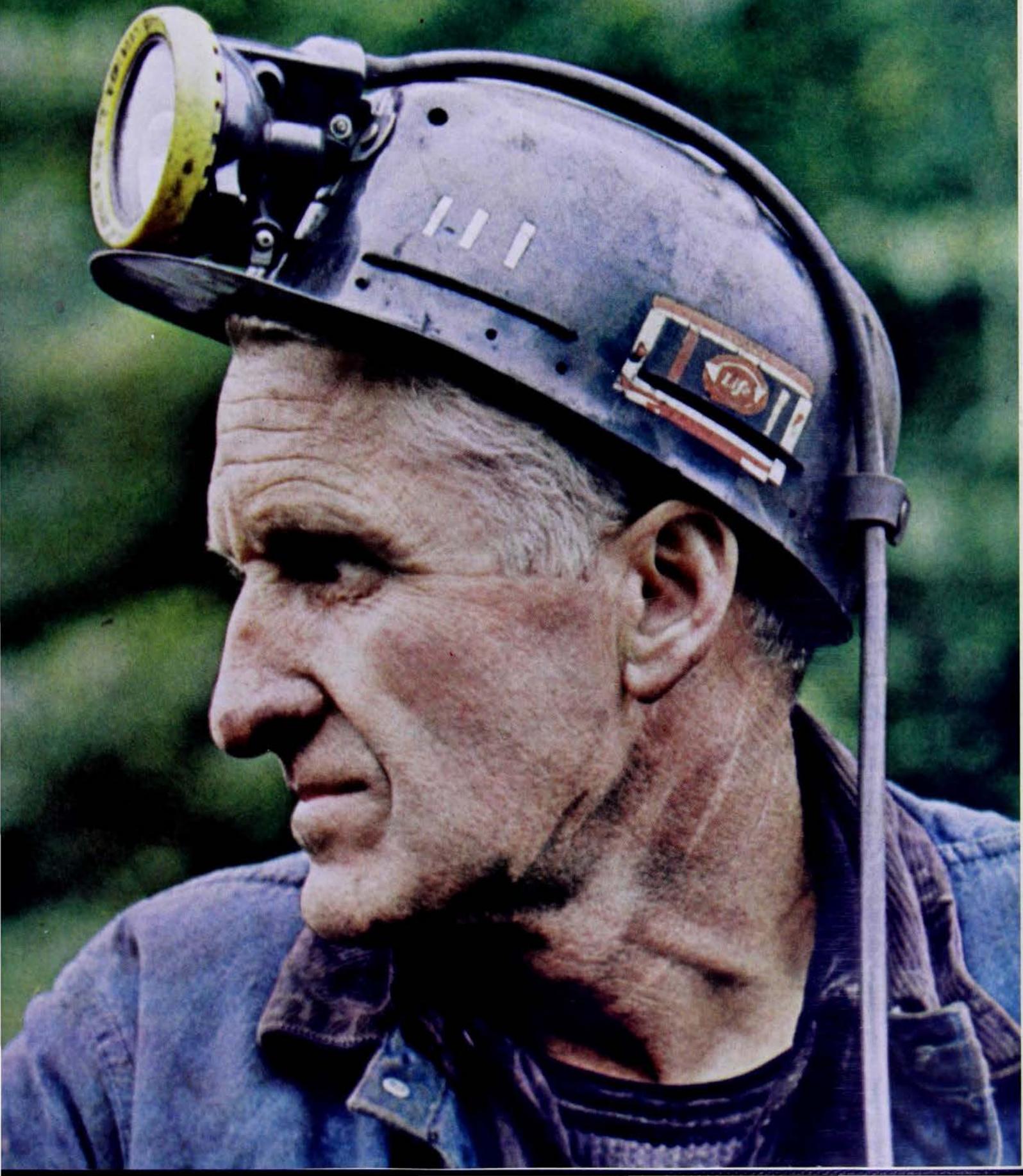


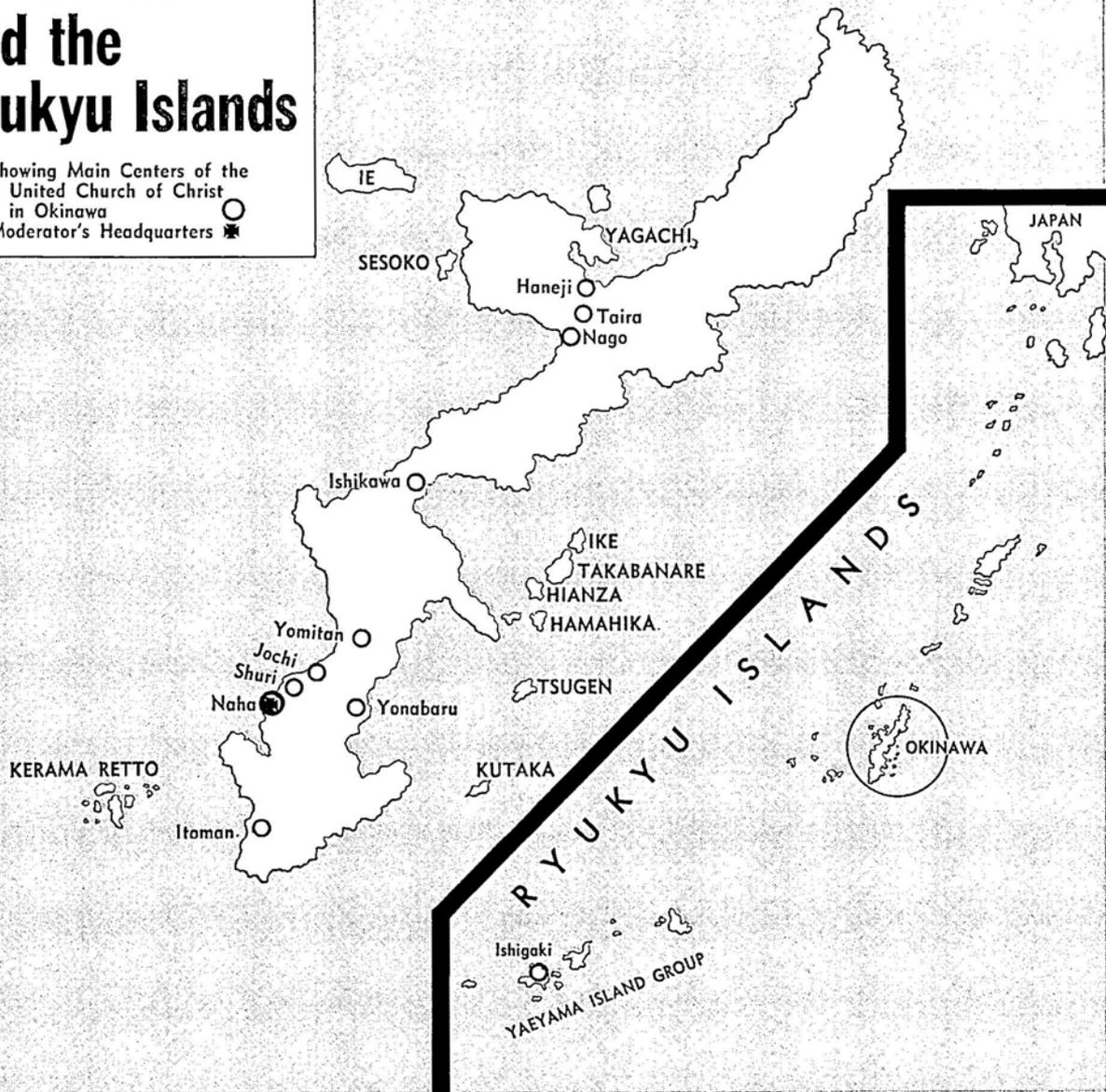
WORLD OUTLOOK

NOVEMBER 1965



OKINAWA and the Ryukyu Islands

Showing Main Centers of the
United Church of Christ
in Okinawa
Moderator's Headquarters



The sixty-four islands of the Ryukyu chain stretch 1,000 miles in the Pacific between Japan and Taiwan. The largest of these islands, Okinawa, is the chief U. S. military base in the Far East, and remains, with the Ryukyu chain, under U. S. control by treaty. The total land area of these islands is approximately 850 square miles of which 454 is Okinawa. Population is about one million with Okinawa accounting for 800,000. Buddhism and Christianity are the major religions.

The first missionary is thought to have reached Okinawa from London by 1845. Methodist missionaries H. B. Schwartz and Earl R. Bull came a few years later as Japan became more open to Western influence. The early Methodist churches were established in Shuri, the old capital of the islands, and in Naha, a port city.

As Japanese militarism grew, evangelism made little headway though Okinawa and the Ryukyus had at least a dozen Methodist churches and preaching centers when war broke out in the Pacific bringing with it enormous loss of life and property.

In 1941 Methodist, Presbyterian, Baptist, and Holiness churches as well as the Salvation Army came

together to form the *Nihon Kirisuto Kyodan*, a united church. Following separation from Japan, this small body decided to call itself the *Okinawa Kirisuto Kyodan*. It adopted much of the ecclesiastical procedure of Japan's United Church, including its creedal statement and its biennial general assembly.

The Okinawa *Kyodan* reports 1,416 full members in twenty-three organized churches and forty-three regular preaching places. Fifteen Methodist missionaries work with this church, including one woman sent by The Methodist Church in the Philippines.

The major *Kyodan*-related institutions in Okinawa and the Ryukyus are the following: Civilian Chaplaincy to Servicemen; Student Center, University of Ryukyus, Shuri; Christian Agricultural Centers at Haneji Village, Okinawa and Yaeyama, Ishigaki Island; Naha Christian Hospital; Taira Hospital; and Okinawa Christian Institute, Naha.

The dominating American military structure and its influence in all Okinawan life and culture has made complex the *Kyodan's* understanding of its deeper mission, yet gradually congregations are being established and churches built in strategic locations throughout the Ryukyus.

New Series VOL. XXVI No. 2

Whole Series VOL. LV No. 11

The observance of a special season of Thanksgiving in November seems in a special way to typify the American dream of country, church, family and home, although we know that other countries also have special observances for the giving of thanks.

We are bringing our readers a page of Thanksgiving poetry for individual enjoyment or church programs. Our poets represent three states—North Dakota, Tennessee and Minnesota. All express a high quality of gratitude for golden blessings.

The table graces also will fit into Thanksgiving services at church or at home.

Since Thanksgiving was originally to celebrate the harvest, Mr. Tamashiro's story on the Tyrand Parish in West Virginia and its farm fits right in with the season. This is the story of people in the depressed area of Appalachia; of rural people facing an uncertain future; and of the church's effort to begin a program which may offer hope.

The Bible study by D. T. Niles underlines the Christian basis of thanksgiving in the reality of God's promises for the Christian and the world.

With the increasing freedom of Eastern European countries from strict control by the Soviet Union and the resulting relaxation of internal controls, Christians in the West are learning more about their brothers in the East. An exception to this is Bulgaria, perhaps the most rigid of the satellites. Paul Mojzes gives us a historical sketch of Methodism in Bulgaria, right up to the Communist regime. It makes an indispensable background for understanding the present day scene.

Also in Eastern Europe are the churches of East Germany, of which the most visible are those in East Berlin. Mrs. Reuss tells a heartening story of fellowship transcending political barriers and the Berlin wall.

Fellowship across political lines is often easier than across lines of wealth and poverty and social status. Two stories, from contrasting areas, serve to show ways the church strives to operate across these lines.

The first is from the high plain of Bolivia in Latin America where a campaign to fight illiteracy is part of the struggle to enable poor Indians to feel their dignity as children of God.

The second story is from the inner city of Brooklyn, New York. To most Americans, Brooklyn is a stereotype or a joke rather than a real place. Mr. Daniels shows us how students spent the summer working to make a real church in a real place.

Arthur J. Moore, Jr., *Editor*
Elizabeth Watson, *Editorial Assistant*
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Sam Tamashiro Photograph

PHOTOGRAPHIC CREDITS

Page 7, John Mast
Page 11, Paul Mojzes
Pp. 14, 15, 16, 33, Toge Fujihira, from Methodist Missions
Pp. 18, 19, Natalie Barber
Page 21, Dorothy L. Reuss
Pp. 24, 25, 26, 27, 28, 29, 30, 31, Sam Tamashiro
Page 34, Louis Dennis
Page 38, United Nations

LETTERS

THANKSGIVING FOR RAINS IN MOZAMBIQUE

It is Thanksgiving Day as we write this letter [1964]. Here in Cambine we are especially thankful for the rain. Our land was so dry. The people had been waiting for rain for half a year. Now they are joyfully planting their peanuts, which should have been planted in August, and everything seems more hopeful.

As we look forward to a new year of missionary service we are aware that it will not be an easy time. We hope that you will remember us daily in your prayers. We will pray that God will give to many of you a special call and put Cambine on your heart.

GUNNEL AND TAGE ADOLFSSON

Caixa Postal 45, Inhambane, Mozambique

"SEVENTY FIVE YEARS . . . REVERED"

Colegio Palmore of Chihuahua, Mexico, has now completed seventy-five years of brilliant and successful history. This name is revered by sons and daughters in all parts of Mexico.

Plans for the 1965 celebration were begun months beforehand. The newspapers cooperated wonderfully, publishing pictures and tributes of former students.

The celebration was opened with a religious service in the Methodist Church. A special breakfast was attended by five hundred former students and teachers, and state and city officials. One morning there was a colorful civil-military ceremony on the school grounds. There were sports events, dramas, festivals, and programs. Said one guest: "All the success and greatness of Colegio Palmore are due to just one name—the name of Jesus"

LILLIE F. FOX

275 Robincroft Drive, Pasadena, Calif.

NEW PATTERNS FOR MISSIONS

We who were formerly of the Division of World Missions now have an important new joint relationship with the Woman's Societies of Christian Service. Already we have had some very pleasant experience growing out of our new ties.

More emphasis is being placed upon work in partnership with the younger churches abroad, as opposed to control of their affairs by the older churches in the U. S. A. It is a situation not unlike that of a family where teenagers must be allowed to make many of their own decisions in order to grow into responsible adults. How often we find that the "teenagers" in the younger churches have ideas that surpass our own!

Another emerging pattern is that of encouraging united missionary effort in a given area. Let us de-emphasize denominational differences, and find common ground for the building of joint enterprises for Christ.

CHARLES AND ELVA HARPER

Methodist Mission, International
P. O. Box 1182, Seoul, Korea

POCKETS OF POVERTY IN PAKISTAN

The challenges of Karachi are great and many. But for the first time the "mass" of Christians in that great city, in unknown pockets of poverty and despair, have felt the interest and concern of The Methodist Church through its unified approach to meeting their needs. Those people are now a part of that church, helping to plan, develop, and support its programs of evangelism, medicine, education, literacy, and economic and social development.

Education is catching on. Schools are becom-

ing better. Girls are beginning to attend school in ever-increasing numbers. Literacy classes and adult work are expanding, and new churches are being opened.

An "explosion" of hope and promise is taking place that should challenge every Christian and every church in America to encourage and support these brother Christians in Karachi in their efforts.

LOIS AND F. C. THOMAS

506 Grove Ave., Barrington, Illinois

"AN INITIAL PREJUDICE AGAINST WOMEN PREACHERS"

Our Chinese church at Tandjungkarang is being served by Miss Lee Siu Siang, a graduate of the Bible School. Despite an initial prejudice against young women preachers, she has been well received.

Thanks to all who have sent gifts to help in building a new church in Tandjungkarang-Teluk Betung.

Our new appointment is to the Methodist Bible School in Medan.

RUTH LYDIA AND WESLEY DAY

Djalan Tjandi Kalasan No. 1

Medan, Sumatra Utara, Indonesia

"WHAT WAS MOST WORTHWHILE?"

People ask us, and we ask ourselves: *what was most worthwhile in our going to Sarawak?*

We have many wonderful memories, but to us the most significant aspect of our endeavor was the privilege of having a small part in helping to develop Christian leadership in a new and growing nation.

We think of young people there: Ebong Along, Lim Tiam Soon (a Crusade scholar in Australia), Pui Su Ping (a brilliant Chinese piano student). We think about the four Sarawak girls with Methodist scholarships in the School of Nursing in Kuching.

These young people will be leaders not only in the Methodist Church, but also in government, business, and in their respective communities and homes.

THE SCHUMANS

5712 Ash Drive

Shawnee Mission, Kansas 66205

"MULUNGWISHI IS EVERYTHING WE HOPED"

Mulungwishi is everything we hoped it would be. At last we have a full staff, both missionary and African. Of eighteen missionary adults, five are Swiss, two are Norwegian, and the rest are American. We enjoy this blend of cultures and personalities.

The primary school serves only the local community, and is staffed entirely with African teachers. Most of our missionaries are assigned to the secondary school, which has students from all over Southern Congo.

Dan and three other missionary ministers compose the staff of the theology school, which offers a three-year course of study for selected students (from Central and Southern Congo) who have completed secondary school.

At present Judy is having classes for the theology wives, who, too often, have had little schooling. Hygiene, child care, nutrition, childhood diseases and Bible are some of the topics being studied. Eventually we will have classes in family life—in which we hope to include the husbands.

DAN AND JUDY ADAMS

P. O. B. 126, Kindu, Leopoldville
Republic of Congo, Africa

80th ANNIVERSARY OF PROTESTANT MISSIONS IN KOREA

On the 80th anniversary of Protestant mission work here (1965) the Methodists had al-

most 80 persons ordained. Five missionaries were commissioned to serve in Bolivia, Sarawak, and Pakistan.

GENE AND JO FARRELL

Methodist Mission, IPO 1182

Seoul, Korea

WATER MISSION IN PERU

A generator provided by friends in Ohio gives us electric current, and your special gifts have made possible the installation of running water. Formerly, we had to bring water from the nearest public pump 140 meters away. Now we are sharing running water with many neighbors.

A project that is very much on our hearts is to install a set of showers and other sanitary facilities for use by the community, as part of the social work program.

FLETCHER AND ADA ANDERSON

Apartado 3-Chincha Alta, Peru

WHAT WOULD YOU SEE IN ZAHEERABAD?

What would you see if you came here? In our school, you would see boys and girls learning mathematics and science, social studies, and three languages—Hindi, Telugu, and English.

You would see also children washing their own clothes, keeping the classrooms and the campus, cooking, and working in the fields. You'd see boys working in the school garden, raising cabbages and onions. We'd give you head lettuce and lima beans for lunch, and guavas or papayas for dessert.

If you came to the dispensary on the first Tuesday of any month you'd find a missionary doctor having an eye clinic for dozens of villagers.

At the leprosy clinic two miles away you would see patients lovingly treated, and looking forward to being restored to their families, cured.

GEORGE AND ELSIE GARDEN

Methodist Rural High School
Zaheerabad, A. P., India

"OIL IN OUR LAMPS"

Methodist women far and wide had a deep interest in the pages of the September, 1965, issue of *WORLD OUTLOOK* entitled "Memories, 1940-1965." [pages 34-35].

For those of us who participated in the organization of the Woman's Division of Christian Service, this interest is intensified by gratitude for the fine contribution of these five women in their quarter-of-a-century service: Miss Stevens, Miss Johnson, Miss McConnell, Miss Pope, and Miss Barnwell.

Miss Stevens' courage, fortitude, and persistence have blessed the church with significant leadership in Christian Social Relations.

All readers of *WORLD OUTLOOK* in this period are indebted to Miss McConnell for furthering our education. In the words of the old spiritual she has "constantly troubled the waters." Always believing that Methodist women could comprehend the most complicated issues, and are concerned about them, she has pushed us forward into leadership we never dreamed to achieve. Our Christian witness has become more effective because Miss McConnell has shared with us her insights and wisdom. What greater tragedy could there be than to find ourselves today with no oil in our lamps!

Thanks again to *WORLD OUTLOOK* for the opportunity to remember the past with thanksgiving, as we press forward to meet the challenge of the future.

Mrs. DAVID D. JONES

Bennett College, Greensboro, N. C.

For Christmas

By ELIZABETH WATSON

Again, as in many past November issues, *WORLD OUTLOOK* presents a page of brief reviews of books recommended for Christmas giving to children, young people, and adults.

What is more delightful than to open a Christmas parcel and find a book chosen with one's own special interests in mind? And how lasting are good books! Their influence may be felt down beyond the third and fourth generation.

Order books early from the nearest branch of the Methodist Publishing House.

And we want to remind our readers that a joint subscription to *WORLD OUTLOOK* and *The Methodist Woman* is always a special compliment to the recipient.

THE LIGHT OF CHRISTMAS, an anthology, edited by Frances Brentano. New York, 1964: E. P. Dutton & Co.; 319 pages, \$5.95.

Here are stories for all ages, and for many different tastes.

This excellent collection of Christmas stories includes both fiction and non-fiction. The headings of the various sections indicate the types of stories: Out of Bethlehem, Christmas Tales and Traditions; The Hearts of Children; The Bosom of the Family; The Spirit of Christmas; and Christmas Memories.

We especially liked "Anniversary," by Margaret E. Sangster; "Christmas on the Prairie," by Bess Streeter Aldrich; and "A Large Christmas," by Lillian Smith. Mrs. Smith tells of a time when the father of the Smith family stunned its members by telling them that he had invited all the local "chain gang" to partake of their Christmas dinner.

GEORGE AND THE CHINESE LADY, by Myra Scovel. New York, 1965: Friendship Press; 127 pages, \$1.75 (paper).

"I found you lying here unconscious when I came to the spring to get fresh water for my tea . . . what happened?" the Chinese lady asked George.

George was a very American boy in an American community. He delivered newspapers to the neighbors. And how amazed he was to find himself in need of being befriended by the Chinese neighbor.

But before long, George was able, in an unusual way, to aid the Chinese lady. A readable story for young readers, with overtones of neighborliness and international cooperation.

THE PRAYER CALENDER, 1966. Service Center, 7820 Reading Road, Cincinnati, O. (Ready about Dec. 1st), 60 cents.

The Prayer Calendar offers a wealth of information: lists of Methodist mission-

aries and deaconesses, with their addresses, and their birthday dates. Special days of prayer for various projects, occasions, and conferences are designated. There are maps of mission areas. A treasury for every Methodist.

OUR NATIONAL PARKS IN COLOR, by Devereus Butcher. New York, 1965: Clarkson N. Potter, Inc.; 190 pages, \$5.95.

"Step to the shore of String Lake at sunrise and see the spur of Teewinot aglow in pink light, its image inverted in the mirror of the lake. . . ."

Through the pages of this beautiful book one may let his eyes travel at leisure amongst the fantastic red gorges of Bryce Canyon; look into the vivid blue waters of Crater Lake; or marvel at the dense green world of the Olympic rain forest.

There are descriptions of twenty-eight great national parks and thirty-three nature monuments, with 148 illustrations.

PRAYERS OF WOMEN, selected and edited by Lisa Sergio. New York, 1965: Harper and Row; 227 pages, \$4.95.

This is a valuable collection of prayers by women of many generations. The sections of the book are headed: The Early Christians; Among the Mystics; Taken from the Reformation; The Widening Horizons of Christianity; The Coming of the Modern Day; and The Contemporaries.

Some excerpts from the prayers: "For I am too little a creature to climb the bitter stairway of perfection." (Therese of Lisieux [1873-1897].)

"Look with favor on all missionaries . . ." (Hannah More [1745-1833].)

"For our disregard of even the elemental needs of our fellow men: food, clothing, shelter, home . . . Lord, forgive us." (Sarah Chakko, India—died, 1954.)

"And more than all, we pray on through the years, We will remember there are always new frontiers."

(Gertrude Harris—Atlanta)

AFRICAN WILD LIFE, by Roedelberger & Groschoff. Introduction by Edwin Way Teale, New York, 1964: Viking Press; 221 pages, 274 photos in color, and in black and white, \$8.95.

Seventy photographers of wild life have contributed to this unusual book. It would make an excellent gift to a family, a mission station, or a local library, as well as to any individual interested in Africa.

THE BELIEVER, by Helen G. Jefferson. Nashville, 1965: The Upper Room; 31 pages, 35 cents; \$3.50 per dozen copies.

Each page of this little booklet is arranged in a style that will be useful in camp vespers, young people's meetings, or for individual worship.

There are scripture selections, poems, and prayers. Three of the poems were first printed in *WORLD OUTLOOK*. We have al-

ways liked this stanza from "Only the Shepherds":

*"They hastened then to Bethlehem,
Their footsteps sure and fleet.
That we may rise and go with them,
Lord, give us shepherd feet."*

THE WORLD'S CHRISTMAS, Stories from Many Lands, edited by Olive Wyon. Philadelphia, 1965: Fortress Press; 180 pages, \$2.95.

Nineteen stories from fourteen countries. There are stories for and about children from Norway, Austria, Germany, and other European countries. There is an unusual story from Siberia. There are some grim stories about Christmas in wartime. Pearl Buck's heart-warming story about a farm boy's gift to his father is included.

ATLAS OF THE PRESIDENTS, by Donald E. Cooke. Maplewood, N. J., 1965: C. S. Hammond & Co.; 93 pages, \$3.50.

Each president has two pages telling about his life and administration. The pictures of the presidents are based upon photographs of portraits supplied by the Library of Congress.

An excellent gift book for young people, for a community center, for a family, or for anyone who is interested in United States history.

There are maps for each president, showing the expansion of the country during his term of office some of the notable events of the times, and statistics of the electoral votes.

RIVERS I HAVE KNOWN, by Willard Price. New York, 1965: The John Day Co.; \$6.50.

In an adventure-story style and with a humorous slant, the author tells about personal visits, and gives colorful information about the Amazon, the Nile, the Congo, the Thames, the Rhine, and the Hudson Rivers. Other chapters include "Mississippi Miracle," "Grand Canal," "Vale of Kashmir," and "River Wonder of the World."

A HERITAGE OF PRAYER FOR BOYS AND GIRLS; an anthology chosen by Catherine Herzel. Fortress Press, Philadelphia. 110 pages. 1965. \$1.25.

This little book was prepared for boys and girls, but we think that young people and adults will find much of value in it. Excerpts from sixty writers are given.

Robert Louis Stevenson said: "Call us up with morning faces."

Sir Thomas More wanted: "The things, good Lord, that we pray for, give us grace to labor for."

EACH AND EVERY CHILD. A picture book of UNICEF. \$1.00. 1964. Bookstore, United Nations, N. Y.

Every community owes a responsibility to its children—to protect them from danger to protect their health and well-being, to help them get an education.

Letter From Rome

Largely overshadowed in popular interest by such subjects as birth control and the Statement on the Jews has been the discussion by the Second Vatican Council of its Schema on Missions. Such widespread interest as it has evoked has been due to the fact that its original draft was strongly denounced and overwhelmingly rejected by the Council last year despite the fact that Pope Paul VI himself had made a rare appearance at the Council to endorse the document.

This lack of popular interest by the press is itself partial evidence of a fact cited by Bishop Blomjous of Mwanza, Tanganyika, that where once missionaries were regarded as the advance guard of the church, they are now often thought of as engaged in "nearly meaningless activity."

It is also evidence of the fact that the document, although greatly improved, still tends to speak of missionary activity in terms of ecclesiastical organization and in the old terms of "foreign missions." This very approach and terminology obscure some major changes in thinking and organization in the Schema itself.

If this somewhat introverted approach is true of the document, it has not been true of the debate and of much of the thinking about missions now going on among the Roman Catholic hierarchy. To a Protestant listener, this debate is interesting both in terms of similarities and of differences between contemporary Catholic and Protestant approaches to the subject.

The similarities are quite striking. Bishop Blomjous' lecture, mentioned above, is a prime example. (In addition to the regular Council sessions and daily press conferences in various languages, several groups sponsor series of lectures on subjects being debated by the Council.)

This bishop examined at some length a number of factors affecting thinking about missions today, all of which would be familiar (if not overly familiar) to readers of this magazine. Among them were: the increasing realization of the distinction between "mission" and "missions"; the identification of missions with Western culture; the increasing appeal of such government ventures as the Peace Corps; the impact of ecumenical thinking; and "missionary fatigue."

As an indication of his own ecumenical thinking, he cited Methodist Bishop Ralph Dodge's book, *The Unpopular Missionary*, as an accurate description of the status of many missionaries today.

This detailed analysis has not been made on the Council floor, where time is limited and the attention span of the bishops is brief, but evidences of this type of thinking have appeared there frequently. One of the most interesting of these Council speeches, both in itself and because of the position of the speaker, was given by Father Pedro Arrupe, the Superior General of the Jesuit Order. Recently elected and widely hailed as a progressive, Father Arrupe had made one previous speech at the Council which was something of a scandal in which he claimed that an atheist plot controlled international organizations, the press, and had even infiltrated parts of the church.

With his speech on missions, Father Arrupe helped somewhat to rehabilitate his image. He pointed out that the world was undergoing sweeping social changes and that the church must make progress. As some reasons why missionary work often arouses so little enthusiasm, he mentioned seven. One, "infantilism," where teaching is directed only to the young and the uneducated. Two, "sentimentalism," which seems to reserve the Gospel to children and the sick. Three, a superiority complex which looks down on the people concerned. Four, "myopia," failing to take a sufficiently broad view. (Here Father Arrupe lambasted travelers who write books, a perennial complaint of missionaries). Five, a false criterion in choosing missionaries, "as though all that were necessary for them were good health and mediocre talents, whereas missionaries need more talents than those who stay at home." Lastly, "missionary has been allowed to become synonymous with beggar since missionaries have spent in the collecting of funds much time which could have been spent more effectively in preaching the Gospel."

The main point of practical tension in the Schema is an insistence on local autonomy by the bishops of the so-called "mission areas." In light of widespread complaints that the central agency in Rome, the Propaganda Fide, was staffed too much by bureaucrats with no first-hand experience of mission work (where have we heard that before!), the document proposes that it be internationalized to include representatives from around the world. This is an advance but local bishops want it spelled out that work in their dioceses is under their authority. The African bishops in particular spoke in relays on this point.

The more basic objection to the approach in the Schema is that it does not fully reflect the Council's thinking about the church, the laity, and ecumenism. The great achievement of the Second Vatican Council has been its insistence

that the Church is the whole people of God, not merely clergy. In this conception, the laity has an even more important role to play in witnessing to the world than does the clergy. Many feel that the Missions document is too involved with mechanics and chains of command to reflect this central insight adequately.

In taking up the problem of ecumenism, one must keep in mind the Council's Decree on Ecumenism and its Statements on Religious Liberty and on Non-Christian Religions. Although the Missions Schema (at least in its present form) does not refer specifically to the question of non-Catholic mission work, the whole aim of the Decree on Ecumenism is to encourage Christian cooperation wherever possible. The Roman Catholic Church is certainly not about to abandon its claim that it is the one true church, and the fear of seeming to proclaim that all religions are the same is still a strong one. Nevertheless, the way in which this claim is advanced is modified quite a bit by the three documents mentioned. The Statement on Non-Christian Religions expresses an openness to the values of other world religions that is in advance of Protestant statements and most Protestant thinking in this highly important area.

Realistically, the Missions Schema in its present form is more a beginning than a triumphant conclusion. This is true of many of the statements of this last session of the Council. As Bishop Blomjous put it, "The best we can hope for from the Schema is that it will not put a stop to further development." In these terms, the document is satisfactory.

Debate has now ceased and the document has been returned for rewriting in the light of the Council discussion. Given the length of time available and the fact that this is the last session of the Council, it seems unlikely that a major revision will be undertaken, although some strengthening will undoubtedly take place.

Perhaps the most deep-seated criticism of the Missions Schema came from Cardinal Suenens of Belgium, who thought the document temporized too much. "The document is not strong enough on the urgency of preaching the Gospel," he said. "It multiplies adverbs like 'gradually,' 'patiently,' seemingly forgetting that the missionary carries on the mission of Christ who came to cast fire on the earth. It is as easy to sin by a defect of proper organization as by a defect of (over-zealous) evangelization."

Powerful words, but they of course are a judgment on us all, not merely on the Schema.

Arthur J. Moore, Jr.



This article is adapted from a Bible study given by Dr. Niles, the distinguished Ceylonese churchman and author, at the Central Committee of the World Council of Churches at its meeting in Nigeria.

“ALL THOSE WHO SAIL WITH YOU”

by D. T. NILES

“God has granted you all those who sail with you.” (Acts 27:24)

Among the stories of St. Paul which we have in the Acts of the Apostles, one story has always impressed me as holding within itself a parable. St. Paul was being taken as a prisoner to Rome. This voyage was proving to be hazardous because it was already winter. The story says that when they were in Fairhavens, Paul advised the Centurion not to proceed with the voyage. He said, “I perceive that the voyage will be with injury and much loss, not only of the cargo and ship, but also of our lives.” But the Centurion did not listen to Paul. He paid more attention to the captain and the owner of the ship. Also, most of the passengers wanted to proceed with the voyage because Fairhavens would not be at all comfortable in the winter. They wanted to reach Phoenix, a more suitable harbor of Crete, if possible.

Here we have the opening theme. Those in charge of the affairs of the world see no reason why they should listen to the counsels of the Church. How often the prophets of the Old Testament were in this situation. State-

craft demanded an alliance with Egypt, but the prophet advised against it. National honor demanded rebellion, but the prophet counseled submission. War demanded stern measures, but the prophet pleaded for mercy. Military weakness demanded compromise, but the prophet advocated resistance. Is it any wonder that, so persistently, the word of the prophet was not heeded? In our own time, how equally persistently are we told that the Church must keep out of politics. It is one thing, the men of the world say, for the Church to enunciate general principles, it is another thing for the Church to speak specifically with respect to any situation.

A church member complained to his minister that his neighbor was stealing chickens. The minister undertook to preach about it. The next Sunday, the text of his sermon was, "You shall not steal." At the end of the sermon, the particular man who had been reported for stealing complimented the minister on his sermon. But next week he stole again. The minister, on hearing this, preached a little more specifically next Sunday. "You shall not steal," he said, "your neighbor's goods." Again his sermon was praised, but with no result. So finally he summoned sufficient courage to say, "You shall not steal your neighbor's chickens." Immediately, there was a protest. He was accused of being too pointed.

According to the story, the Centurion not only preferred to listen to the captain and owner of the ship, but he listened also to the passengers whose one idea was to get out of the discomfort of their situation. Phoenix would be a more comfortable place to winter in. And, as the story has it, a south wind blew gently, raising false hopes. This was unexpected, though exactly what was wanted, so that they took the risk. But the risk did not pay off. There is nothing more dangerous than wishful thinking. Soon the ship was caught in the midst of a lashing storm. The cargo had to be thrown overboard; and even the tackle of the ship had to be discarded.

At this stage appears the second theme of the story. Paul gathers all his fellow passengers together to announce to them their true hope. He says to them, "I had a dream. I was told that I would accomplish this voyage in safety, for God has decided that I shall bear witness to Him before Caesar. And God has granted me all of you who are sailing with me." As far as the ship owners were concerned, the ship was going on an ordinary trading voyage. But, the determining factor in the story of the voyage was that it was carrying a missionary. Paul is being taken to Rome

to preach the Gospel there. That decides what will happen to Paul and to Paul's companions. When we say that the Jesus-event is the midpoint of history, we are saying also that His message and its messengers remain the outthrust of this event and carry its significance.

THE third theme in the story comes at the point when the sailors, discovering that the ship was nearing some rocks, seek to escape in the lifeboat under the pretense of lowering anchors. Paul intervened and said to the Centurion, "Unless these men stay in the ship, you cannot be saved." This particular phase of the story is a suggestive one. Faced by danger, there was the tendency for each to seek his own security. The enterprise appeared to be disintegrating. It was Paul who held the ship together. Here is a role which the Church has to play again and again. How much has depended and how much still depends on the little communities of Christians among the new nations of Asia and Africa, to preserve these nations from the fissiparous tendencies of group selfishness. And how big has been the price which was paid when the Church in any land failed the nation at this point.

Before we come to the climax of the story, there is a sub-theme which is worth noticing. Because of the danger they were in, those on the ship had undertaken a fast. They had gone without food for fourteen days. Paul encouraged them to eat. They were already safe because of God's promise. But, even if this were not true, nothing was gained by fasting. The religious temptation somehow to bring pressure upon God to aid man in his extremity has to be resisted. There is a form of religion which is the very antithesis of living by the good news.

The climax of the story was when the ship ran aground and the passengers were able to swim ashore. The soldiers, afraid that some of the prisoners might swim to freedom, wanted to kill them. But the Centurion, wishing to save Paul, kept them from carrying out their purpose. This is a touching part of the story. Every aspect of the missionary enterprise shows evidence of how, again and again, it has been served by the kindness of men and women in all walks of life and in all kinds of positions of authority. Also, in the story itself, how literally the promise was fulfilled that Paul's fellow prisoners were saved because of him.

Is it just fancy to read this story of

St. Paul in this way? I do not think so. The fact is that there is a connection between the Church and the world and that, because of the nature of this connection, it is possible to use such a story as this to illustrate it; not that the story itself proves anything, but that, when it is seen as a parable, it is so seen only because the gospel event itself gives us the perspective for looking at it in this way.

The gospel event is a secular event. It belongs to the world. That is why the climactic command which is laid upon the Church is "Go and tell." The gospel event is something which can be proclaimed because of the secular nature of its happening. There are many who say, "Yes," a child was born, a man lived and died. And all this happened for any man to see. But how is it that the Church includes, in its proclamation, the resurrection and ascension of Christ? Surely, only they who had faith saw the risen Christ or spoke of His ascension." This protest, voiced by so many, must be well taken: but the reply to it lies in a deeper analysis of what is meant by the secular. Was not the command, "Go and tell," in the first place, a command concerning the resurrection-event itself?

We live in an ordered world. The relation of this world to its Creator is part of its texture. It is dependent on Him. So that, when we speak of the Jesus-event as a secular event, we are saying that something happened in the world and to the world—that this event belongs to the very texture of secular reality. Thus, the death of Jesus on the cross is a secular event, not only in the sense that a man died on a cross for all men to see, but that it is also a secular event in the sense that by His death something happened within the relation of the world to God, a relation which is itself part of secular reality. The resurrection of Christ too is a secular event in this sense. When Christ rose from the dead, an event of explosive significance took place within the relation between God and the world. Faith discerns the significance of that death on the cross. Also, it is to faith that the risen Christ presents himself. But both event and meaning belong to the secular. They are part of the texture of secular reality.

In meditating on the story of St. Paul's voyage to Rome, we commented on the significance of the fact that St. Paul was going to Rome as a missionary even though he was going as a prisoner. That is the determining factor in the story. The missionary movement continues the secular significance of the gospel event. It is part of the inner structure of history. When Abraham was called

by God, God said to him, "I will bless you and in you the nations of the earth will bless themselves." The heritage of Abraham was other people. In the story of Jacob and Esau, we have acted out the nature of the choice which man must make in relation to God's purpose in the world. When Esau returned home from his hunt he found Jacob eating porridge because he was hungry. Jacob said, "You must choose—choose between your heritage and porridge." Esau chose to give up his heritage. What was the use of other people anyway? He would rather live and make sure of the means of living. This is always the basic choice: either the world for myself or myself for other people: and it is possible to be religious whichever the choice be that is made.

In the picture of Holman Hunt entitled "The Light of the World," Jesus is standing outside a closed door knocking. He is asking the person who is inside to come out and go with Him on His mission. But the man inside has shut the door against the world. It is not improbable that there was a chapel inside that house where he worshiped regularly. But what does it profit a man if he saves his own soul and loses the whole world?

In the story of the man from Gadara, who was cured by Jesus of his madness, the man asked Jesus whether he could go with Him. He wanted to live the religious life. Jesus asked him to go back to his home and to his village and to all the secular responsibilities which he had so long left unfulfilled.

The Church is turned towards the world, that is its chance. The command to it is to "go into all the world," and there to preach, baptize and teach the nations—that is, men in all the particularities of their social existence. At the last Conference of the European Churches, Dr. W. A. Visser 't Hooft declared, "Our task is to confront European culture with those basic questions which it must face, if it is to have a future. Our evangelism should not be a church-centric evangelism. It should raise the issues of European existence and raise them in the light of the Christian gospel. We could perhaps call it a Socratic evangelism in which the evangelist is midwife rather than preacher." In other words, we are faced with the responsibility of being the Church in relation to all those who sail with us. But with the command to go into all the world is also given the promise, "I am with you." He is with us because He goes before us. He is there wherever we go before we get there. The angel message is always literally true. "He is risen and goes before you into Galilee." He is with us also not only because

He goes before us but because it is He who takes us. It is never true that we take Him. He is the Giver, we are the gifts—gifts of His love for those to whom He sends us.

What does He do with us as He sets us facing the world? What does He do with those whose companions we are on the way? Let us look at some concrete examples, in order to find an answer. In the Old Testament, we have the long and circuitous story of the people of Israel. But while that story is told from the point of view of God's relations with Israel, the story itself is set within a larger story—that of the rise and fall of the ancient kingdoms of Philistia and Phoenicia, Egypt and Syria, Assyria and Babylon, Persia and Greece. The movement of Israel is part of the movement of the nations. God used the nations to carry Israel towards its destiny.

In modern times too, a similar story can be written concerning the relation of the modern missionary enterprise to the rise and fall of modern empires. From the days in which the missionary moved along the Roman roads up till today, the Christian missionary has been carried where the ships have gone taking the administrators of empire to their posts or the builders of trade to their markets. Every missionary journey is but a part of an ordinary journey—an ordinary part of ordinary life. However, and this is where the mystery lies, God, who uses the movements of secular life to carry the missionary and his message to the peoples also commits them into his hands.

The first truth remains then that it is the world which administers the gospel to the Church. The world is the means of calling a church to its obedience as well as of chastising it in its disobedience. When a church has to carry the cross, that cross is fashioned for it by the world. When a church is to be as a city set on a hill, it is by the world that the situation is contrived. It is within the movements of world history that the missionary movement is set; it is through the pressures of that history that the Church discerns its times and seasons. But even as the world administers the gospel to the Church, so the Church declares the gospel to the world and makes that gospel effective in the lives of men. For that which is promised to the Church is for the world also. The promise of God to Paul included also Paul's companions.

In administering Inter-Church Aid and Refugee World Service, it is an accepted principle that human need is met and alleviated simply as human need. This is right. But, when the Church adopts such an attitude, it does

so precisely because it is the Church, and because to it, as evangelist and missionary, have been granted all those who are its companions on the way. Men are served simply as men; but he who serves, serves as evangelist. Indeed, it is precisely because both service and witness are functions of the missionary as missionary, that they have each their own validity.

There is still a further sense in which we must take note of the interlocking of the Church and the world—a sense which is not suggested in the story of St. Paul, on which we are meditating, but which we must take seriously into account. It is the sense suggested again and again in Holy Scripture when one reads the words, "I have delivered your enemy into your hands."

"Oh, afflicted one, storm-tossed and not comforted, You shall be established in righteousness, No weapon that is fashioned against you shall prosper, And you shall confute every tongue that rises against you in judgment."

(Isaiah 64:11-17)

It is in this situation that the Church, and every Christian, faces the ultimate demand that the enemy, who is at one's mercy, has to be forgiven. Forgiveness is the consequence of God's forgiving mercy towards all men, so that to forgive is to participate in this forgiving activity of God. The specific assertion of the Christian faith is not that men do not know the experience of forgiveness outside Jesus Christ, but that only in Jesus Christ is this experience of forgiveness towards the world. To know that one is forgiven by Jesus Christ is to find oneself involved in the forgiving activity of Christ in the world. The psalmist asks God to keep his path straight because of his enemies. When others wrong us, the temptation to retaliate is such that we allow our own actions to become crooked. We let the enemy decide how we shall behave, instead of behaving according to our own nature as the forgiven children of God.

IT is a serious responsibility when men, whether enemy or friend, stranger or neighbor, in want or in wealth, in distress or despair, are committed into our hands. But the situation itself is an inescapable one. To be bound to the secular is to be bound to other people. To serve the Lord is to serve those for whom He died. To be engaged in His mission is to be engaged to all those who are our companions on the way.



THE ISOLATED






METHODISTS






OF BULGARIA






PAUL MOJZES




Dr. Mojzes, a previous contributor, is assistant professor of religion at Lycoming College, and has written on the Protestants of Eastern Europe.



One of the most devastating results of the Cold War is the lack of communication between peoples of the opposing countries. The Christians in many Communist-dominated lands found it difficult to maintain the traditionally good relations with Christians of other countries due to government pressure. This observation is nowhere so true as it is in Bulgaria. The Bulgarian Protestants, including the Methodists, were forced to cut all communications with Christians from the West for many years. This is the more painful because the Bulgarian Protestants owe their origin to the missionary activities of the various American churches and the mutual relationships in the past were very close and cordial.

There are four important Protestant denominations in Bulgaria: the Methodists, the Congregationalists, the Baptists, and the Pentecostals. The former two are the oldest Protestant denominations. In the 1850's the Missionary Society of the Methodist Episcopal Church expressed interest in entering territory under Turkish control. The American Board of Commissioners for Foreign Missions, a Congregational agency from Boston, worked in Turkey for some years with considerable success. Upon a suggestion of the American Board, the two missionary agencies decided to open almost simultaneously mission stations in Bulgaria, which was then under Turkish occupation. The Methodists opened their first station in late 1857 and the Congregationalists occupied stations a few months afterwards, in early 1858.

The first two missionaries were Dr. Albert L. Long and Rev. Wesley Prettyman. Their first stations were in Shumen and Varna, locations in accord with a policy worked out with the American Board that the Methodists would cover northern Bulgaria. Initially there was very little success among Bulgarian nationals and the missionaries served some German Lutheran colonists and the few Russian sectarian groups who sought refuge in Turkey from religious persecution. After ten years of work the first Methodist Society was formed among people belonging to the Russian sect Lipovans, in Tultcha. The first Bulgarian Methodist Society was organized by the first Bulgarian Protestant convert, Gabriel Eliev, in 1869 in Svishtov. Thereafter smaller societies sprang up in a number of places but the number of converts remained very small for many years.

The early Methodist work was characterized by a numerically small force of American missionaries, which did not exceed five simultaneously present in Bulgaria at any one time, as well as by

uncertainty of goals and indecisiveness of the missionary leadership in America as to the viability and justification of the mission. The American Methodists showed a general reluctance, and perhaps justifiably so, to do missionary work in Europe, as the people there were nominally Christian, but they finally did send preachers to those who asked for them. But the Orthodox Bulgarians did not ask for the Methodists; they were on the whole rather hostile to such attempts. This resulted in meager returns of the efforts of missionaries. Therefore the whole project came under review very frequently and it was not until the end of the century that the Missionary Society was satisfied that it had grounds for missionary activity in Bulgaria and that its work was desired by the native converts. In the meantime, however, the mission work was plagued by difficulties. Due to the trying conditions it was abandoned twice, it was infrequently supervised by a series of bishops, the land was ravaged by war, struggle for independence and hostility. All of this resulted in a very small number of converts, which evoked the exclamation of one of the missionaries, D. Challis, "It will not do to always have more preachers than laymen." A number of Protestants suffered martyrdom both from the Turks during the Russo-Turkish War of 1877-78, when Bulgaria obtained independence, and from the intolerant Orthodox populace which viewed the Protestants as traitors and an obstacle in the national liberation and consolidation since nationality and religion were viewed as identical.

Yet there were many bright moments though none of them was spectacular. Not the least was the founding of a Boys' School and of a Girls' School in 1880. The Boys' School did not obtain government recognition and was closed in the face of great problems in 1893. The Girls' School turned into one of the most successful Methodist institutions in Bulgaria though they too had not been recognized by the government in 1927. Enrollment climbed to over 200 and it was regarded for many years as the best girls' school in the country. It was closed by the Communist government in 1948. The two schools, which were located in Svishtov and Lovech respectively, stimulated fairly vigorous churches in these two localities. In addition to these there were churches in Tirmovo, Shumen, Ruschuk, Varna and Tultcha. By 1892 the work was sufficiently strong to warrant the organization of the Bulgarian Mission Conference consisting of about twenty ministers (many of whom had been educated in the United States) at the time when



This photograph, taken at Constantinople in the 1860s, shows missionaries working on the translation of the Bible into the Bulgarian vernacular. Included are Congregationalist missionary Elias Riggs and Methodist missionary Albert Long.



**THE ISOLATED
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the membership consisted of about 140 full members, fifty probationers and 140 adherents.

Of the missionaries, of whom the more significant were Albert Long, E. Wanless, F. Flocken, D. Challis, E. Lounsbury, K. Blackburn, G. Davis, and E. Count, Albert Long was perhaps the most useful to the Bulgarians in the long run. He started to publish the first Bulgarian periodical, named *Zornitsa* (The Morning Star), printed his own book, *The Dairyman's Daughter*, translated Bunyan's *Pilgrim's Progress* into Bulgarian, and while teaching at Roberts College in Istanbul (Constantinople) he and the great Congregational missionary, Elias Riggs, worked in cooperation with two Bulgarians on the translation of the Bible into the Bulgarian vernacular which was completed in 1871.

The generally good relations with the Congregationalists were put to a test when the Methodists attempted and finally succeeded in establishing their own church in Sofia, the capital of Bulgaria, in which there was already a Congregational Church and which strictly speaking belonged to southern Bulgaria. Technically this was a violation of the agreement between the two mission boards. The little incident strained relations but did not prevent the two churches from jointly celebrating their semi-centennial jubilee in 1908 and continuing to cooperate in various practical ways, especially on Sunday school publications, temperance, evangelism, et cetera. Prospects for good work were increasing. Suddenly they were frustrated by the Balkan Wars of 1912-1913 and World War I. Most of the churches ceased operating during the war years and the pastors remained without any financial support. In addition, all suffered the displacement shared by so many of the people during wars.

With the termination of World War I, which had brought about a virtual standstill in the activities of the church, the Bulgarian Methodists found themselves in a somewhat favorable situation. The hostilities displayed by the Orthodox Church members toward the Protestants lessened appreciably and the Bulgarian public and government seemed to have more understanding and tolerance toward this work. This enabled the Methodists to revive rapidly, especially as the native efforts were matched by support of the American Methodists. The number of ministers increased and their quality improved as they were sent for theological training abroad. Ambi-

tious building programs were initiated which would have given the churches a more stable character.

Unfortunately many of the dreams were not destined to come true as the country was hit by earthquake, a series of revolutionary upheavals and migration of membership. On top of this the appropriations of the Board of Foreign Missions in New York had to be cut by over fifty percent due to the financial depression. A very deplorable situation ensued in which many pastors had to be dismissed, religious education curtailed, some stations closed and buildings left unfinished. As the churches were not self-supporting, the whole work suffered greatly. With the faithful support of Bishop John Nuelsen and a few other American and German Methodist churchmen (such as Elmer Count and Adolph Pratsch) the Bulgarian Methodists made a gradual comeback toward the outbreak of World War II, though the progress was not startling and the earlier impetus was difficult to recapture.

One of the greatest chances for the advancement of Protestant work in Bulgaria was a proposed church union between the Congregationalists and Methodists. The two churches had practically no differences in theology, shared a similar history of opposition, and had cooperated in publishing, religious education, and other ventures from the beginning. Some tentative suggestions for merger were made in the first decade of the twentieth century. These were revived after World War I and took a definite form in 1927. Commissions were set up to discuss church union and great progress has been made in the period between 1927 and 1939. Several times actual merger dates were set only to be frustrated by disagreements in church polity, handling of property and, most deplorable of all, by personality clashes and petty rivalries. For a number of years it seemed that the Pentecostals and Adventists would join in the talks if advances were made. But by 1939 it became clear that due to the above mentioned reasons, none of which would now seem insurmountable, the merger talks would be a complete failure. In retrospect this fiasco seems tragic not only from the perspective of ecumenism and Christian love, but because it is possible that a united Bulgarian Protestant church, which could have become self-supporting and less dependent on aid from the mother denominations, would have had a much greater chance of weathering Fascist and Communist onslaughts during and after World War II.

The end of World War II spelled the end of the Bulgarian monarchy and brought about the gradual assumption of power by the Communists after a period of coalition governments. By 1948 the takeover was complete. During the immediate post-war years the coalition government displayed tolerance toward the Methodists and the Girls' School in Lovech resumed its operation until the sudden nationalization of the school by the Communists who asserted themselves in the meantime. For this short period this Methodist school had a maximum enrollment and was in the position to offer elective courses in the Bible.

Communications between Bulgarian Methodists and the Board of Missions which were broken off during the war, when Bulgaria found itself on the side of Germany, were resumed. From the beginning it was obvious that the churches functioned in an atmosphere of great uncertainty despite official assurance of goodwill and the effort of some ministers to support the government program of rebuilding the country. Representatives of The Methodist Church (such as Bishop Paul Garber) and representatives of the World Council of Churches visited the Bulgarian churches and offered aid. Soon an abrupt end to these communications would be forced by the government as it refused to grant entry to church representatives, expelled the few remaining Americans aiding the mission, accused the pastors and churches of treason for communicating with churches in the West and prohibited correspondence with all ecclesiastical agencies. By 1950 the Bulgarian Methodists were forced to sever all ties with world-wide Methodism.

The government issued a number of decrees and regulations for the Protestant churches which can only be described as stifling all religious freedom. The Congregational, Methodist, Baptist, and Pentecostal churches were forced into forming the Union of Evangelical Churches in Bulgaria. This was under the administration of the Foreign Ministry which communicated with the churches through a government-approved Evangelical Religious Representative. Such flagrant and open intrusion in the internal affairs of the churches by the state evoked the response of the Methodist pastors who jointly issued a resolution demanding that the regulations be withdrawn as unconstitutional.

Seeing that the churches were not willing to be voluntarily subverted, the Communist government decided upon a forceful course of action. Ministers of

all Protestant denominations were being interrogated and jailed in the typical "police state" fashion and churchly activities increasingly hampered. All this was leading to a climactic event which the Communists chose to use as a terrifying example both to the churches and to the population. In a publicity-stunt-like manner the government apprehended fifteen Protestant pastors, including the leading Methodist ministers, and staged a great public trial in early 1949. Of course, many other ministers and laymen were imprisoned and sent to concentration camps or liquidated without trial. These fifteen were used for propaganda purposes, as the government tried to blacken the good reputation of the churches by proclaiming that these ministers were in actuality criminals and American spies selling out Bulgarian interests.

World public opinion was incensed after hearing the news of the trial at which all of the accused admitted to various treasonable activities and heinous crimes and pleaded for mercy. The court sentenced the four leaders of the Protestant denominations to life in prison. This included the Methodist Superintendent, Yanko Ivanov. The "second-in-command" in these churches were sentenced to fifteen years, and the others to various prison sentences. From the press reports, statements of various church leaders and others who knew the exemplary behavior of the defendants and from the general knowledge of the misuse of justice of similar public trials in Communist countries it was evident that the charges were trumped up and that the confessions were extorted. Today we are certain on account of eyewitnesses and the statement of one of the main defendants at the trial that these confessions were the result of over a year of intensely cruel "brain-washing" which brought about the physical, mental, and spiritual breakdown of the defendants.

(For full information about the trial and the new evidences supporting the above statements see the author's unpublished doctoral dissertation, "A History of the Congregational and Methodist Churches in Bulgaria and Yugoslavia," Boston University, 1965, pp. 513-554.)

Very little is known about the situation in the churches after the trial. The churches were weakened, found themselves subservient to the government, and had to break relations with The Methodist Church, proclaiming the church "independent" with the local superintendent assuming the role of a

"bishop." Many church members were removed to other localities or suffered imprisonment and forced labor. The spirit of suspiciousness moved into the ranks of membership as the police tried to plant informers. A number of people came into leadership positions of whom generally little was known and who were in some irregular way catapulted into responsible positions under Communist pressure. The role of such people remains unclear at this time. The sources of changes and responsibility in the Bulgarian Methodist Churches are unknown to us, as there are no official contacts so far. A number of the ministers who were released from the prisons died shortly thereafter; the others seem to be eking out an existence by doing manual and other labor in addition to serving some local congregation. A large number of church buildings were expropriated after which the church membership was decimated. For some congregations it can be said that only vestiges remain today.

It is amazing, though understandable, that under such circumstances the Protestants of various denominations in some of the cities have found practical ways of uniting in worship of their common Lord, though they were not capable of doing this under more favorable circumstances. The situation, despite the apparent "de-Stalinization" and liberalization of Bulgaria, has evidently not improved for the churches. It was reported that a large number of churches were shut down in 1963 and their pastors sent to heavy labor. The people who attend churches are often in danger of losing their jobs or experiencing other discomforts and discrimination.

Yet the churches are finding new ways to operate, to the displeasure of the government, which periodically wages sharp propaganda attacks against them. One would hope that the increasing liberalization of Bulgarian society might lead to a more enlightened religious policy of the government but so far one is still perplexed and astonished at the shortsightedness of a policy which gives no possibility to this kind of diversity and tries to extinguish all religious sentiments in the hearts of the people. The very fact that, after all these harsh measures and so many years of stifling of religious freedom, there are some people willing to acknowledge God and suffer for the sake of their Lord testifies to the miracle of faith and the vitality of the Christian gospel when working under the most excruciating and adverse conditions.

LEARNING WHAT THE CHURCH CAN BE

By George M. Daniels

Through participation in summer projects, many college students gain a new idea of what the church can be in our society. Mr. Daniels is associate director of the Department of News Service of the Board of Missions.

Brooklyn is more famous for what it was, rather than for what it has become—a steel and concrete complex of high-rise apartments and four-story walkups in tree-lined middle class neighborhoods that surround crime-ridden slum tenements and overcrowded black ghettos. It is a place that, in recent years, has become known more for what's bad about it than its goodness.

Brooklyn is *home* to an expanding low-income and unemployed class of people who have long felt that they have been down so long that there is no such place as up.

Most rural young people have traditionally frowned upon going to live in or even visit many of the larger metropolitan cities, mostly because of what they have heard or read about them—the broad daylight muggings, the rapes in the park and subway violence. For most of them missionary or Peace Corps service in an underdeveloped country abroad would be more rewarding and far less hazardous.

Fortunately times have begun to change. Big inner cities of America are beginning to get some of the *outside* attention they need. Young people who heretofore volunteered their services mostly overseas and in rural and barren wastelands of America are now moving into the inner cities. They're spending their summer and winter vacations assisting in the slums and poverty pockets.

Many of them are students whose newfound sense of responsibility has overcome their fear of northern cities and neighborhoods where minority ghettos are most prevalent. But another aspect is that a high percentage of these student volunteers are whites from cities in the South where scores of northerners and westerners have spent their time "helping Dixie."

(Continued on page 17)



Brenda Jones supervises recreational activity, finds game of basketball too tempting to resist. She is a 1963 graduate of Pfeiffer College, now working as an educational assistant in a Methodist church in her hometown, Shelby, North Carolina.



Watching Bushwick youngsters choose sides for a stick ball game is study leader, the Rev. Harry Wainwright, Jr., campus minister from Edinboro, Pa. Three years ago he was study director of a migrant work camp in Bowling Green, Ohio. Wainwright led daily study periods with visiting students, in theology and Negro history.

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"There are 42,000 people within a half mile of Bushwick," says the Rev. Charles Wesley Lee. "They need to know that somebody does care, but our staff is small and we don't have money enough to hire more full-time workers. Without the help of summer volunteers and students we wouldn't even have a vacation Bible school."



Youngsters were found to have a wide range of interests and began doing things they never did before because nobody showed them how. "We got along fine," said Joan Gardner, a student at Willamette University, Salem, Ore. "The children took to us very easily and I think we understood each other, and differences in our race was never a problem."

Into Brooklyn last summer scores of young people paid their own way to help the poor. Most of them were from the South. Exactly how many settled in Brooklyn for the summer is not known. About thirty were from North Carolina alone, and they came under the banner of the Protestant Council, the YMCA, and national missions boards and other movements. They worked in Brooklyn settlement houses and churches. They operated vacation Bible schools, day camps, play streets and a variety of programs for children and young people of the ghettos. They ran camping trips for children who may never have been outside their own neighborhoods; organized discussion groups, parties to attend concerts and plays and museums, and anything else that would widen the horizons of those whose world is shadowed by violence, prejudice and poverty.

Of those who went to Brooklyn eleven were on a summer study, work and worship project under auspices of the Methodist Student Movement (MSM), the national organization for Methodist college students. They went to work in the Bushwick Avenue Methodist Church, which is near the Bedford-Stuyvesant area where rioting took place two summers ago.

One youth was from Roundup, Montana. It took him eight buses and three days to make the trip. Another student was a girl from Dillard, Oregon, and most of the others were from former Confederate states.

The Bushwick project was one of ten sponsored last summer by the MSM in cooperation with the Methodist Board of Missions, the Board of Education, and the Board of Christian Social Concerns. The projects lasted eight weeks and included some 120 college students. They paid their own room and board. They even had to pay a small fee for whatever recreation they had.

In the eight summer weeks some built a church for the Blackfeet Indians in Babb, Montana; others did construction work on a youth camp near Panama City; found summer employment in government and non-governmental agencies in the nation's capital; built bathing facilities for Indians and Eskimos in Alaska, and did sundry other much-needed tasks in the slum-ridden and teeming inner cities of Chicago, Kansas City (Mo.) and Milwaukee.

Bushwick Avenue Methodist Church

serves a two-square-mile area, jam-packed with about 120,000 people—one half of whom are white, one fourth Negro and one fourth Puerto Rican. Within a half mile of the church live some 42,000 people. Bushwick has a membership of 700, and about 250 in its Sunday school. Last summer 146 children from kindergarten through the sixth grades were registered in its vacation Bible school, and were taught by the visiting students.

"This is the third summer for special student workers at our church," says the Rev. Charles Wesley Lee, who has been at Bushwick for five years. "We found that our church just couldn't have summer school without help," he said. The eleven students, mostly college sophomores, provided the help he needed.

The Bushwick project's budget was only \$2,400 for nine weeks—eight weeks working with children, one week's training for the workers. The church contributed \$500 towards the program, "money which we didn't really have," says Mr. Lee. The rest of the budget came from the three Boards supporting the MSM program. Bushwick also agreed to match each student or project leader one for one—one volunteer member from the church for each student serving there.

In preparation for going to Bushwick, the students were required to study the life and mission of the church, using the works of a major theologian (Bonhoeffer) as a guide, and read a major New Testament book with special reference to the community's study and work. Finally they had to bone up on Negro history—something most college students rarely, if ever, do.

Study and worship aspects of the program are new and have thus set it apart from previous summer projects which were basically work camps where physical labor played the major role in students' activities. There was little free time that was not scheduled, and when a student applied to participate in the program, he automatically consented to join what has frequently come to be called an *intentional* community for worship, study and complete involvement in mission.

Working under supervision of Ethel Johnson, Bushwick's full-time director of Christian education, the students did all phases of work that the church wanted and needed to be done. They also helped train indigenous leadership for the local

church and did home visitations to get acquainted with the people and involved in the community. At the end of their eight weeks, mainly working with Bushwick's youth, the students had so developed the vacation Bible school that there now is local leadership to carry on next year without special help from college students.

Harry Wainwright, Jr., was study leader for the Bushwick group. Wainwright, a campus minister at Edinboro, Pa., was a study director of a migrant work camp in Bowling Green, Ohio, in 1962. He believes that while the students contributed considerably to the Bushwick community, the community did something for the students too. "The most valuable thing for us is not what we did for the church," Wainwright says, "but what the church did for us. It gave the students a revolutionary idea about what the church *can* be in our society. They saw a church whose people have been involved in everything from freedom marches to sit-ins and wade-ins, and the students have been somehow affected by it all."

"The church as a whole has been turned inside out," says Miss Johnson. "These students, like many others throughout the country, were getting a new view of what the world is and the possibilities of the city. All they heard about before coming to Brooklyn were riots and muggings and killings. They have learned not to fear the city."

According to Dr. William Gould, director of the office of Campus Ministry of the Board of Missions, the summer program is now designed not only to provide brief work experiences for Protestant youth, but also to help people in various communities to take over the jobs when students leave. "We try to get mature leadership in study directors and counselors. We plan their total time, even recreation, and they live, work and eat together. They may not like all of it at first but they come to appreciate what we're attempting to do. They become disciplined and involved more fully in mission—even when they return to their campuses."

"Another major aspect," said Dr. Gould, "is that now our students have moved from the sheer work aspect to really identifying with the struggle of people wherever they may be.

"No boy or girl participates in such a project and goes back home the same."

CALL TO THE

Indians on the Bolivian high plain live a lonely, isolated life. Part of their isolation is due to their use of their own languages. Mrs. Barber, a missionary serving in Bolivia, is editor of High



Valley Indians learn to read.

Ellen Ross and Vicente Quispe (opposite page) check stencils for a new CALL book.

ILLITERATE

illiteracy. Now an organization has been formed to reach land Echoes and a frequent contributor to our pages.

By NATALIE BARBER

MANUEL HUANSA, an Aymara Indian, walked thirty miles with his family over the mountains to testify at an interdenominational church gathering last year how his life has been changed because of Christian literature. For three years now in his isolated community he has opened his home for prayer and Bible study, and he walks a round trip of twenty miles to attend the nearest church service at a Methodist church on Sundays. Because he bought a book at a bookstand set up in the local outdoor market, Manuel became acquainted with Christian literature in Aymara. This book, which was on the creation of man, led him to his Bible for more information. From his study of the Bible Manuel found Christ. He looked for a church, and finally became the effective Christian witness he is today.

More than 500,000 Aymara Indians live in a state of bare subsistence on Bolivia's *Altiplano*, a wind-swept tundra about 13,000 feet above sea level. Many understand only their own language; Spanish is a foreign tongue to them. At least 95 percent can be reached much more effectively in Aymara than in Spanish. A few years ago those few who could read Aymara had little to read besides the New Testament, published by the American Bible Society in 1954. The life of the Aymara is centered around superstition and fear. Literacy can help to break this cycle.

Now, because of a unique organization, thousands of Aymara Indians like Manuel are being reached by the printed word. CALL, Committee on Aymara Literacy and Literature, a cooperative venture of many Protestant churches and groups in La Paz, teaches the illiterate how to read and then provides him with reading materials written by Aymaras.

There are two branches of CALL: 1) *Literature*, headed by an independent missionary, Ellen Ross, and an Aymara,

Vicente Quispe; this section writes and prints booklets and leaflets on religious topics, and subjects such as agriculture, biography, fables, health, and natural science; special classes teach Aymaras to write creatively in their own language; 2) *Literacy*: in cooperation with two Wycliffe Bible Translators missionaries, Marian Heaslip and Frances MacNeill, and other advisers, CALL trains the teachers who conduct literacy classes, and has produced a bilingual primer. These missionaries have held dozens of how-to-teach-reading classes on the *Altiplano*, in the semi-tropical valleys near La Paz, and in La Paz.

The person who has had the most to do with CALL is Ellen Ross, now the general secretary. Ellen, a talented linguist, has a quick wit and a smile that goes with it. She receives her support from the La Paz Missionary Fellowship, fourteen denominations and groups that work together in CALL. During a special fellowship meeting in March in honor of CALL, many missionaries spoke of the history and work of this organization and Ellen's part in it. "In the beginning CALL was Ellen Ross, and this is still largely true," said the president of CALL, a Methodist missionary, to the group. "She would go out into the country and ask for Aymara legends, and then come back to type them up on stencils and run them off." A Lutheran missionary said that the need to have material available in Aymara was felt long before CALL was organized, and that Ellen worked with sixteen missionaries from various groups back in 1952 to help them learn simple grammar and conversation. A letter was read from Eugene A. Nida, secretary of translation of the American Bible Society, and one of Ellen's former professors. It said in part, "She is a most unusual person, remarkably quick to learn a new language, and also quick to teach others. She can analyze and explain the essentials, and write up the



linguistic facts. Because of her sympathy and understanding of people, she can stimulate confidence in Indians . . . she causes others to give of themselves."

Ellen, a Canadian of Scotch-Irish ancestry, grew up in a family of ten children. Her father was a Presbyterian lay preacher. Ellen taught grade school and did pastoral work under the home missions department of the Presbyterian Church until she became a Wycliffe Bible Translators missionary. After basic training in Mexico, she went to Peru for four years. Eleven months of this time was with the Machiguengua tribe, a little known group of Indians living in isolated families in the foothills of the southeastern Peruvian Andes. Shy people, in their long *cushmas* (robes), they resemble Bible story characters. Ellen and her partner had to go eleven days upstream in a small boat to find them. After they had lived with the tribe for a while the chief became jealous because they were "making paper talk." One day while he was drunk, he sent for them to appear before him. As they were stalling for time, a severe earthquake occurred. Since he thought they were the cause, he left them alone from then on. The girls were able to "rough out" the alphabet and grammar of the Machiguengua tongue, and also write the life of Christ. They would type in the Machiguengua over the English text in religious comic-type books.

In 1952, when the Canadian Baptists in Bolivia asked Dr. Nida to recommend someone to analyze the Aymara language and write a pedagogical grammar and a dictionary, he suggested Ellen. Ellen comments about this incident. "I had known for many years that I was called to the Aymara, but Dr. Nida didn't know this. I think he had received orders from Headquarters without realizing it."

She learned Aymara by analyzing texts dictated by various informants, and working on words in their natural

context. In seven months she had finished the first rough draft of the grammar in Aymara, English, and Spanish. This has been of invaluable help to missionaries who work with the Aymara. The Peace Corps recently reprinted the grammar and is distributing it to its *Altiplano* volunteers.

Later, after studies at Cornell University and Princeton Seminary, Ellen returned to South America as a linguistic consultant for the Andean republics under the American Bible Society. In 1958, at the request of some missionaries, she analyzed Highland Ecuadorian Quechua and typed up manuscripts for a grammar and dictionary. A Reformed Presbyterian Church printed it later under the original title: *Introduction to Ecuador-Highland Quechua, or Quechua in Ten Easy Lessons (The Other Forty Are Harder)*.

Besides her linguistic ability, Ellen has contributed effectively in all ways by using the power available through faith in God. "I believe that she lives in an atmosphere of prayer," said one of the Wycliffe missionaries working in CALL. "When a problem comes up she will say first, 'We must pray about it.' She gives the Lord and her work every bit of strength she has, but she takes no credit for herself." Vicente Quispe, who has known Ellen for many years, said, "She has helped me a great deal spiritually, as she has others. We feel that the Lord has sent her to help us, and that she is doing much for the work."

"The illiterate is a marginal man, still on the page but out of the picture," Ellen once wrote in an article for a La Paz newsheet. The Aymara who is illiterate receives less respect in his community or church. But, for many, to learn to read in Spanish is too much to attempt. Because of this need, the La Paz Missionary Fellowship formed the Aymara Literacy Committee in 1958. Wycliffe missionaries prepared a primer in Aymara and started various reading classes to teach the Indian to read in his own language. But the Aymara also needed something to read in his language, combined with the same thing in Spanish, the prestige language. So later a department to produce bilingual literature was added, and the name of the committee was changed to CALL.

Although many were skeptical that the native Aymara could be taught to write creatively, an annual workshop for writers was started. Here students learn spelling, grammar and rudimentary journalism. During the first workshop CALL printed a handbook for Aymara

writers, which is now being revised. Regular bulletins, put out by CALL, give new authors the opportunity to see their writing in print. About sixty to date have had their articles published.

At the beginning of this year, Ellen met with eight Aymara men from various denominations to revise the translation of the Gospel of Mark from simple Spanish. After they went over the manuscript phrase by phrase, it was sent out to fifty consultants, and these revisions were studied. The Gospel will be printed by the Bible Society in a bilingual edition.

Each mission of the La Paz fellowship and also each corresponding national church organization is entitled to one representative on the CALL committee. This meets monthly to hear reports and make decisions on policies and projects. Other committees from this group are responsible for specific projects. CALL receives its funds from the sale of literature and voluntary donations.

CALL is printing a hymnbook of thirty-nine hymns, words and music by twenty Aymara authors. Methodist missionaries William Frank and Sarah Middleton have set eighteen of these hymns to four-part harmony. During the recent program in honor of CALL, a quartet sang one of these hymns which gave an effect similar to sixteenth-century church music. Some hymns are based on the five-note scale, but many are hybrids because of the influence of western hymns on the composers.

Quechua work was started in the Cochabamba area in January. An organization similar to CALL is being set up. A club of Quechua writers meets part of a day every month to check and revise their work; they also put out a monthly bulletin of original articles.

Robinson McAden, a Methodist missionary, and pastors and laymen from the Lake Titicaca area sell CALL literature in open air markets while they hold preaching services. These booklets are widely accepted, the most popular being an allegory on the heart of man, followed in sales by the life of Simon Bolivar and Aymara folklore. Persons often look over the books and then suggest, "You should really sell this book to that man over there. He needs it!" During one market day as much as \$20 worth of literature is often sold. (Many booklets cost two and a half cents apiece.) Public schools on the *Altiplano* also buy a large quantity of CALL literature. One lay preacher, while selling books, was so well received that he was asked to teach religion in nine schools. Because of the success of sales at an annual fair in

downtown La Paz, CALL voted to open a booth in the most populous section of the city.

A wrinkled old man hobbled into the CALL office to buy some Sunday school lesson materials in Aymara. "I couldn't understand much from the Spanish," he confessed, "but this really talks to me," and his eyes sparkled. "Stories like this really make CALL worthwhile to us," says Ellen. This year the director of a large circuit of Methodist schools on the *Altiplano* has required that all beginning students use bilingual reading books.

The government is watching this experiment carefully. It may use 20,000 CALL primers. U. S. AID ordered 1,000. In 1964 about \$800 worth of literature was sold, about double the amount from the previous year. (Ten dollars will buy about 1,000 pieces: booklets, books, Sunday school quarterlies.)

The Protestant denominations affiliated with CALL give financial help and advisers, and in return CALL provides them with literacy materials, and helps them with reading institutes in their churches. Ellen works closely with all the groups. "She has caused CALL to be a truly interdenominational group," said a Wycliffe missionary who is on the committee. "Because of her work and that of CALL, thousands in many denominations and outside the church have been able to have literature on their level, on topics of interest and need to them."

"I believe that another very important contribution of CALL," Ellen says, "is that it recognizes that Aymaras have ability to write and teach. It is mostly a question of training them, and giving them encouragement, help and responsibility. The motto of our CALL bulletin is, 'Let's Go Forward.' I feel we should walk along with them and trust them to God's care."

Two Aymara boys, Nicolas Huacani and Antonio Nina, students at the American Institute, the large Methodist school in Cochabamba, worked for CALL during this last summer. They did translations and sold literature. The latter testified in a recent CALL meeting that he never realized how much the Aymara people needed the inspiration and help that these simple stories and articles bring them. He commented, "How can we go back to just being students after such an outstanding summer? . . . I would be willing to do translating work at any time to help my people."

CALL has set off a chain reaction of inspiration that will affect more and more Aymaras. One day, as literate people, they will be able to serve more effectively their country and church.



The Methodist church on Tilsiterstrasse in East Berlin.

Something Greater Than A Wall

by DOROTHY L. REUSS

Methodists in divided Berlin are separated physically but not spiritually. Mrs. Reuss tells of her recent visit to Berlin.

The young Vopo (folk police or people's police) challenged an interdenominational worker at the checkpoint for entry into East Berlin. "What is the Methodist Church? I have never seen one." The question came up over literature that was behind delivered personally to Methodists on the other side of the wall.

"He told me he was an atheist," Methodist minister Jim Foster said later, "but his question gave me an opportunity to say something to him." As he recalled the incident, it pointed up the need for



The author looks over the wall separating East and West Berlin.

the church to be seen, to be a recognized presence among the people of East Berlin.

There are church buildings there. On the daily bus tour the guide points out a ponderous structure, impressive in its day, as a former center of Protestantism. War damage rendered it useless except for the basement. Nearby there is a reviewing stand for political and military demonstrations. That is contemporary, it is used, and it cannot be ignored.

Tucked away on a quiet treeless street a little wooden building stands. It is the largest of three Methodist churches in East Berlin and celebrated its seventy-fifth anniversary in 1963. Three tall lilacs rise behind its low front wall and a glance through the gate shows a colorful flower border tended with care by one of the women.

Formerly there was a stone building with a rose window and topped by three crosses. It was set back from the street between four-story buildings. Although it was not a state church and proselyting was not encouraged, membership had reached 200 by the 25th anniversary in 1914. Before the first World War it had been the church of the father of Friedrich Wunderlich who is now Bishop of the Germany Central Conference.

Center of the Methodist work in the eastern part of Berlin, it was considered one of the most beautiful churches of all Germany. The arches of the sanctuary rose well above the side balconies and curved high above the pulpit. Facing the congregation was a mural of Christ, the good shepherd. A sheep walked at his side looking up to him.

In February of 1945 the church was destroyed. Concerning the loss Bishop Wunderlich wrote, "It was a terrific blow when during World War II this beautiful community house was completely destroyed by bombing and fire. The minister, his family, the deaconess and many more people were killed in the basement. It is strange to say that houses round the church are still intact, but the church had gone.

"To close the wound our Scandinavian Methodists in the first year after the war sent a little wooden church. It was, of course, an emergency church. The location of the church is a strategic place in Eastern Berlin, right in the heart of a residential and business district. We are looking forward to replace the little frail church by a community house which will enable the congregation and Methodists

in Eastern Berlin to recommend Christ and his Kingdom to all people. They have spiritual power but not many material resources."

Evidence of the destruction remains today. Toward the rear of the property brick walls define the back of the old building, including a small room that had stood beneath the old chancel. A flight of steps still leads into the ground to the former basement.

The church obtained a permit to build but could not get permission to buy materials. Swedish Methodists came through in 1946 with prefabricated materials for the wooden church. Members of the congregation contributed their labor and their own individual allotments for building supplies which some of them took turns guarding during the night. On Christmas Day in 1948 "the church was reopened on the original site after a period of extreme hardship."

Twelve years later the building was renovated. In spite of limited facilities it has been host to the Northeast German Conference three times since 1950. Church members may not conduct an every-member canvass or call on prospective members. Contacts must be made person to person in the course of daily associations.

Arrangements to see the little church in Tilsiterstrasse included a visit to the West Berlin home of Ernst Scholz, who is the West District Superintendent of the Northeast German Conference. His wife has been a president of the World Federation of Methodist Women and is now president of the Woman's Society of all Germany.

While there seemed to be a recollection of sadness in her eyes, her manner conveyed the fact that she cares tremendously.

The district superintendent serves as custodian for his dwelling which had been the bishop's residence when Berlin was undivided. Temporarily the bishop's headquarters are in Frankfurt. This enables him to move more freely between west and east. West Germans are viewed by eastern authorities as citizens of another republic but West Berliners are resented for choosing continued separation rather than union at the price of communist domination.

Since only foreigners and those having close relatives there can enter East Berlin, Dr. Scholz could not go, although the annual conference includes both districts on each side of the wall. Therefore

he had arranged for Jim Foster, a Methodist minister serving interdenominational projects, to escort the visiting American lay couple across the wall to Tilsiter Street so that they might worship with fellow Methodists on Sunday morning. Then, indicating a small round "prayer table" he suggested a circle around it, offered thanks for Jesus Christ and petitioned God's guidance and blessing.

In preparation for the trip the major portion of currency and traveler's checks was put in safekeeping since all money must be counted and declared on entering and leaving the eastern part of the city. Notebooks were left behind and cameras were loaded with new films. A net bag was filled with apples, bananas and Cyprus oranges. Larger oranges from Israel were available but more of the smaller ones were chosen so that they could be shared by more people. A box of chocolates was added and chocolate covered with colored foil to look like big ladybugs. Candy and fruit had been suggested as gifts that would be appreciated.

The trip in Jim's station wagon began at eight in the morning. At Checkpoint Charlie before leaving the American sector, names were voluntarily registered with anticipated time of return to facilitate tracing in case of possible delay or complications. Passing through the monstrous wall paralleled by ugly coils of barbed wire, the car was parked near a shed in which East German officials were on duty. Passports were surrendered in exchange for a slip of paper while they were being examined. Forms had to be filled out, declaring money, cameras and gifts being brought in. Five marks apiece had to be converted from western to eastern currency on a one for one basis, although actual exchange value was three eastern for one western mark. This profitable transaction is one reason that tourists are permitted through the wall.

Before passports were returned an official asked where the woman's camera was. She pulled it from an oversized pocketbook and smiled, "That's why it's so *grossel*!" He grinned unexpectedly at the German word and the obvious grossness of the bag. He made no attempt to examine its contents but looked over the fruit and candy before giving permission to pass.

Meanwhile the car had been thoroughly inspected. Even the underside was viewed by means of a mirror mounted

between wheels and pushed under the car by a long handle.

As we left the checkpoint, barricades made it necessary to weave left and right. Railroad tracks were set obliquely on end to supplement concrete obstructions.

After that there was no further supervision. There were no restrictions on picture taking except at the checkpoint. There was time for Jim to drive past points of interest before going to the church. As we approached the small grey building the words "Methodisten Kirche" could be seen across the facade.

In the church the friendly warmth crossed the language barrier as strangers gave their names and said, "Guten tag—good day." Eyes smiled as hand met hand in greeting. There to offer a welcome were Pastor Hensel and the East District Superintendent, the Reverend Gunter Krause, who had returned for the occasion from the neighboring East German Annual Conference. His daughters, with other young people and some of the members of the choir, were still in Plauen for the final sessions. Mrs. Krause, who alone spoke English quite fluently, escorted the guests to one of the pews, introducing them to the visiting wife of a Lutheran pastor who was the daughter of a former minister of the church on Tilsiterstrasse. About eighty adults and children were present that morning.

The superintendent then introduced the visitors who were asked to go forward with Jim as their interpreter. The layman spoke appreciatively of the privilege of being part of the fellowship and as a lay delegate to the New York Annual Conference extended greetings and asked God's blessing on the congregation. He suggested that his wife might have something to say and her comment that a woman always does brought the same laugh that it would in any country. She had memorized a quotation in German, "*In Christenleben mus es immer etwas geben, woran man sich freut.*" (In the Christian life there must be something that gives joy.) Her surprised pause for the silent interpreter amused the congregation for they were well able to understand their own language. She distinguished between happiness which is at the mercy of circumstances and joy which transcends circumstance through Christ. Nods of recognition had accompanied the quotation for there were some present who had already experi-

enced its meaning in their own lives.

As the service continued a choir of good voices was directed by the same organist who had served in the old church. Before his sermon Pastor Hensel asked a woman in the congregation to stand and congratulated her on her eighty-second birthday. His preaching had spirit and directness.

After shaking hands with the guests and saying "Auf Wiedersehen" many of the members gathered in front of the building for photographs. The parents of a choir member arrived with her baby in a carriage and the three generations posed happily together.

As more children arrived for church school they were eager to cooperate for the camera. One boy wearing new "blue jeans" flashed dimples as he thrust a green sandal forward for a picture. Later he managed to get into the front of several "unposed" shots as other children showed a visitor their lesson papers and told about the Pharisee and the Publican.

Young people meet on Monday evenings with from eight to fifteen present. Twice a year they go on retreat. There is real sacrifice in joining the church since it may keep them from opportunities for higher education and training.

Some of the adult members lingered after the service to show the property and answer questions about their history. As photographs were taken of the young pastor, his pretty blonde wife with naturally ruddy cheeks, the Krauses and leading laymen, people were seen leaning from nearby apartment windows curiously watching the proceedings.

A laywoman is leader of the woman's class meeting which gathers once a month in the church for Bible study, prayer and discussion. Her husband is active in the men's group which meets with the pastor. Social issues cannot be discussed. They seek in the Bible for individual guidance.

Witness, then, must become act and attitude, to speak when words cannot. This may mean private soul searching. If someone chooses not to vote there may be a call inquiring why. If a (political) meeting is attended and a photograph published, the inference may be that presence indicates approval.

Because of an unexpected invitation to have dinner with the Krauses, Jim followed their car to their apartment house. As the hostess unlocked the street door with a large key she said, "Our house is

not very fine." The hall of the state-owned building was dingy, the plaster falling and three flights of dilapidated stairs led to the apartment.

Inside, the apartment was bright and warm with colorful draperies of lavender and green on a neutral ground. Healthy plants were on a stand in the square bay window and gay tulips added their color.

Mrs. Krause provided raspberry drink at a small table and a snack of small sandwiches with thick butter, wurst or salami for Jim who had to leave early to attend to his responsibilities back in West Berlin. She did not want help in the kitchen but showed where to set the table in the living room near the big yellow tile stove. Most of her preparations had been made the day before and she went quietly to work with every concern for her guests' enjoyment. In her plain dark suit with her hair drawn back softly, she was a lovely woman with a truly radiant spirit. She serves as president of the District Woman's Society.

Gunter Krause was also exceptionally fine. His English was limited, as was the layman's German, but he communicated his desire to do all he could, giving photographs of the old community house and the present church, a set of plans for the proposed new building.

The new building will include apartments which may help pay for it. There is a possibility that the state may aid in building because of housing shortage, if the state is consulted concerning the tenants. More dependable is the help promised by American Methodists of the Indiana Area who are seeking to raise \$75,000 for the new church community house to be erected on Tilsiterstrasse. (American Methodists have been asked to raise \$150,000.)

With the rolled plans of the church in hand the Americans walked toward the wall. Perhaps there is value in the wall—you can see its hardness, its preposterous incongruity. There is a tendency to minimize the walls that cannot be seen—walls of enmity, of broken relationships. Yet they are contrary to the intended order of things. Greater than any barrier is the love of Christ and the fellowship that grows out of it.

A loudspeaker was blaring with a comic voice and a barking dog. Without translation it sounded funny enough to make the Americans laugh.

The wall is tragic but it is ludicrous too. Perhaps some day a world that is whole will laugh it down.



The Rev. Gilbert Hart, director of Upper Tygart Valley Larger Parish of the Methodist churches in Randolph County, West Virginia.

VALLEY OF DECISIONS

TEXT AND PHOTOGRAPHS BY
SAM TAMASHIRO

Probably the largest underdeveloped valley in West Virginia is Tygart Valley in Randolph County, located in the central eastern part of the state. Even the name of one of the two mountains forming the fertile v-shaped valley is called "Rich Mountain" presumably because it is rich in timber and coal.

The name of the other mountain is called "Cheat"—it has cheated the people of much needed arable land. Other problems facing the county are similar to the ones facing other Southern Appalachian counties: unemployment, low income, out-migrations, the financial plight of the public schools. But the most formidable problem of all is the resignation of the people to the belief that economic conditions will continue to deteriorate. The majority of the people find it more comforting to gaze at Cheat Mountain rather than Rich Mountain.

The Tyrand Parish is a Christian response to the plight of the 7,000 people in the valley.

Accordingly, the Parish purchased on March 15, 1965, a farm with two houses on 300 acres, \$15,000 worth of farm equipment, 60 head of dairy cows, 20 beef cows and 20 calves for \$99,000. Two men, with heavy assistance from the director himself, are now operating the farm. Recent studies by West Virginia University have indicated that strawberry production "imaginatively exploited, can develop into a \$3,000,000 crop in West Virginia." The Mill Creek farm has already started growing strawberries on a limited scale. Future plans include the erection of a multi-purpose building.







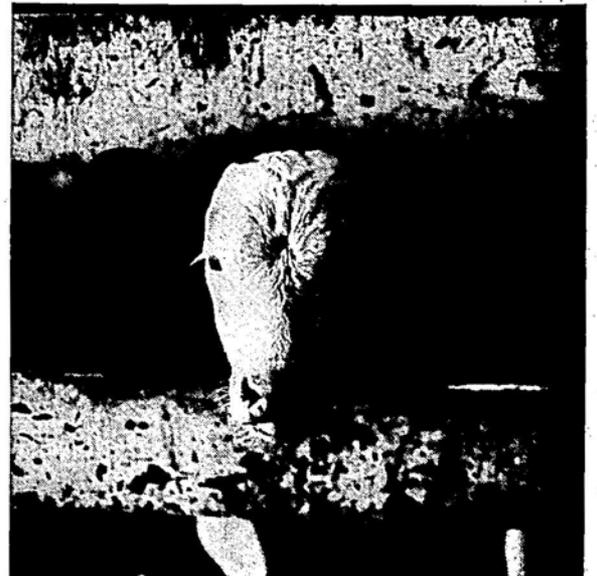
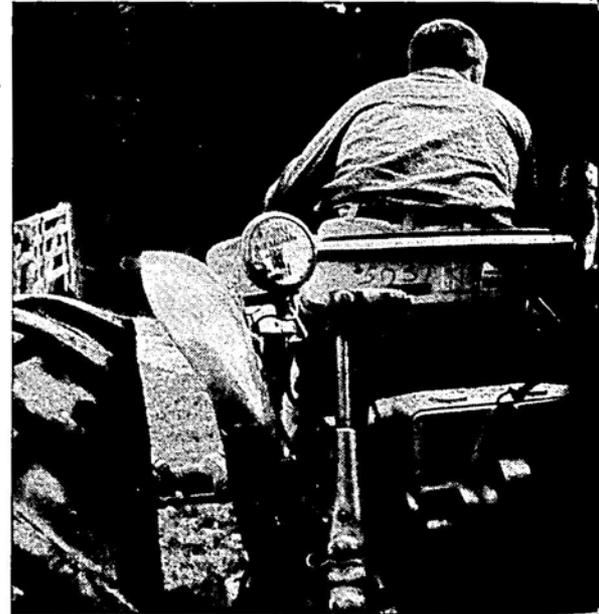
At 7:15 A.M. the
when the men ca

The director helps in the milking at 4:30 in the morning almost every day.

Dr. Claude Collins (photo at right) representing Bishop Fred G. Holloway's office makes regular visits to Mill Creek to encourage and help the project.



Mrs. Hart and Gary wait for Dad to join them for breakfast.





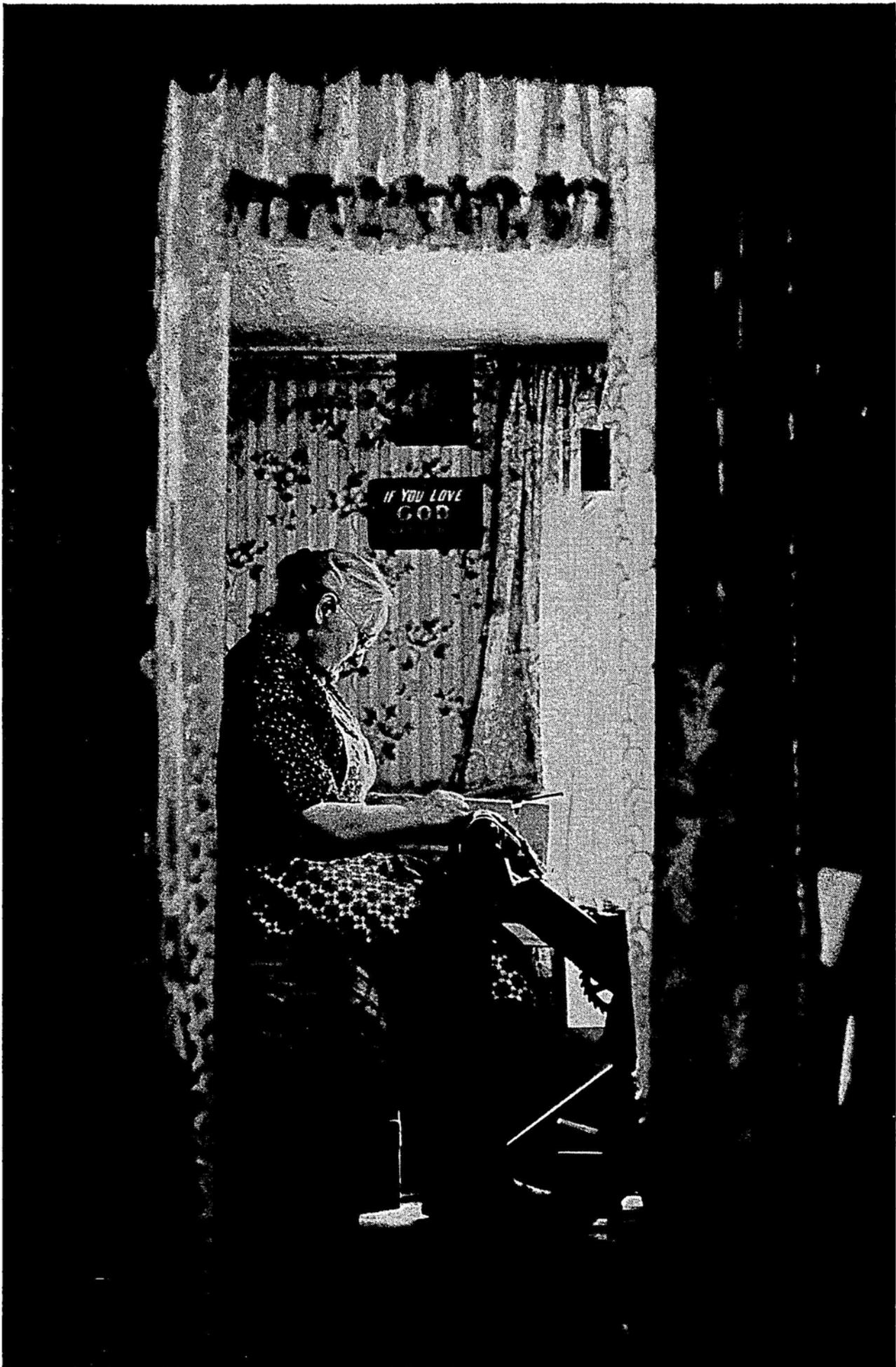
Mill Creek arrives and this is the first moment
held a bit.



Gilbert Hart, senior, and Gilbert Hart, junior. "I saw the stiff
body of a five-month-old boy who had frozen to death be-
cause of inadequate heat in his house. These are the things
you just can't forget or ignore."

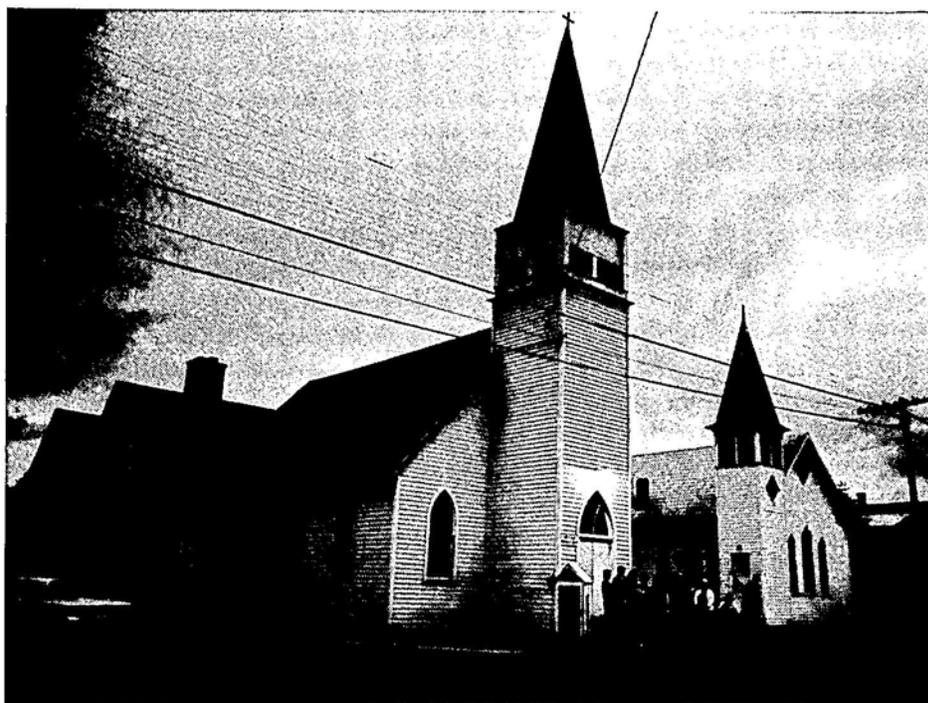


The Rev. Shelton Workman, the new pastor of the Mill Creek
Methodist Church, does his share on work in the recently
planted strawberry fields. The future of large-scale strawberry
production seems extremely bright.



Mrs. Jessie Cutright at work in her weaving room. The motto reads: "If you love God, serve Him."

(Top) In rural pastoral calls you are constantly opening and closing the gate as you enter and leave a farm. (Second) The Harry Baughmans, who were busy putting in a new kitchen floor, find the pastoral visit a welcome break. (Third) Mrs. Ruth Shreve learned leathercraft as the direct result of the Mill Creek project. (Bottom) Home Demonstration agent, Mrs. Alice Torner, teaches unemployed women how to sew and remodel many of the relief clothes.

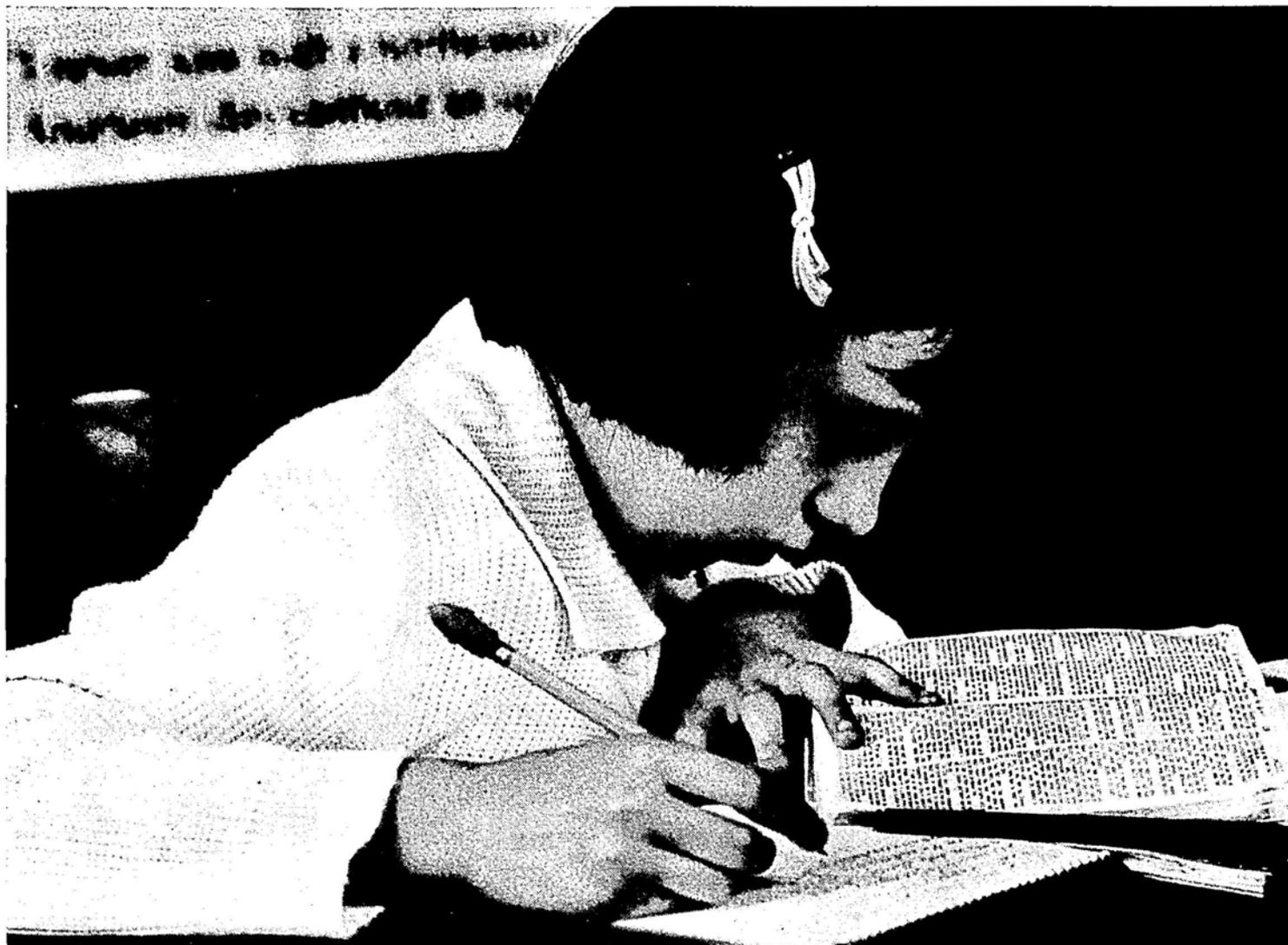


(Upper) Members of the Mill Creek Methodist Church chat briefly after the Wednesday night prayer meeting before going home. The church on the right is the Presbyterian.

(Lower) Mrs. Linda Zickefoose, the hardworking and ubiquitous rural church and community worker, is in charge of the efficiently run clothing distribution center. The need for children's clothes remains acute.



The hope for Southern Appalachia lies in its young people . . .



Nine year-old Debbie Channell of the Valley Head Methodist Church scrutinizes New Testament during daily Vacation Bible School.



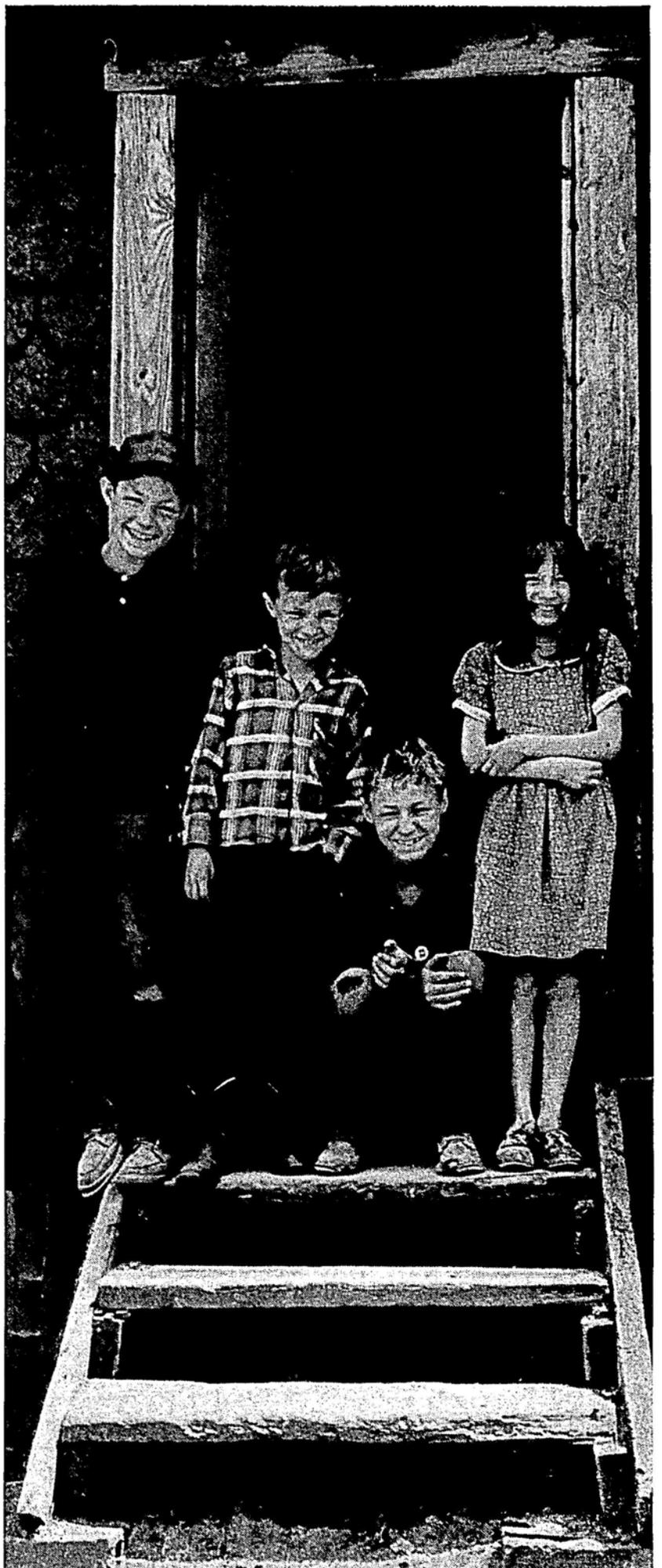
Belinda Hannah, age 10.

The daily chore of this eight-year-old boy is to haul drinking water three times a day from a neighbor's well "jest down the hill."

The hard question remains: Will the County, which will have invested money and time in the education of these children, lose them when they grow up and yearn to work and live elsewhere?



Denise Darlene Burky, age 9.



ATLANTA MINISTERS TO THE INNER CITY

by GENE CARROLL

The Rev. Mr. Carroll is director of Methodist Information for the Atlanta Area.

METHODISTS in Atlanta are considering new ways to approach old problems that have been with them a long time. Their problem: the inner city. The solution: an intensive and multi-faceted ministry.

Dr. Charles Wilson, minister to Atlanta's inner city, says the sociological definition of the inner city is "the residential area contiguous to the downtown business district." The Atlanta clergyman says such a definition is only partially true for Atlanta, as it is for several American major cities. "Our ministry is for the people in the immediate downtown area, but it is also for persons on the periphery," he declares.

Under Dr. Wilson's leadership, the North Georgia Methodist Conference Board of Missions has launched an intensive program which includes nine churches and will include several others within the next twelve months.

The thirty-five-year old minister, who received his doctorate in sociology of religion from Boston University, says the thing that is most apparent is the sense of mission that is being restored to local congregations.

"Few congregations in downtown Atlanta have thought of themselves as missionaries in recent years," he continues. "Certainly some of the churches were extremely active in financial mission support but only recently have they begun to feel a large part of mission outreach," he declares.

While staying within the framework of Methodism, churches in the inner city program have found that some local church restructuring has become necessary to be fully effective.

The structure calls for eight areas of service by nine churches in the inner city.

All nine churches are part of the total

ministry. Certain churches, however, have specific responsibilities for coordination of one or more areas of the ministry. Dr. Wilson says this "specific" responsibility which is a daily and demanding task has brought new life and unity in several churches. He cites two churches as prime examples.

Park Street Church, located in Atlanta's West End, began moving into a transitional stage about fifteen years ago. Loss in church attendance became apparent as did interest in some areas of Methodism's total program. Park Street's problems ran the gamut from population shifts and changes to encroachment by the interstate highway system.

The mission program's first parish house was begun under the direction of the Rev. James L. Welden, pastor of Park Street. Located within two blocks of the church, the center offers a diversified program for persons in Park Street's congregation as well as those not directly related to the church.

The Rev. Don Sneller is Mr. Welden's associate. The parish house is his major responsibility. He lives in a low rent housing project near the parish house to identify himself more closely with the people. The Minnesota native keeps a hectic pace as he ministers to persons through job referral, counseling, recreational direction, and related efforts.

There is a heavy emphasis on evangelism at Park Street's parish house. Though not always conventional, the evangelistic program attempts to show persons that the gospel is relevant for daily living in today's society. It has helped to bring new interest and activity to Park Street. For the first time in some months, the church is showing a renaissance in church membership. Members who were previously lethargic about church activities are pitching in with

new vigor. Mr. Welden calls a ministry such as Park Street's "one of America's remaining, untapped pioneer fields."

Eventually three more parish houses will be established.

Trinity Church, across from Georgia's Capitol building, is finding new life through its missionary activity. A multi-million dollar highway interchange went up in front of the church. New government buildings were constructed. An \$18 million major league sports stadium was begun within a few blocks of Trinity. None of these activities helped the church—they only began to drive away Trinity's remaining faithful members.

As the church continued on a struggling basis, a young minister, the Rev. Norman Manning, was appointed there. Through cooperation with the inner city ministry program, a unique "lunch lift" was begun. Speakers ranging from Georgia's governor to visiting church leaders from other states volunteered their services. A system of providing a hot lunch for seventy-five cents (compared to \$1.25 in the government cafeterias) was introduced. Now more than 200 persons show up each Wednesday to have lunch and to discuss religious questions. Church attendance on the weekend has stepped up.

Trinity's problems were further complicated last December when the remaining grocery market in the area closed. Most persons living in the area are retired and do not have sufficient money to operate automobiles.

The inner city ministry has solved the problem through its transportation division. A bus, bought and operated by Trinity, passes through low rent housing projects and carries families to the nearest grocery store which is several miles away. Another bus has been ordered for use in the Park Street ministry.



A PROGRESS REPORT FOR CHURCH WOMEN OF SOUTHEAST ASIA

by HELEN LOOMIS



Women leaders of one of the conferences of Southeast Asia.
Miss Loomis, the author, is seated fourth from right.

The training of local women leaders has helped initiate a new day in the life of the church of the Southeastern Asia Central Conference (Malaya and Singapore, Burma, Sarawak, and Sumatra) where women are now taking their rightful places.

Many obstacles remain to be overcome, but many successes stand as challenges for the future.

Everywhere in this area women are busy with home-making, and this means home-making without the modern conveniences which Western women enjoy—and, often, without the cooperation of the men in the practical work of the home.

Let us picture the difficulties of a Chinese Methodist woman in Sarawak. She probably lives in a very small community. She has eight or ten children, and a husband who works away from the community, and who comes home only once in a month or six weeks.

This Chinese woman must get up hours before dawn, to tap the rubber trees. She has no running water, no electricity. Water must be carried by hand, or on the handlebar of a bicycle. This woman has pepper to cultivate, and perhaps a small garden.

Women like this one greatly prize the Christian fellowship of the Woman's Society. Many such women walk several miles through the rubber gardens to attend the monthly meetings of the Society.

Next, let us look at the life of an Iban woman in Sarawak. She lives in a longhouse along the Rejang River. She may have several children to care for. Her clothing, most of the time, is only a twenty-two-inch skirt, so we may conclude that care of dress probably requires little time. Yet this woman must weave a skirt to wear on ceremonial occasions. She must also plant, cultivate, and harvest rice and other food crops. In fact, this Iban woman must do many things in the household which Western women have not had to do since the days of their great-great-grandmothers.

Certain missionaries in this area gave much thought to the Iban women, and to what the church could do for them. They concluded that they, the missionaries, could spend several weeks teaching in one of the longhouses, where thirteen to fifty families live.

Surely, they reasoned, there would be hours during any day when the women of the longhouse household could stop and learn what they had to teach.

But they found that the life of a primitive woman is a hard one. Long hours are spent every day in necessary

work. There was only a very occasional period for the learning of new things, such as how to read and write.

Iban women and their families *are* becoming Christians. But new schedules of teaching for them are having to be worked out.

In the work of The Methodist Church in Malaya and Singapore, Burma, Sarawak and Sumatra, fourteen languages and dialects are used. Some are Chinese, some are Indian and Ceylonese.

Perhaps the most heartrending of the obstacles is the illiteracy among many women of Southeast Asia. There are educated women, and a good proportion of them are college-trained. In the smaller churches, however, there still are many women who cannot read or write.

Not very long ago, after what seemed to us a reasonably successful program about programs, an older woman came to the leaders, and said, with tears in her eyes: "How can I take any of this material back to my society? I cannot read or write. *Not a single woman in our church can read or write.* Can't you send somebody to teach us?"

Recent emphases on literacy are gradually bringing help to women. Young people of the Methodist Youth Fellowship are teaching classes on Sundays, in a number of places. Young women from the Theological School in Sarawak are being assigned to district work with women. Also, it has been possible to teach women to conduct successful programs in spite of illiteracy.

But illiteracy among women of the area will remain an obstacle for a long while.

Singapore and Malaya are not poor. Larger churches have members with good incomes. But the lack of money is still an obstacle for a great many people in the work of the church.

Christians are a minority group—less than three persons in a hundred are Christian. And only three out of eight Christians are Protestant.

Self-support is being stressed, but methods are in their infancy.

Churches that have come out of mission backgrounds have a long way to travel to come to that understanding of Christian stewardship which takes for granted a giving that is proportionate to one's income.

And how much of the giving in the United States is directed to more and larger buildings!

Only the concerted thinking and cooperation of Christians around the world will overcome this obstacle.

The lack of money becomes an increasing obstacle to would-be givers in

Malaya when so much of the work of the church around the world is reckoned in American money.

Yet a Malayan dollar, worth just about thirty-three American cents, will buy three times as much good bread in Malaya as thirty-three cents will buy in the United States.

Stress is being laid on stewardship and missions, also on the value of spiritual gifts.

Understanding of and interest in people around the world who need the message of Jesus Christ, together with sincere prayer, have been incorporated into basic teachings as methods of true missionary effort.

Most of the obstacles already mentioned contribute to the difficulty of finding usable materials and literature. Wide differences in the ability to read and understand, in the various groups, must be considered, also.

The backgrounds of Christian groups may be an obstacle. Only a few years ago, some women in Malaya, for example, felt that the countries of Burma, Sumatra, and even Sarawak were too far away for them to be concerned as to learning about the work of Christian women there. Yet, when just a few good programs each year were provided by missionary leaders, their attitudes became changed. The Malayan women were not only interested but also were ready to contribute toward gifts to people in faraway lands where catastrophe and suffering had occurred.

Surprisingly, in a number of situations where opportunities for growth seem few, and difficulties are great, women have shown the greatest development.

Only a few years ago, at a meeting of the Woman's Society in Nanga Mujang, the first society organized among the Iban women, one young woman raised a startling question. "Do you think we Iban women will ever catch up with the other women of the world?" she asked.

This questioner came from a group that had never been many miles away from the longhouse homes. How could she know to ask such a question? The church, The Methodist Church, through its missionaries and other leaders, had given her that vision.

There was no easy answer to that question. Yet, in August of 1964, the Iban women sent the president of their new Iban Conference Society, and two elected delegates, and Batak missionary interpreter, to the quadrennial meeting the Southeastern Asia Central Conference Woman's Society at Port Dickson Methodist Centre in Malaya.

Iban women *are* catching up.

The delegate from Malaya and Singapore to the Oslo meeting of the World Federation of Methodist Women in 1961 returned home with an increased sense of the responsibility of women in the mission of the church. And she was convinced that because of their participation in leadership training and in organization through the Woman's Society, the women of Malaya and Singapore are reaching a high level of accomplishment.

Not only do the women work in committees in the church and the Woman's Society, they also are taking leadership in civic organizations, in the YWCA, and on boards of such Christian institutions as homes for the aged, and in social welfare.

Women continue to enter the fulltime ministry and to take other places of leadership. Training schools and theological seminaries in all countries of the Southeastern Asia Central Conference have given training to women.

Ordained women and women evangelistic workers (formerly known as Bible women) carry responsibilities of pastoral work and preaching, especially in the Chinese-speaking churches of Malaya, Singapore, Sarawak, and Sumatra.

A Sunday has been set aside in the churches as "Women's Sunday." At this time women conduct the church services, and present messages on the place of women in the church.

Women have come a long way. Now they smile at one another and say, quietly, but proudly:

"The Woman's Society is setting a good example for the whole church."

It is not unusual for us, as missionaries, to hear questions like this:

"Do the women of the church in the United States know about us and pray for us?"

How glad we are that we can tell them, in answer to the question given above, about the Methodist *Prayer Calendar*, and about the nucleus of faithful Christian women who do remember them, and who pray for them.

Complete autonomy came to the Methodist Church in Sumatra late in 1964. And autonomy for the church in Burma is being planned.

And so the witness to Christ and His church continues.

A small contribution to the women of the church in southeast Asia, given for the glory of God, has meant much in the hands of God.

What if it had been a greater gift?

**In
the
Realm
of
Thanks-
giving**

A THANKSGIVING PRAYER

by Effie Smith Ely

We thank Thee, Lord, for forests wide,
For prairies unconfined;
O give us sympathies as vast,
Broadness of soul and mind.

We praise Thee for our glorious hills,
Blue in the cloudless air;
Grant that the beauty of righteousness
Shall make our nation fair.

**“HOWEVER GOLDEN BE OUR
GRATITUDE”**

by Grace V. Watkins

However golden be our gratitude,
However full our bright enumeration
Of blessings God has generously bestowed,
There are the gifts beyond evaluation:

Freedom more wide than any morning sea,
More shining than a rhapsody of light;
Honor and love, a deep immensity
No heart could ever measure or recite.

And when we voice a psalm of thankfulness
To our Eternal Father, King of Heaven,
For blessings we perceive, then let us bless
Him also for the gifts that He has given,
Incomparably great and good and fair,
Of which our finite hearts are unaware.

FOR MY MOTHER

by Eloise Wade Hackett

This is for you whose voice, long stilled, can span
The void between us. Never think that I
Forget what largess you provided when
Your “sesame” revealed where treasures lie.
Today I can evaluate your store
Of wisdom, bright as constellations spread
Above me, wide as music’s opened door,
And rainbowed where you spun me wonder’s thread.
O sad for mothers with no light to share!
Sadder for youthful minds, dream-hungry, driven
To futile searchings on the world’s backstair.
How blessed am I in all I have been given!
My gratitude goes deep for seeing eyes,
A legacy from you, patient and wise.

TABLE GRACES FOR THANKSGIVING WEEK

1

Be present at our Table, Lord
Be here and everywhere ador'd,
These creatures bless and grant that we
May feast in Paradise with thee.

2

We thank Thee, Lord, for this our food;
But more because of Jesus' blood;
Let manna to our souls be given,
The bread of life sent down from heaven.
Amen.

(Printed on John Wesley's Famous Wedgewood teapot, 1761)

3

Bless to our use, heavenly Father, this food Thou hast freely given us out of Thy goodness and bounty. In the strength of Thy Son Christ, lead us this day in the path of faith, love, and good works. In the Master's name and for His sake. Amen.

—Inez Evans Wood (New Brunswick)

4

O God, in whom we live and move and have our being, we thank Thee for all the bountiful blessings Thou dost bestow upon us each day. We offer now our prayer of gratitude for this food. As it nourishes our bodies, may Thy spirit guide us in our daily walk with Thee. In Christ's name we ask. Amen.

—Tranquil P. Salvador, Jr. (Philippines)

5

Heavenly Father, pardon our sins, sanctify this food to our use, and us to Thy service. For Christ's sake. Amen.

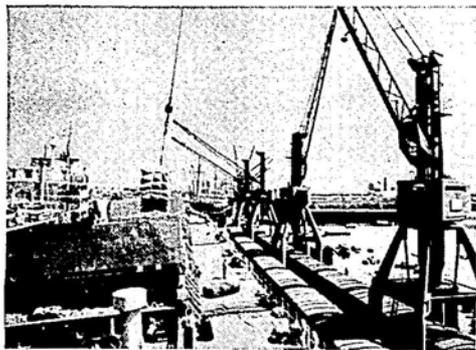
6

Now let each one bow down his head For blessings on this daily bread. Amen.

7

"Lord Jesus, be our Holy Guest, And with our daily bread impart
Our morning joy, our evening rest, Thy love and peace to every heart."

3 and 4: Copyrighted by The Upper Room, 1965. Used by permission. 7. From A Pocket Prayer Book, by Ralph Spaulding Cushman, copyright by The General Board of Evangelism; used by permission.



WORLD PLENTY THROUGH TRADE AND DEVELOPMENT

by Amy Lee

The Thanksgiving season reminds us that the abundance we take for granted is not yet enjoyed by people in the less developed areas of the world.

The "deep cleavage existing in the world today [is] not so much on a political or ideological basis nor on the basis of color or race, but primarily on the basis of plenty and poverty."

Thus was the universal inequity of mankind's condition pinpointed by Syed Amjad Ali of Pakistan, president of the recently formed fifty-five-member United Nations Trade and Development Board, in his address at the board's first session held in April at UN headquarters.

The plenty-poverty problem is essentially one of trade and development and for the first time it is being considered in its universal aspects and attacked on that basis by the UN.

The new board represents an attempt, again in the words of Mr. Ali, "to come to grips with the problem of redressing the imbalance in the world economic order," to stimulate world trade so that it may contribute to the prosperity of all mankind.

To facilitate its work the board has established four permanent functional committees: the Committee on Commodities (55 members); the Committee on Manufactures (45 members); the Committee on Invisibles and Financing (45 members); and the Committee on Shipping (45 members).

Committee members were chosen according to regional groupings: Group A includes Africa and Asia, plus Yugoslavia; Group B, Western market economy countries, plus Japan; Group C, Latin America, including Jamaica and Trinidad and Tobago; Group D, socialist countries of Eastern Europe.

This month the Committee on Invisibles is meeting in Geneva (November 8-24), followed by the Committee on Shipping (November 25-December 10). The other two committees met earlier—the Committee on Commodities July 19-August 6, and the Committee on Manufactures August 12-20 and again October 25-November 5.

The Committee on Commodities is concerned with coordinating activities and spurring integrated policies in the commodity field, publishing studies, and promoting stabilization agreements or other commodity arrangements.

Primary commodities—and they are products chiefly of field and farm—make up 90 percent of the exports of Africa, Asia (excluding Japan), Latin America,

and Oceania. At the 1963 UN General Assembly more than fifty delegations stressed the urgency of commodity problems. Some of these problems stem from a gradual decline in long-term demand and others from short-term fluctuations.

International commodity agreements are one way of stabilizing prices or markets. To date agreements have been drawn up under United Nations auspices for wheat, sugar, tin, coffee, and olive oil. A draft agreement on cocoa has been studied. In fact, cocoa was the subject of a special one-week meeting at the UN this past summer of the twelve-member Working Party of the United Nations Cocoa Conference. It met at the request of the UN Trade and Development Board.

Dr. Raul Prebisch, secretary-general of the United Nations Conference on Trade and Development (UNCTAD), called upon Working Party members to consider "immediate transitional measures" to alleviate the depressed condition of the cocoa market. He pointed to the impact which the alarming drop in cocoa prices is having on the economies of producing countries.

Subsequent discussions stressed that ramifications of the current cocoa market created severe problems for overall economic and social development in some of the cocoa-producing countries.

The Working Party submitted a report on the session to the Committee on Commodities for its summer meeting.

Although exports of manufactured goods from some developing countries have been rising, the rate of expansion has been only about half that of the developed countries. It is with such problems that the Committee on Manufactures is concerned. The committee is giving attention to policies that will expand and diversify the export trade of developing countries. It will explore ways in which the developing countries may survey world markets, for example, to determine what needs they can meet through their manufactures. This will help them to get out of the routine of primary commodity exports or exports of unneeded and unwanted manufactures.

The Committee on Invisibles and Financing deals with less tangible but just as vital aspects of trade. It is concerned with income and outgo. A growing source of income for many developing countries is tourism. This committee will take up the task, initiated by the UN itself, of helping those countries to improve their tourist industries, particular-

ly by providing advice on the economic and investment aspects involved.

The 1963 United Nations Conference on International Travel and Tourism in its report noted that "tourism, accounting for about \$8,000 million a year, is the largest single item in world trade. . . . The free flow of tourists has resulted in foreign-exchange earnings which have helped to pay for machinery and food-stuffs. Thus the movement of persons has helped to solve a problem with which the movement of goods could not adequately cope."

The conference agreed also that the developing countries should "take into account the value of tourism as a means of developing new industries and services, especially building and transport in areas particularly suited to that type of environment. The growth of service industries would not only provide prosperity and employment in those areas, but would also afford a basis for the growth of other consumer trades."

Concerning outgo the committee has among high-priority items on its agenda the reduction of shipping costs. One cost-cutting move it is urging upon developing countries is the improvement and expansion of ports and harbor facilities.

This committee will also work on ways to help the developing countries meet the problems of indebtedness incurred on capital loans.

The Committee on Shipping will study and recommend ways in which international shipping can contribute to expanding world trade, particularly the trade of developing countries. It will also promote the development of merchant marines.

As to why the United Nations should be involved in all this, a man with an office high up in the UN Secretariat has some cogent answers.

He is Jorge Viteri, an Ecuadorian journalist who has served the UN in several capacities and is now special assistant to Dr. Prebisch of UNCTAD.

In Mr. Viteri's view trade is, in its simplest terms, "someone selling and someone buying." In the face of its present global complexities—and perplexities—involving foreign exchange, balance of payments, tariffs, regional preferences, disparate economies, freight and insurance rates, gluts, price fluctuations, and the ups and downs of good old supply and demand, Mr. Viteri refuses to be confused or diverted from his basic premise that trade is buyer and

seller meeting for mutual advantage.

He likens the current problems of trade and development to familiar traffic problems on the highways and streets of the United States.

"All the machinery is there to keep traffic moving smoothly," he said in a recent interview, "speed lanes, one-way streets. And the fast new cars can go. But one old car can stop a whole line of new ones."

It takes a helicopter overhead to spot the bottlenecks and relay the information to speed their untangling, he observed.

"Rules for trade were made like traffic rules," he said, "little by little. There was no helicopter overhead to spot the bottlenecks."

"But now the UN is taking a look at the traffic rules of trade."

It is, in effect, up in that helicopter.

Actually the UN's work has always been related to trade and development, Mr. Viteri pointed out. It has dealt over the years with many areas of development. In Latin America it has emphasized trade in relation to development.

"Now for the first time in the history of the world and of the United Nations men are tackling the overall problem of trade and development," he said.

Naturally trade was going on long before the UN was established and present trade problems, Mr. Viteri noted, are "logical consequences" of what was happening before the UN came into being. Trends since its founding enter the picture also.

The newly independent countries are, in Mr. Viteri's words, "a new ingredient" in the trade mix. "They used to trade of course," he said, "but they traded as colonies. Now as independent nations they are in varying stages of development. Some provision must be made for them to come into the picture more fully for the benefit of all."

Another trend he cited is regionalization—the forming of multilateral trade arrangements. He gave as examples the European Common Market, the British Commonwealth, the socialist bloc nations, the Latin American Free Trade Association, the Central American Integrated Program. "And there are discussions of regional arrangements going on in Africa and Asia," he said. "The Mekong Valley Project is an example." Mr. Viteri brought out a fact perhaps not generally realized. "The United States with its fifty states is a common market.

For instance, automobiles are made in Detroit; parts for them reach Detroit from other places in the states. This common market started with the thirteen colonies. They wanted the benefits of a common market. Hawaii and Puerto Rico have been absorbed into it recently.

"Watching the various trends that have been developing in world trade," Mr. Viteri stated, "people in and out of the UN became concerned. The situation could end in chaos and injurious competition."

Thus evolved the 1964 meeting of UNCTAD. According to Mr. Viteri it was probably the largest conference of its kind ever held, with delegates from 120 countries and representatives of many organizations attending—over 3,000 persons in all.

"The conference was significant for many reasons," Mr. Viteri said. "It was the first attempt to make an overall review or assessment of the trade and development situation. It was the first opportunity the developing countries had to compile and present in public a list of their trade problems. What emerged was a picture of the major common problems and their categories.

"The fundamental trade problem is the trade gap," he added. "Aspirations often outstrip purchasing power. We must find ways for the have-nots to have.

"You can't stop human beings from wanting things—and wanting more as they advance. A child at two is satisfied with a paper doll. At five or six that child wants a doll with hair and clothes. The man who can take care of his basic needs begins to long for more to buy. But he does not buy twice as much food. He wants to buy things—washing machines, radios, cars.

"Trade and development involves people," he went on, returning to the traffic simile. "Two thirds of the world's population on a low standard of living want to get into the fast cars, or just on the road. Irrational things can happen. People sometimes cross the road without realizing the danger. Or they may throw stones at the cars. Or tear up the road."

But with the trade machinery now established in the UN, plus the help of regional economic commissions, the UN specialized agencies, GATT, and the important economic groupings, Mr. Viteri feels a mighty attack is being mounted to open up the bottlenecks of trade and gradually close the chasm between plenty and poverty dangerously dividing the world.

In Search of Rural Relevancy

Special Report

THAT much-used and often abused word "relevancy" held the key to the verbal labors of 150 Methodist leaders from the Southeastern Jurisdiction as they met at Lake Junaluska, N.C. to plan strategy for Methodism in the changing rural areas of the South.

The churchmen, both ministers and laymen, wrestled with a host of questions as they sought guidelines for a relevant and comprehensive Methodist witness in town and country. The forum for the discussion was the Quadrennial Town and Country Conference of the Southeastern Jurisdiction. The participants were chairmen of annual conference Town and Country Commissions, district town and country directors, full-time town and country executives, rural church-and-community workers and others concerned about the church's mission in rural areas.

In their search for guidelines, the church leaders covered these and other issues facing town and country Methodism in the Southeast: racial inclusiveness, viability of local church units, an adequately trained ministry, ecumenical imperatives in serving rural areas, the church working with community agencies (governmental, educational, agricultural, etc.), ministering to Appalachia, new forms and structures in the rural mission (group ministries, extended parishes, etc.), concern for mission and relief work overseas.

These critical issues confronted the conferees in addresses, lectures, reports, panels and workshops. They were discussed over the dinner table, around the soft-drink vending machines and under the bountiful foliage of Junaluska's lakeside trees.

Among the prophetic voices heard at the conference were these:

The Rev. Dr. Earl D. C. Brewer, director of the Religious Research Center at the Candler School of Theology (Methodist) at Emory University, Atlanta, Ga.:

"Perhaps the most explosive headlines these days in the South deal with race. A few years ago, these headlines originated in places like Charlotte, Atlanta, Birmingham and New Orleans. Today they are moving into the smaller towns like Americus. The town and country church can no longer isolate itself from this struggle. The Southern brand of Protestantism, in both city and country, is both embarrassed and paralyzed in this civil rights struggle. Historically, it gave its blessings first to slavery, then to segregation.

"It seems obvious that the town and country church, like its city cousin, is

created more in the image of its culture and community than in the image of the body of Christ. Its ethos is more of the traditional South than of transcendent Easter. But the new renaissance is coming to the South, led by technology and civil rights. When is the new Reformation coming to the Southern brand of Protestantism?

"Are the standard brand Protestant churches in the rural South—Baptist, Methodist, Presbyterian—going to be the last places where Negroes and whites shake hands and share services? Shame!

"Let's make a start by discussing the issues, getting acquainted, inviting each other to visit, cooperating in common activities and announcing publicly that the doors of all our churches, whether white or black, are open for worship, membership and fellowship to any seeker or Christian, regardless of class, color or communion."

About the plethora of dying small churches: "Town and country churches in the South are basically small in membership and getting smaller.

"Essentially the problem with a small church is not its smallness; indeed, it is not spiritual but ecclesiastical. It fails not so much in the possibilities of becoming a spiritual community as in the possibilities of becoming a satisfactory retail outlet of the bureaucracy of the denomination. Even though its members may be paying more per capita for pastoral service, it cannot alone support a fully trained and ordained pastor. It may become a church by Biblical standards, but it cannot by modern bureaucratic requirements.

"What can be done in this situation? Several steps that are being taken: 1—In some areas, the concept of extended ministry is being developed. The general idea is that any parish with a small membership should look around to extend its ministry to smaller churches within its town and country community. 2—In many other places, several churches are grouping together into larger parishes or group ministries. 3—In-service training for town and country pastors and laymen is being intensified in many areas."

On ecumenicity: "The mission of Christianity in town and country is blighted by the brokenness of the body of Christ into denominational enclaves and ingrown groups.

"Let's make a start on the desperately needed patterns of cooperative churching through interdenominational larger parishes involving Methodists, Presbyterians and all others of whatever communion or color willing to join. This simple ecumenical strategy is well known, but little used in the South. Then, let's go on to other cooperative forms of Christian witness."

Monsignor L. G. Ligutti, Permanent Observer of the Holy See, Vatican City, Rome, to the Food and Agriculture Organization (FAO) of the United Nations, and formerly executive director of the National Catholic Rural Life Conference:

"It is possible to have both food and freedom, the two fundamental needs of man. I have seen the world's widespread hunger, the squalor, the misery, the sub-

human existence of so many creatures of God. I have observed the social injustices that brought this about. I have noted the willingness to give up freedom for the sake of material improvement. Yet I still contend that food and freedom can be had at one and the same time.

"You Methodists have done much. You can be proud of your record, in the field of religion as well as in the material endeavors for the good of mankind. In some places, you, like the rest of the churches, have failed to lead by inspiring your community in the use of the earth's and man's possibilities. You must be conscious of your duty, of your responsibilities to man, to the local and to the worldwide community."

Dr. J. Edward Carothers, associate general secretary of the Methodist Board of Missions with responsibility for the National Division:

"The hottest issue right now in the United States is whether the church as an institution should speak to other institutions—political, economic, agricultural, labor, governmental, etc.

"We do not have simply the question of whether the church may neglect the personal, spiritual, devotional and theological needs of the individual while it sweeps majestically onward to save the world from the misguided institutions and their leaders. The church may itself be a misguided institution and contribute to the downfall of the society it seeks to save.

"But, despite the dangers of church institutionalism, the increasing complexity of society makes more necessary (as well as more difficult) the participation of the church as a socially effective instrument of the Christian faith."

Other leaders who shared their insights and inspiration with the Methodist rural leaders were: Bishop Walter C. Gum of the Richmond Area who is chairman of the Interboard Committee on Town and Country Work; the Rev. Dr. Carl J. Sanders, pastor of Centenary Methodist Church in Richmond and chairman of the Town and Country Committee of the Southeastern Jurisdictional Council; the Rev. Dr. G. Ross Freeman, assistant to the dean and director of field education at Candler School of Theology, Emory University, Atlanta, Ga.

More food for thought came in two panels, each on a different theme. One dealt with adequate parish organization and programming, and brought together staff members of several Methodist general boards. The other focused on the church working with secular organizations for community betterment and comprised representatives of educational, health, agricultural, governmental and other agencies.

Though many persons had a hand in the planning and holding of the conference, much of the credit for its success undoubtedly must go to Dr. Sanders and to that indefatigable exponent of town and country Methodism in the Southeast, the Rev. Dr. James W. (Jim) Sells of Atlanta, one of the executive secretaries of the Southeastern Jurisdictional Council.

—LEONARD M. PERRYMAN

THE MOVING FINGER WRITES



RELIGIOUS NEWS SERVICE PHOTO

NEW YORK—Several foreign students—mostly new arrivals to the U.S.—gather in front of the Church Center for the United Nations, where they took part in a two-day seminar on international affairs. Several leading U.N. officials addressed the group. Eighty-five students came to the U.S. from 25 countries under scholarship and exchange programs of the National Council of

Churches and the Lutheran, Methodist, United Presbyterian, Episcopal and Christian (Disciples of Christ) Churches and the United Church of Christ. With the group, at left rear, is Dr. John D. Tomlinson, director of mission and church world service relationships for the NCC's international affairs department in the Church Center.

METHODIST FUND-RAISING STAFF SETS NEW RECORDS

Surpassing all previous achievements, the professional fund-raising staff of The Methodist Church set two new records of service to Methodist congregations and annual (regional) conferences last year. They were: (1) A new record in the number of financial crusades directed—440. (2) A new record in the total amount raised—\$47,572,727.

A fund-raising staff comprises 26 full-time and six part-time crusade directors and operates under the Department of Finance and Field Service of the National Division, Methodist Board of Missions. The Department headquarters are in Philadelphia, Pa.

The record amount raised in crusades led by the directors in fiscal 1965 (the 12 months ending May 31, 1965) brings the grand total raised through Departmental leadership in its 35-year history to \$381,682,842.

Announcement of the new records of service by the Department of Finance and Field Service staff was contained in the just-issued annual report of the Depart-

ment's executive secretary, the Rev. Dr. Alton E. Lowe. In the report, he also said that a new record of service had been set by the Department's six church-builders, who aid mission congregations in building programs. Last year they supervised the building of 49 churches and parsonages.

The crusades led by the directors were principally for capital funds for building purposes, either for new buildings or to pay off indebtedness, Dr. Lowe said. Some crusades also included the raising of funds for annual church budgets (both current expenses and benevolences).

The 440 crusades in fiscal 1965 compared with 409 in 1964, Dr. Lowe reported. The total amount raised in 1965 was \$4,996,625 or 11 per cent, more than the 1964 total of \$42,576,102. Both the number of crusades and the total amount raised have been increasing steadily during the last decade.

Most of the crusades led by Department directors last year, 434, were in local churches. They ranged in amount from \$13,722 to \$502,201. The total was \$39,600,891. The churches were in 46 states (including Alaska and Hawaii), and for the

first time, a crusade was conducted in Puerto Rico, a major Methodist home missions area.

Five financial crusades were conducted last year for annual conferences (geographical units of Methodism taking in several hundred congregations). The total amount raised was \$7,684,907. The directing of conference crusades has become an increasingly important part of the Department's program in recent years, as bishops, district superintendents and other Methodist leaders have become acquainted with the achievements of the Department in professional fund-raising.

BOOKMOBILE FOR BOMBAY, BOOKS FOR AMU

Eight shelves of books at Alaska Methodist University and a bookmobile for use around Bombay, India, are the first completed projects in the New Methodist Men World Witness.

The purchases were made possible by the offering received in July at the Fourth National Conference of Methodist Men where the two-phase World program was formally introduced. One half of the \$8,-



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The World Division of the Board of Missions recommends you consider making it the beneficiary of a bequest, with the stipulation that annuity agreements be issued to your loved ones upon your death. In this way, you will provide them an assured income with substantial tax savings and free them of the burdens of estate management. Upon their deaths, your earthly treasure will serve the church perpetually, spreading the Gospel to the ends of the earth.

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106 went for the Alaska University books and the remainder bought the bookmobile to transport Christian literature to the people around Bombay.

Phase two of the World Witness program, started by the offering at Purdue, is being carried out by the General Board of Lay Activities in cooperation with the Board of Missions. The specific goals of this phase are the library at Alaska Methodist University and the circulation of Christian literature among developing nations.

Phase one of the program, which stresses personal discipline, has been worked out in cooperation with the General Board of Evangelism.

INTERNATIONAL METHODIST STUDY PROGRAM IN 21ST YEAR

The international study program of The Methodist Church, the Crusade Scholarship program, begins its twenty-first year with the start of the 1965-66 academic year this fall. This year as in the past 20 the denomination is sponsoring the study of selected students in colleges, universities and theological seminaries in the United States and overseas.

The 1965 group of Crusade Scholars, as

the international students are called, includes 67 who are studying in American schools and 19 who are studying in other countries. This year's total of 86 brings to 1,321 the number of persons who have studied as Crusade Scholars since the program was started in 1944. The present and former Crusade Scholars represent 59 countries.

The Crusade Scholarship program is to train qualified students from the United States and other countries for leadership in the church, business, the professions, the arts, education, science and other fields. Most have returned to their homelands to become outstanding in the church and in secular fields. Several former Crusade Scholars are bishops of The Methodist Church; others are district superintendents, church executives, seminary professors and leading pastors. Lay Crusade Scholars have gained recognition in journalism, music, medicine, agriculture, government, science, education and business.

The 67 Crusade Scholars in the U. S. for the 1965-66 academic year are studying in 32 educational institutions in 14 states, the District of Columbia and Puerto Rico. The 19 studying in other countries

AWARD WINNERS

in the April, 1965, Woman's Society of Christian Service Drive for New Combination Subscriptions

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Proctorville, Ohio

Mrs. Jean Jenkins, Secretary of Program Materials
Box 171
Proctorville, Ohio

Portsmouth District, Ohio Conference, North Central Jurisdiction

First Methodist Church
Fountain Valley, California

Mrs. Leroy Smith, Secretary of Program Materials
17302 Elm Street
Fountain Valley, California 92708

Whittier District, Southern California-Arizona Conference, Western Jurisdiction

Society under 50 but over 25 members:

Rockledge Church
Rockledge, Florida

Mrs. Howard Amos, Secretary of Program Materials
961 King's Post Road
Rockledge, Florida

Melbourne District, Florida Conference, Southeastern Jurisdiction

Society under 100 but over 50 members:

First Methodist Church
Nickerson, Kansas
Hutchinson District, Central Kansas Conference, South Central Jurisdiction

Mrs. Russell Calcote, Secretary of Program Materials
P. O. Box 406, Nickerson, Kansas

Society over 100 members

First Methodist Church
Ft. Lauderdale, Florida

Tie

Mrs. G. A. Griffis, Secretary of Program Materials
2240 S. W. 60th Street
Ft. Lauderdale, Florida 33312

West Palm Beach District, Florida Conference, Southeastern Jurisdiction

First Methodist Church
Little Rock, Arkansas

Mrs. Edwin Stewart, Secretary of Program Materials
5220 Hawthorne Road
Little Rock, Arkansas

Little Rock District, Little Rock Conference, South Central Jurisdiction

The **district** reporting the largest number of new combination subscriptions is West Palm Beach District of Florida Conference, Southeastern Jurisdiction. The secretary of program materials is Mrs. Wilford A. Burch, 2144 N. E. 3rd Way, Boca Raton, Florida 33432.

The **conference** reporting the largest number of new combination subscriptions is Florida Conference of Southeastern Jurisdiction. The secretary of program materials is Mrs. Dale Jenkins, 1162 Nightingale Road, Jacksonville, Florida 32216.

The **jurisdiction** reporting the largest number of new combination subscriptions is North Central Jurisdiction. Mrs. W. H. Cansfield, 404 W. Dunlap, Northville, Michigan, is the secretary of program materials.



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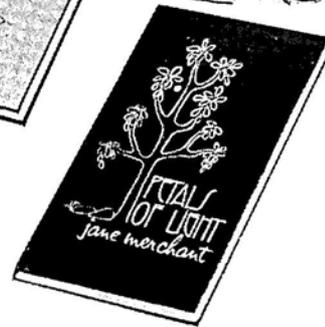
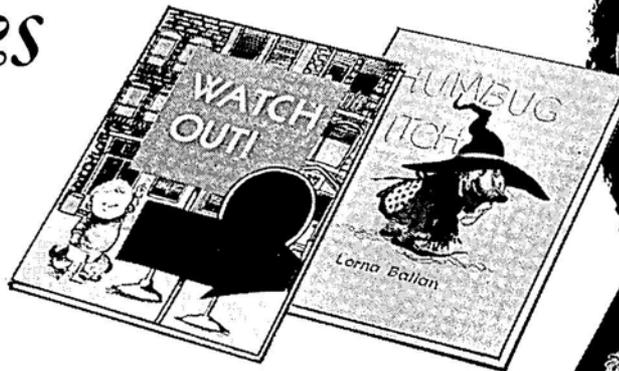
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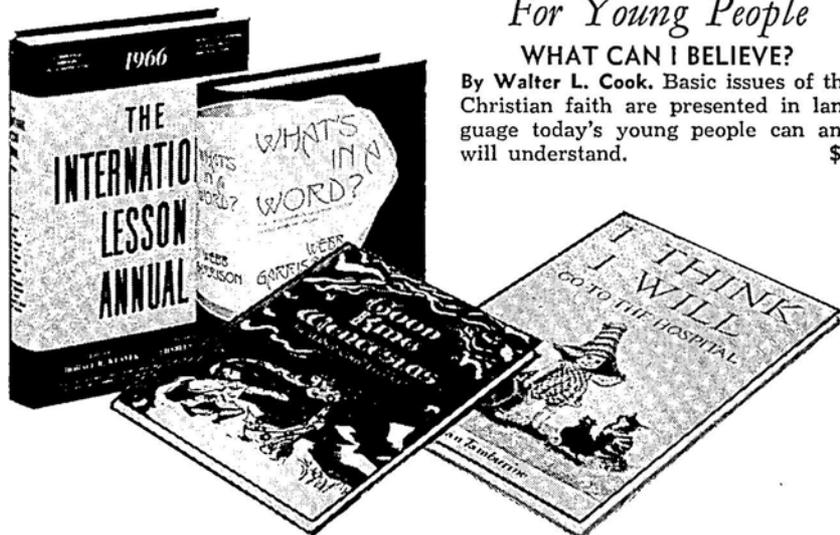
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The Crusade Scholars studying in America this year are from the United States and 18 countries of Asia, Africa, North and South America, and the islands of the Pacific.

The program is administered by the national Crusade Scholarship Committee of The Methodist Church, of which Bishop W. Vernon Middleton of the Pittsburgh Area is the chairman and Miss Margaret Swift, New York, is the full-time director. The committee comprises representatives of three national Methodist agencies—the Board of Missions, the Board of Education and the Commission on Promotion and Cultivation.

METHODIST WOMEN GIVE \$209 MILLION IN 25 YEARS

Methodist women throughout America have given \$209,000,000 for missionary work at home and overseas, for Christian social relations, for leadership training, for spiritual development and for other Christian causes during the last 25 years, the chief financial officer of the nation Methodist women's organization has announced.

Of that amount, they contributed almost \$13,500,000 last year, the largest annual amount in the organization's 25-year history, according to Miss Florence Little, New York, treasurer of the Woman's Division of the Methodist Board of Missions.

The Woman's Division is the national body under which function 31,000 local Woman's Societies of Christian Service and 5,000 local auxiliary units for employed women, called Wesleyan Service Guilds. The Woman's Division is also one of four major units of the Board of Missions. Total membership of the Societies and Guilds is 1,730,000.

Miss Little revealed the figures on giving in a report prepared for the 25th anniversary of the Woman's Society of Christian Service, which is being observed this year. The observance will be climaxed at the Seventh Assembly of the Woman's Society May 12-15, 1966, in Portland, Oregon.

SET URBAN CONVOCATION REGISTRATION DEADLINE

Leaders planning the Fourth National Methodist Convocation on Urban Life in America February 15-17 at the Conrad Hilton Hotel in Chicago are urging Methodist annual conferences to register their delegations for the convocation as soon as possible, and by December 1 at the latest.

Bishop W. Ralph Ward of the Syracuse Area, chairman of the convocation Committee on Registration and Attendance, reported that by late summer something over 300 registrations had been received. About 1,800 persons are expected to attend. Thus registrations have been coming in steadily, but not as rapidly as is desirable, Bishop Ward said.

The registration fee is \$12.50. That includes all pre-convocation work and study materials, and tickets to two major luncheons at the convocation.

The convocation will revolve around the theme, "Methodism in the New America—A Serving Church," and will feature addresses by leaders in the field of urban mission. Registrations and inquiries should be sent to:

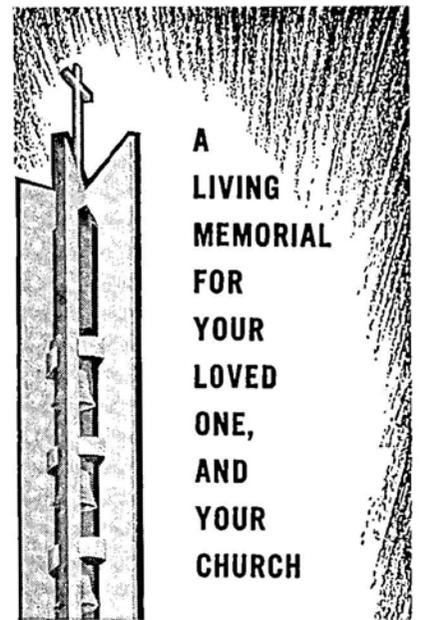
Dr. Philip C. Edwards, Methodist Board of Missions, 14th floor, 475 Riverside Drive, New York, New York 10027.

BISHOP HAGEN NAMED WORLD METHODIST HEAD

Bishop Odd Hagen of Stockholm, Sweden, head of The Methodist Church's Northern Europe Area, has been elected president-designate of the World Methodist Council and will be installed August 25, 1966, in London at the Quinquennial session of the World Methodist Conference.

Bishop Hagen will succeed Bishop Fred Pierce Corson of Philadelphia, Pa., and will serve a five-year term. The 59-year-old president-elect is a native of Norway and served pastorates there for seven years before he joined the faculty of the Scandinavian School of Theology in Gothenburg, Sweden, in 1935 and subsequently was elected a bishop in 1953.

Vice presidents elected included Bishop Roy H. Short, Louisville, Ky., and Dr. Charles C. Parlin, New York. The Rev. Dr. Lee F. Tuttle, Lake Junaluska, N. C., and New York, was re-elected as secretary of the World Methodist Council in the United States and Edwin L. Jones, Charlotte,



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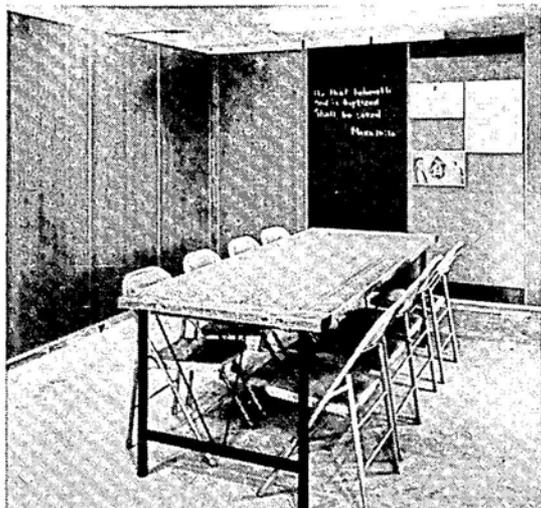
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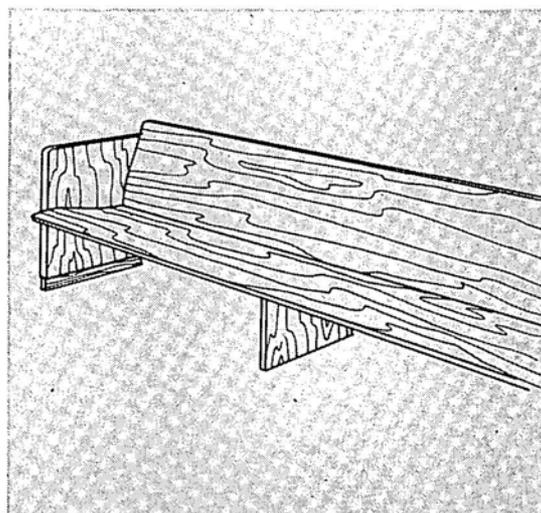
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N. C., was re-elected as a co-treasurer.

Business at the Executive Committee meeting in Stockholm included approval of the program outline for the 1966 World Methodist Council and Conference, reception of a new member church, and reports on 16 union negotiations in which Methodist bodies are involved.

The Methodist Church of Indonesia, given autonomy by the 1964 General Conference of The Methodist Church, became the 21st member church of the World Methodist Council.

MCOR ALLOCATES \$386,631 FOR RELIEF

A total of \$386,631 for various relief purposes during the next four months was allocated by the Methodist Committee for Overseas Relief at one of its three yearly meetings, at Denver, Colo.

In other actions, the commission completed the election of two new members to fill vacancies in terms that run to 1968, and participated in the largest to date in a series of ten dinners marking MCOR's 25 years of service.

Named to the commission were Holt McPherson, editor of the High Point (N.C.) *Enterprise*, and James M. Pride, White Plains, N. Y., an executive of Esso Standard Eastern, Inc.

More than 1,100 persons attended the anniversary dinner, sixth in the series of ten. Bishop R. Marvin Stuart of the Denver Area was host.

SOUTH KOREA CLOSES PROTESTANT UNIVERSITY

Southern Korean government officials have closed "indefinitely" Protestant-supported Yonsei University in Seoul until school administrators obey a government order to punish students and professors who allegedly took part in anti-government riots.

The punishment required by the government was believed to be suspension or expulsion. All other Korean schools have complied with the governmental order except Yonsei and another private institution, Korea University.

Yonsei, which has some 4,500 students, was founded by Methodist and Presbyterian mission interests.

SUDAN THREATENS TO EXPEL MISSIONARIES

The Sudanese government has now threatened to expel Christian missionaries from the northern part of Sudan.

The Khartoum daily *Al Ayan* quoted Abel Rahman, Sudanese Minister of Information, as saying that the government will deport those working in the North "if our enquiries show that they too have been involved in political activities."

In 1964 Sudan expelled all missionaries working in the South on the grounds they had taken part in political activities hostile to the predominantly Moslem government of Khartoum.

In London church authorities have re-

ceived a letter from the Rt. Rev. Oliver Allison, Anglican Bishop in the Sudan, appealing for prayers for the strife-torn country. He referred to the flight of thousands of refugees, the burning of Bishop Gvenne College, and the slaughter of hundreds of persons at the Anglican cathedral of Juba in July.

CHURCHES AID REFUGEES IN NORTH, SOUTH VIETNAM

Refugees in both North and South Vietnam are receiving help from the East Asia Christian Conference (EACC) financed by contributions from churches around the world given through the EACC and the World Council of Churches.

Most of the aid is going to refugees in the South because of the difficulties in making contacts and determining needs in the North.

However, \$1,000 of medical supplies have been sent to Hanoi, via Djakarta, where it is being distributed by Red Cross representatives. EACC has asked the Red Cross to notify it of further requirements.

In the South aid includes supplementary food rations provided three times a week to 30,000 persons. Planned in the near future is distribution of first shipments of 1,000 midwifery kits, and 5,000 kits of school supplies.

An EACC appeal for medical personnel has resulted in offers of three-person teams, consisting of a doctor, trained nurse, and assistant, from churches in Japan, Au-

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Australia, the Philippines, and New Zealand. EACC is investigating the possibilities of establishing a center near Saigon for soldier amputees who are reported to be receiving inadequate care.

EACC also has set up a small industry employing 60 refugees to make bed mats and soap for distribution to other refugees. The first consignment of 1,000 has already been distributed.

EACC relief in the South is directed primarily to refugees beyond the reach of USA and South Vietnamese government aid. The majority of these are Montagnard tribal people, some 15,000 of whom have been made homeless and whose crops and village industries have been largely destroyed.

The relief operation is headed by U. Thaung Tin, a Burmese Christian layman, who has established an office in Saigon and secured a government contract which recognizes EACC as a legitimate relief agency.

The Rev. Alan Brash, EACC inter-church aid secretary, announcing the program in Geneva, Switzerland, said that while distribution of relief supplies is seriously hampered by the hostilities, lack of transport, and other facilities, aid now being given is considered only a beginning and it is hoped to greatly expand the program.

The food being distributed consists of rice of which 50 tons are being flown monthly into Saigon, 100,000 pounds of tinned pork from Denmark, and tea donated by churches in Ceylon. New Zealand and Australian churches have financed purchase of the midwifery kits.

The aid program is being financed by funds being raised in a \$120,000 appeal in which EACC is asking \$20,000 from its

members and the World Council of Churches is asking \$100,000 from churches in other areas.

Funds totaling nearly \$78,000 have been donated or pledged so far by churches in Australia, Ceylon, Canada, Denmark, France, Germany, Great Britain, India, New Zealand, Netherlands, Sweden, Switzerland, Taiwan, Thailand, and the USA.

P. G. GOULD RETIRES FROM MISSIONS BOARD; TO AMU



The Rev. Dr. P. Gordon Gould, widely known for his role in the founding and continuing growth of Alaska Methodist University in Anchorage, has retired from the executive staff of the Methodist Board of Missions after 17 years of service. For the last 10 of those years, he has given full time to the development and support of AMU, and though he has left the Board of Missions staff, he has not left AMU. When the university opened in September, he became its director of development.

Dr. Gould, of Wallingford, Pa., will reside in Anchorage to fulfill the responsibilities of his new position. As part of the university's administration, he will work in the areas of public relations and interpretation within Alaska, and will have a key role in seeing that the university has adequate financial resources for both current operations and building programs. He will cooperate with the National Division and the Joint Commission on Education and Cultivation of the Board of Missions in the promotion of Advance Specials and other Methodist giving to AMU. (Since its inception, AMU has been a project of the National Division of the Board of Missions.)

FRANK H. SMITH DIES: LONG-TIME MISSIONARY

The Rev. Dr. Frank Herron Smith, 86, a former Methodist missionary to the Orient and later superintendent of Japanese Methodist work on the Pacific coast in the U.S., died August 20 in Los Altos, Calif.

Dr. Smith was born in Illinois and began overseas missionary service in 1905. During the next 21 years, he served in Korea, Japan and Manchuria (the latter now being part of Mainland China). He worked among the Japanese in Korea and received an award from the Japanese government.

In 1926 he transferred his missionary talents from the overseas field to the home field, becoming superintendent of the Pacific Japanese Methodist Mission, which encompassed Japanese-speaking Methodist Congregations in several western states. In 1940, the mission became the Pacific Japanese Provisional Annual Conference, and in 1964 the conference was dissolved and the Japanese churches merged into existing geographical annual conferences.

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Dr. Smith continued his work with the West Coast churches until his retirement in 1946. During World War II, when the Japanese population was evacuated from the West Coast, he was given credit for helping, interpreting and defending the rights of the evacuees.

After retirement, Dr. Smith lived successively in Berkeley, Glendale and Los Altos, all in California. The Berkeley

Methodist United Church was dedicated in his honor in 1955.

**METHODIST MISSION TEAM
ASSIGNED TO CONGO POSTS**

A special Methodist missionary task force, which has been two years in the process of selection and training, as arrived at its destination, the Congo, and its 15 members have been assigned to their

places of service for the next three years. Four of the group are working at a mission station where a Methodist missionary was killed in August, 1964, by Congolese rebels and five other missionaries were held prisoner for two months.

The Congo Team of the Methodist Board of Missions was assembled in the summer of 1964. It comprised 15 young single men who formed a flexible, mobile missionary force ready to work in places of difficulty and danger, and ready to change assignments and types of work as the situation changed. The team spent a year in Brussels, Belgium, studying French and other subjects in training and orientation for their Congo work.

The team arrived in the Congo late in the summer and have been assigned to their places of service by Bishop John Wesley Shungu of the Congo Methodist Area. They were appointed to six centers of Methodist work in both the Central and Southern Methodist Conferences. In the former, the seven appointed to two stations are in the first group of missionaries to return to a region overrun by the Congolese rebels in 1964. Four were appointed to Wembo Nyama, where Missionary Burleigh Law was killed by rebels August 4, 1964, and five other missionaries taken prisoner (to be released in October).

Most of the Congo Team are teaching in Methodist schools, as the need for qualified teachers in all types of schools is critical. They are teaching in high schools, Bible schools and vocational schools. Two are doing social work, and one is working in the field of construction and industrial arts.

**METHODISTS CONDEMN RACE
POLICY IN SOUTH AFRICA**

The executive committee of the Methodist Board of Missions unanimously condemned here Thursday the policy of apartheid (segregation) in the Republic of South Africa.

In a recommendation adopted by the committee, the Board of Missions agreed to urge the United States government to seek ways in which "effective opposition" to the policies of apartheid in South Africa can be registered. The Board also pledged to urge American banks and businesses engaged in transactions with or in South Africa to do likewise.

The Methodist Board of Missions represents the 10 million-member Methodist Church in 48 countries overseas, with headquarters in New York. Although it has a limited amount of mission work in South Africa, practically all of it is among African men and boys who come from Mozambique to work in the South African mines. The Board also has a large, well-equipped mission press in Johannesburg that prints church periodicals and Christian literature that are sold throughout most of Africa.

"There is no doubt that we are in complete sympathy with the African people in South Africa," said Dr. Tracey K. Jones, associate general secretary of the Board, who heads its World Division. "The situa-

tion is getting worse, not better, and South Africa's persistence in violating fundamental human rights will surely lead both to internal and international violence."

Dr. Jones said that the Christian church must let the world know that it stands for the basic freedoms in which we believe.

Urging its Board members to keep informed about developments in regard to apartheid and to rally public concern and action among the church's ten million members, the Board also agreed to support worldwide movements for basic human rights and fundamental freedom for peoples everywhere. It called for joining with other organizations with similar concerns in efforts to reinforce and publicize the struggle of responsible individuals and organizations in South Africa.

In addition to providing relief and assistance to persons persecuted by the Government of South Africa, the Board will call upon the United States to give "serious consideration" to the United Nations General Assembly resolution calling for economic sanctions against South Africa in order to halt the further extension of apartheid. A similar statement was adopted by the church's General Conference last year in Pittsburgh.

Under Chapter Seven of the United Nations Charter, the Security Council may call upon members of the UN to apply economic sanctions against parties or countries creating a threat to peace. This can include the interruption of communications and severance of diplomatic relations.

The text of the recommendation of the Board of Missions says in part:

The policy of *apartheid* in the Republic of South Africa has created a crisis that grows more serious with each week that passes. As the Roman Catholic Archbishop of Durban said in his presidential address to the South African Institute of Race Relations in January, 1965:

"The situation becomes more and more irremediable, anger grows in the hearts of non-whites, only to be matched by the stubborn determination of the whites not to yield an inch. Every warning that can be given has been given over and over again. There is nothing new to be said. The situation seems beyond human control, beyond human hope. By every lesson drawn from human history a situation so full of bitterness can only end in tragedy!"

We note the last report of the Special Committee on Apartheid at the United Nations (A/595 f, Aug. 16, 1965), which recommends action under Chapter VII of the Charter with the full cooperation of all the permanent members of the Security Council and the major trading partners of South Africa as "indispensable to reverse the tragic course of events and move towards a solutions. . . ."

In the light of these facts, the Woman's Division and the World Division recommend concurrently to the Board of Missions the following action:

1. That the Board of Missions call to the attention of its members a statement of the British Council of Churches:

"The fundamental point of departure must be the witness of the Church in the new Africa in the years until 2000 and far beyond. Both Protestants and Roman Churches recognize the fragility of much of the Christian implantation in Africa, weakness precisely because it is implantation and not indigenous. If black Africa sees the white Church is more loyal to its whiteness than to the Cross that white Church will have betrayed not only centuries of missionary sacrifice, but Jesus Christ himself. We would do well to hearken, therefore, to the words of Rt. Rev. Trevor Huddleston . . . who has won the love and loyalty of Africans, Christians and non-Christians alike: ' . . . we need the voice of the Christian Church itself. It is only such a voice which can drown the timidities and vacillations of diplomacy.'"

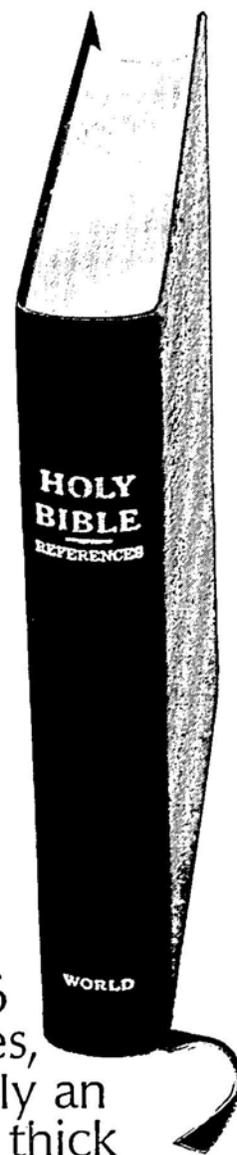
That it further urges its members to keep informed about the developments in regard to apartheid in South Africa and to rally public concern and action in keeping with the basic freedoms in which we believe.

2. As a step toward the implementation of section eleven of the Methodist Charter of Racial Policies—"We will . . . support worldwide movements for basic human rights and fundamental freedom for peoples everywhere" that the Board of Missions join with other organizations with similar concerns in efforts to reinforce and publicize the struggle of responsible individuals and organizations in South Africa; to provide relief and assistance to persons persecuted by the Government of South Africa and to their families.

3. That the Board of Missions adopt the membership of the Woman's Division in the Consultative Council on South Africa, and that their representative be designated the official representative of the Board on this Council.

4. That the Board of Missions urge banks and business organizations engaged in business transactions with or in South Africa to seek ways to register effective opposition to the policies of apartheid.

5. That the Board of Missions continue to urge the Government of the United States to seek ways in which effective opposition to the policies of apartheid of the Republic of South Africa can be registered.



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In 1952 the church appointed a young deaconess, Juliana Macaraeg, to teach the illiterate of the Philippines. In the thirteen years since has grown up a long-range program of literacy work described as one of the steadiest in all Methodism. Miss Macaraeg has worked in the villages of the Philippines, where she has visited and lived in order to reach hundreds of people. A total of 1,200 former illiterates have learned to read and are continuing in reading programs as the result of this effort.

The experience of learning to read as an adult is often compared to coming from the dark into the light. This marvelous skill is lost by thousands because they cannot get books.

“Continuing to read”—this is the key phrase, for one of the great problems of literacy work has been new literates who, either because of lack of motivation or a dearth of interesting, simply-written literature, have lapsed back into illiteracy. In almost every country where the church has literacy work a technical problem, closely related to the new literate who forgets how to read, is the bottleneck of distribution. Attractive, interesting, and simply-written books are available in many cases, but they are not in the hands of the people who need to read them. One does not walk into the neighborhood drugstore or bookstore and pick up a couple of good paperbacks. Book clubs are virtually non-existent. The public library is underdeveloped if present at all. Thus, if the church is to get its message to the people and to keep them reading once it has taught them, it must have funds for distribution and it must devise methods of distribution that will work in each country.

Some of the literature distribution methods worked out by literature workers in various countries are models of ingenuity. The Rev. Aldo Balle, a young Peruvian Methodist minister, peddles a vehicle which can only be called an adult tricycle to the marketplace of his highlands village three times a week; here he sets up his Christian literature display on the back of

the vehicle, selling his books alongside chickens and fresh produce.

Missionary Carl Ream, who works among miners in South Africa, carries books in the back of a small van truck; when he stops, he opens the back of the truck and displays the books directly from cartons.

In Argentina as in other South American countries Christian books are peddled door to door by colporteurs who get their stock from a central book deposit.

In India one of the new distribution methods is the book cabin, a small (6' x 6') structure set up in the bazaar sections of some of the larger cities. These compact cabins are an inexpensive way of putting Christian literature out where it will be seen and bought.

REVOLVING BOOKS FUNDS are needed in countries around the world to subsidize stocking and distributing books to those who need them the most. The church in the Central Congo Conference, for example, has asked us for \$50,000 this quadrennium for this purpose. The church in the Philippines, which has the outstanding literature program described above, has asked a total of \$1,572 for revolving book funds. To meet these and many other requests the Project of the Month is seeking as much as \$100,000 as the November project.

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. Gifts designated “Project of the Month” go to the completion of the series of eight projects yet uncompleted in this appeal. Designations for a specific projects (in this case, for “Revolving Book Funds Around the World”) are honored.

A Report to Project of the Month Contributors

As of September 9, 1965, the Treasurer had received and processed 169 gifts totaling \$13,708.09. This means that the first two projects in the series can be completed shortly; reports of progress will be presented as soon as they are available. It is wonderful to complete these two projects, but this is only a beginning. To complete the series more than a quarter of a million dollars is still needed.

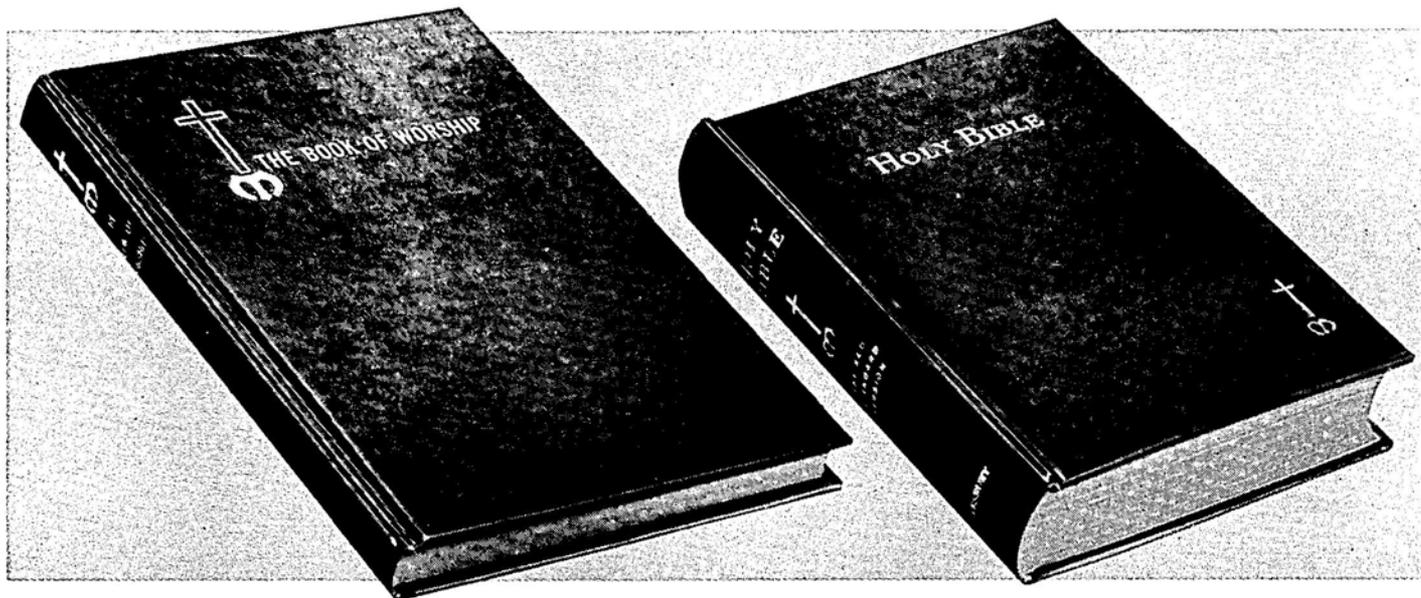
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