member of a general board of the Methodist Episcopal Church, South, and has been here since that time.

A member of the Central Texas Methodist Annual Conference, he served as pastor of churches there in the early 1920's. He later served a church in Memphis, Tenn., and from 1925 to 1927 was Sunday school superintendent of the Memphis Conference.

He attended Baylor University and Southern Methodist University and has bachelor of arts and bachelor of divinity degrees from SMU. A native of Waco, Texas, he is married and has two sons and a daughter.

Mr. Williams' great grandfather and great-great grandfather were pioneer Methodist preachers, the latter having been ordained by Francis Asbury, principal leader of early American Methodism.

The Rev. Dr. John D. Humphrey of Grenada, Miss., executive secretary of the Methodist North Mississippi Conference Interboard Council, will leave that position August 1 to succeed Dr. Williams.

His appointment to the post was announced by Bishop Edward J. Pendergrass, Jackson, resident bishop of the Jackson Area of the denomination, following election by the executive committee of the Methodist General Board of Education and confirmation by the executive committee of the Methodist Board of Missions.

Dr. Humphrey currently is secretary of the Judicial Council, Methodism's "supreme court." He also holds membership on the Curriculum Committee of The Methodist Church and on the General Assembly of the National Council of Churches. He is chairman of the Methodist Interconference Commission on Student Religious Work in Mississippi and a member of the Jackson regional personnel committee of the Board of Missions.

A graduate of Ripley High School, Ripley, Miss., Dr. Humphrey holds the bachelor of science degree from Mississippi State College and the bachelor of divinity degree from Candler School of Theology, Emory University. He has an honorary doctor of divinity degree from Millsaps College, Jackson, Miss.

Dr. Humphrey was pastor at Mathiston, Miss., and professor of Bible at Wood Junior College, when, in 1953, he became director of adult work on the staff of the North Mississippi Conference Board of Education.

Dr. Humphrey entered the ministry from West Park Methodist Church, Jackson, Miss., where he served as superintendent

of the youth division and chairman of the official board. He was then secretary of the Mississippi Public Service Commission. He was an infantry officer in World War II, being separated with the rank of major. While serving in the Pacific theater of operations he was awarded the Bronze Star, Silver Star, and Legion of Merit.

In 1957 he assumed his present position as executive secretary of the Conference Interboard Council.

Dr. and Mrs. Humphrey have three children, John, Jr., Sara, and Sue. They will move to Nashville early in August.

## WOMEN'S BODY NAMES REGIONAL EXECUTIVES

The national Methodist women's organization has begun a limited decentralization of its headquarters operation with the appointment of four women executives to key interpretive-leadership training posts in four major cities.

The organization is the Woman's Division of the Methodist Board of Missions, which has its national headquarters at the Interchurch Center in New York City. The Woman's Division is the national body representing 1,700,000 Methodist women in 36,000 local Woman's Societies of Christian Service and Wesleyan Service Guilds throughout America.

In its limited decentralization, the Woman's Division is placing staff executives, called regional secretaries, in Chicago, Atlanta, Dallas and San Francisco. Each will be responsible for interpreting the program of the Woman's Division (including missions, Christian social relations, spiritual life, etc.) and for helping to train leaders of the Woman's Society and Guild in a region covering several states. The major part of the Division's headquarters staff will remain in New York.

The appointments of the regional secretaries have been announced by Mrs. Glenn E. Laskey, Ruston, La., president of the Woman's Division, and Miss Dorothy McConnell, New York, associate general secretary of the Board of Missions with administrative responsibility for the Woman's Division. The appointments become effective September 1. They are:

Miss Gene Maxwell of Williamsport, Pa., to be regional secretary for the Chicago region, which will include Wisconsin, Minnesota, Michigan, Illinois, Indiana, Kentucky, Iowa and Ohio.

Mrs. W. B. Landrum of Little Rock, Ark., to be regional secretary for the Atlanta region, which will include Florida, Georgia, Alabama, Mississippi, South Carolina, Tennessee, North Carolina and southwestern Virginia.

Miss Maryruth Nickels of Beech Grove, Ind., to be regional secretary for the Dallas region, which will include Louisiana, Arkansas, Texas, Oklahoma and New Mexico.

Miss Ann Eaton of Princeton, W. Va., to be regional secretary for the Western region, with headquarters in San Francisco. It will include Washington, Oregon, Idaho,

Nevada, California, Arizona, Alaska and Hawaii.

So far as is known, the regional secretaries will be the first executives of a national Methodist agency to have their permanent headquarters in Atlanta and Dallas.

Miss McConnell said the Woman's Division will have three additional regional secretaries, making a total of seven. The three others probably will be named in September. They will serve the following regions: Denver, Philadelphia, and Northern New York-New England (with headquarters in Boston or Portland, Maine).

The assignment of the regional secretaries is a complex one, including interpretation, leadership training, promotion, program implementation and liaison work. Though they will work within the organizational framework of the Woman's Society of Christian Service and the Wesleyan Service Guild, they will also have working relationships with bishops, district superintendents and other Methodist leaders. They will cooperate in interdenominational and interfaith programs where possible.

One big part of their job will be to interpret (principally through speaking) to Societies and Guilds on the jurisdiction, annual conference, district and local church levels the multi-phased program of the Woman's Division and its parent body, the Board of Missions. That program includes missions in the United States and forty-eight other countries; Christian social relations (with emphasis in such areas as race and support of the United Nations); spiritual life; work with college students, and missionary education. Though the Division does not administer mission work (which is done through the Board's World and National Divisions), they give more than \$10,000,000 a year to missions.

Another major assignment will be the development and training of leaders for the Woman's Society and the Guild. The regional secretaries will help conduct workshops, seminars and other types of leadership-training programs for jurisdiction and conference officers of the Society and Guild.

Miss McConnell explained that in helping to provide leadership training, the regional secretaries will in no way be substituting for the volunteer officers and other leaders of the Societies and Guilds. "These leaders will be needed as much as ever," she said, "Our hope is that the regional secretaries can help them to be more effective in their work."

Also as part of their job, the regional secretaries will provide "feedback" to the national officers and staff of the Woman's Division, informing them of the needs and ideas of the Societies and Guilds in their regions. They will help in stimulating giving by Methodist women to missions and in recruiting missionaries and deaconesses for service at home and overseas. They will work with the staff not only of the Woman's Division, but of the World Division, the National Division, and the Joint Commission on Education and Cultivation of the Board of Missions.

Within the Woman's Division, the re-



*Dr. and Mrs. John B. Cobb, veteran missionaries to Japan who retired in 1964, were recently honored by having a building named after them at Palmore Institute, Kobe, Japan. They were associated with the school throughout their service in Japan.*

gional secretaries will be under the administration of the assistant general secretary of the Section of Program and Education for Christian Mission. Within their respective regions, each secretary will have an advisory committee of Methodist leaders for consultation and guidance.

#### COLUMBUS TO HOST TOWN-COUNTRY MEET

Columbus, Ohio, will be the meeting place of The Methodist Church's National Conference on Town and Country Work, Aug. 28-Sept. 1, 1967.

Plans for the conference were announced following a meeting of the denomination's eighteen-member Interboard Committee on Town and Country Work April 19.

Held every four years, the national conference attracts some 1,500 delegates who are interested in strengthening the church's work in rural regions and towns of less than 10,000 population.

In an effort to bring a more united Christian approach to problems confronting rural churches today, the Methodist committee is inviting other interested Protestant and Roman Catholic groups to hold simultaneous meetings.

Bishop Walter C. Gum of Richmond, Va., chairman of the Methodist committee, said it is hoped that the meetings will help pastors and laymen to focus on common concerns in ministering to rural America and bring new insights to rural church leaders.

Overtures have already been made to some denominations and interdenominational units, according to the Rev. Dr.

Harold S. Huff of Philadelphia, secretary of the committee and an executive of the National Division of the church's Board of Missions.

Dr. Huff said that a formal invitation will be extended to the National Catholic Rural Life Conference and similar departments of Protestant churches to meet concurrently in the same city. Those accepting the invitation will be asked to share in a joint planning committee.

A special Committee was set up to explore further participation by other denominations. It will meet in Atlanta, July 8-9. The committee consists of Bishop Gum, Dr. Huff and the Rev. Glenn S. Gothard of Nashville, staff member of the Board of Education's Division of the Local Church.

The steering committee for the 1967 conference, headed by Bishop Gum, has scheduled a meeting in Chicago, July 17.

Bishop Newell S. Booth of Harrisburg, Pa., vice-chairman of the Interboard group, heads the conference program committee, and Dr. Wilson Nesbitt of Duke University, Durham, N. C., is chairman of the Committee on Studies.

A meeting of the entire Interboard Committee on Town and Country Work is slated for Sept. 9 and 10 in Chicago.

Six bishops and representatives of five general boards of the church make up the Interboard Committee. Groups involved are the Boards of Missions, Education, Evangelism, Christian Social Concerns and Lay Activities.

The last National Conference on Town and Country Work was held in Minneapolis, Minn., in 1963. Earlier meetings were in Lincoln, Nebr. (1947); Sioux City, Ia. (1951); Bloomington, Ind. (1955); Wichita, Kansas (1959). The meeting in Columbus in 1967 will be the sixth quadrennial conference.

Bishop F. Gerald Ensley of Columbus and Bishop Francis E. Kearns of Canton, Ohio, joined in inviting the group to hold its 1967 conference in Ohio. Bishop Kearns is a member of the Interboard Committee.

#### OXFORD INSTITUTE TO BE HELD IN JULY

The third Oxford Institute on Methodist Theological Studies sponsored by the World Methodist Council will be held July 20-30 in Oxford, England, with thirty-seven churchmen from the United States scheduled to participate.

Details of the conference, and the names of the Americans chosen to take part, were announced by the Rev. Dr. Dow Kirkpatrick, senior minister of First Methodist Church, Evanston, co-chairman of the Oxford Institute committee of the World Methodist Council and warden of the institute. Co-chairman with Dr. Kirkpatrick is the Rev. Dr. A. Raymond George of Wesley College, Leeds, England.

Of the group from the United States, thirty-three represent The Methodist Church, one is a member of the British Methodist Church teaching in this country, two represent the Evangelical United

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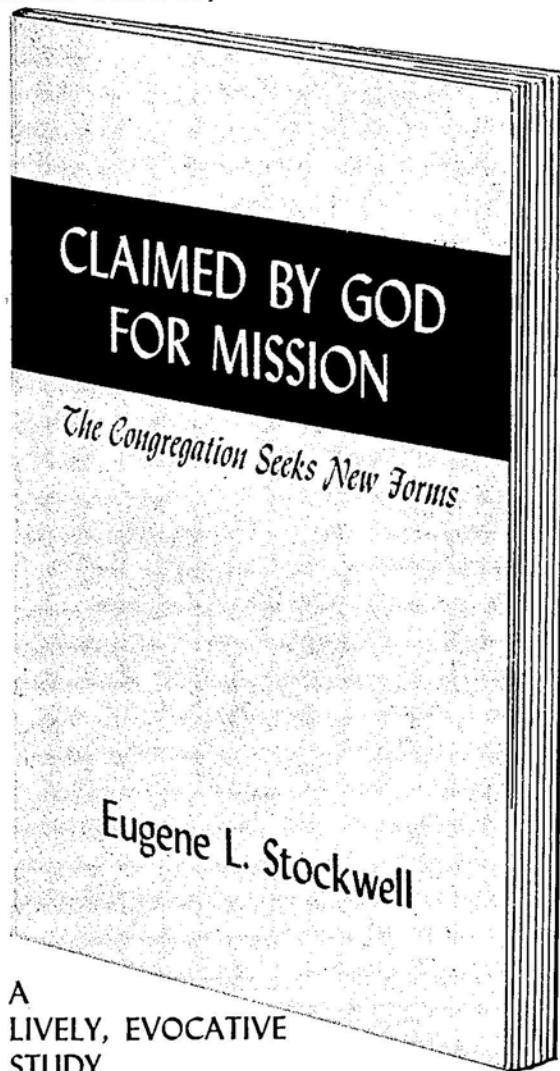
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Brethren Church (EUB), and one is from the African Methodist Episcopal Church (AME). (The Evangelical United Brethren Church is a recent addition to the membership of the World Methodist Council and is engaged in union negotiations with The Methodist Church).

About 100 theologians from all over the world will participate in the institute. Previous sessions were held in 1958 and 1962.

Theme of the 1965 institute is "The Finality of Christ." Dr. Kirkpatrick said the theme was chosen in line with a special study being conducted by the World Council of Churches.

The daily schedule will include Bible study, presentation of a paper on some phase of the institute theme, and discussion periods. Americans scheduled to present papers include the Rev. Dr. J. Robert Nelson, Oberlin, Ohio, the Rev. Dr. John B. Cobb, Jr., Claremont, Calif., and the Rev. Dr. Carl D. Michalson, Jr., Madison, N. J. Bishop Fred Pierce Corson, Philadelphia, Pa., president of the World Methodist Council, will address the opening session.

Papers presented at the conference will be compiled in a volume to be published by Abingdon Press, Nashville, Tenn., under the title *The Finality of Christ*. The 1962 institute papers have been published in a recent volume edited by Dr. Kirkpatrick and entitled *The Doctrine of the Church*.

## NEW RADIO STATION ON THE AIR IN MANILA

A powerful new Christian radio station recently went on the air in Manila and has become the second unit of what is to be a five-station broadcasting network, sponsored by the National Council of Churches in the Philippines. A young Methodist missionary-broadcaster from Texas will be the program manager of the new station.

DZCH is the new 10,000-watt station in Manila. It will be on the air four hours daily, 5-9 p.m., with a varied broadcasting format, including news, music, drama and other cultural, public service and directly religious programs. It will complement the fifteen-year-old interdenominationally sponsored station in Dumaguete City, DYSR. The Philippines National Council of Churches plans to add three more stations to its radio network, which is similar to the Christian radio network of five stations in Korea.

One of the key staff persons for DZCH will be the Rev. John William (Bill) Matthews, Boerne, Texas, a young Methodist minister who was commissioned a missionary in January. He will be the program

 Departures OF MISSIONARY PERSONNEL	
(subject to change after press time)	
JULY, 1965	
July 3	Mr. and Mrs. Robert Nave and 4 children, from New York to India, Fli. #2, PAA
July 3	Rev. and Mrs. Norman William Duncan and 2 children, from San Francisco to Philippines, Fli. #101, PAL
July 7	Dr. William Bauer, from New York to India, freighter, Isthmian
July 8	Rev. and Mrs. Ernst M. Bjerkeret and 3 children, from New York to Rhodesia, Bremen, North German Lloyd
July 9	Rev. Edward C. Brown, from New York to Peru, Imperial, Chilean
July 17	Rev. and Mrs. Marvin S. Wolford and 2 children, from New York to Congo, Kungsholm, Swedish-American
July 21	Rev. and Mrs. Lyle Powell and 3 children, from New York to India, Queen Mary, Cunard
July 21	Rev. and Mrs. David A. Carrigus and 2 children, from New York to West Pakistan, Queen Mary, Cunard
July 21	Dr. and Mrs. Kenneth W. Torbert, from New York to India, Queen Mary, Cunard
July 21	Dr. and Mrs. Roscoe Roy Coats and 2 children, from New York to India, Queen Mary, Cunard
July 21	Mr. and Mrs. L. L. Scholer and 4 children, from New York to India, Queen Mary, Cunard
July 21	Mr. and Mrs. Guy Lott, from New York to India, Queen Mary, Cunard
July 21	Rev. and Mrs. William Jones and 3 children, from New York to India, Queen Mary, Cunard
July 23	Miss J. Marguerite Twinem, from San Francisco to Taiwan, Michigan, States
July 25	Rev. and Mrs. David L. Swain and 5 children, from Asheville to Japan, Fli. #691, UAL
July 27	Rev. and Mrs. Edwin A. Temple and 3 children, from New York to Malaysia, Fli. #47, TWA
July 30	Dr. and Mrs. Robert J. Kingsbury and 3 children, from New York to Liberia, Fli. #150, PAA

manager and will work with the principal station executive, Ernesto Songco, a Filipino Christian broadcaster. Mr. Matthews arrived in the Philippines in mid-March and is engaged in language study for six months prior to going to work at the station full-time.

Born in Marathon, Texas, Mr. Matthews studied at Texas Christian University at Ft. Worth and graduated in 1955 with a bachelor of arts degree in radio-TV. He received the bachelor of divinity degree from the Perkins School of Theology at Southern Methodist University, Dallas, Texas, in 1963. He has been assistant pastor and director of youth work at Central Methodist Church in Fort Worth; director of Christian education and music at St. Paul's Methodist Church in Las Cruces, N. Mex.; assistant pastor and minister to youth at University Park Methodist Church in Dallas, and minister of music and Christian education at First Methodist Church, Sherman, Texas. He is a ministerial member of the North Texas Methodist Conference.

The Methodist Church is related to station DZCH in other ways than through Mr. Matthews. Together with ten other Protestant denominations in North America, Methodism provided funds for starting and operating the new station. The aid was channeled through RAVEMCCO, the Radio, Visual Education and Mass Communication Committee of the National Council of Churches (U. S.). RAVEMCCO supports many Christian mass media ministries in Asia, Africa and Latin America.

When DZCH went on the air officially February 28, leaders of the Philippines National Council of Churches participated in the ceremony, as did the Rev. Dr. Barnerd M. Luben, New York, executive director of RAVEMCCO. Churches in the council comprise eighty per cent of the evangelical (Protestant) Christians in the Philippines, some 3,000,000 members.

## PROTESTANT CHAPLAIN NAMED FOR MOSCOW

The National Council of Churches has appointed a new Protestant chaplain to the American community in Moscow, U.S.S.R., it was recently announced by Dr. R. H. Edwin Espy, the Council's general secretary.

The Rev. James L. Barkenquast of Philadelphia, Pa., adult coordinating editor of the Lutheran Church in America's Board of Parish Education, has been named to the three-year-old interdenominational post, described by Dr. Espy as one of "particular ecumenical significance."

Mr. Barkenquast will succeed the Rev. Donald V. Roberts, who has held the Moscow chaplaincy since November, 1962, and was the first to serve in it. A minister of the United Presbyterian Church in the U.S.A., Mr. Roberts will return to the United States with his wife and daughter in May.

As the only non-Russian Protestant clergyman in the Soviet Union, Mr. Barkenquast will minister chiefly to U. S. diplomatic and press personnel and their families now resident in the Russian capital. The Moscow American colony is now estimated to total some 250 persons, most of whom are attached to the U. S. Embassy.

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# The PRIORITY Project Of The Month

## X-Ray Machine Urgently Needed By Korean Hospital

**EACH YEAR 40,000 KOREANS DIE OF TUBERCULOSIS.** This is roughly 150 per 100,000 population, an unusually large figure compared to the United States where just under five per 100,000 die yearly of TB. The enormity of this health problem among the Korean people is seen further by figures released by the Republic of Korea's Health and Social Affairs Ministry which showed that between 800,000 and 1,000,000 in that country are affected by the disease in one way or another. If all these people lived in one place, they would make a city the size of Houston, Texas, or Cleveland, Ohio, and about 120,000 new cases develop every year to add to the problem.

**TUBERCULOSIS IS UNDOUBTEDLY KOREA'S WORST HEALTH PROBLEM.** In countries, such as the United States, where widespread detection and treatment techniques are practiced for TB control it is difficult to conceive the magnitude of this problem.

**TUBERCULOSIS CAN BE CONQUERED WITH EARLY DETECTION AND CONSISTENT TREATMENT.** A basic fact about this disease is that with early detection by chest X-ray and treatment with proper drugs, diet, rest, and so forth, it can be sharply restricted.

**WONJU UNION CHRISTIAN HOSPITAL URGENTLY NEEDS A MASS CHEST X-RAY UNIT, COSTING ABOUT \$6,000.** This hospital is the only modern medical facility for in-patient care and major surgery in the entire Kangwon Province, which has an estimated population of 1.2 million with the lowest per capita income in all South Korea. The staff of this hospital sees tuberculosis in all its forms as whole families and sometimes villages, particularly among the very poor, are often infected.

**THE KOREAN METHODIST CHURCH HAS ASKED THE METHODIST CHURCH IN THE UNITED STATES TO PROVIDE THE \$6,000 NEEDED FOR THIS MACHINE.** The mass chest X-ray unit is an inexpensive technique to do mass case finding, the essential to TB control. It will be an effective instrument in the hands of the Wonju staff in the struggle to conquer tuberculosis in Korea.

### What Is The Project Of The Month?

There are many needs that come to the Methodist Board of Missions from areas within the United States as well as from churches in other countries with which the American church is affiliated. The Project of the Month is an attempt to bring to your attention a few of the most urgent of these needs. You can contribute to the Project of the Month in any amount each month or as you are able.

**YOU CAN HELP THE MEDICAL MINISTRY IN KOREA THROUGH YOUR ADVANCE SPECIAL GIFTS.** Send them clearly designated "PROJECT OF THE MONTH" to

The Treasurer, Board of Missions of The Methodist Church  
475 Riverside Drive • New York, New York 10027



The mobile tuberculosis control unit, so familiar in the United States, is increasingly seen in Korea. Wonju Hospital's TB detection system, of which this trailer is a part, will be increased through the addition of a mass chest X-ray unit to be provided through the Project of the Month.

### A Report To Project Of The Month Contributors

As of April 22, 1965, the Treasurer had received and processed 65 gifts totaling \$1,198.77 designated for the Project of the Month. The next report will appear in the September issue.

A LEAFLET describing the Project of the Month channel for Advance Special giving is available through the Service Center, Board of Missions of The Methodist Church, 7820 Reading Road, Cincinnati, Ohio 45237.

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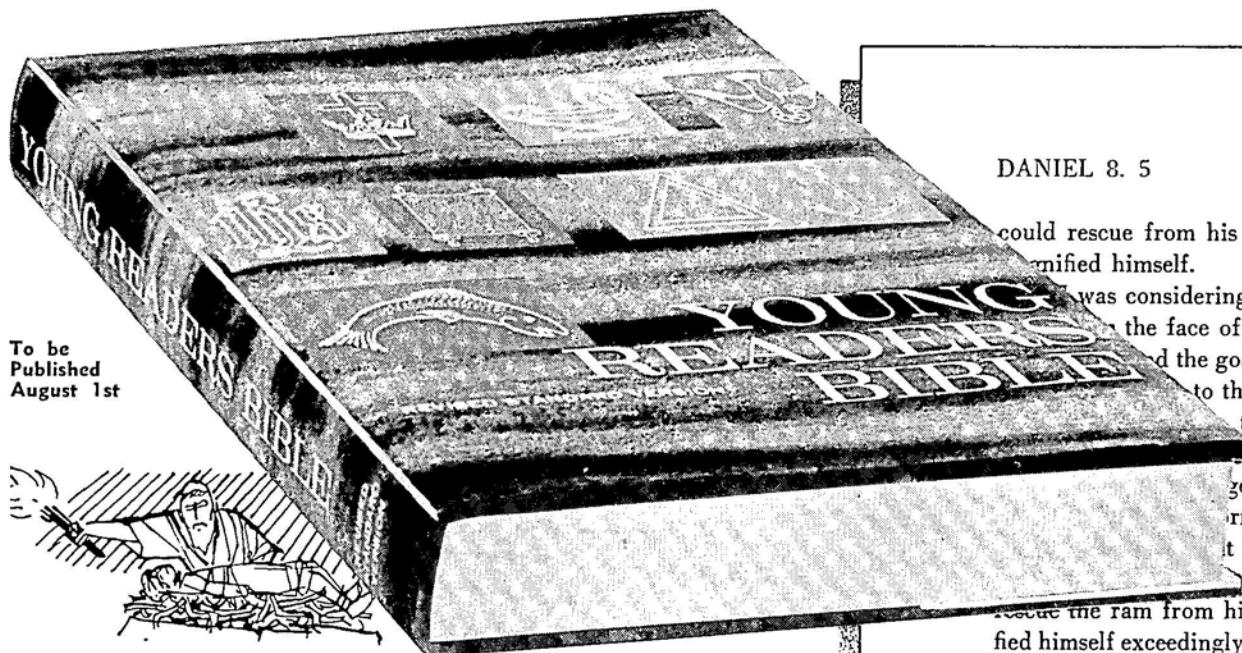
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DANIEL 8. 5

could rescue from his powerified himself.

I was considering, b

the face of the land the goat h

to the ram the

sat. ged a

rns; it he

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rescue the ram from his powerified himself exceedingly; but the horn was broken, and instead conspicuous horns toward

<sup>9</sup> Out of one of them came exceedingly great toward

<sup>10</sup> and toward the glorious host of heaven; and some

<sup>11</sup> down to the ground, and it

fied itself, even up to the continual burnt offering w

<sup>12</sup> the place of his sanctuary was given over to it together offering through transgre