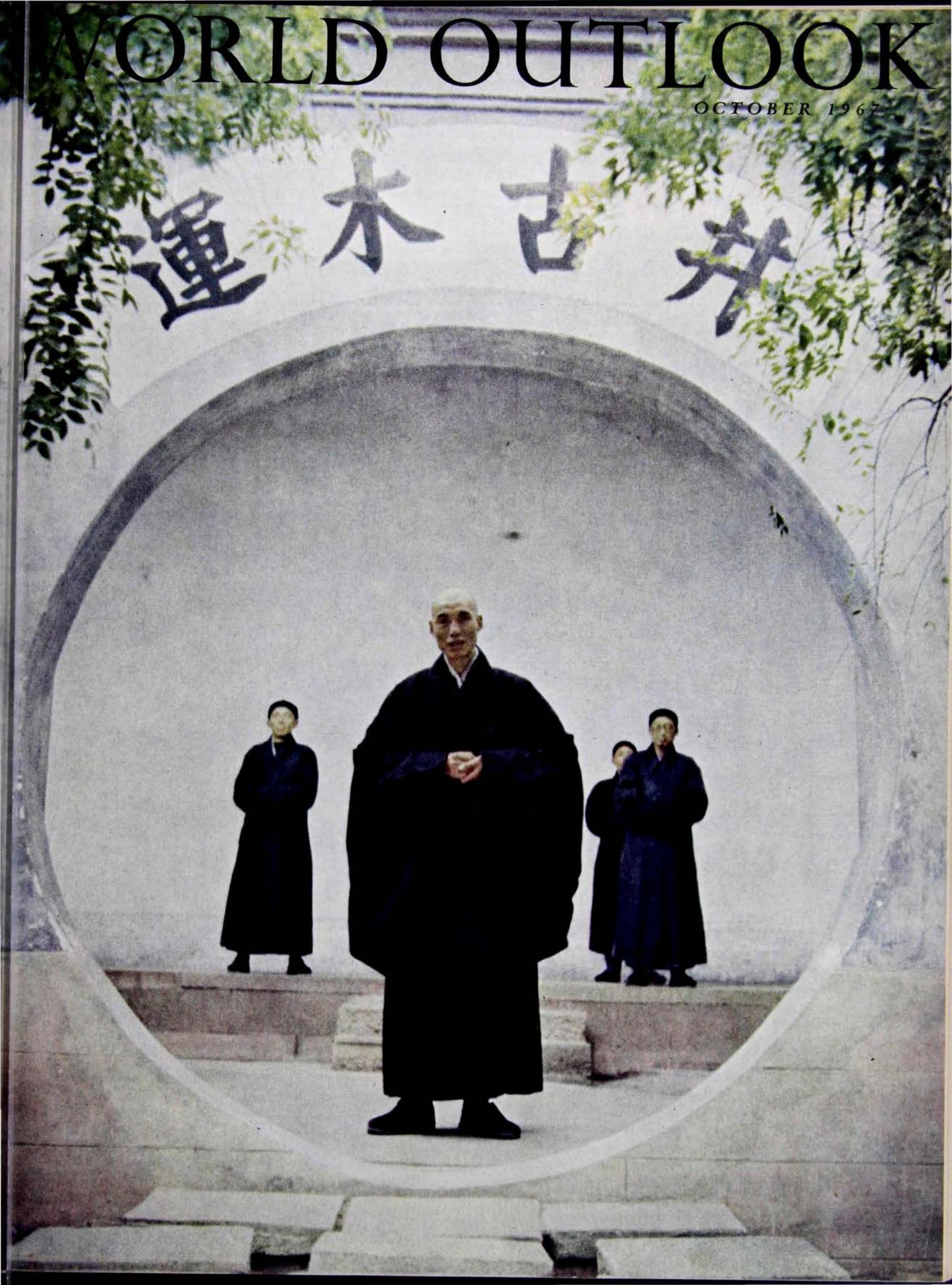


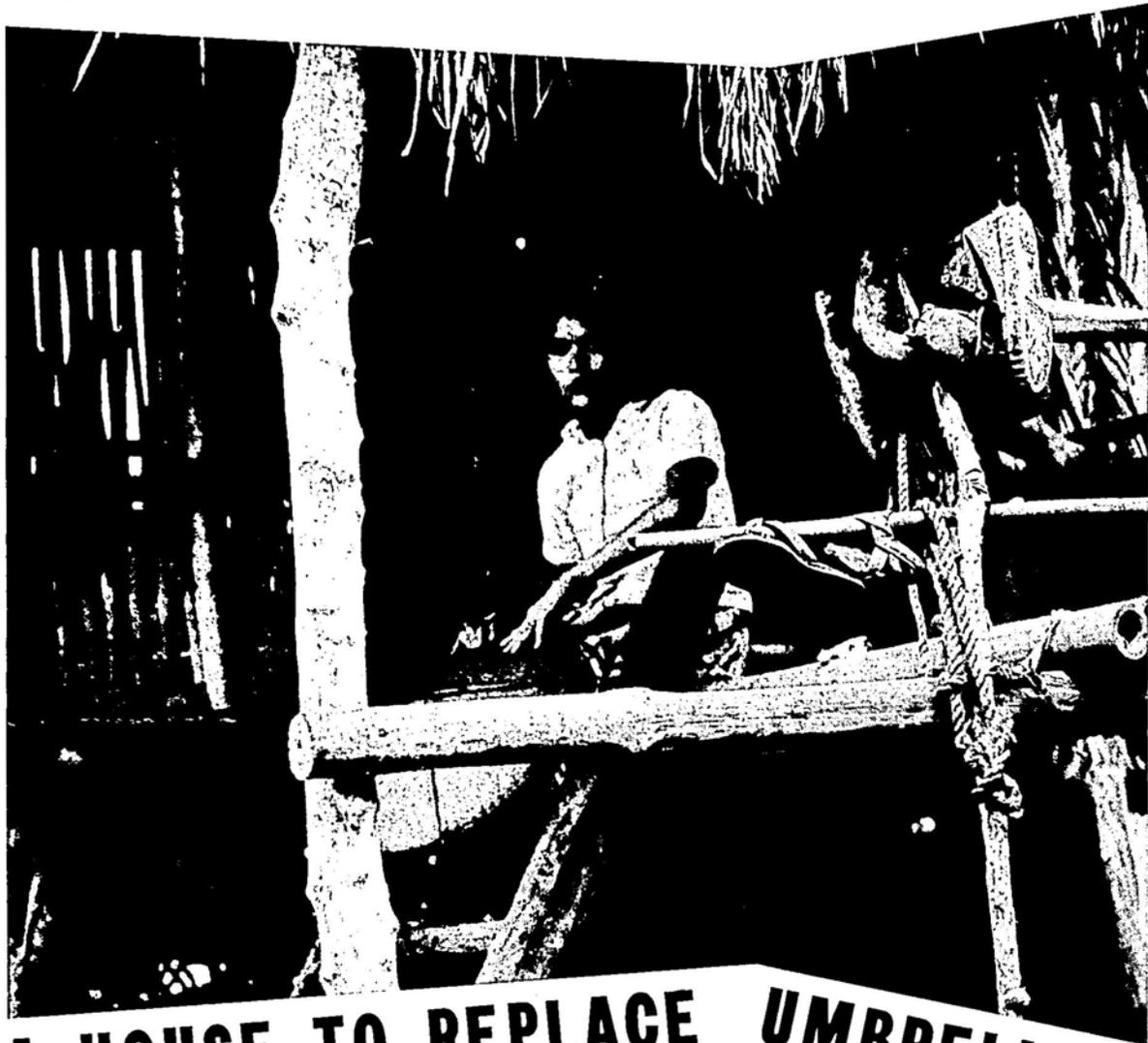
WORLD OUTLOOK

OCTOBER 1967

井古木運



ADVANCE SPECIAL
PROJECT
OF
THE
MONTH



A HOUSE TO REPLACE UMBRELLAS?

\$2,500 to purchase land and build a parsonage for Brooke's Point Church, Palawan, Philippines.

It is not a question of feeling sorry for the Brooke's Point pastor and his family. After all, he has a church, and the people couldn't have a better pastor. But—

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Arthur J. Moore, Jr., *Editor*
 Charles E. Brewster, *Assistant Editor*
 Elizabeth Watson, *Editorial Assistant*
 Amy Lee, *Staff Correspondent*
 Sam Tamashiro, *Staff Correspondent*

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October is a month of many celebrations in the church. October 1 is World-Wide Communion Sunday; October 8, Layman's Day; October 22, World Order Sunday; October 24, United Nations Day; October 31, Reformation Day. An imposing, not to say exhausting, list but we will do our best to provide material of some relevance to most of these themes.

One of the studies this year is *Paths to World Order* and we have several articles which pertain to those paths. Miss Sartin's examination of the small arms race is a much-needed look at one obstacle to world order. Some of the figures cited in the article may come as a shock but these are the facts that citizens and churchmen need to know.

One of the great blocks to world order is racism, both on a national and international level. We have articles on both of these areas.

One of the great champions of equality for all men was the African chieftain Albert Luthuli, winner of the Nobel Peace Prize. For his opposition to his government's policy of racial separation, Chief Luthuli was banished to a remote area. He was struck by a train in an accident last summer and killed. This article indicates the loss we have all suffered by his death.

The riots in this country this past summer have caused many people to resist Negro demands for more complete equality. Miss Billings examines these demands, both nationally and in The Methodist Church, and shows why we must move ahead.

Another study theme this year is on "Christ and the Faiths of Men." Our photo essay is on the religions of Asia. We hope that it will be a useful resource for the study.

Every month sees articles relating to the layman's role in the church. This month we would point to three—those by Miss Watson, Miss Clark and Mr. Juergensmeyer. Those by Miss Clark and Mr. Juergensmeyer are about laymen serving as overseas missionaries but the same type of article could be written about people serving in communities in this country.

This year marks the four hundred and fiftieth anniversary of Martin Luther nailing his ninety-five theses to the church door and thus of the Reformation. The famous Lutheran scholar Jaroslav Pelikan interprets what the Reformation means for us today.

Finally, our monthly article on the United Nations helps mark UN day.

PHOTOGRAPHIC CREDITS

Pp. 9, 11, 12, 13, 15, Three Lions
 Pp. 16, 18, Mark Juergensmeyer
 Pp. 20, 21, Ellen Clark
 Pp. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Almasy from Three Lions
 Page 36, Amy Lee
 Page 37, Jerry M. Moon
 Page 38, O. Z. Simpson (lower left), Hiroshima College (lower right)
 Page 40, Religious News Agency
 Page 43, FAO Photo

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COVER

Buddhist Monks at Temple Entrance, Peking
 Three Lions Photograph

LETTERS

APPRECIATION FOR EDITORIALS

I should like to express my appreciation for *WORLD OUTLOOK's* recent editorials against the war in Vietnam.

The war had concerned me for many months, and I was undecided as to what I thought. But with the help of your magazine, along with many other magazines, books, newspapers, and television documentaries, I finally crystallized my thinking about the war. And my conclusion is that it is morally wrong.

One of the greatest helps to me was a study book put out by our own Christian Social Concerns Board in 1963, *The Christian Faith and War in the Nuclear Age*.

The recent book, *The Arrogance of Power*, by Senator Fulbright, gives some thought-provoking ideas about China, with whom we shall certainly have to deal in the not too distant future. For many good Christians who are "hung up" on Communism, I should like to suggest John C. Bennett's *Christianity and Communism* as a starter.

Thank you again for your many stimulating, forward-thinking, and thought-provoking pages that I have enjoyed through the years.

Mrs. JAMES C. CRUTCHER
Atlanta, Georgia

COMMENTS FROM A SUBSCRIBER

I am taking my first course in communications this year. We spend one day a week studying McLuhan. We have read both *Understanding Media: the Extensions of Man*, and *The Media Is the Message*.

So when the August issue of *WORLD OUTLOOK* arrived, and the name McLuhan caught my eye (page 16) I read through Mr. Perryman's article on "The Church's Mass Media and the Developing Nations." It was a letdown not to find more about McLuhan than was in the boldface paragraph at the beginning. I did appreciate the article, however. This is the best description I have seen of Lit-Lit. I was exposed to RAVEMCO this summer, at a School of Christian Mission, but it, too, is better told in the article.

I am a new subscriber to your magazine, but I will be a subscriber for a long time if the caliber and the relevancy of your articles are any indication of what is to come.

Mrs. J. DOUGLAS CAMPBELL
LaGrande, Oregon

WORK CAMPERS FROM LOUISIANA AID IN ALASKA

In August forty-eight people came to us from Louisiana, eager to accomplish something significant in this part of Alaska. We placed twenty at North Whale Pass to build a small chapel, and to conduct a Vacation Church School for that logging camp, and for the children of nearby camps. The other persons were sent to Clover Pass for a Vacation Church School; to Mountain Point, to paint the church and hold another vacation school; and to Metlakatla, where they painted the museum, and also conducted a vacation school.

Ketchikan is on an island, with a population in town and vicinity of around ten thousand.

RUTH AND WALTER WARNER (MM-H)
First Methodist Church
P. O. Box 1410, Ketchikan, Alaska 99901

SUPPORT FOR KING

July *WORLD OUTLOOK* has two letters to the editor that call for response. Both letters make disparaging remarks about Martin Luther King.

The manual for the commission on Christian Social Concerns [for the Methodist Church] on page 10 says, "We who are concerned about the social aspects of Christianity are vitally concerned about individual conversion to Jesus Christ as Lord. But we recognize that a person who has fully accepted Jesus Christ as Lord, and has had a transforming experience in his life, is led to acts of service in society as a response to God's action toward him. Accepted by God as a forgiven sinner himself, the man of Christian faith acts in mercy and love toward his fellowmen."

I feel so strongly negative about our policies in Southeast Asia that I must say that people who have really studied the background of this unjustifiable war are the people who are opposed to it.

Mrs. ARTHUR JENSEN
Stroudsburg, Pa.

A DECADE OF INDEPENDENCE IN MALAYSIA

One significant mark of the tenth Independence anniversary celebration [August 31, 1967] was the emergence of the National Language (Malay) as the sole official language. This does not prevent any persons from continuing to use whatever language they wish to use at home and in their daily affairs. But it does mean that all official documents and communications will henceforth be in the National Language. Mostly, education is still through the medium of English and Chinese, although there are indications that the National Language will be used more, as textbooks and trained teachers increase.

LIB CALLIS (MM)
12 Jalan Young, Kuala Lumpur, Malaysia

"AN ECUMENICAL VENTURE . . . BUT NO PREDICTIONS"

At the Annual Conference of the Argentine Methodist Church I was appointed as pastor of the new congregation in Villa Allende. This young church is the only Protestant group in its community. It is made up of Lutherans, Baptists, Pentecostals, Plymouth Brethren, and a few Methodists. This is obviously an ecumenical venture, but of a very conservative nature. We are working hard, and making no predictions.

GIL DAWES (MM)
Calle 6, No. 339, Cerro de las Rosas
Cordoba, Argentina

"NEVER UNDERESTIMATE . . ."

The *Rukwadzane*—the Woman's Society of Christian Service of Rhodesia—continues to plan, work, and budget. One result of the work of the women is a new parsonage at Chikwize, one of our more remote stations.

ELLABETH AND HUNTER GRIFFIN (MM-F)
Care of the Africa Office, Meth. Bd.
475 Riverside, N.Y.C. 100-27

"THERE IS NEVER ENOUGH"

Almost every day someone comes to the door, asking for clothes or food. Even though there is a municipal social service agency in town to help take care of these requests, there is never enough. Inflation has hit Brazil hard. The poor have no work. The farmers are letting their help go. Factories are running on a skeleton force.

We are working with the social service agency of the city, and are preaching the gospel of Christian love in church and homes.

THE C. R. HEATHS (MM)
Caixa Postal 403, Araraquara, S. P. Brazil

SPRING MEETINGS IN SIBU

At their annual conferences held last December, both the Chinese and Iban Conferences

voted for autonomy. In the spring, representatives of these Conferences met with representatives from Malaya and Singapore to organize the Autonomous Malaysian Church.

Also this spring, a committee of Anglicans and Methodists met to further their work on the Iban translation of the Old Testament.

A step toward ecumenicity was seen in a joint service for Christian unity, in Sibu in the spring of 1967. It was conducted by Roman Catholic, Anglican, and Methodist clergymen, in three languages.

BEVERLY CUNNINGHAM (MM)
Box 8, Sibu, Sarawak, Malaysia

A FEAST OF LOVE ON LAKE TITICACA

One week the McCleary family, Bishop Barbieri, and I went out to Jiwocuta. Jiwocuta is a community which is a gathering place of the Aymara Indian people, and serves a remote region on Lake Titicaca.

There were a bass drum, and a snare drum to accompany our singing.

Each community gave its chorus. Then a feast was spread, which consisted of baked lamb and mounds of potatoes. The table was spread with a washed flour sack, and we ate with our fingers. The Aymara people were hospitable, and they showed us fellowship.

The church at Jiwocuta was founded by a layman; the building was designed by a layman of La Paz; and the building was built by community cooperation. One can see this white church from far off, nestled among the Andes as a witness of Methodist laymen of Bolivia.

Mrs. NOVA B. DICKSON (MM)
Instituto Americano, Casilla 175
Cochabamba, Bolivia

NOTES FROM LYDIA PATTERSON

There are to be four emphases in our administration: The academic program, the total educational program, the religious program, and the support of the School.

We cherish the prayers and the support of every friend of the School in making realities of these goals.

We are offering a Commercial Certificate, which will go one year beyond High School, and will be aimed especially at the development of bilingual secretaries.

There were 24 graduates in the class of 1967.

ALFREDO NANEZ, *President*
Lydia Patterson Institute
P. O. Box 11, El Paso, Tex. 79940

A CENTURY OF METHODISM IN BRAZIL

This year, 1967, is the hundredth anniversary of Methodism in Brazil.

A part of our celebration during the year is a serious study in each church of the nature of our mission to this country. We are hoping that through these studies there will come to us new vision and new strategies.

Please continue to remember in your prayers the church at work in Brazil.

FRED AND CAROL MORRIS (MM)
Rua Glaziou, 71, Pilares
Rio de Janeiro, GB, Brazil

FALSE IDEAS ABOUT AFRICA

My experience in the Congo has convinced me that the American press and the American public seem to have a false idea of the nature of this country. My feeling is borne out by a group of educators who have formed a committee on a nationwide scale to rewrite and update the teaching of African history in our public schools.

JOHN D. STUBSTILL (MM)
Broxton, Georgia

A HISTORY OF THE ECUMENICAL MOVEMENT, 1517-1948, edited by Ruth Rouse and Stephen Charles Neill. Philadelphia, 1967: The Westminster Press, 838 pages, \$10.00

At last, this indispensable history of the ecumenical movement from the Reformation up to the founding of the World Council of Churches at Amsterdam in 1948 is back in print.

The ecumenical movement was fortunate in its leadership in the twentieth century—as the stories of Mott, Brent, Soderbloom, Temple, and others told here abundantly illustrate. It was also extremely fortunate in its editor-historians. Ruth Rouse has lived much of the history from Edinburgh 1910 up to Amsterdam. Stephen Neill is an accomplished scholar who writes history in a clear and compelling manner, as his many books prove.

In addition to the editors, the volume contains lengthy contributions by other able scholars, including Kenneth Scott Latourette, who writes on the ecumenical bearing of the missionary movement and the International Missionary Council; Nils Ehrenstrom, who chronicles the movements for international friendship and Life and Work; Georges Florovsky on the Orthodox; and W. A. Visser 't Hooft on the genesis of the World Council of Churches. The second edition has an expanded bibliography.

For those who are teaching ecumenism in Methodist churches this year, this volume is a "must." It is full of human interest stories of the early days when the struggle for Christian unity was a struggle largely of dedicated individuals who were at first viewed with great suspicion. How many people know the story of the American lawyer Robert Gardiner, an Episcopalian, who did most of the preparatory work for the first world conference on faith and order? Gardiner established contacts with clergy and laity all over the world. J. Pierpont Morgan was so entranced by the idea of a global church action that he once gave \$100,000 to assist the movement.

Earlier there were such advocates as novelist Charles Kingsley who "had yearning for reunion amounting sometimes almost to agony." In a letter to F. D. Maurice in 1864 he wrote: "It is the aspiration which is working in all thinking hearts: which one thrusts away fiercely at times as impossible and as a phantom, and finds oneself so much meaner, more worldly, more careless of everything worth having that one has to go back to the old dream." Arnold of Rugby proposed in 1832 that the Church of England be revised to be truly national and include all Protestant denominations.

Missionaries at the dawn of the nineteenth century discovered their mutual fellowship and obedience. In Calcutta, Baptist, Congregational and Anglican missionaries met frequently at Henry Marty's pagoda on the Houghly. "As the shadow of bigotry never falls upon us here, we take sweet counsel and go together to God's House as

friends." The establishment of the interdenominational London Missionary Society was hailed as "the funeral of bigotry."

Ecumenical journalism is acknowledged as a modern Christian vocation to which a remarkable series of editors from 1901 onward devoted themselves. Among them was the English Methodist layman, alpinist, and travel agent, Henry Lunn and Disciple Peter Ainslee (the history itself is made possible by a grant from the Disciples, one of the most ecumenical-minded of U. S. Protestant denominations). In 1948 Ruth Rouse notes that increasing attention is paid in church and secular press to ecumenical events. "All this reveals an awakening within the church and without to the fact that the ecumenical movement is the outstanding religious phenomenon of our day."

Visser 't Hooft's account of the war years when the Council was "in process of formation" is fascinating, especially the visits of Dietrich Bonhoeffer to Geneva. The work for lonely men and women in camps on both sides is also described. "For the World Council which had so far moved exclusively in the sphere of conferences, reports, and documents, it was a searching and salutary experience to enter into immediate contact with the stark needs of human beings." Now retired, Visser 't Hooft is working on his memoirs in which we may expect to find in much greater detail some of the behind-the-scenes history of the postwar years as well.

One of the most interesting things is to contrast the intransigence of the Roman Catholic Church (with notable individual exceptions) in regard to the ecumenical movement up to 1948 with the post-Vatican II endeavors.

One longs now for Volume II which will deal with the history of the past twenty years since the establishment of the World Council of Churches, the growth of regional ecumenical movements, and the mighty changes in Roman Catholicism.

BETTY THOMPSON

THE WORLDLY CHRISTIAN. Bonhoeffer on Discipleship, by William Blair Gould. Philadelphia, 1967: Fortress Press, 94 pages, paper, \$1.50.

Laymen wishing to study a modern theologian have problems. Sooner or later someone, generally fresh out of seminary, will put the damper on things by saying: "Oh, that idea was in his earlier writings, but he contradicted it all later on." Thus, we are told there is an "early" Heidegger and a "later" Heidegger, an "early" Barth and a "later" Barth, etc.

The theologian most in vogue these days, Germany's martyred Dietrich Bonhoeffer, is a case in point. If you tell advocates of the "death of God" theology that you are enjoying Bonhoeffer's *Life Together* or *The Cost of Discipleship*, you may receive a condescending: "Well, as you know, that was all from his pietistic period. What you really need to read is *Ethics* or *Letters and Papers*."

William Gould's little study guide explores one of Bonhoeffer's major themes—discipleship—in a way that will be appreciated by readers who want a balanced book

about Bonhoeffer as well as something meaningful for their daily lives. Gould, who is well aware of the many periods in Bonhoeffer's life, draws on all the major sources, including Bonhoeffer's important biblical studies.

He makes it clear that Bonhoeffer's idea of discipleship is something more than being a good "man for others" humanist. Neither is discipleship an escapist let-me-to-ty-bosom-fly Jesusology, or a warped form of *imitatio Christi*.

Bonhoeffer's theology, says Gould, is "unashamedly christocentric, whether he is writing about the word as the foundation of discipleship, the sacramental life of the disciplined community, or the ongoing life of the Christian in the world." The foundation of discipleship for Bonhoeffer is Christ, "the Man for Others," and the place where the disciple finds out what exactly are the dimensions of discipleship is the community of faith, the Church. The quality of the disciple's life within the visible community is nourished by the hidden discipline of prayer, as well as Table Fellowship, Service, and Scripture Reading.

Bonhoeffer emphasized that the gathered community shared the strength of the word and sacraments in the midst of the world. Gould quotes Bonhoeffer's important line in *Ethics*: "Sharing in Christ we stand at once in both the reality of God and the reality of the world." There is, says Gould, neither a bedeviled world nor a Christian world. God accepts and reconciles the world and it is up to the disciple to point this out to the world.

There are ambiguities in Bonhoeffer's attempt to balance the reality of God and the reality of the world, "the beyond in the midst." These very ambiguities make both the interpretation of Bonhoeffer difficult and the life of discipleship he describes open-ended. Nevertheless, Dr. Gould has written a worthy guide which neither oversimplifies nor confuses the issues. *The Worldly Christian* should be a good stimulus to discussion groups exploring what it means to be a Christian today.

Dr. Gould was Director of the Methodist Office of Campus Ministry and is now Professor of Religion at Bradley University, Illinois.

C.E.B.

SEE YOURSELF IN THE BIBLE, by Walter Russell Bowie. New York, 1966: Harper and Row, 176 pages, \$4.50.

Dr. Bowie, one of America's great preachers, writers, and religious teachers, leads us on a new path through the Bible, until we come face to face with ourselves, our problems and frustrations, and how God deals with us and with them.

"There is something in the Bible which gives it a different dimension from ordinary histories," he says in an introduction. "It tells about people, but above all it tells about God and about people in relationship to God. Most of us would like to know much more about that relationship than we do. We recognize that unless we are taken hold of by something bigger than ourselves life can be flat and shallow. But how does

it come about—this difference between a life that has meaning and a life that has none? Someone may tell us in general terms what the answer is, but we fail to grasp it unless we see it. To look at men and women of the Bible, in their vividness and in their variety, may help us see it. In face of the failures of some of them, we may find ourselves saying, "That is exactly the way I might fail." In the light of what the grace of God wrought in others of them—and even in ordinary ones—we may say, "I begin to understand where the power is that can make me what I ought to be."

The characters in the Bible with whom we are brought face to face in *See Yourself in the Bible*, and in whom we get glimpses of ourselves include Esau, Moses, King Saul, David, Nehemiah, Nebuchadnezzar, John the Baptist, Jesus, Philip, James the Less, the Nameless Widow, Martha and Mary, Barnabas, Antonius Felix, Paul, and Simon Peter.

W. W. REID

MODERN MAN READS THE OLD TESTAMENT, by A. Stephan Hopkinson. New York, 1966: Association Press, 190 pages, \$3.95.

The author of this new look at the Old Testament is a prebendary of St. Paul's Cathedral, London, and a member of the Industrial Committee of the Church of England's Board of Social Responsibility. He is one of the most popular writers and broadcasters in England, in the religious field.

Mr. Hopkinson points out that much of the Old Testament narrative and thinking is based on geographical-historical situations that do not exist in quite the same manner for most of its readers today.

Yet he finds that the Old Testament has not only a relevancy to modern life, but also a "coherent and dynamic attitude" which makes it of value and meaning to understanding and overcoming situations in which we are involved today.

"After all," he says, "it is an attempt to apply what was not only a national philosophy but also a personal morality to the changing conditions of human experience."

It is concerned with the application of faith to life.

"Anyone who is interested in life must therefore find some interest in a series of related books dealing, as their united theme, with the questions: *What is it all about? What is life for?*

"There is no reason why one should not consider the Bible as we would any other great literary work: *Is it true?*—true, that is, to what we feel and observe about life as we know it. *Does it enlarge our understanding and deepen our compassion—does it make us more interesting and effective people?* Great fiction does this, after all, no less than history and biography; so do great drama and great poetry. This implies that it is possible, and indeed valuable, to read the Bible as literature, without making—or accepting—moral judgments about its situations, or admitting its historical accuracy."

From this point of view the author gives us 94 brief chapters that examine situations, points of view, attitudes, and answers to events—made in the Old Testament, but highly relative to our own times and conditions. His language and illustrations are bright, sharp, and meaningful.

W. W. R.

FOR SPACIOUS SKIES, by Pearl S. Buck with Theodore F. Harris. New York, 1966: The John Day Co., 221 pages; \$4.95.

"I am compelled to the conclusion that the most needy in the world in our present age are the children born in Asia, whose mothers are Asian, but whose fathers are American. . . . They continue to be born wherever our [service] men are stationed."

This book is sub-titled "Journey in Dialogue" and it is presented in the rather odd form of a written conversation between Pearl Buck and Theodore F. Harris. Mr. Harris is president and executive director of the Pearl S. Buck Foundation, and Miss Buck is chairman. This non-profit corporation is devoted to the welfare of the world's displaced children.

Seventeen years ago Miss Buck established an American agency for the adoption of Asian-American children into families in the United States. This was good, but it is not enough, says Miss Buck.

In a way this book carries on the story of the concern which Miss Buck has for these children, a concern well told in a 1964 book entitled *Children for Adoption*.

Now the Foundation has come into being to aid in building a better life for neglected or abandoned Asian-American children, in the countries where they live. Miss Buck states: "The six countries we call our countries are Korea, the Philippines, Japan, Okinawa, Taiwan, and Vietnam. In each country the Amerasian children search for their place in the world. . . . Ours is the business of integrating these new children into the societies in which they are born and must live. . . ."

This Foundation has headquarters in Philadelphia. Miss Buck wrote: "We walked to 2019 Delancey Place . . . I knew at once that I had found our home, although I didn't know how we would ever get it."

This book gives the story of the founding of the Foundation, but it also tells much about Miss Buck, her attitudes, her enthusiasm, her energy, her interests, and even something about the writing of her books. Miss Buck's engaging personality flows right through the pages, but she wants the reader to consider this volume primarily as a direct appeal to the American public. "These are the children of our sons. I appeal to you, America!"

All royalties for the book go to the Pearl S. Buck Foundation.

E.W.

ENCOUNTER OF THE FAITHS by George Wayland Carpenter. New York, 1967: Friendship Press, paper, \$1.75.

The title of this basic text for the current interdenominational mission study re-

minds the reader that he is indeed on a journey in search of the relevant faith. The first chapter raises the question, "Is faith possible today?" and defines the concept of faith in light of modern scientific discoveries, drawing upon the insights of such theologians as Dietrich Bonhoeffer.

In reading the book one encounters many other travelers loaded with an assortment of "faith baggage." Some of their stickers reveal that the weary travelers have been on strange journeys in search of a durable faith for this pluralistic twentieth century. These include what Mr. Carpenter calls the religions of escape (Animism, Hinduism, Buddhism, introverted Christianity); the religions of national identity (Hebrew concept of the covenant people, Christian and Muslim origins); and a new religion he calls Secularism.

The encounter of the faiths provided by this single volume is, of necessity, brief. The other books listed in the excellent bibliography, and the supplementary titles suggested for use in connection with the study "Christ and the Faiths of Men," would provide the individual or church group adequate resources for a more comprehensive study.

Whatever is gained by a real openness to other faiths should add up to an increased awareness of the riches available in a broader and deeper meaning of God-in-Christ in a journey "beyond religion."

It is in this as yet largely unexplored territory of faith that the "healing of the nations" can be experienced. The Christian who reaches it might possibly encounter persons from other faiths who are also open enough to venture into this untried realm.

HILDA LEE DAIL

CHURCH SCHOOL HYMNAL FOR CHILDREN, edited by R. Harold Terry. Philadelphia, 1967: Lutheran Church Press, 208 pages, \$2.50.

What hymns should we teach our children and young people?

There are those who would teach them simple words and simple melodies, within the range of minds and voices. And there are those who would teach the great hymns of the church, on the theory that their messages, if not fully understood today, would be on deposit for understanding and use later in life.

This volume is apparently an attempt to meet both points of view. Here we find "For All the Saints"; "O God, Our Help in Ages Past"; "Holy, Holy, Holy, Lord God Almighty"; "A Mighty Fortress Is Our God," and many others of the classics of all Christian churches.

But we find also some new or unfamiliar hymns that will be welcomed by both the children and those who teach them, as illustrated by "O God, I Am a Child of Thine"; "Every Year at Easter Time"; and "Lord, I Want to Be a Christian."

There is a special edition for teachers and music leaders (\$4.75) that contains notes on each text and tune, and suggestions on the teaching values and teaching methods of both.

W.W.R.

"Scandal" in the Church

Recently, a Roman Catholic priest in Toms River, New Jersey, was stripped of his right to say mass and hear confessions and was warned of possible excommunication if he continued with his "early Christian" masses in private homes. The priest, the Rev. George J. Hafner, had been improvising masses in what he called "the spirit of first century Christianity."

The priest was swiftly suspended by the Most Rev. George W. Ahr, Bishop of Trenton, who said that Father Hafner was in danger of excommunication for inciting "scandal."

This controversy is indicative of the impatience of younger Catholic clergy to put in practice the spirit of Vatican II, and the desire of the hierarchy to preserve the essential meaning of the Eucharist and the place of authority in the Church.

Before the ecumenical movement these things would have been considered none of our business, and some will undoubtedly say it is still none of our business. But Father Hafner's worship services and his desire to use "modern ways of talking and worshipping together," should sound familiar to Methodists. And we are intrigued by Bishop Ahr's choice of the word "scandal," because it is such a good "early Christian" word.

In the Greek New Testament the word *skandalon* means "hindrance, obstacle, stumbling block." Jesus calls Peter a *skandalon* in one of their arguments (Matt. 16:23), and Paul urges us not to put a "hindrance in the way of a brother" (Romans 14:13). And there are other uses of the word.

But the biggest and most important Scandal in the New Testament is Christ (Galatians 5:11, Romans 9:33, I Peter 2:8). When the word is used of Christ, it refers not to the sayings of Jesus, or the miracles of Jesus, or even just to one Jesus of Nazareth, but to the preposterous idea that this Jesus, who was crucified, is The Christ, the One Hoped For, the Messiah. Now *that* is scandal.

Christ crucified is "a stumbling block to Jews and folly to Gentiles . . ." (I Corinthians 1:23). Of course, Christ is still a scandal, but time and familiarity have dulled our senses.

The preposterous has become prosaic.

Furthermore, when one reads of the wild and dangerous ways St. Paul and other early Christians went about preaching, one realizes that it was impossible to scandalize people by the *way* you preached, or by where you held a worship service. It was impossible to preach the Scandal scandalously. That oft-misunderstood verse about "the foolishness of preaching" refers to the content of the preaching, and not to the actual act of speaking.

Father Hafner appears to us to stand in a long line of Christians who have been annoyed that people rejected Christian faith for all the wrong reasons. We hope Bishop Ahr will restore the priest to his duties. Fortunately, Bishop Ahr can do this without retracting his statement. Father Hafner was simply inciting the Scandal.

Meanwhile, Back at the Ranch

The problem of causing scandal (in its ordinary sense) is not confined to the more rebellious Catholic clergy and their bishops. According to a number of letters that we have received lately, a magazine can also be a cause of scandal to some of its readers.

It is not usual magazine practice to comment on such letters and for sound reasons. Even though any half-way decent publication must engage in dialogue with its readers, this can easily turn into an internal argument which deflects energy from more important subjects and is in constant danger of becoming a bore. The Letters page does offer the reader an opportunity to state his reactions and the conventional wisdom is that it is wiser to leave things at that.

If we deviate from this sound policy momentarily, it is not primarily to defend our policies as a magazine. It is, rather, to comment on some underlying assumptions about religion and the church made by some of our correspondents.

As a further disclaimer, let us make it clear that we do not object to the objections. Any editor who does not have a substantial body of people angry at him at any given moment is simply not doing his job properly. The heat of invective is as necessary to sound journalism as is the warmth of

admiration.

This is because there is no such thing as "holy" journalism. It is the province of a magazine to catch things on the wing, as it were, to momentarily stop the passing scene and examine it. Even to attempt to do this requires nerve and a willingness to make mistakes. The mistakes may be as useful as the successes.

What is vital, in any case, is the attempt. There can be no area of life considered taboo—not worthy of scrutiny by those who are interested in religion.

This is what our critics do not understand or accept. We hear it said over and over—"Leave that kind of thing to the secular media," "This has no place in a church magazine," and variants of the same formula. The formula means that religion is about nice things, about spiritual things.

This attitude, we would suggest, is responsible for a lot of the trouble that the church now has. The image of the church as a group of middle-class introverts who want to get together and hide from the world is a caricature. But like caricatures, it is based on a certain amount of truth.

The church is in trouble today. Some of that trouble is its own fault, some is not. But we will never be able to get out of our present situation until we admit that we are in it. To do that means getting rid of a lot of sentimentality and genteelism that still pervades our approach to life. It means reexamination of a lot of our traditional formulations and activities to see how they really work.

This is not to appeal to any faddish chasing after "relevance." To the fashionable of this world, Christianity will probably always seem slightly square.

The Christian is not concerned with fashion but he is concerned with truth and that may be found even in fashion. Certainly, it must be looked for even there.

Lest this sound like an exalted concept of a "church magazine," let us hasten to add that we are speaking of the whole church of which magazines are only a single part. Let us also add that most church journals, including this one, are beset by all the timidity and institutional rigidity of the rest of the church. But the path to renewal for all of us does not lie in turning back.

IF I WERE PRIME MINISTER

by ALBERT LUTHULI

Chief Albert Luthuli of South Africa died last summer after being struck by a freight train near the small village where he had been exiled for the last seven years. Mr. Luthuli, a Zulu chief and president of the African National Congress, was awarded the Nobel Peace Prize in 1960. This article is adapted from a longer manuscript he wrote at that time and which has never been published in this country. Its publication is a reminder of the stark contrast between what is in South Africa and what could be. It is also a reminder that Chief Luthuli, as Alan Paton said at his funeral, "did what other heroes did. He stood up for the people, the poor and the dispossessed."

The solution to South Africa's problems will call for radical reforms.

As the elected leader of the African National Congress—the biggest and most representative organization of non-whites in South Africa—I look forward to the day when my own people will face these problems of an emergent free state.

I outline here my own suggested solutions to some of these problems.

The basic reform will be in the form of the government. At present, there is a government by whites only. This should be replaced by a government which is truly a government of all the people, for the people, and by the people.

This can only be so in a state where all adults—regardless of race, color or belief—are voters. Nothing but such a democratic form of government, based on the parliamentary system, will satisfy.

There is much inequality at the present moment. The whites, being a quarter of the population, possess more than three-fourths of the country's land in freehold. On the other hand, Africans, who form three quarters of the population, were allocated by legislation much less than one-fourth of the land.

Almost all of this land is Trust land (government-owned). Only about one percent is held by Africans in freehold.

In Trust land, Africans are virtually state tenants. This is the land that the Government of South Africa speaks of as the "homeland for Africans," and we are supposed to be satisfied with these so-called "home-

lands" forever.

It is in these areas where we are promised a sham self-government which does not link us in any way with Parliament, but leaves us directly under the government to follow an unwanted course—apartheid.

All Union legislation on land, in so far as non-whites are concerned, has been in the direction of depriving them of democratic land rights, depriving them of some of the land they hold, or drastically reducing it. This is the effect of the Group Areas Act, the Native Resettlement Act, only to mention a few of the land Acts designed for this purpose.

Government policy and practice deprive Africans of land rights completely in urban areas. They live in townships as tenants in municipal houses. A few are allowed to build their own houses on rented municipal land for a period of only thirty years, subject to good behavior. Africans are regarded as mere sojourners in urban areas.

A good number of Africans, nearly as many as those in reserves, are labor tenants on white farms, where generally they are allotted a small garden plot and a right to graze a few head of cattle.

If I were Prime Minister the land would be redistributed and allocated to those who have to live and make their living on the land. Land will be held in freehold by individual farmers and peasants. This will not preclude some land being held by the state for renting to individuals, and for state experimental farms.

There will be no indiscriminate purchase of land from individual to in-

dividual without the sanction of the government. This will be largely done to stop speculation on land, which is the basic heritage of the people.

The present so-called African reserves, which are very much depressed areas, will need special attention. In these reserves, not only is the land eroded through overcrowding, and is so unproductive, but the people themselves have become much depressed and poor. The burden of the government would be to rehabilitate both the land and the people.

Broadly speaking, people of the reserves as they come to stand on their own will be encouraged to leave the reserves and live anywhere in South Africa. Those who stay on the reserves will be rehabilitated to the point of becoming economically independent.

Special aid will be given to farmers in depressed areas. Technical services and marketing facilities will form an important and indispensable part of the state program.

State control will be extended to cover the nationalization of some sectors of what at present is private enterprise. Specifically, these areas would be monopoly industries, such as the mines and banks.

Needless to say, in this non-racial state, there would be no discrimination on grounds of color or race. Merit will be the qualifying factor. Obviously, such legislation as job reservation (in which non-whites are discriminated against and denied the right to be in more lucrative forms of occupation), and all discriminatory laws, will fall by the wayside.

Justice demands that at the begin-



The late Albert Luthuli and his family.

IF I WERE PRIME MINISTER

ning, until parity is reached, greater assistance will have to be given to non-whites if they are to qualify for higher occupations. This must be done without unduly reducing standards.

The present framework of industrial legislation in so far as it applies to whites will form the basis of industrial legislation. The present South African Industrial Conciliation Act (Workers' Charter), in so far as it concerns whites, measures up to similar legislation in advanced industrial countries such as England and America.

Generally, there will be planned social and economic development to increase employment and raise standards of living all around. This is the best guarantee against fears and prejudices arising from a sense of economic insecurity.

Measures like influx control will go. This is a part of the "pass system" in South Africa, which is used to regulate labor in any industrial area. No African may go to work or remain overnight in any urban or industrial area without permission of both the state and municipal authorities.

Freedom of movement within and without the country for legitimate reasons will not be interfered with as at present. Immigration will not be limited to whites from outside the country, as is the case now.

Greater latitude will be allowed to immigrants—both black and white—from other parts of Africa.

In the context of our South African situation, only a republican form of government will meet the broad needs of the majority. I would like to see it as part of a larger unit, the Commonwealth of Nations, a child of the British Colonial Empire. This will not preclude the Union from forming other alliances or unities in Africa or outside.

It is reasonable to expect that there will be regional groupings formed in Africa, and maybe in some period these would form a Federation of African States.

Franchise rights will be extended to all adults. All citizens will be known as "South Africans," and in that broad context will be "Africans."

I do not cherish such expressions as "The All-Black Government," or "The African Majority." I like to speak about "a democratic majority," which should be a non-racial majority, and so could be multi-racial or not.

Political parties should arise from

a community of interests rather than a similarity of color. Appeals to racialism at elections will be a legal offense.

I realize that a state such as I visualize—a democratic social welfare state—cannot be born in one day. But it will be the paramount task of the Government to bring it about and advance it without crippling industry, commerce, farming and education.

On Housing and Education

In any nation and community in modern times, housing has become an important concern of the state. Speculation and exploitation on housing as well as on land will not be tolerated.

Individuals will be assisted and encouraged by loans to have their own houses on their freehold sites or on rented municipal sites.

Municipal housing schemes with liberal aid from the central government will be encouraged for those who do not wish to establish their own houses. Rents will be strictly controlled.

Education for the needs of the people and the state has always been the concern of man in whatever state of development he might be. Even the primitive man had an education which fitted him for the society of his day.

An education not meeting the demands of society is not worth the name. It is clear that in the South Africa I visualize—a non-racial democratic South Africa—there can be no question of a different system of education for the different racial groups in the country.

The current position of non-whites in education under Nationalist rule is tragic. It is based on differentiation of color and race. Non-white education, especially Bantu education, has become poor in content and finances.

In fact, the aim of Bantu education as stated by (the then prime minister) Dr. Verwoerd is to give the African "an education to fit him for his station in life." This means an inferior education for the African, for apartheid assigns him an inferior status in the country.

State aid to Bantu education is pegged indefinitely to six and one-half million pounds per year. Africans are expected, by direct and indirect taxation and by other means, to meet the heavier burden of their education.

Of those who enter school, hardly three per cent remain beyond the

eighth year. This is so for black children, while for white children education is free up to the age of 16.

In the South Africa I visualize education in the technical and trade schools will be free. State schools at the level of higher education will be established to supplement independent universities.

Special efforts will be made to remove illiteracy. In this regard, night schools to provide working adults with facilities for part-time education in any standard will be encouraged and liberally subsidized in an ambitious literacy program.

Only multiracial schools of all stages will be permitted. What differentiation there might be would be in the lower classes where mother tongue instruction would predominate up to the fourth year, but certainly not beyond the sixth year. Multiracial schools will be demanded by the need to develop common patriotism and national solidarity.

South Africa and the World

The world is now a neighborhood, although unfortunately people are not sufficiently neighborly. We suffer at the present time from an excess of nationalism.

Each such ultra nationalist group seeks domination over others. I would like to see a South Africa that takes an interest in establishing peace and friendship seriously in the world and not merely paying lip service to these important needs of man.

My South Africa will encourage the harnessing of science and technology to everyday uses of man, rather than for his destruction. It will seek to play a prominent part in bringing about the banning of nuclear warfare and in working for some degree of disarmament.

The present is a most unsafe world for small nations such as South Africa. But the combined influence of all small nations can make the big nations see the futility of spending their money on armaments.

The world must not just be made safe for democracy—it must be made safe for human beings.

To encourage a healthy relationship between nations and people, I would like to see a South Africa that develops itself to the highest level and shares for the benefit of mankind as a whole apart from its neighbors in Africa and in the world any special

knowledge and skills it acquires.

I would vigorously guard against bringing about an isolated and selfish South Africa for this would result in a dwarfed South Africa. To secure efficient and wider cooperation, I would encourage regional groupings in Africa.

South Africa will give priority to training and producing its own technicians, but will always encourage the importation of technicians from other parts of the world to supply the needs of the country which cannot be met from her own manpower.

There would be no restrictions on freedom of movement within and outside the country, as long as such movement was not for illegal purposes. At present, there is much discrimination against non-whites in this area.

Sharp critics of government policy—black and white—are now generally denied the right to visit overseas. The possession of a passport is now regarded as a mere privilege, issued at the government's pleasure. Entrance permits for foreign visitors are generally restricted to those friendly to the government and not too critical of its policy.

Administration of Justice

The rule of law shall be the basis for the administration of justice and will be scrupulously respected. Rule by proclamation and administrative edicts will be reduced to the barest minimum, and what there is of such edicts will be subject to appeal to the law courts.

Citizens will have an unhampered right to appeal to the courts whenever their personal and corporate rights are invaded by any person or agency, be it the government itself.

Certain basic rights such as are found in the United Nations Charter of Human Rights will be entrenched, so that the people may clearly know where they stand with the state. This will be an effort to save the people from would-be dictators.

The present framework of the South Africa Act, stripped of its discriminatory provisions, will form the basis of the non-racial democratic South Africa I visualize.

The present pattern of having the police to assist in keeping law and order will be maintained. Special care will be taken to develop a police force that is civil and efficient in its work.

A policeman must become a symbol of protection rather than a symbol of oppression, as largely he appears at present. Today, even the most law-

abiding African wants to move away when he sees a policeman. People have developed a natural fear of the policeman, bred by a horrible bureaucratic kind of petty gestapo that has grown up in this country.

For the defense of the country, there will be a defense force consisting of citizens who will be given adequate training. The foundation of the defense will be a permanent force—a people's army.

Tribalism

Another problem that will face the new South Africa is how to reconcile tribal traditions with the modern outlook. This will be dealt with more fully in another article. Suffice it now to say, tribalism as such will have no place in the new South Africa, for by its narrow outlook it has been used as a means of a "divide and rule" policy of the whites.

But tribal traditions that have promoted African stability will be encouraged, so long as they are not in conflict with the civilized standards of living in the modern world. The aim will be to breed and produce a modern African who will himself have contributed the best in African culture to the South African way of life—the South African general culture.

Summing Up

The South Africa I envisage will call for revolutionary thinking, and a willingness to embark on revolu-

tionary action that cuts across retarding traditional concepts.

Without being dictatorial, the government will have to be strong and persistent in carrying out its program once it has received the mandate.

The reforms envisaged cannot be realized in a day, but will have to be pursued faithfully and consistently in a spirit of educating the people and winning more and more of them to the ways of the new state.

The government will not be deterred by bogeys and unjustified fears. At the same time, aware of old deep-seated prejudices, it will provide opportunities for the practical education of people in this new way of thinking and living.

Stress will be on persons and institutions and never on color and race.

Citizens will be encouraged to embark on the creation of multiracial clubs and institutions.

The state will seek to create a machinery and a spirit where sectionalism will find itself out of place. The aim would be to get and encourage people to mix easily. People naturally want to come together. That is why in fact the government by whites only in South Africa has passed special laws to prevent people from living together as brothers.

The challenge to South Africa is to formulate a harmonious way of living in multi-racial communities. What an opportunity South Africa has of leading the world in this regard!



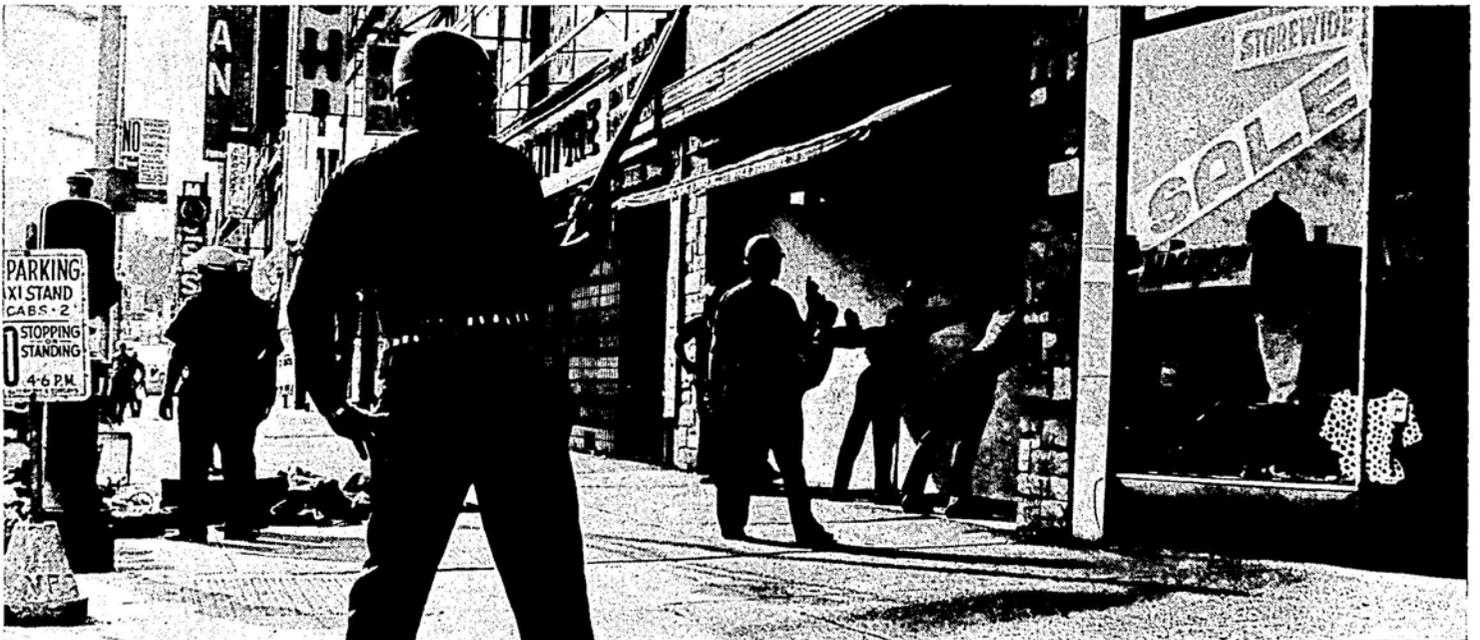
RACIAL JUSTICE: NOW OR NEVER?

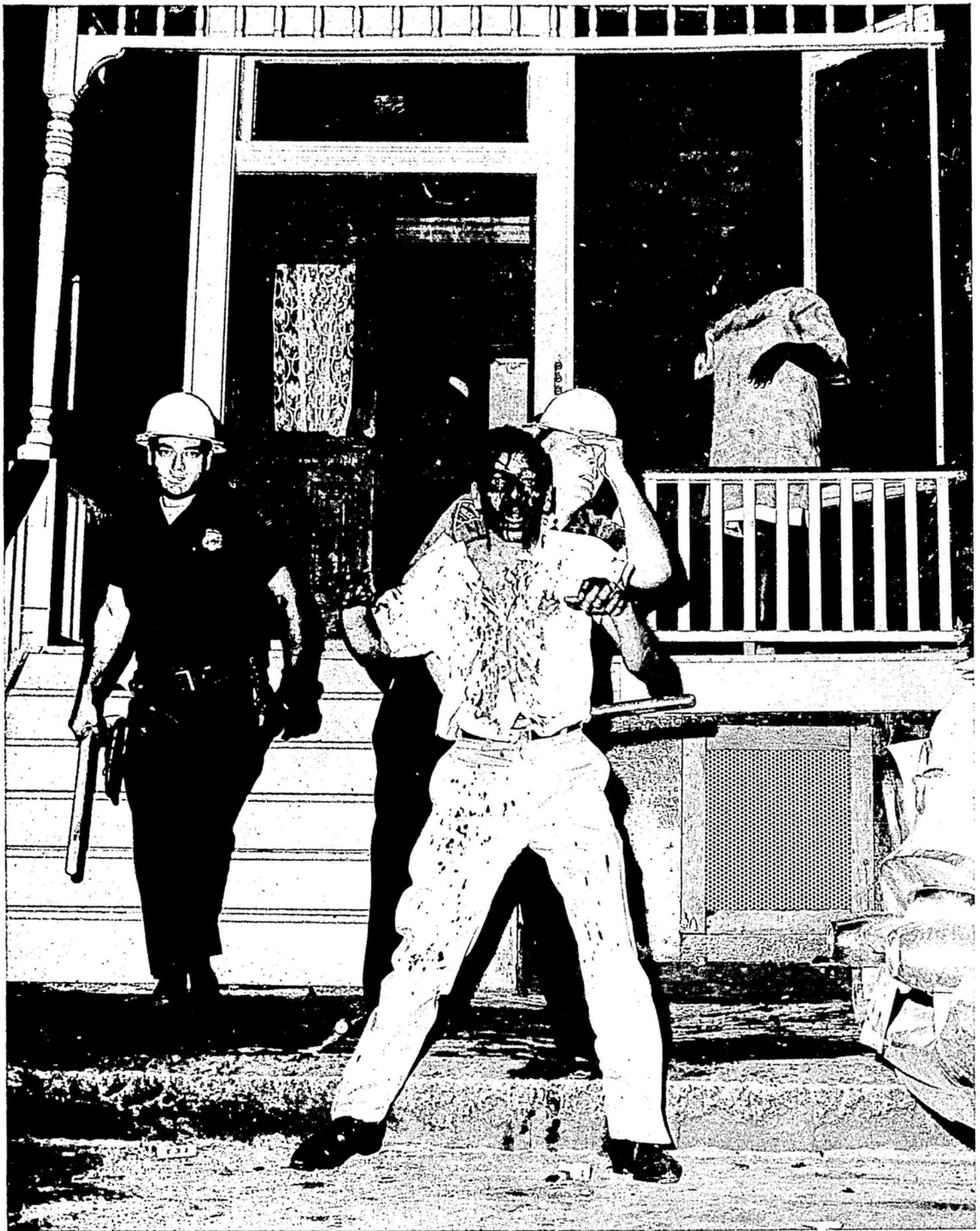
by PEGGY BILLINGS

Miss Billings is a Secretary of the Section of Christian Social Relations of the Woman's Division of the Board of Missions. This article is adapted from a speech she gave at the recent National Seminar of the Woman's Division.

Our world is the world of the twentieth century. We do not understand it very well. We are often offended by its sounds and frightened by its silences. The simple agricultural society that most of us pretend to remember has been transformed by technological and social revolutions into a highly industrialized, complex society. These technological and social revolutions have brought forth demands that were not voiced in earlier centuries—demands for the right to education and cultural opportunity, the right to social security and health safeguards, and other social and economic rights. Man today in the United States places a higher value on these elements than ever before.

In the United States, as well as in





RACIAL JUSTICE: NOW OR NEVER?

other parts of the world, these stresses peculiar to a New Age have brought a change of emphasis. As one observer, Mr. Arnold J. Lein, said, "The basic rights are the same; but the stresses peculiar to a new age have brought a shift of emphasis from political to economic, from liberty to equality." The duty of governments to provide for the well-being of its citizens has been emphasized, and we have witnessed a demand for affirmative action on the part of government to implement a wide variety of social, economic, and cultural opportunities.

This has been the American heritage. The ideals underlying a democratic society, which crystallized during the American Revolution of 1776, and were proclaimed in the Declaration of Independence, were the fundamental equality of all human beings, the right of the people to rule themselves, and the right of revolution against despotic governments. All men were declared to possess certain inalienable rights—life, liberty and the pursuit of happiness—and governments existed to fulfill these rights.

These rights, as they were then declared, were accorded only to a few. But a revolution was begun. And the principles of the Declaration of Independence have formed the basis of a continuing struggle in the United States to extend these basic human rights to every segment of the population. Successive groups of Americans have sought to be included in the promise of liberty and equality for all. The protection of the Constitution—the right to vote, freedom of religious expression, the right of minorities to protection from the majority—is expected by all groups.

But we today are up against a hard question: we have been staring it in the face for a long time, but we have not given it an answer. Can this nation exist with a majority of its citizens well-off and a minority not well-off? Can American society continue with a minority of its citizens frozen at the bottom, with few means to take advantage of the entry routes to a more secure life?

In the midst of this nation's racial crisis, one fact is glaringly clear: an increasingly large number of people in this country believe that there is no room for them in American society, as society is presently constituted. Where they once believed in the American promise that there was room in this

country, for everybody, the facts of life seem to prove to many black Americans that most whites do not and cannot accept Negroes on an equal basis at this time. The only alternative, they now believe, is to build strong, self-reliant black communities in which a free and meaningful life can be lived. For these black Americans, the American dream has either ended or been deferred. They do not expect to see an integrated society in their lifetime. They no longer have any illusions. What the riots of this summer are saying, according to many interpreters, is that the ghettos must go. Riots are the surface symptom of internal despair, "this season's deliberate mode of expression," as Herbert Mitgang put it in his column in *The New York Times*.

Does America have the wisdom to tell the difference between the lawless acts of gangs of young men tanked up on too much beer, choosing arson and theft, and the riot that has its origin in the pathology of our society? In Newark, where more than half of the population is black, the levers of political and economic power are still in the hands of white men who, Negroes believe, do not want to share that power equitably. Witness the much-publicized (in Newark) controversy centering upon the Mayor's refusal to appoint a well-qualified Negro leader to the local Board of Education, and appointing a white man instead, for political reasons. Witness the city government's decision to locate a new medical school on a site that could only be made available by displacing thousands of Negroes from the only homes they have.

So great is the lack of human understanding in Newark that this plan for the new medical school, so terrifying to people who have no other place to go, is cited in Newark's model neighborhood plan as a "region-shaping force." Tom Wicker, another *New York Times* correspondent, summed it up this way: "Newark's leaders tried to meet its problems, but they did not really understand its people."

It is this *lack of understanding* that marks our day. Understanding is what increasing numbers of black people in America no longer expect of white America. That is the human tragedy of this hour. It is haunting in this context to recall the words of W. E. B. DuBois: "The greatest tragedy is not to be poor—all men have known something of

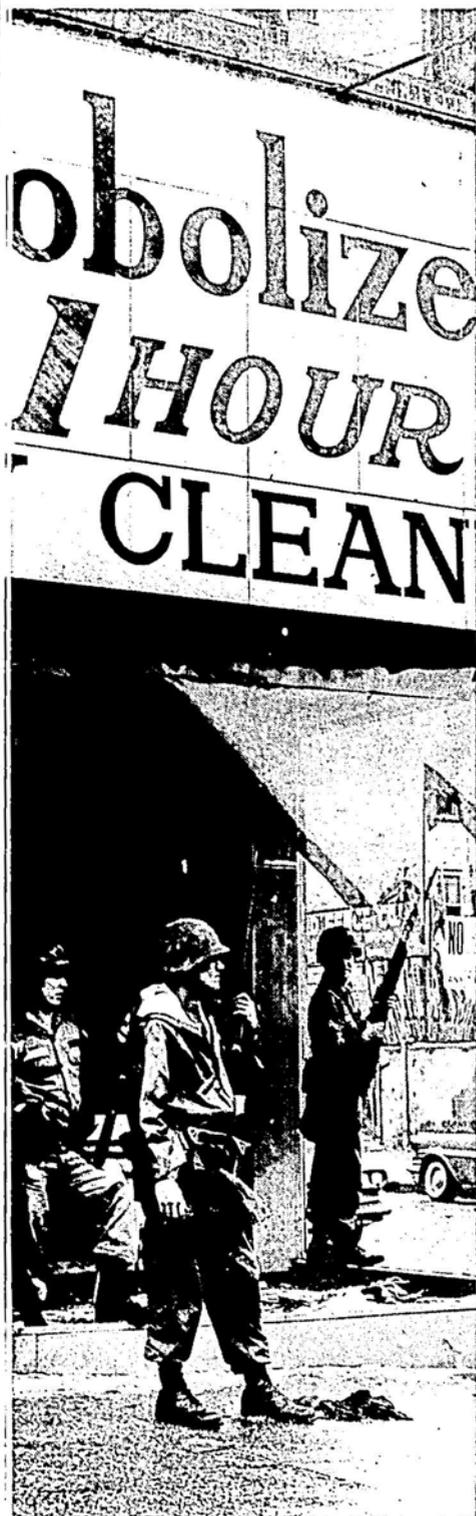
poverty—the greatest tragedy is not to be in trouble, for all men have known something of despair—No, the greatest tragedy is that men should live and *know* so little of each other."

The civil rights movement in the United States is at a critical stage. The sounds of the movement have changed beyond recognition to many of us. The movement no longer sings; it screams and screeches and howls. The movement no longer marches; it runs in double-time, and most of us have fallen behind.

The debate today over non-violence is continuing, but the arena in which it is being debated is radically altered. The response or lack of response or resistance by the white majority to the needs of the black community, is a major factor in the shift of scene. Any country whose congressmen can angrily demand a riot control bill with one breath, and sneeringly, sarcastically refuse to pass a rat control bill, has something to answer to before Almighty God.

What has happened to the non-violent protest movement? There were only two conditions under which non-violent protest could succeed. Pauli Murray points out in her book that these are (1) where the non-violent group is large enough to mobilize economic strength, or to have the power to compel the other group to negotiate, and (2) where the forces of decency within the dominant majority are sufficiently aroused by the injustices exposed to demand an end to the conditions which caused the demonstration. It is just these forces of decency within the dominant majority that many Negroes no longer count on.

Wrestling with this problem in his book, *Freedom—When?*, James Farmer, former leader of CORE, wrote in 1965 that Gandhi himself had said he would much prefer to see a man resist evil with force than fail to resist evil out of fear. Farmer said, "We grope, of course, for the middle ground on which evil can be resisted yet violence be avoided." Many leaders and organizations took their stand on this middle ground, but the area of their effectiveness has rapidly dwindled. The middle ground has been slipping out from under them. Coming to the fore are those leaders who believe that self-defense is not only necessary to blacks, but in keeping with American tradition and principles of common law. Coming up even faster are those leaders who openly advocate violent retaliation



for the unjust conditions of the ghetto. While the majority of black Americans reject out of hand the urgings of this particular group of leaders, what is the future to be when the majority of *white* Americans respond with angry vituperation and hatred to peaceful non-violent demonstrations led by moderate civil rights leaders?

It is not the cry for black power alone that has caused our present crisis. It is the fact that by the late 1960's, the civil rights movement was getting under the skin of millions of white people in America. White people gradually came to sense that the surge for freedom and equality was not a passing phase that could be satisfied by a single moral act—like the Selma march and the resulting Voting Rights Act of 1965.

Now white people with real sympathy for the cause are harder and harder to find. White people are afraid. They think even peaceful demonstrations stir up trouble, lose friends for the cause, make people fearful, and are a sign of irrational impatience.

The legitimate demands of black Americans for decent jobs, housing, and education are simply not recognized by the white majority. A housewife in Dayton, Ohio, when interviewed about her feelings by *Newsweek* magazine, replied, "Oh, they are so forward. If you give them your finger, they'll take your hand." A young woman commercial artist from Virginia, said, "They're asking for too much all at once." In our time, fully eighty-five percent of all white people feel that the pace of civil rights progress was too fast. "Rome wasn't built in a day," is a typical response.

To which I would reply that Rome fell, and great was the fall of it. But whites no longer want to be reminded of the more than 100 years of discrimination against Negroes—from slavery days onward. We have not been able to accept our responsibility for the past, so we project it off on the out-group itself, and now as a result a majority of white Americans are convinced that the present condition of our black citizens is the Negroes' own fault.

One of the incredible facts about our nation and ourselves as a people is that while we have the capacity to put ourselves in the shoes of the minority group, we can still continue to play the role of discriminator.

Let us take an example that is very

close to all of us. Consider The Methodist Church and its hesitance over the issue of segregated jurisdictions and annual conferences and local churches. At every critical juncture in the life of our church in relation to segregation, the steps we took were always hesitant and small. We wrote racial segregation into the Constitution and structure of The Methodist Church in 1939, and the question is still unresolved almost thirty years later as we approach the new United Methodist Church in 1968.

The question of segregated structures loomed large in the special session of the General Conference called last year to consider the Proposal of Union between the EUB and Methodist churches. Feeling was strong that segregated structures should not be brought into the new church. There was strong feeling that Methodists should resolve the question before uniting with Evangelical United Brethren. These feelings, however, did not prevail in the official action.

The Commission on Interjurisdictional Affairs recommended that 1972 be established as a voluntary "target date" for transfer and merger of the Central Jurisdiction annual conferences. The effort of the Central Jurisdiction to make the date mandatory was defeated. The target date of 1972 was written into the enabling legislation of the new United Methodist Church.

This means that the Central Jurisdiction as a segregated structure will be abolished, but what will be the future of the twelve annual conferences of that jurisdiction after transfer to the geographic jurisdictions, specifically in the case of the twelve remaining conferences, the Southeastern and South Central jurisdictions? What plans are underway for the merger of these annual conferences? Or are they to be indefinitely frozen as segregated structures within the geographic jurisdictions?

In my opinion, the failure of The Methodist Church to deal forthrightly with the issue of the Central Jurisdiction is one of the reasons for the seeming lack of any particular joy at the prospect of a new United Methodist Church.

Thus, the Church's struggle to bring an end to segregation in the life of the Church is but one part of the continuation of the human rights struggle in the nation as a whole, and that struggle must receive top priority on the nation's agenda.

“The Sitar-playing Missionary”



Author Juergensmeyer, on his trusty motorcycle, confers with a Peace Corps friend.

by Mark Juergensmeyer

The Frontier Intern Program, begun in 1961 by the United Presbyterian Church and now also sponsored by The Methodist Board of Missions, is one of the most imaginative of the Church's mission activities. "Frontier Interns" have lived in such places as Paris, Seoul, Manila, Prague, Nairobi, and Tokyo. They seek to discover what it means to be a Christian in the structures of a rapidly changing world. Awakening nations, deepening racial tensions, resurgent ideologies and religions, the emerging international community—these and other frontiers claim the attention of "Frontier Interns." The idea is to let the world write the agenda for the Church's Mission.

Methodist Frontier Intern Mark Juergensmeyer, who has just completed his two years in Chandigarh, describes what it meant for him to "practice a Christian Presence" in India.

There's a bit of unpredictability about India. This was made quite clear the week I arrived in the northernmost part of the country. A sudden decision to divide the Punjab state had evoked rather strong feelings of delight and unhappiness among Hindus and Sikhs, which they displayed by demonstrating, rioting, burning buses and closing shops.

The madness and confusion of this crisis underscored the basic question about my presence there. How does one person—or the church—in the grandeur and squalor that is India, *begin to serve?*

My short-term missionary assignment in India has raised more questions than it has answered. The experience was as unpredictable as the country itself. When the rough outlines of the project were sketched out in New York two years ago, there was hardly any expectation that I would soon be fighting forest fires in the Himalayas and floods in the Punjab, teaching a course in political theory, setting up a student volunteer program in the famine areas of Bihar state, or doing research in Indian politics.

In fact, there were hardly any specific expectations at all. My assignment was simply to go and serve, to seek out new forms of Christian witness. And the strategy for service, if anything, was simpler: to try to understand the situation into which I was placed, and to be prepared to respond to genuine needs as they were discovered. The people who sent me hoped that in some way I would be involved with and work through the Indian church, but they also encouraged more secular forms of involvement, recognizing that Christian service often means meeting Christ where He is at work in diverse ways within the world.

For those who picture missionary work in India as a matter of cream-colored bungalows with Bible *cum* literacy classes in the garden, my fuzzily conceived assignment appears, perhaps, a bit bizarre. But it made perfect sense to the Presbyterian Church's Commission on Ecumenical Mission and Relations, and to Miss Margaret Flory, the indefatigable member of the COEMAR staff who conceived the idea of an experimental, pioneering, short-term missionary.

Miss Flory built her idea into the program of which I am a part—the Frontier Intern Program, now co-sponsored by The Methodist Board of Missions. Over the past several years forty or so young seminary graduates designated as Frontier Interns have spent two years in such unlikely mission fields as the UNESCO offices in Paris, the Marxist-Christian encounter in Czechoslovakia, labor unions in the Philippines, and race relations in South Africa.

By Frontier Intern standards, my assignment was rather tame—the secular university in India. The specific university they had in mind, after consulting with my Indian sponsors, the Student Christian Movement in India, was Punjab University, located at Chandigarh, the futuristic, planned city designed by the French pioneering architect, Le-Corbusier. Scarcely ten years old, the city's geometric designs and sophisticated educational institutions sit as proud conquerors over the surrounding rubble of mud-walled villages and sun-baked plains, a symbol of the emergence of a modern secular spirit in independent India.

This symbol is aptly placed in the Punjab. Among Indians the Punjabi people have a reputation for free-thinking and modern, aggressive ways—a spirit brought about, in part, by the fact that their land has played host to waves of invaders crossing the doorstep of the Khyber pass—the Persians, the Greeks, the Moghuls. To Indians, the name of the Punjab is linked with India's existence as an independent nation, since Kashmir rests uneasily on the Punjab's northern border, West Pakistan slices through its western regions, and China lurks behind the jagged teeth of the Himalayas in the east.

Some four hundred years ago, a pietistic religious movement which appeared in both Hindu and Muslim societies in this part of the world caught the imagination of certain Punjabis who gave it an added military and political flavor in forming their own religion, Sikhism. The tenets of this religion are perhaps closer to Christian attitudes and precepts than any other Asian religion. Strict adherents to the faith neither shave nor cut their hair. The bushy-faced, turbaned Sikhs comprise at least half the Punjab population, and greatly influence the attitudes of the other half.

So these elements found their way into the life of the university: a sense of newness and modernity, an awareness of international concerns, the aggressive idealism of the Sikhs. But the bricks and mortar of Punjab University's Expo '67-style buildings were fashioned from the mud of Indian soil, and the progressive and sophisticated manner of students and teachers often belied a deeper loyalty to patterns and prejudices long established in traditional Indian education. The potential was there, but so were many of the old obstacles. The question which met me at my arrival kept echoing, building into a major theme: how does one begin to serve?

The Frontier Intern strategy is that of "Christian presence," or to use the Biblical term, of waiting. Waiting, as

performed by the Old Testament prophets, is not negative or passive, but an attitude of expectancy—learning, and seeking for the possibilities which must surely appear.

Even then, this is a life-style more comfortable for an oriental than a Westerner, and for this typically hyperthyroid American the days and months at the beginning moved sluggishly, their direction uncertain. The temptation most frequently was to ask, "what should I do?" rather than to grit through the tougher questions, "what is really going on here?" and "what needs to be done?"

To work at these questions, the methodology was simple: to get to know as many and different sorts of people as possible.

Free-wheeling Friendships

During the first several months my home was in the Bachelor Faculty Residence Hall where mealtimes were the occasions for open debate on everything from the merits of a communist regime in India to the quality of vegetable curry our cook was preparing. These fellows seemed to do constant battle against the burgeoning traditionalism of the older members of their departments; and those recently educated in the West were most susceptible to the frustration of being too progressive to be respected.

A research project concerning the interaction of religion and politics among the Sikhs provided a natural introduction to a number of Punjab political leaders, whose tasks seemed, for a Westerner, very concentrated on basic things, like political survival—their own and the country's. The research was done under the advice of Dr. Hew McLeon, a New Zealand scholar-missionary, and the Christian "Institute for Sikh Studies" at Baring Christian College, which is doing much to promote scholarship in this field, as well as witnessing to the concern of the Indian Christian community toward its religious neighbors.

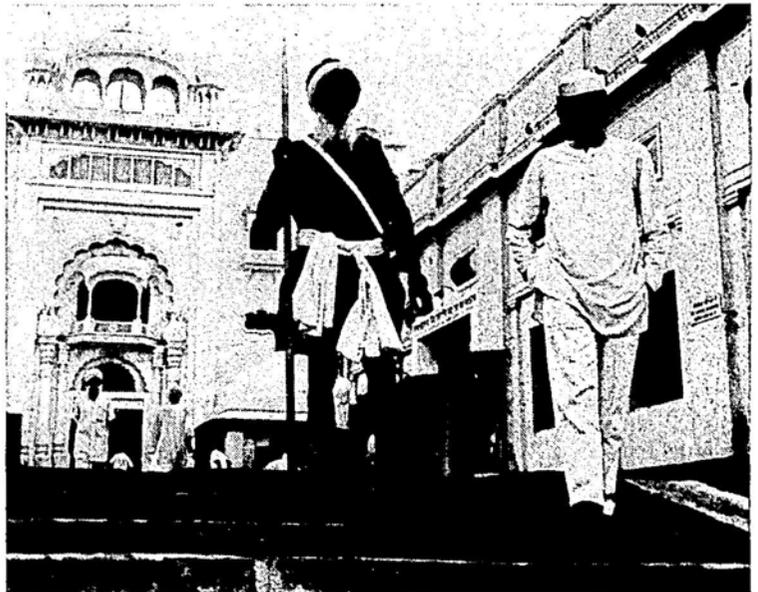
After a few weeks, quite a bit of my time was taken by "pastoral rounds" of the university departments, visiting friends and becoming enmeshed in discussions, sometimes personal, sometimes political, sometimes academic. These rounds, motivated originally out of curiosity and a desire to get acquainted, became, I believe, a small form of service in themselves, since intra- and inter-departmental communication at Punjab U., as in most universities everywhere, was appallingly slight.

The local church accepted me as some strange form of missionary and a fraternal minister of the church, and I became an advisor to the local union of the



The author and well-drilling laborers celebrate the monsoon rains that brought an end to the drought.

Dressed in Indian clothing, the author (right) visits a Sikh temple.



The Sitar-playing Missionary

Student Christian Movement. In a land where the social structure is heavily encrusted with religion, Indian Christianity is understandably defensive about its status, uncertain about its identity. With the passing of the British raj, and the more recent, self-imposed evacuation of many missionaries, the Indian Christian community is undergoing a period of upheaval, a search for new leadership, a struggle to understand itself and its reason-for-being. This is an exciting and creative time for the church; but the outcome is not yet certain. Whether the Indian church will emerge as a vital force, a prophetic witness, or sink to a comatose state of existence as a self-contained community, is still open to question.

The Frontier Intern Program's principle of "financial identification" provided me with an income roughly equal to that of my Indian colleagues, adequate but not extravagant. When I chose to move into a small flat, my eighty-dollar monthly salary narrowed the range of possibilities, and I found myself in a crowded, lower-middle-class tenement area, where families often slept five in a single room. Friendships developed through my kindergarten Hindi and their broken English. And despite their awkward living arrangements and complaints about insensitive employers, these lower-class city-dwellers, in general, felt that they were a step closer to economic justice and modern living than they had been within the mud walls of the villages they had left.

Other associations grew among resident foreigners, among motorcycle enthusiasts eager to compare their Indian-made crafts with my Japanese-imported machine, and among Indian musicians. My presence with an Indian music group, dressed in traditional *kurta* and *pyjama*, playing the *sitar* or *tampora*, was the occasion for some baffled amusement among Indian audiences.

In time, three areas of need within the university appeared. One was the quality of Indian education, another was the lack of community within the university, and a third was the missing sense of service among Christian students.

It was through a series of discussions with the head of the economics department that an opportunity arose to help improve the quality of education. His idea was to provide a special year-long program for B.A. students, to prepare them for graduate level work. My sharing in his thinking led to a commitment to teach a year's course in political theory within this special program. My class was small, permitting many of our sessions to be held at my flat, or beneath banyan trees; and the students

responded rather well to the program's style, which emphasized that learning is not a matter of acquiring facts but the adventure of discovering basic issues. The head of the economics department felt that the experiment was a step in the direction of more creative education, and apparently the American Fulbright Program agreed, for they have now taken the responsibility of regularly supplying American teachers to assist in the project.

Among my various attempts at discussion groups, social events and seminars, intended to counteract the tendency towards fragmentation within the university community, some were lesser failures than others. An elaborate, inter-departmental seminar never got off the ground, despite frantic efforts to save it. A weekly discussion group composed of international students discussing international affairs had to be jettisoned soon after it began when its co-sponsor, a visiting professor from the Soviet Union, received a visitor from his Embassy who suggested that this sort of Soviet-American collaboration was ill-advised. More successful, however, were informal gatherings of students at my apartment—tea and jazz and honest talk.

Speeches at conferences and occasional projects were the only vehicles to promote the concept of service among Christian students while I was at Punjab University. It was later, in the famine area of Bihar state, that an opportunity arose to help involve large numbers of Christian students in service to their nation.

Service Outside the University

But I felt in no way restricted to attempts at service solely within the university. The freedom of the Frontier Intern Program is intended to make it possible for needs to be responded to in an immediate, spontaneous way. My companionship with volunteers of the American Peace Corps, while being an outlet for sharing and relaxation, occasionally took on a pastoral relationship, since the volunteers often discovered, as I did, that foreign surroundings force a reassessment of one's native culture and one's self. And in India, the need for service is often of a very basic sort—as when forest fires broke out in the Himalayas near where I was in language study, or the time when floods threatened villages in the Punjab near Chandigarh.

The most basic need is that of food. When the failure of the monsoons two years in a row devastated the food supply in Bihar state, massive relief programs were established to avert large-scale starvation deaths among the thirty

million people affected. Responding to a request from the CARE agency, I shifted from the Punjab to Bihar. CARE's program was an ambitious one. It set up 20,000 feeding centers in village schools. Over five million children and mothers received a hot meal every day—the largest cooked food distribution ever attempted by any agency, anywhere.

My role with CARE was not particularly glamorous—dealing with administrative procedures—although it was a good learning experience. But after several months other personnel arrived to replace me, and other possibilities for service developed. I became involved in setting up a volunteer program enabling Indian students to join in famine relief. "The Summer Service Team" was somewhat modelled on the Peace Corps pattern, co-sponsored by the Indian Student Christian Movement, which recruited most of the volunteers, and the Indian National Christian Council Relief Committee, which financed the project and provided most of the placements and supervision for volunteers.

During three hectic months, over three hundred students came to Bihar. For many of the Indian students, rural Bihar was something of a foreign land in itself—strange customs, a strange language, and a strange and desperate situation, where the prolonged shortage of food had demoralized and hardened the villagers' spirits.

But the students stayed. They braved the inhuman, 110-degree heat, they ate a subsistence diet, and slept on mud floors. And, most important, they served in very vital ways—setting up and supervising free kitchens and work projects (in which the workers were paid in food), drilling wells, distributing seed for planting, conducting surveys to determine villagers' needs. In the process of service, the students may have become aware of the dimension of need within their country, and perhaps discovered some new potential within themselves. A surprisingly large number of students, returning from their relief sites, reported that their experiences had influenced their choice of intended vocations.

India, of course, is not all famine. It is a land of progress as well, but the Bihars and Chandigarhs exist together, each mocking the other. And if there is a lesson, or conclusion, which I found within my Frontier Intern experience in India, it is this: that our approach to Christian mission in this land must take into account the unpredictability of the world, remaining open to the surprises the world parades before it, actively waiting for the revealing of each unexpected need, and ready to respond.

Overseas Threes

Prepare

"To take the plunge"

By Ellen Clark

The stereotype of the dour, strait-laced missionary heroically bringing the white man's Gospel to the "poor, benighted heathen" is hopefully gone forever.

But the twenty-seven young men and women who have just begun three-year Methodist missionary service overseas were not sure themselves before their six-week orientation training at Drew University in Madison, New Jersey, this summer. Jacqueline Jenkins, one of the "3's," as they are called because of their length of service, expressed her misgivings.

"Before I came to Drew, I thought, 'Oh dear, I'm so liberal and there will be all these missionary types. Can I mention beer?' But when I got to Drew, I found out we're all crazy," she joked.

In addition to their common disdain for the missionary image, the 3's are alike in several ways. A majority are recent college graduates from middle-class backgrounds, leaders on their school campuses, active in church groups like the Methodist Student Movement.

A few have advanced degrees and years of work experience. And while most of the group is single, two married couples are included. Two other couples with children will go overseas as special appointment missionaries.

One girl, Kary Joseph, who is serving in Liberia, was a member of Operation Crossroads Africa, a development venture in cooperation with Africans in



Ethiopia, during the summer of 1966. The same summer James Teal, whose mission field is Singapore, was a neighborhood worker in Operation Breakthrough in Durham, North Carolina.

Ronald Mossman, who is heading for Panama, has been active in civil rights groups. He sported a beard at Drew, but said, "I'll shave it at the end of the session. It would be a detriment in Panama. They might think I was a Castroite."

While liberal, the 3's are not rebels. They are anti-institutional to some extent, but they are not opposed to the Church.

"We'll always need the church," Miss Jenkins feels. "There is room in the church for lots of types and all play a part."

Mr. Teal insisted he could only go overseas under church auspices. "No other way would be legitimate for me," he said.

The special-term missionaries share the desire to be Christian witnesses. "We have felt we have been placing the load on the clergy for being the witness too long," explained Thomas and Jane Peters, one of the special appointment couples.

None of the missionaries will evangelize directly. They will be involved in teaching, social work, nursing, economic

development, library service, agricultural demonstration, youth work and church development in fourteen countries of Asia, Latin America and Africa. The present 3's bring to 997 the number of participants since the program started in 1948.

At Drew they were among ninety-five trainees of thirteen denominations and they hope to continue the ecumenical cooperation overseas.

They are a committed group, but they scoff at the compliment. "There's no sacrifice," Mr. Teal said. "I think it will be great and I'm very excited. People in the church think you must be dedicated, giving up so much, going into the jungle and fighting cannibals. We're going to work with the structure already there."

Petra Dolven, whose mission field is Malaysia, echoed this idea. "Most of us will live in cities and have nice houses."

"I just want to live in another culture," William Roy said. "I want to find out if Christianity is really a universal religion." Mr. Roy, who studied at Duke University Divinity School, and his wife Laura have been assigned to Okinawa.

The decision to become a special-term missionary was not sudden. Most had mulled over the idea for years. Talks by returned missionaries, communication with the Board of Missions and letters from missionaries overseas all kept the spark of interest alive.



Many toyed with the idea of joining the Peace Corps, but as Grace Davis, who will work in Mexico, put it, "I feel I have more freedom with the church."

Others said they did not want to go overseas with the Peace Corps because they would be too closely associated with policies of the government they do



not support, like the United States role in Vietnam.

The Peace Corps itself sees a special role for missionaries, according to Joyce Gillilan, associate secretary of missionary personnel for the Board of Missions. "At conferences we have had with representatives of the Peace Corps," she said, "they have said that while Peace Corps volunteers fulfill jobs requested by the foreign government, missionaries can go in, foresee needs and serve them. They can thus make the local government conscious of these needs."

"I looked into a lot of programs for service overseas, including the Peace Corps," recalled Mrs. Joseph Pearson, who is working with her husband in Malaysia, "but I thought this program was the best organized, especially the language training."

All 3's receive extensive language training before beginning their jobs. The three going to Latin America are studying Spanish in Costa Rica for three months; those going to the Congo are mastering French in southern France. The others study the languages of their host countries after arrival.

Another advantage to the 3's program is in the length of service, in the opinion of Dr. Paul Clasper, professor of ecumenics at Drew and formerly a missionary in Burma. "A very short-termer has a reputation to make or maintain," he explained. "He feels he must prove himself and accomplish something right away. So he may be overbearing, less flexible and too high-g geared."

"The person with three years has time to get the feel of the place and needn't feel rushed," he said, adding that the American pace of life and efficiency drive may irritate nationals.

The 3's are carefully selected before being approved by the Board. "The

long application process discourages many people," believes Esther Huston, who is serving as a librarian in a Korean school. She cites the letters, psychological and psychiatric tests.

But the careful screening means that once selected, 3's rarely leave training or return early from overseas.

During training the 3's learned some of the difficulties they face overseas. Thomas Ewell, who recently returned from teaching in India, warned the group of loneliness and the frustration of living in "the misty flats" between two cultures.

The "don'ts" of cultural adjustment are easier to name than the "do's" agreed Dr. Clasper, but he urged an "openness to penetrate, learn from and absorb" the other culture.

What will the 3's do when they return from overseas? Graduate school, inner city work and teaching are the career plans of some. A number feel they might become career missionaries.

"Now is a time of testing," said Laura Roy. "I wouldn't want to sign up for life and then find out it had been a mistake."

The Reverend Herbert Muenstermann, director of the summer training program, emphasized that it was "dangerous to think of training as a recruitment program for career missionaries."



Mr. Peters, a hospital administrator, added, "There is not always a need for a career type in my kind of job."

Whether the 3's renew their missionary service or not, they are sure, as Miss Jenkins stated, "I'll never be the same after this experience."

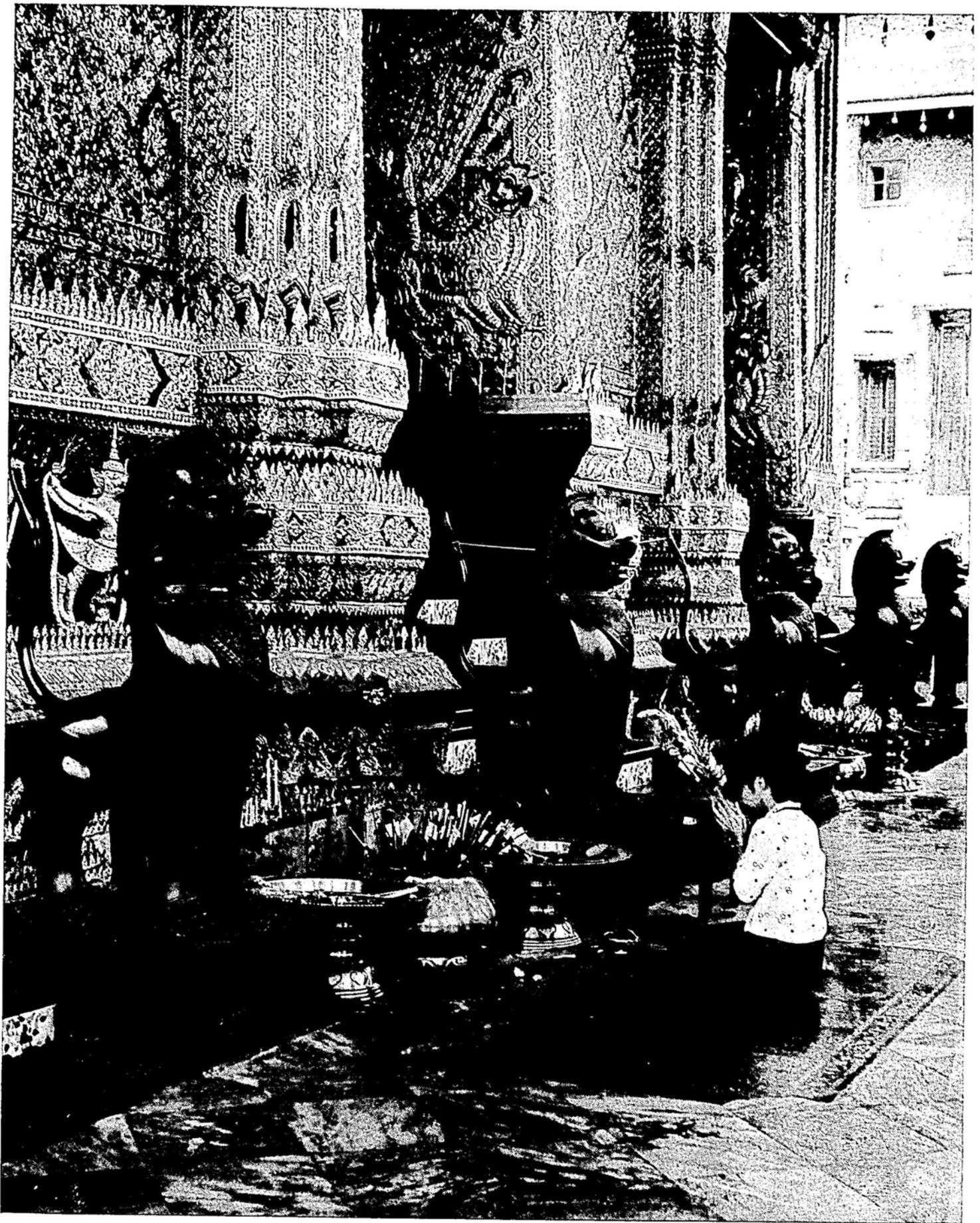
For the present, the missionaries were ready, using their catch phrase, to "take the plunge."



Religions of Asia

Not so long ago, most Westerners thought of the religions of Asia as exotic anachronisms, destined to fade away. The attraction of Buddhism and (more currently) Hinduism for intellectuals and young people in Europe and the United States by itself would have shattered that myth. But in Asia itself there has been a revitalization of the ancient religions. Buddhist protests in Vietnam, new ways of serving the community by more socially conscious Hindu sects, the struggle between Islam and Communism for leadership in Indonesia—all these are indications of the major role that the traditional religions play in Asian life.

Viewed from the outside, the major Asian religions present a wide range of thought and belief. Hinduism encompasses everything from superstitious magic to the most advanced metaphysical speculation. Buddhism runs a gamut from the chilly austerity of Zen practice to the lush elaboration of many traditional festivals. In some nations, there is a blending of religious traditions—indeed, Hinduism encourages such a blending. Again, there are offshoots, such as Sikhism, and there are attempts to



Young woman prays at the temple of the Emerald Buddha at Bangkok, Thailand. Because there are no reliable figures on the number of Buddhists in mainland China, it is difficult to estimate the total strength of Buddhism.

Religions of Asia



create new and more up-to-date forms. To Westerners, the coexistence of a pantheon of gods with a basically abstract and philosophical concept of God is a major psychological hurdle.

It must never be forgotten that Christianity is one of the traditional religions of Asia. Repeatedly introduced into India by St. Thomas in the first century A.D., it has been reintroduced in different countries at different times. The Philippines, with its tradition of Spanish Catholicism, has the most officially Christian culture in Asia but there are significant Christian minorities in other lands.

We do not show all the religions of Asia here—Confucianism, Shinto, Zoroastrianism, Judaism, animism are some of the religions present in Asia and not represented in these photographs. What we do show is a few glimpses of the major religions in Asia today.

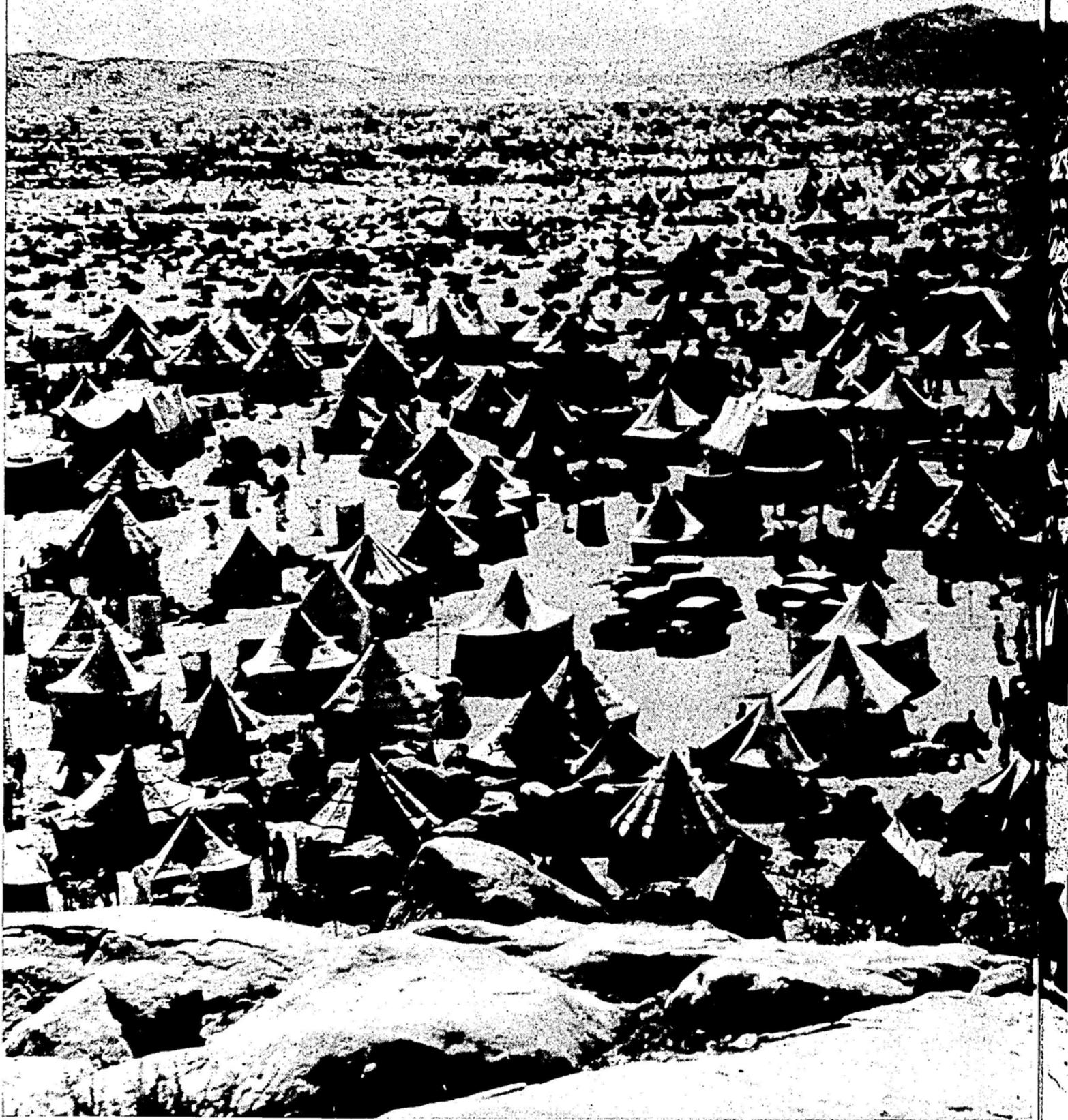


The world's largest bronze statue—53.5 feet high—is a Buddha figure at Nara, Japan, in the Todai-ji temple. Nara has long been a religious center, having nation's oldest Buddhist (Mahayana) temple. The temple was founded in 607 A.D.

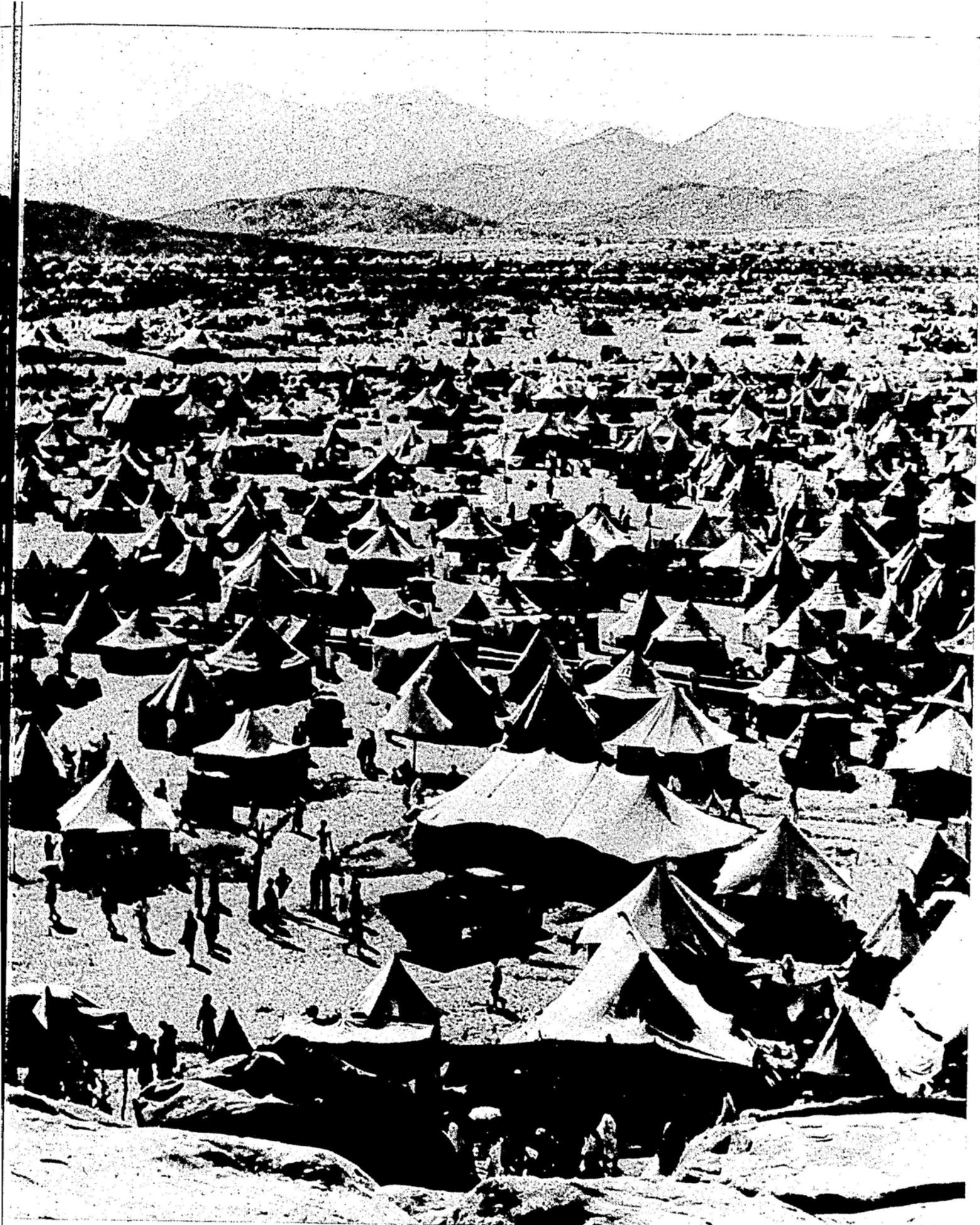
In Thailand, a teen-aged bonze on the verge of entering a monastery comes with his father to the temple of Nakorn Pathom to pray. The system of monks is one of the chief differences between the Hinayana Buddhism (of Thailand, for instance) and Mahayana Buddhism.



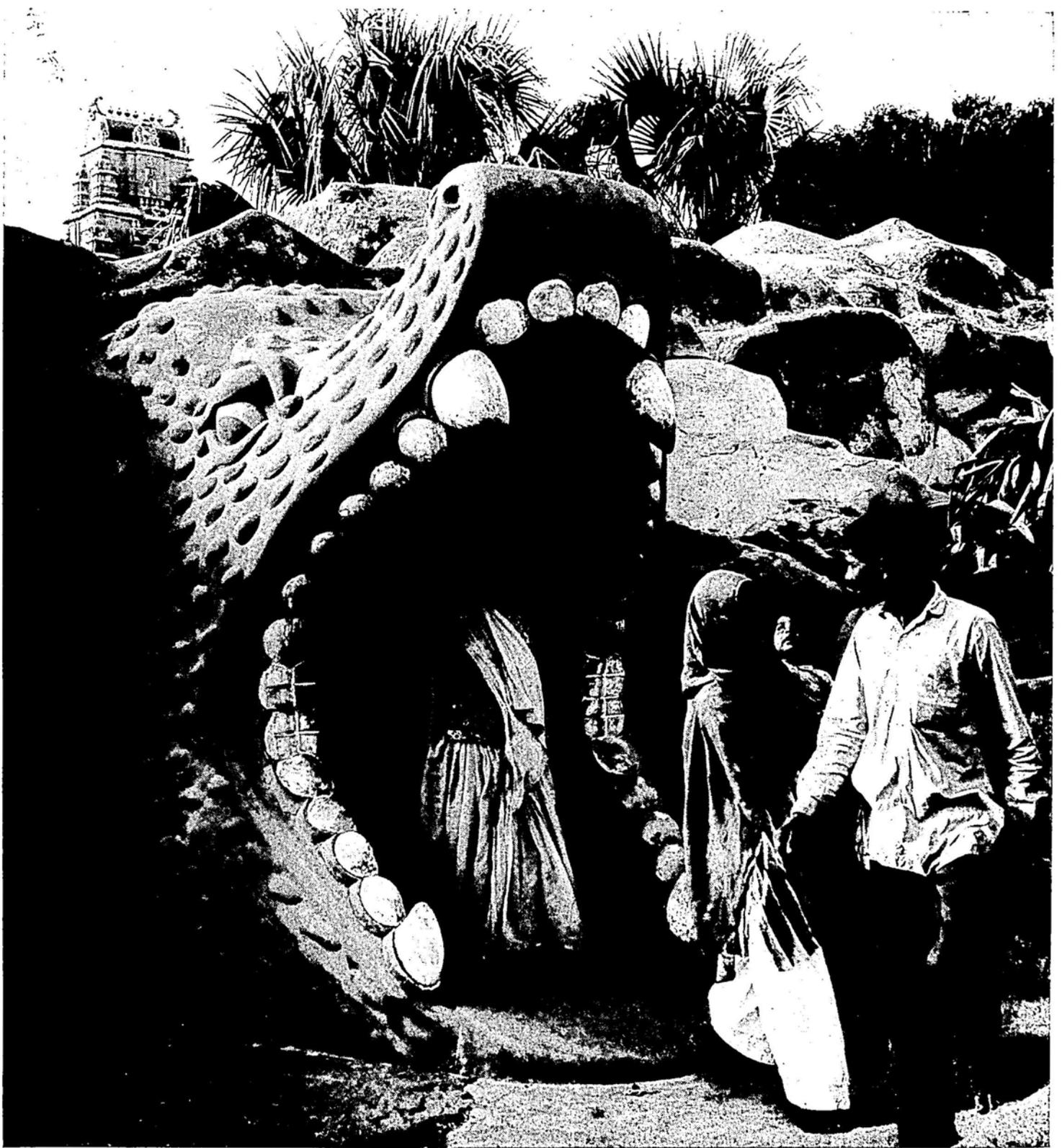
*A Brahmin prays in the Temple of
Marvels at Benares, one of India's holiest
cities. Hinduism has 375 million followers.*



Religions of Asia



Thousands of pilgrims camp near the gates of Mecca, holiest city of Islam. Muslims who make the pilgrimage (Hajj) are thereafter known as "Hajji." Pious Muslims attempt to make a pilgrimage here at least once in their lifetime.



Temples in New Delhi are surrounded by elaborate gardens, with many ornamental structures, like this passageway through a wall.



On moving day a Hindu couple celebrates a traditional ceremony, in which priest seeks word from gods as to whether the newly built home will be protected against evil spirits by gods. Rite takes place in home of parents of couple, where the younger Hindus have been living while awaiting completion of new home.



Pra Khamahan, principle bonze of Luang Prabang, leading Laotian city, holds religious meetings with priests, civilian and military authorities in an effort to fortify his faith's work in the city.



Feeding-time in the so-called Monkey Temple at Benares, India. About one million pilgrims travel annually to this city to worship in its many temples. Hindus believe that to die in Benares is to end the reincarnation cycle.

Religions of Asia



Fiesta day in the Philippines holds many rich traditions introduced by the Spanish four centuries ago. Although there are substantial Christian minorities in other Asian lands, the Philippines is the only Asian country that is formally Christian.

By Nancy E. Sartin

the small arms race

One of the most serious problems in establishing a viable world order today is the proportion of money spent on armaments. This has recently come to renewed attention in the United States with congressional debate on the Pentagon's role as arms salesman to other countries. Miss Sartin is associate editor of *Kerygma Features*.

In the international community the United States is the Jones family. When Uncle Sam installs a cannon in the front yard, Russian Uncle Ivan down the block must deny his house a bathroom and central heating in order to install a cannon too. Russia spends thirteen percent of its gross national product on defense each year in order to remain a poor second in the arms race.

But Russia is wealthy compared to some other members of the world community, brave in rags with glittering bayonets, prowling in want outside our economic barriers.

Any Number Can Run

U.S. policy has been to match military competition, to maintain a "balance of force" in explosive situations. In practice this means that if a government can persuade our representatives of a potential threat, American military aid

can be obtained; and a threat will exist whether it did before or not.

Since 1949, according to a recent *N.Y. Times* article, the U.S. government has transferred by sale and gift \$46.3 billion in arms and military equipment. This "is about \$4 billion more than all the grants and loans under the regular economic assistance program in that period . . . including the Marshall Plan."

In a recent trade, Iran and Algeria received assistance in arms from Russia; Turkey, Greece, and Morocco received aid from the U.S. Our part of the round was reported as a "limited pledge," since "the United States is unwilling to appear to be contributing to an arms race." However, the \$15 million in arms that went to Morocco is more in one single purchase than Morocco spends in an entire year on education and public health combined. Eighty-six percent of Morocco's people cannot read. About that per-

centage have never seen a doctor. In such an instance, political pressure and aid from the United States toward international cooperative development would mean more than statements of intent with shipments of arms.

Dependence on military power has harnessed foreign policy to a balance of forces orientation and ruled out other major considerations such as regional development, economic stabilization, or cooperative multinational facilities for power, marketing, or education. Two thirds of the world is chronically hungry; but the only long range international programs to raise food production by improving local farming methods, financing agricultural cooperatives, and increasing water supplies are those of the UN, which are voluntary, those of the churches, and those of private philanthropies.

Congress debated three weeks before

WORLD OUTLOOK

continuing to fund US aid on a greatly reduced scale some months ago. Late in April, a military appropriations bill took all of fifteen minutes to pass, long enough for the Congress to increase the amount \$360 million over what had been requested. Congress in these acts merely reflected a primitive national outlook toward the rest of the world. In sophistication we have moved a step beyond Caesar who conquered to tax. We have learned to tax without conquering, to defend ourselves on the soil of other nations. The small arms race is not only profitable to major American industries, but foreign capital invested in arms is effectively removed from competition with us in world markets.

H. J. Kuss, Jr., arms salesman for the U.S. Defense Department, was described in a recent *New York Times* article as assuming "implicitly that the central world arms race between the industrialized Western nations and the Soviet Union will continue indefinitely." Mr. Kuss and his staff, priming emerging nations with long term loans, encourage them to plan military purchases over a five year period.

In Africa, of a total defense expenditure in 1964 of half a billion dollars, South Africa spent \$375 million. Not only does such an expense have very little defensive justification, but it makes necessary the build-up of defense forces in other African nations, which will drain those slim economies of any loose capital for industrial growth.

The effect of such actions is to perpetuate an arms-oriented diplomacy in an era when war itself has become impractical. Emile Benoit, a Columbia University economics professor, points out in the newly issued book, *Disarmament and World Economic Interdependence*, that the magnitude of nuclear weapons capability has made military force obsolete, as gunpowder "destroyed the viability of feudalism. It is surprising," Dr. Benoit remarks, "that in the light of these developments, so many people can expect a political system based on war as the means of settling disputes to go on much as before."

"In effect," he continues, "what has occurred is a mass exchange of hostages, leaving the population of the world's major cities subject to sudden slaughter by hostile governments."

The present situation, however, is not quite Prof. Benoit's envisioned stalemate. Rather, with each sale of new and improved conventional weapons, planes, and other equipment, the small arms race in which everyone can run takes us a step closer to the big arms race which anyone loses who enters. It is not just great cities which are subject to holo-

caust. They are, in fact, safer than tiny hamlets of Vietnamese rice farmers and the ancient villages of the holy land which may become infernos at any moment in what we still call conventional war.

Pageants and Windmills

In the thirty-one days of May this year, the United States spent more than \$7 billion on armaments. That sum for one month's arms is equal to an entire year's national income for Indonesia, a nation of more than a hundred million people.

"The greatest military power the world has ever known" was a phrase used recently by a U.S. senator in describing this country. Whether one dwells on the fact that this immense investment is a mere ten percent of our wealth, or on the fact that such massive military force has been assembled only once before in history—by us at the final stage of World War II—it is evident that force not diplomacy is our base of power. Our constant pleas for peace cannot be heard over the roar of our guns.

International cartels, the sinister pressure groups that were said to foment wars among the nations for gain, are no longer mentioned as the world's villains. Yet, Lockheed, General Electric, United Aircraft, and General Dynamics, each of which received more than \$1 billion last year in government contracts, all have foreign subsidiaries and extensive foreign interests. General Motors, DuPont, and IT&T have friendly public images in spite of their share in military manufacture.

The situation that encourages arms production continues to exist. More subtle public relations has simply created a respectable image for purveyors of weapons. Also, modern warfare involves a much broader portion of manufacturers in the military effort than was once the case. With the development of technology, whole complexes of industry have come into existence which are singularly useful in war. Such industries as electronics, communications, and engineering research now depend on defense contracts for large portions of their output.

The pressures that encourage the spread and buildup of arms also contain commerce within associated international channels. Arms trade helps the rich get richer and maintains the exclusion of the poor. In this regard, economist Francois Perroux points out that "The symbiosis of the private and public sectors makes the classical doctrines of the nation and the international market inapplicable. It is not by consenting to surrender part of the ad-

vantages which they derive from their collective monopolies that the most powerful partners can encourage disarmament or make it yield fruit if it is realized. It is by accepting institutions which run directly counter to their own advantage and which make a decisive break with their economic and financial orthodoxy."

In other words, Ford, Esso, Coca-Cola are responsible to the extent of their economic exclusion for the lagging development, the ignorance, and the hunger of the third world. However, neither industry nor the Pentagon is primarily responsible for creating a monster military machine out of a peaceful American democracy. The United States spends \$70 or \$80 billion a year on the means to make war because its citizens want it that way, or at least care too little to protest.

The chief purchase of our incredible wealth has been arms. If, as we believe, we are not an aggressive people, our epitaph may be that this nation built the greatest military machine in history out of public apathy and political inertia. Only political inertia could offer explanations of the world situation in terms of knighthood, each encounter becoming a great pageant, a trial by combat between Virtuous America and the Red Menace. Only public apathy could accept such explanations without question. It is time we examine the opponent we ride to challenge. Like Don Quixote we may find ourselves setting out, encumbered with righteousness, to meet monsters that are only windmills.

Our indulgence of arms is closely tied to instinctive needs that find expression in threats and contests of one kind or another. But to allow for jet bombers and napalm as an expression of territorial need would seem to stretch our defensive needs a bit far.

The use of force for problem solution, the military over the diplomatic effort, is a recent development in American foreign policy. Only since America appointed itself protector of the free world have we begun to send our forces to defend democracy at the expense of other nations' real estate.

Secretary of State Rusk in 1962 listed five elements of foreign policy. They are, in the order given: to resist aggression, to promote cooperation among the industrialized democracies, to assist less developed areas, to bring about a world community, and to end the arms race.

Only the first of these aims is pursued with any consistency. The others are ventured sporadically or not at all. The military aim of resisting aggression is placed foremost and stated in broadest terms ("To deter or defeat aggress-

the small arms race



sion at any level, whether nuclear attack, or limited war, or subversion and guerrilla tactics"). For this reason it supplants all the others in means.

How do we promote cooperation among the industrialized democracies when our own standing armies in Europe force nations there to match our forces by NATO agreement, and so raise their own military quotas?

How can we assist less developed areas when the chief help we offer is the military buildup which promotes internal and external strife and retards the processes by which such areas can progress?

How can we end the arms race when we not only provide arms and advice to the militia of seventy countries, but habitually bypass any international peacekeeping jurisdiction such as the various treaty organizations or the UN?

In the wake of the recent Middle East fracas, Lt. Gen. E. L. M. Burns, Canada's delegate to the Geneva conference on disarmament, urged a curb on the shipment of arms by the big powers to such trouble spots as the Middle East, calling the trade in small arms "perhaps more dangerous to peace in the immediate future than the further spread of nuclear weapons." However, since no element of the international power structure accepts responsibility for the small arms race, none of the delegates to the disarmament conference has yet seen fit to initiate a move toward curtailment.

Nuclear warfare is outlawed in favor of the messier, less complete, and more costly forms of battle, concerning which we retain fictions of chivalry. War is our pageant, in which we spend \$320,000 to kill one enemy. How many civilian lives we also spend in that effort we do not count. War and famine are still our population control measures. Looked at from the third world, the great powers are a gigantic threat to the world they presume to be saving, as they ride off in all directions destroying enemies that are only windmills, or schoolhouses, or granaries.

Is there any reason to hope for international order and consequent arms control?

High Stakes

The business community in the United States looks calmly toward the end of the war in Vietnam. In an article in the *Magazine of Wall Street*, executives from aerospace, electronics, and other industries were quoted as confident of a smooth transition to a peace economy.

Their assurance rests on the knowledge that an end to hostilities in Vietnam will not greatly affect the general level of defense spending, which has risen steadily from a low in 1946 to its current all time high with little relationship to actual military operations. Only a little over one fourth of the present U.S. defense budget goes for the war in Vietnam.

Even supposing that "unity of purpose" for peace which Secretary of State Rusk considers out of the question, economics professor Emile Benoit demonstrates that an international peace keeping force to replace national military forces would require funding for personnel, equipment, arms, and continual technological development to insure adequate protection from potential aggressors. The entire cost of defense could not, given the present nature of man, be diverted to programs of national and international improvement and assistance.

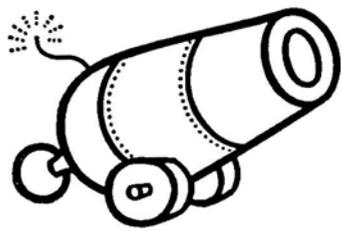
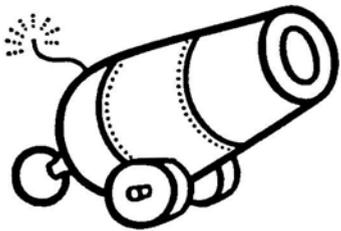
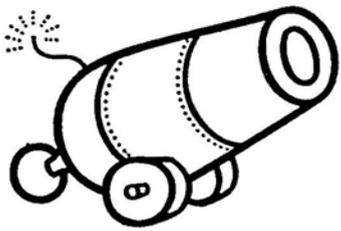
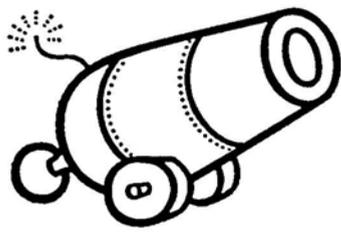
The U.S. Arms Control and Disarmament Commission has estimated in detail what such an international police force would cost. Their total is \$21 billion a year in contributions from all nations to an international security organization.

Professor Benoit adds to this a minimum internal defense program for this country in such a world situation which would cost a little over \$8.5 billion a year. Our share of the international force is estimated at \$6.1 billion a year.

Subtracting from the world's defense budgets other amounts that are applicable to the civilian economy, Dr. Benoit arrives at \$70.7 billion a year as the world's present needless military spending. The United States alone spends on defense well over \$40 billion a year that we need not spend. This sum could be used to better purpose even while maintaining a national militia and an adequate international police force to quell incipient wars.

It is the patent necessity for such an orderly world that forward looking members of the business community rely on to change the present anarchy so that regional and global economic cooperation and expansion can proceed. Businessmen are, in fact, staking out investment claims toward just such a future.

In the field of East-West cooperation, a whole series of manufacturing ventures has been undertaken involving capital, technology, equipment, and labor from both sides of the iron curtain. Chairs of Swedish design are built in Poland and



shipped back to Sweden for finishing and marketing. An Austrian firm and the Hungarian government power authority have entered an agreement to build power plants in India with Hungarian-Indian financing. Examples could be multiplied. There have even been casualties of the new freedom, such as the manager of an Eastern European industrial plant who was dismissed when an American purchaser wrote for spare parts to some machinery. His superiors had not been informed that equipment was being sold *that far west*.

Another sign of business sanguinity about the future is the remarkable increase in foreign subsidiaries of manufacturing firms. In 1965 the production of foreign subsidiaries to American companies was around \$80 billion. Compared to this \$4.3 billion in American economic aid overseas seems small indeed. The subsidiary method of foreign expansion has replaced export as the largest entry to foreign markets. It involves much more complex international ties in sites, equipment, personnel, marketing, and service of goods. Venture of capital to such an extent presupposes an increasingly open and orderly world market. Control of arms trade and reduced international tension could only improve the security of such an interdependent enterprise.

However, economists are in general agreement that some structural reorganization will be necessary for broader economic participation in a peaceful world. The extent and nature of such changes may be quite radical. As Barbara Ward reminds us, we are not totally committed to peace; and so we have not explored the processes necessary to gain and keep it. But neither are we totally committed to war. We enter the state of war absentmindedly, do not declare war but merely wage battles. The World War II principle of unconditional surrender is only viable in all-out war, which nuclear weapons have made impractical. To commit the lives of citizens in a conflict to which a nation is less than totally committed is illogical, to say the least.

The temporary character of arms oriented prosperity is recognized in the business world, which is developing alternate plans against a possible drop in government contracts. Lockheed Aircraft, for example, the largest American defense contractor, doing ninety-two percent of its business with the government, is ready to move into a variety of non-military fields. Courtland S. Gross, Lockheed's Chairman, cited commercial aviation as "probably the most dynamic." He was thinking of flying wings, hourly shuttles from New York to London, Paris, Moscow, carrying trainloads.

North American Aircraft is solving sewage disposal problems for the state of California; an IT&T subsidiary is running a job corps training center. Such ventures represent only a first step toward solving problems endemic to modern society. Transportation, textiles, housing, medicine, international trade, education could all use advice from systems analysts and development specialist in coping with problems that are now attacked sporadically or not at all.

There are difficulties in the way of applying industry-wide solutions to the areas mentioned above. But the fact is that technology has outmoded many of the operational patterns of local and world commerce. Improved efficiency might be one way of attacking the inequities that presently widen the gap between rich and poor nations.

Some business leaders have begun to calculate the risks inherent in controlled markets and uncontrolled arms trade. Their conclusions sound more like vision than expediency. Arms escalation is not protective in their view, but inherently dangerous to everyone involved, including the profit takers. The struggle to achieve a margin of military superiority not only creates much larger military forces than necessary, and leaves all participants less secure, but diverts billions of dollars yearly from programs essential to human survival, and maintains artificial barriers between people who have common goals.

It will be the lasting shame of this generation if political thinking remains mired in the club-swinging mentality of primitive anarchy at a time when not only the pace of change but the consensus of sober business thinking makes arms control imperative.

Such a conclusion may be painful for the United States to accept, because vigilante traditions are so much a part of the American heritage. Decisions of such far-reaching effect as a reversal of our permissive attitude toward arms trade will necessitate a reordering of our entire foreign policy.

Self-interest may lead us to the very position that human concern enjoins. The hundreds of billions of dollars the world has spent for defense have bought neither security nor peace in two decades. Arms investment is neither productive nor recoverable.

Industry itself points the way to challenges of peace that can replace military programs in the world's economy. It remains for policy makers to recognize in general what they have admitted in regard to nuclear weapons and the space program: There is no room on this little planet for brawls.

LIFE AT MACDONELL CENTER

By ELIZABETH WATSON



On a recent visit to MacDonell Methodist Center, at 1210 East Main Street, Houma, Louisiana, we were given the privilege of talking with several boys and girls on the campus. We asked all sorts of questions, and the children loved being "interviewed" individually. Thus we received a frank impression of daily life there that we might have gained in no other way.

"How do you get along with your house parent?" we would ask.

"Pretty well," a child would reply.

"What would you like to do this summer?"

"Go swimming," was a popular answer.

The city of Houma grants the children from MacDonell the privilege of free use of the public pool. At specified times adult counselors from the Center take groups to swim in the pool.

"How do you feel about doing the kitchen chores?" we would ask.

"I'm the best dishwasher in the house," a teenager surprised us by replying.

"What did you make on Conduct on your report card?" we inquired of a ten-year-old girl.

"B plus," she answered. "But I'd have made an A if it hadn't been for a boy who kept talking to me."

"Are you a Methodist?" we asked.

"I go to the Methodist Church here, but I'm not a member," is the reply we frequently received.

The director at MacDonell, Mr. John Howe, told us that he has learned, over a period of years, that the best plan, the most workable plan, is for compulsory Sunday morning attendance for all, at a local Methodist Church.

The MacDonell Center was founded in 1918, to take care of children. The first director was the late Miss Ella Hooper, a deaconess. At this present time the Center is taking care of children from homes with special problems, including, in some cases, problem parents. Some children are sent to the Center from social agencies; some are sent from the courts. The Center has a social case worker on its staff, who

counsels with parents, foster homes, and with the children themselves.

The children at MacDonell are from six years of age up to eighteen. Occasionally, the Center will keep a nineteen-year-old for a short while, if there are special reasons. In general, each child stays at the Center for only two years. Sometimes there are two or more children from the same family at the Center.

Most of the children are from Louisiana, but MacDonell does not close its doors entirely to children from other states.

If the Center finds that it is not helping a child, there may be a search to find a different situation for him. There are nineteen social agencies in New Orleans, and there are two church homes in Baton Rouge.

There is a guidance clinic in Houma, conducted by the state; this clinic cooperates with MacDonell in consultations about the children.

The present capacity at MacDonell is for thirty-five children; in March we found twenty-nine children there.

The boys and girls at MacDonell live, by age groups, in several different houses and cottages, under the supervision of house parents. More cottages are needed, and in October, 1967, MacDonell will be one of the recipients of the Methodist Call to Prayer and Self-denial offering. It is fervently hoped by all concerned that this fund will be sufficient to provide a new cottage for older boys.

Boys and girls at MacDonell alternate in doing chores in the dining room and kitchen. The boys work for two weeks, then the girls work for the next two weeks. They serve the food at the tables, wash the dishes, and tidy up the kitchen.

There is a common dining room for supper. Breakfast is a family affair at the cottages. The children have weekday lunch at the various public schools which they attend.

MacDonell Methodist Center is sponsored by the Board of Missions of The Methodist Church. It is in on the fed-

eral school milk program to the extent that the government returns two cents on each cup of milk served to the children. The Center is also on the surplus food program, receiving such staples as corn meal, hominy grits, and flour.

MacDonell has a good staff, with thirteen members. Mr. Howe, the director, is a person with an easy-going, friendly, paternal attitude, and the children talk freely to him.

Houma is about seventy miles southwest of New Orleans. The ways of making a living in this area include sugarcane raising and cattle grazing; fishing; and work in the oil fields, the main industry.

There are fifteen local people on the Board of Directors at MacDonell.

The boys and girls at this Center have many problems, not easily solved. But at MacDonell they lead normal lives, not unhappily. They cherish their special friends and roommates and classmates.

At the time of our visit we enjoyed watching these youngsters as they made good use of the long twilight to play singing games, and to ride bicycles around the campus in long, extravagant swoops. These children realize, perhaps rather dimly, that the Methodist people are giving them a few years of careful attention, and are surrounding them with invisible but real walls of protection inspired by a vital concern for their welfare.

As to the future, Mr. Howe states: "We will continue to evaluate our program in the light of the needs of the community, and the needs of the individual child, with an eye to upgrading



Children at MacDonell enjoy a tether ball game.

HOMES FOR CHILDREN

Sponsored by the Methodist Board of Missions
475 Riverside Drive, New York N. Y. 10027

ALASKA: Jesse Lee Home, Star Route A, Box 65, Anchorage 99502

CALIFORNIA: David and Margaret Home for Youth, Inc.
1350 Third St., LaVerne 91750

GEORGIA: The Ethel Harpst Home, Inc.
740 Fletcher St., Cedartown 30125

Sarah D. Murphy Home, Inc.
Box 383, Cedartown 30125

ILLINOIS: Cunningham Children's Home
P. O. Box 311, Urbana 61802

Martha Hall, 76 1/2 South Galena Ave., Dixon 61021

KENTUCKY: Henderson Settlement, Frakes 40940

LOUISIANA: MacDonell Methodist Center
1210 East Main, Houma 70360

MISSOURI: Epworth School for Girls
110 N. Elm Ave., Webster Groves 63119

Spofford Home for Children
5501 Cleveland Ave., Kansas City 64130

MONTANA: Inter-Mountain Deaconess Home for Children
P. O. Box 215, Helena 59601

NEBRASKA: Epworth Village
21st and Division, York 68467

NEW YORK: Children's Home of the Wyoming Conference
1182 Chenango St., Binghamton 13901

PENNSYLVANIA: Elizabeth A. Bradley Children's Home
214 Hulton Rd., Oakmont 15219

Ruth M. Smith Children's Home
407 South Main St., Sheffield 16437

continually the services we offer to children and their families in this area."

The purpose of MacDonell, as given in its By-laws, is:

"To provide care, education, Christian nurture, study and treatment of neglected, dependent, or orphan children in need of care outside their own homes;

To insure that all children admitted receive the best possible care in a Christian environment;

And to prepare children and their families to be reunited; when this is not possible, [then] to prepare the children for living in [another] family setting."

Miss Mona Kewish, executive secretary of Social Welfare in the Section of Home Fields in the National Division of

the Methodist Board of Missions, notes:

"Today there are more children with severe emotional problems. The majority of children in our Homes today (whether Methodist or secular agencies) are there because they have experienced broken homes, desertion of one or both parents, abuse from one or both parents, or economic deprivation. Or there may be other reasons why family stability is impossible.

"With all the services of child care agencies, including denominational homes, and homes provided by county, state, and federal funds, there are not enough facilities to take care of the needs of children.

"Services for teenage youth are even more difficult to provide."

call to prayer and self-denial october 23-31, 1967

Methodist Women Scan Wide Horizons

(Lower left), Dr. Helen Kim, now president emeritus of Ewha University, Seoul, Korea, has had a wide influence in the training of Christian women leaders of Korea.

(Lower right), Dr. Hamako Hirose, president of Hiroshima College, Hiroshima, Japan, is to many Methodist women a symbol of the power of Christian education.



"More self-denial," wrote the women of Methodism, sternly, back in 1887. A resolution inaugurating a Week of Prayer, by the women of the Methodist Episcopal Church, South, emphasized "the need of a spirit of deeper consecration and of more self-denial, to the intent that offerings to missions may be increased."

And these offerings have increased. The first year's offering for missions was almost seven thousand dollars. In 1941-42 the offering stood at \$113,400. The current offering (as we go to press) is estimated at \$678,464 from November, 1966 through May, 1967.

When the three branches of Methodism were united in 1940, this strong program was adopted and incorporated into the program of the Woman's Division.

Over the years this special fund has made possible many projects which would not have been feasible within the regular channels of giving. Some projects have been given titles that sound a bit nebulous, such as "repairs" and "evangelistic programs." This year one of the

recipients of the Call to Prayer offering is "leadership training of women around the world." A vague-sounding title just means that sufficient scope is being allowed to use the funds in ways which may have to be worked out as we go along. A too-specific title might tie up the offering where a margin is needed.

The home front offering this year goes to social welfare centers, where buildings are greatly needed. Adequate housing is important in the process of adjustment to daily problems or just daily living. Just recently we read that overcrowding may make for all sorts of ills within the human body and spirit.

The Methodist Board of Missions, through the Woman's Division, has an enviable record of educating Christian women leaders. Take a good look at leaders (past and present) in Japan, China, Korea, India, the Congo, South America, and other places, and you will find that many have studied in Methodist schools, training courses, teams, and institutes.

Excerpts from prayers from the 1967 Call to Prayer literature:

"We thank thee for the opportunity to express our faith in Thee, and in the futures of these young people."

• • • • •

"May we resolve today that no disturbed child shall spend his life in a mental hospital or prison because we turned aside . . ."

CALL TO PRAYER AND SELF-DENIAL

October, 1967

RECIPIENTS:

Foreign: Special Opportunities for Leadership Training of Women Around the World

Home: Social Welfare: Building programs: at MacDonell Methodist Center, Houma, La.: (Home for children and youth); Spofford Home, Kansas City, Mo.; (Home for children and youth); and Esther Hall, Indianapolis, Indiana (Residence for young business women)

Forty Million Bible Readers In October

A new worldwide interfaith program of Bible reading is set for the week of October 15-22.

For the first time the Worldwide Bible Reading Program of the American Bible Society is being combined with the National Bible Week of the Laymen's National Committee.

More than forty million people are expected to participate in this reading.

Beyond its special October program (which runs concurrently with the National Bible Week) the American Bible Society's reading program will stretch out until Thanksgiving.

The ABS provides a list of Bible readings in the form of bookmarks (which are free upon request from the ABS, P.O. Box 4048, New York, N.Y. 100-17). Since the beginning of this program more than three hundred million bookmarks have been distributed. This year the special readings begin with Deuteronomy 6 and Matthew 5; and they will end on November 23 (Thanksgiving Day), appropriately with the 103rd Psalm ("Bless the Lord, O my soul; and all that is within me, bless his holy name!").

Both programs began during World War II, out of need and concern.

A lonely Marine on Guadalcanal wrote to his parents in the United States asking them to assuage his loneliness somewhat by joining him in reading certain prearranged scripture passages each day. The parents agreed to this request. The American Bible Society heard about this plan, and built upon the idea to form a program of round-the-world scripture reading.

The American Bible Society began "small." Fifty years ago in New York Bibles were pushed along the city streets in push carts. Signs on the carts proclaimed: "We push the Bible." In mission lands colporteurs carried Bibles and scripture portions in their hands, and on their shoulders by means of wide, oxen-type yokes.

The founding date of the American Bible Society was May 11, 1816, at City Hall in New York city. Thus, the organization is now in the 151st year of its existence.

The American Bible Society began with the issuing of 6,410 Bibles during its first year. Since its founding, the ABS

has distributed more than 750 million copies of scripture. At least one book of the Bible has been translated and published in 1,250 languages. Yet there are still over a thousand languages and dialects waiting for even a portion of the Bible in their own words.

In English, the American Bible Society offers the King James, the Revised Standard Version, the New English Bible, and the J. B. Phillips translation. A New Testament in today's English, in an incredibly inexpensive paperback form (25¢) is entitled *Good News for Modern Man*. It is divided into short paragraphs with headings, and is illustrated with "stick" figures.

Since the time in 1917 when sixty-five Bibles were given to the crew of the U. S. S. *John Adams*, the ABS has been supplying free copies of scriptures to military personnel. In 1966 more than half a million copies of scripture were provided to the armed forces, with 100,000 of these copies going to servicemen in Vietnam. And, in a reversal of the usual roles, the cost of producing the Koho New Testament for the Vietnamese was largely underwritten by a donation from the 25th Infantry Division of the United States Army.

The phenomenal growth of the American Bible Society and its work is due to the dedicated service of thousands of Christian men and women around the world—the distributors, the translators, supporters, promoters, and producers.

From a modest budget of twenty thousand dollars in 1818, the ABS annual budget has grown to more than 6½ million dollars in 1966. Individual donors are the greatest source of income. The churches supply about twenty per cent or more of support.

A new Bible House, dedicated in April, 1966, at Broadway and 61st Street in New York city, houses the offices of ABS, and, in its own way, proclaims to the world the ABS slogan: "God's Word for a New Age."

Universal Bible Sunday, which traditionally comes in December, may, in this year of transition, be observed on December 10, or on October 15, or on October 22. Whatever the date, let us make it a day of thanksgiving.

E. W.

THE REFORMATION

As History and Heritage

by JAROSLAV PELIKAN

October 31 is Reformation Day and this year is the four hundred and fiftieth anniversary of the Reformation. The period is usually dated from the time that Martin Luther nailed his ninety-five theses to the church door. What does the Reformation mean to us today, aside from a historic event?

History has a way of playing tricks on all of us. To mention two examples from political history, in the days of Abraham Lincoln and of Theodore Roosevelt the Republicans were the party accused of asserting the authority of the Federal government at the expense of states' rights, and in our own day the United States of America, where revolution began, has been cast in the role of patron of colonialism.

The history of Christianity, too, is filled with ironic twists, not the least of which is what has happened to the Protestant Reformation since the sixteenth century. Hailed by its supporters and lamented by its detractors as an innovation in the life and teaching of the church, it now appears quite old-fashioned in its adherence to traditional ideas about the supernatural.

One of the incessant complaints of the Reformers was that Roman Catholicism had erected a vast ecclesiastical structure over the simple foundation of the teachings of Jesus, but after four centuries and a half the ecclesiastical structures of an institutional Protestantism are formidable enough to call forth the same complaint from the present-day critics of the church. Perhaps the supreme irony of all is that a movement launched in the name of the one gospel of the one Lord as the only ground for the unity of the church seems to have been responsible (in one way or another) for more schisms and divisions than had occurred during all the centuries before Luther.

Thus it would seem that the proper reaction to the commemoration of the 450th anniversary of Luther's posting of

the 95 theses on October 31, 1517, is a wry smile at this comedy of errors and a resolve to let the dead past bury its dead. Yet such a reaction would do justice to neither the vital force which the Reformation has continued to be nor to the deeper understanding of its significance which has been made possible by the scholarly labors of historians and theologians during the past two generations.

Even more than most other historical events, the Reformation must be studied for what it meant before we may assess what it means, just as conversely our assessment of its continuing relevance will help us to tune our antenna to its historic message. The Reformation is both history and heritage.



Martin Luther in 1526, painted by Lucas Cranach the Elder. The canvas is in oil. (Wittenberg, Luther Museum)

As a result of recent study, we are in a position to see the religious question of the Reformation in the context of the social, political, economic, and cultural situation of its time. We may, indeed we must, lament the breakdown of communication between most of the Reformers and the proletariat, as well as their alienation from the rise of modern science. But historical research enables us to understand a little better how it was that Lutheranism came to be identified with the conservatism of the princes, and Calvinism with the middle class. Indeed, some of the books now coming from Eastern Germany, Poland, and Czechoslovakia, while still Marxist in their orientation, do help Western students of the Reformation to avoid an over-simplified explanation of its history in purely religious terms.

At the same time, the religious issues at stake in the sixteenth century have also come into clearer focus. Earlier Protestant accounts often dwelt on the moral corruption of the late medieval church, portraying Luther as a latter-day Hercules who cleansed the Augean stables. Every responsible scholar today would insist that the basic concern of Luther, Zwingli, and Calvin was religious and not simply moral, and that the Reformation began as an effort to answer Luther's question: "How do I find a God who is gracious to me?" All the other questions of the moral, liturgical, and administrative reform of the church came into play before the Reformation was over, but it was born in a struggle to find the meaning of the Christian gospel.

These new insights, which are actually

very old, have been the fruit of a fresh confrontation with the primary sources. Critical editions of the works of the major Reformers have made their writings available, and many of the "minor" Reformers and Reformation movements, notably the Anabaptists, have emerged from the obscurity of the centuries and may now be studied with the historical fairness they deserve.

For the reader who cannot cope with the original languages, there are literally thousands of pages of Reformation sources in up-to-date English translations, on the basis of which an interested layman can learn things about the Reformation that scholars did not know a century ago. For example, Luther's historic *Lectures on Romans*, undiscovered until the twentieth century can now be studied in English, and so can most of the other important works of Luther and Calvin.

The recovery of what the Reformers believed and taught has changed not only our picture of the past, but also our life and thought in the present. Martin Luther has certainly been one of the most influential Christian thinkers of the past fifty years; today his voice is heard throughout the Christian world. Theologians all the way from Karl Rahner to Paul Tillich have been obliged to come to terms with the message of the Reformation, and from it have come some of the most revolutionary ideas of our time. There is more to learn from the Reformation than anyone had ever supposed. We are still going to school in the classrooms of Luther and Calvin.

As the Christians of the twentieth century struggle to find the meaning of the word of God for an age that is self-conscious, almost shrill, in its claim to be secular, they find themselves turning to Luther's doctrine that a Christian's tasks "out there" in the world are a divine vocation, because the world is God's world, created by His love and redeemed by His grace. Our deeper awareness of the tyranny of guilt and anxiety over human existence gives unexpected relevance to the Reformation doctrine of justification by faith, which enables one to "accept his acceptance" and to live in courage and hope.

Nor is this attention to the Reformation an exclusively Protestant enterprise. Some of the most dramatic instances of how the message of the Reformation can erupt into action have appeared today within Roman Catholicism. It is possible to read a large part of the program of the Second Vatican Council as the response of the Roman Catholic Church—belated, alas, by four centuries or more—to the challenge of the Reformers. That the layman should be a responsible

participant in the life and worship of the church, not merely its passive object; that the preaching of the word of God should have a prominent place in the service; that the church is primarily the pilgrim people of God, rather than a legally structured organization; that the conscience of the individual is to be respected, even if it is in error—these and many other declarations of the council sound like echoes of Luther or of Calvin or of the Anabaptists.

Even the new dedication of both Roman Catholics and Protestants to the cause of Christian reunion is a recognizable legacy of the Reformation. For while the Reformation did have a share in the division of Christendom, so did those who refused to hear its summons. If Reformation Protestantism was sometimes reckless, as we must candidly admit it was, then it must also be granted that Counter-Reformation Roman Catholicism was precipitate in its condemnation of the Reformers.

Both sides sometimes shot from the hip, and for their rashness all of us have paid. But all of us now stand to gain from the wisdom of historical perspective. Beneath the polemics on both sides were two deep concerns—for the integrity of the gospel and for the visible unity of the church. Each side seemed willing to give up one of these concerns while it clung to the other. Without conceding one whit of our ancestors' concern, both Roman Catholics and Protestants are striving today to learn what the New Testament means by "speaking the truth in love," simultaneously preserving the integrity of the gospel and cultivating the visible unity of the church.

Still more remains to be discovered in the riches of the Reformation. Over and over its heirs have supposed that they had exhausted these riches, only to learn that new occasions were to bring not only new duties, but new insights as well. Right now Christians of every tradition are asking whether it is possible to articulate the Christian faith and to pursue the Christian obedience in a cultural setting that no longer acknowledges the authority of a Supreme Being. What happens to private honesty and public morality in such a setting? The answer is not clear, but as Christians seek for such an answer, they are turning once more to the Reformation, from which in fact a good part of the question itself has come.

It would, of course, be an utter betrayal of the spirit of the Reformation to regard it either as an end in itself or as a source of itself. The Reformers saw themselves as servants of the Lord Jesus Christ, as spokesmen of His gospel, and

as interpreters of Scripture. What they taught, they had found there. They always stood to be corrected on the same basis. Using the best Biblical scholarship of their time, they probed fearlessly for the authentic meaning of Christian truth. We who claim to be their heirs are not faithful to them unless we do the same, not necessarily saying what they said but surely standing where they stood. For we cannot do otherwise.

The most important expression of Luther's ideas on freedom is in "The Freedom of a Christian," which he published in November, 1520. Excerpts:

A Christian is a perfectly free lord of all, subject to none.

A Christian is a perfectly dutiful servant of all, subject to all.

So a Christian, like Christ his head, is filled and made rich by faith and should be content with this form of God which he has obtained by faith; only, as I have said, he should increase this faith until it is made perfect. For this faith is his life, his righteousness, and his salvation: it saves him and makes him acceptable, and bestows upon him all things that are Christ's, as has been said above, and as Paul asserts in Gal. 2 when he says, "And the life I now live in the flesh I live by faith in the Son of God." Although the Christian is thus free from all works, he ought in this liberty to empty himself, take upon himself the form of a servant, be made in the likeness of men, be found in human form, and to serve, help, and in every way deal with his neighbor as he sees that God through Christ has dealt and still deals with him. This he should do freely, having regard for nothing but divine approval.

He ought to think: "Although I am an unworthy and condemned man, my God has given me in Christ all the riches of righteousness and salvation without any merit on my part, out of pure, free mercy, so that from now on I need nothing except faith which believes that this is true. Why should I not therefore freely, joyfully, with all my heart, and with an eager will do all things which I know are pleasing and acceptable to such a Father who has overwhelmed me with his inestimable riches? I will therefore give myself as a Christ to my neighbor, just as Christ offered himself to me; I will do nothing in this life except what I see is necessary, profitable, and salutary to my neighbor, since through faith I have an abundance of all good things in Christ."

(Luther quotations from Martin Luther, *Selections from his writings*, edited by John Dillenberger, Doubleday Anchor Books, 1961, pages 53, 75, and 81.)

Young People Fight World Hunger

by AMY LEE



New version of the old "Mary, Mary, quite contrary" garden rhyme: young garden-tenders in the Ivory Coast typify thousands of young people in developing countries learning new methods of raising food under aegis of FAO's Young World Food and Development Projects to help avert world famine.

"Constructive revolt" is the kind of youthful rebellion encouraged by the Young World Food and Development Project of the Food and Agriculture Organization. FAO is a United Nations specialized agency.

This "constructive revolt" is supported by Massey-Ferguson, Ltd., farm machinery manufacturer of Toronto, Canada. The term was used by R. T. Cottier, public relations vice-president, in an address last fall to the Future Farmers of America.

This revolt would give rural youth—many of them school dropouts, many jobless—a motive and way to rebel against their circumstances to good effect. They can help themselves and at the same time help the world to conquer famine through food production projects.

According to FAO sources, the under-twenties now make up nearly sixty percent of the population of the developing countries. In twenty years the percentage will be nearer seventy. In areas of densest population, says FAO, the number of children is so great that were no more born from this moment, the number of youth looking for jobs in fifteen years would still be fifty percent greater than it is today.

Some see these young people as a drag on the economies of their countries. FAO sees them as the greatest untapped source of human energy in the world. And it sees them as indispensable in the effort to make hunger and malnutrition obsolete throughout the world.

FAO's Young World Food and Development Project has already enlisted thousands of young people in both the developing and developed countries to boost food supplies and, coincidentally, their self-esteem and their incomes.

Last month (September) a world-wide seminar on the project met in Toronto. It climaxed a series of seminars held this year and last under FAO sponsorship and with support from Massey-Ferguson in the form of a \$500,000 gift.

One hundred countries were invited to the Toronto Seminar. Besides delegates from every FAO member nation, those attending included representatives of governments, foundations, commerce, industry, and various United Nations agencies.

Plans for getting more and more rural youth into the war against famine—discussed at Toronto—were outlined at the four seminars held during 1966. The first convened in Bangkok (for Asia), the second in Addis Ababa (for Africa), the third in Lima (for Latin America), and the fourth in Beirut (for the Near East). These seminars were for youth leaders and government officials concerned with agriculture and extension

work from developing countries.

The two seminars held this year were for youth leaders and officials of developed countries. The first met in April at Rome (for European countries). In May the second convened at Des Moines, Iowa (for North America).

The Des Moines seminar was the first called by a UN specialized agency in North America for leaders of rural and urban youth organizations. Attending were representatives of government aid agencies, youth and student organizations, nongovernmental international agencies, international volunteer associations, civic and religious groups, and leaders from business, industry, and labor.

This seminar devoted attention to plans for coordinating the world-wide efforts of nearly thirty-five million youth in a fifteen-year program to avert world famine.

Main focus of the Toronto seminar was on out-of-school educational programs. Delegates learned more of the value of these programs not only in raising food production but also in helping youth to develop organizational and leadership skills, advance in literacy, and take an interest in science and education. They heard about typical programs now in progress. For instance:

In Liberia some 2,000 rural young people are trying out new agricultural methods introduced two years ago by a representative of Young World Appeal, a unit of YWFDP. They are clearing grass, rushes, and sedge from swamps with machetes, banking and leveling soil, and transplanting rice in systematic rows for easier cultivation of rice crops. Aided by abundant rainfall, this system is producing up to 4,000 pounds of rice per acre. That compares with an average of 500 pounds per acre under traditional methods of planting, cultivation, and harvest.

Before YWA began working with Liberian rural youth clubs, forests were cut, the timber burned, and rice seed scattered in the ashes. This method, still practiced in some parts of the country, destroys an estimated 700,000 acres of forest each year and gives only meager rice yields. When the crop is depleted, the farmers move to other areas of dense forestation and repeat the process. Thus are Liberia's uplands denuded, and erosion is increased.

Through the new methods practiced by the country's rural young people, however, Liberia may eventually be able to discontinue importing twenty per cent of its staple food.

• • • • •

When YWA representatives came to Niyog, Philippines, they found veg-

etables a luxury item. They found another "luxury item"—jobs for youth.

A team assigned to the area decided to try a garden project. Team members planted a demonstration plot on a small site. They used modern methods to spray for insects and disease control. They used animal manure for fertilizer—an innovation in the region. This team also started classes, provided vegetable seeds, and chemicals for pest control.

One local boy saw an opportunity to earn a little money with a vegetable garden. With the guidance of the team he planted pechay, mustard, eggplant, and pepper. He also attended all the classes sponsored by the YWA team.

At harvest, this new gardener had more than vegetables to show for his efforts. He had new self-reliance and self-confidence. And he was earning enough to contribute to the family income.

But the benefits didn't stop there. His example influenced others. Most of the vacant lots gradually became vegetable gardens, cultivated by modern methods. Fewer youths were hanging around doing nothing.

• • • • •

In addition to being a potential champion-toppler in a spelling bee, Visakhapatnam (India) is going through rapid industrialization which may double its population—bringing the total to one million—by 1970. Until rural youth took the initiative, this area had no large-scale commercial poultry farms or market gardens to feed the ever-multiplying mouths.

Rural youth ten years ago started to

do something about the situation. At that time a group of young Indian farmers returned from an exchange visit to the United States. Impressed with America's 4-H clubs, they started a similar movement in their country.

Today the Young Farmers' Association of India has a national network of village clubs and four regional training centers. The fifth, organized in Visakhapatnam, will be the largest in India and will offer training in modern poultry raising and market gardening.

From its 10,000 members in three districts near Visakhapatnam, the Young Farmers' Association will choose 200 for the first series of classes in modern agricultural techniques at the center.

After three years of operation, the center will be turned over to the association as a self-supporting entity in the nationwide network. Meanwhile, it will turn out leaders to train rural youth in 106 clubs throughout India.

• • • • •

Goal of FAO's Young World Food and Development Project is to double the size and scope of such rural youth projects once every five years over a fifteen-year period. At this rate thirty-five million young persons would be brought into the project by 1982.

More than sixty countries have already mobilized youth in out-of-school rural programs. These programs have affected far more than food production. They have helped to solidify family and community life, enhanced the dignity of labor, rural life, and agriculture.

"Youth—destructive or constructive force?"

"This is the major difference between the developed and the developing countries—education. It is the difference and the crux, we believe, of the solution to the problem of world hunger. . . ."

"In the face of limited financial resources for modern methods of educational investment [in developing countries], the only hope for an adequate effort appears to be to turn an apparent liability into an asset—to involve and mobilize the resources of youth; to help the youth of the developing countries to bring their own vitalities and resources to bear on their own education and national development. . . ."

"In all periods of rapid social change, youth is the implementor of change as well as the creator and carrier of the new cultures. In today's world, with youth in such large numbers, with their rapid emancipation, and often alienation, from the older generations, youth has become a significant and potentially explosive force in the world. . . ."

"The young people of the world can be a destructive force or a constructive force. We believe the Young World Food and Development Project is a major step in the direction of guiding an important segment of the world's young people into *constructive* revolt against their current conditions. . . ."

—R. T. Cottier, vice-president public relations, Massey-Ferguson, Ltd., from an address to the Future Farmers of America, Kansas City, Mo., October 11, 1966



RNS Photo

King Constantine of Greece addresses a session of the World Council of Churches' policy-making Central Committee at Herakleion in Crete. Seated left is Dr. Franklin Clark Fry, chairman of the Central Committee and president of the Lutheran Church in America. Among those seated at right is Dr. Eugene Carson Blake, general secretary of the WCC (left). Besides official delegates, the meeting was attended by observers from non-member church groups, including the Catholic Church, and from world confessional bodies.

BLAKE POSES WCC DILEMMA IN REPORT TO CENTRAL COMMITTEE

The World Council of Churches must be both conservative and radical if it is to serve and not obstruct the ecumenical movement in our time, the WCC general secretary said in the committee's annual meeting at Heraklion, Crete.

In his first report to the policy-making Central Committee since taking office last December, Dr. Eugene Carson Blake posed the dilemma of the World Council's continuing to serve the ecumenical movement when the latter seems to need "ecclesiastical revolution," while the Council is dependent upon "stable ecclesiastical understanding and support."

He noted that "progressive forces within all of our churches, especially focussed in youth, today appear to believe more generally than in earlier times that the Gospel

requires revolution in both Church and world."

If the World Council "acts timidly and by compromise rather than courageously and by principle," the general secretary predicted that many Christians, young and old, would look elsewhere "for the dynamism and the faithfulness that the ecumenical movement requires if it is to move fast enough."

Conversely, more conservative members of the World Council churches believe that it is acting so progressively "that the understanding and support of our constituency is being jeopardized." Dr. Blake made it clear that this dilemma can be resolved if "decisions, resolutions, and programmes" are determined by understanding "the will of God for our time and not by expediency."

New theological concepts such as the "God is dead" idea came in for strong rebuttal by the Council's chief executive of-

ficer. Thanks to the spread of these ideas, he said, "God is strictly nonsense in the popular mind today. He is thought to be either a subordinate function of man's existence without any being of his own . . . or an empty concept, or an experimentally unprovable assumption."

He went on to assert that "this widespread modern agreement that there is no transcendent God threatens the ecumenical movement. For the movement . . . has always been Christocentric and, since the New Delhi Assembly (1961), explicitly Trinitarian. I believe it to be highly important that we do not give reason to anyone to suppose that we, as a World Council of Churches, are calling into question the being of the God and Father of the Lord Jesus Christ who is revealed in the Bible. . ."

The ecumenical movement also is based on faith in the ability of the Church to

rise above the limitations of self-interest. Although there are concrete examples of this being done, the recent crisis in the Middle East was an exception, Dr. Blake said. "For a time it seemed that no Christian church could transcend its political, cultural, national or ideological setting," he explained.

"With full understanding of and sympathy with the churches under various sorts of pressure to identify themselves completely with one side or the other, it was nevertheless exceedingly difficult for the WCC to pursue its ecumenical role of reconciliation and transcendence when conflicting pressures resulted in sharp and strong requests to the World Council of Churches for all-out support of one side or the other."

(EPS)

POTTER CHALLENGES CHURCHES TO COMMON EVANGELISTIC EFFORTS

"Honest to God" and "Death of God" theologies, plus a new hesitancy about the uniqueness of Christ vis-à-vis the non-Christian religions, have brought about a "failure of nerve among Christians concerning their evangelistic witness," a World Council of Churches executive told the 100-member Central Committee which opened its annual meeting in August at Heraklion, Crete.

The speaker was the Rev. Philip Potter, director of the Division of World Mission and Evangelism, who delivered the keynote address on evangelism to the Council's primary governing body.

"While we have reached a certain consensus on the nature of evangelism," said Mr. Potter, "the very content of evangelism is now under fire."

"We can no longer shirk the challenge to a big effort to wrestle with and declare to men of today the faith which is the good news of the one new reconciled humanity in Christ," he said.

The World Council of Churches has been challenged by its critics to give evangelism top priority in its life and activities, noted the Council executive. But the challenge should really be to the member churches.

"The question is, have we as churches grown together sufficiently in trust and mutual understanding to embark on bolder initiatives in joint action in evangelism with the help of the Council?"

(EPS)

NATIONAL SEMINAR TACKLES MAJOR ISSUES

The National Seminar of the Woman's Division, Methodist Board of Missions, closed a 10-day meeting in August in Kansas City, Mo., by adopting resolutions and recommendations:

(1) Protesting violation of human rights in the Vietnam war, (2) defending the right to dissent, (3) warning against passage of any "hasty anti-riot laws" by Congress, (4) protesting the storage of nuclear warheads in Canada and other countries, and (5) urging Senate ratification of four United Nations covenants on human rights.

In addition, the 160 Methodist women leaders called for setting up a schedule of citizenship and political activities in rela-

tion to the 1968 elections and the 1968 General Conference, which is the highest legislative body of the 10,250,000-member Methodist Church. It will meet in Dallas in late April and early May of next year.

The Seminar participants also outlined a detailed observance by Methodist women of 1968 as the "International Year of Human Rights," and called for attention to the elimination of apartheid in South Africa as an emphasis during the year.

Other recommendations dealt with current legislative issues including foreign aid, fair employment practices in the church, needed changes in federal and state welfare programs, provision of quality education for all persons, and exploration in depth as to what can be done to initiate "radical change in social structures" to bring about reform in housing, equal job opportunities, peace

and other areas of concern.

Most of the actions of the National Seminar were in the form of recommendations to its sponsoring body, the Woman's Division of the Methodist Board of Missions. The Woman's Division is the national policy-making body for 1,650,000 Methodist women in 36,000 local Woman's Societies of Christian Service and Wesleyan Service Guilds. The Seminar participants made it clear that they could speak only for themselves in their resolutions on Vietnam and other subjects, and that when they called for action by Methodist women on various issues they were, in most cases, doing so through recommending that the Woman's Division officially summon the women to action.

In the major resolutions and recommendations adopted by the National Seminar,

"be specific!"

is not always good advice

Today it's wiser to **be general.**

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death his Christian stewardship would be perpetuated just as he had planned.

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the group said:
 Vietnam. "This Seminar expresses its concern over the deprivation of human rights caused by the war in Vietnam in many ways but particularly in two major forms: 1. The use of forms of warfare, such as anti-personnel fragmentation bombs, defoliation and napalm, which are primarily directed against persons rather than military targets, and whose very use is destructive of the most elementary human rights. 2. The diversion of funds and national attention from the pressing problems of human rights in the United States, most particularly among Negroes and the poor, and the creation of a national mood which threatens to stifle dissent."

Nuclear warheads. "We urge the Woman's Division, as an expression of concern for peace, to call upon Methodist women, with an invitation to all women's religious groups who would be inclined to do so, to unite in protest to the President of the United States against the storage of nuclear warheads in Canada and other countries. We recommend that on an appropriate day in 1968, the International Year of Human Rights, letters, telegrams and other communications to this effect be sent to the President."

U. N. covenants. "We recommend that Methodist women urge the Senate to ratify immediately the U. N. covenants on slavery, forced labor, genocide and the political rights of women.

Dissent. "We believe that the right to dissent in every church and community should be safeguarded for all groups."

Methodist General Conference. "We urge that efforts be made to encourage delegates to initiate and support constructive measures to remove from the structure of the new United Methodist Church (to be formed at General Conference by union of the Methodist and Evangelical United Brethren Churches) all forms of racial symbols and barriers, without further delay. Specifically this means the merging of all Central Jurisdiction (Negro) Conferences into geographic (predominantly white) conferences without delay. It is the conviction of this Seminar that the world is moving with such speed that 1972, set as a target date, will be too late for such integration of conferences. We believe that Negro representation on the boards and committees of merged conferences should be assured.

Foreign aid. "We urge Methodist women to express to our government their concern for a multilateral rather than unilateral approach in foreign aid, and that the U. N. be used as the instrument."

Welfare. "We recommend a change in federal and state welfare programs, to provide a minimum subsistence level in all welfare provisions."

Education. "We as Methodist women should work through all possible agencies to make quality education available to all persons everywhere, so that they will be prepared to live and work as responsible persons in a free and open society."

Labor. "We support the bill before Congress to extend protection of collective bargaining rights under the National Labor Re-

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lations Act to agricultural workers."
 Equality. "We urge that Methodist churchmen become responsible, committed and engaged in bringing equality in housing and in employment practices. We further recommend that more groups be

formed of those open to explore in depth what can be done to initiate radical change in social structures to bring about reform in housing, equal job opportunities, educational opportunities, foreign policy and peace."

Employment in the church. "We urge local churches to review their employment practices, being careful that they meet fair employment standards. We ask that the 1968 General Conference encourage all annual conferences to support Project Equality (an interfaith effort by religious groups to do business only with firms that offer equal opportunity in employment)."

Declaring that the 1968 elections "will bring into clear focus some of the most crucial national and world issues of the century, especially in human rights," the National Seminar called for stepped-up citizenship and political education and action by Methodist women. Among the recommendations: political action seminars; citizenship brunches and coffee houses to inform Methodists on issues and candidates; focusing public attention on issues of war and peace, poverty, housing, Appalachia and education; continued efforts in voter registration; urging of Methodist women to get involved locally in election machinery including precinct activities and state conventions.

INDIAN LEADER SEES 'SECULAR' OPPORTUNITY FOR THE GOSPEL

A "secular opportunity for the Gospel" is

being given to Christians in Asia where total communities are struggling for "greater human dignity and fuller human existence," according to a churchman from India.

The Rev. M. M. Thomas, director of the Ecumenical Centre in Bangalore, India, told delegates to the World Mission Conference of the Presbyterian Church in the U.S. meeting in Montreat, North Carolina, that no longer can Christians live in ghettos of isolation and uniqueness.

Speaking of relations between Christians and members of other religions such as Islam, Buddhism and Hinduism, he said:

"We cannot class all men under different religious labels today. Millions in India and all over Asia are struggling for a fuller life with a faith which could be termed secular in character. What I want to say is that the secular situation is a new opportunity for the Gospel."

He explained that more Christians need to be serving in national development programs. "Any friendly secular dialogues will naturally lead to the raising of fundamental questions about the meaning of personal existence. It will raise questions about the spiritual foundations of the new emerging society," he said.

"The Church exhorts her sons that through dialogue and collaboration with the followers of other religions carried out with prudence and with love and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-

HELP



A poster released by the Committee of Responsibility to Save War-Burned and War-Injured Vietnamese Children dramatizes the suffering of young civilian casualties in South Vietnam. The Committee has obtained medical and hospital commitments for treatment of children in the United States. The first patients are expected to arrive in the near future. Honorary chairmen of the Committee include Bishop John Wesley Lord of the Washington Area of The Methodist Church.

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State supported lotteries, pari-mutuel betting on horse racing and the relaxing of laws against bingo are causing a reassessment of the legal and moral implications of gambling.

cultural values found among men," he quoted from Council documents.

Salvation, Mr. Thomas declared, does not come through a man's religion. "Salvation is through the action of divine grace coming to man through the elements of truth and holiness in his religion and so lead him to Christ.

"Whether Christ's name is acknowledged or not, recognized or not, is it not He who saves? The church's participation in the mission of God is to see the unseen Christ in these situations and declare His presence in humility and meekness," he continued.

The wrestling which is going on in Asian countries may lead, the speaker said, "to an openness to Jesus Christ in an unprecedented manner or it may lead to a self-conscious rejection of Christ."

"Very much will depend on the future performance of the church," he claimed. (RNS)

METHODIST WOMEN SET RECORD FOR GIVING

The increase in Methodist women's giving in fiscal 1967 (the 12 months ending May 31) continues a 27-year upward trend, and brings to \$236 million the total they have given for missions and other causes since 1941.

This year's total of \$13,816,367 is a record and represents an increase of 2.4 per cent or \$318,838, over the fiscal 1966 total of \$13,497,529, according to Miss Florence Little, New York, treasurer of the Woman's Division of the Methodist Board of Missions.

The giving of Methodist women through Societies and Guilds provides about 40 per cent of the income of the Board of Missions for its work in the United States and 48 countries overseas. The women's giving is the largest single source of Board income and virtually the only one that showed an

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other fields, Miss Little explained. But, she added, even this year's level of giving is insufficient to meet many of the needs of the Board's worldwide program.

"There are 1,400 men and women serving abroad as missionaries," she said. At home are the 2,000 deaconesses, social workers, missionaries, ministers and other workers serving the National Division.

"Methodist women help support all these workers at home and overseas through their giving. In addition, this giving provides homes for retired missionaries and deaconesses, and for their pensions.

FR. JOHN COURTNEY MURRAY; JESUIT ECUMENIST

Father John Courtney Murray, S.J., an outstanding exponent of religious freedom and ecumenical dialogue, died in August in New York of a heart attack. He would have been 63 years old on September 12.

Father Murray is credited with a major share of the authorship of the Second Vatican Council's Declaration on Religious Freedom, a document which he once described as "substantially in the line of the great American experiment—the First Amendment to the United States Constitution."

Through his whole life of teaching, writing, social action and dialogue, Father Murray took it as his objective to reconcile the traditions of his Church with the demands of a pluralistic American society.

He had been a professor of theology at Woodstock College, a Jesuit seminary in Maryland, since 1937.

Father Murray served as a *peritus* (expert) during the Second Vatican Council, as a consultant to the Vatican's Secretariat for Promoting Christian Unity and the Secretariat for Non-Believers, and as an associate editor of *America*, national Catholic weekly.

In January, 1966, he became the director of the John LaFarge Institute, a center for interreligious discussion on controversial topics of common concern. (RNS)

BISHOP A. RAYMOND GRANT DIES AUGUST 15

Bishop A. Raymond Grant, head of The Methodist Church's Portland Area since 1952, died in Portland, Oregon, on August 15 of cancer. He had been ill for some time and in the hospital since July 24.

Memorial services were held August 18 at both First Methodist Church, Portland, and First Church, Sacramento, Calif., where he was pastor for 15 years. Bishop Grant had been president of the church's General Board of Christian Social Concerns since 1964. He had been president of the board of trustees of Alaska Methodist University since its inception in 1954.

He was one of 12 religious leaders who signed a letter to President Johnson at the end of last year, criticizing him for intensifying the war in Vietnam.

The bishop, who would have been 70 on August 24, was a native of Oshkosh, Wisc. He was graduated from Cornell College in 1919 and from Boston University School of Theology in 1926, and held honorary doctorates from these and several other schools. He served pastorates in Nashua and Vinton,

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Iowa, Minneapolis and Duluth, Minn., and Sacramento, prior to his election to the episcopacy in 1952.

SEVEN CHURCH BODIES BACK MISSIONARY CENTER

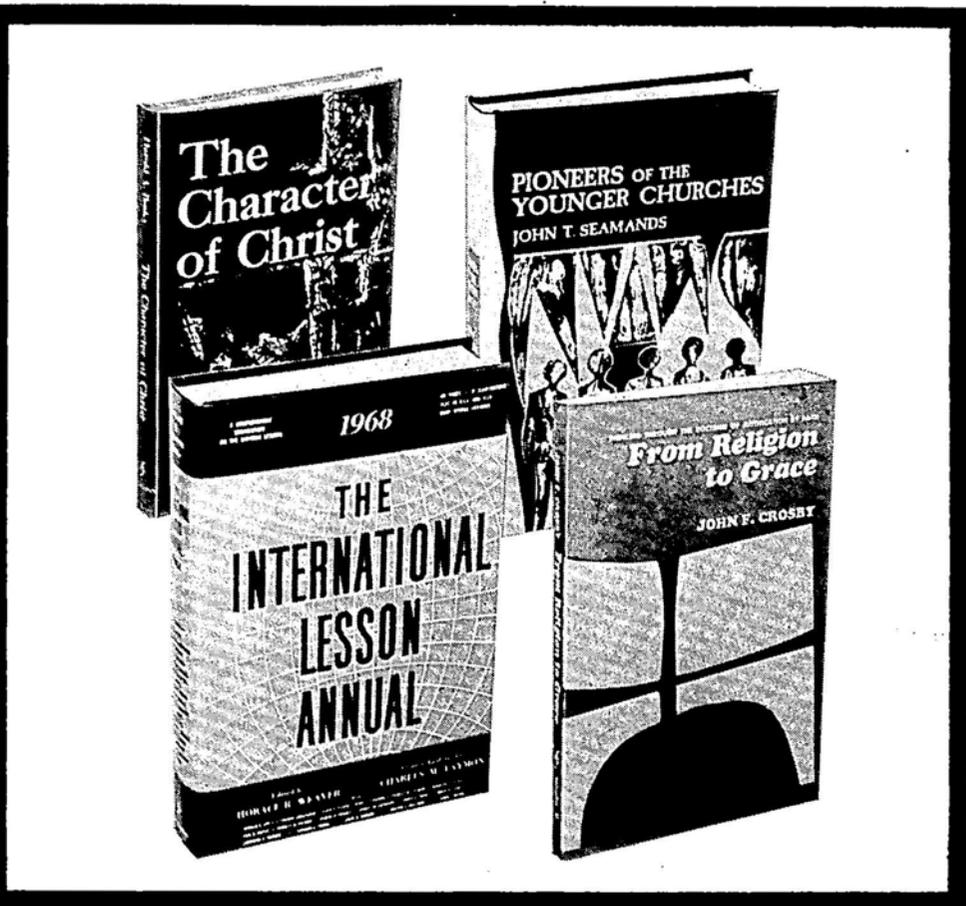
Churches and missionary societies of several major denominations have cooperated in the creation of an important new center for training in Christian mission at the Selly Oak Colleges, Birmingham, England.

The first dean of missionary training at Selly Oak will be the Rev. David Lyon. He first went abroad as a missionary of the Church of Scotland (Presbyterian) and is now a minister of the United Church of Northern India.

The center will prepare men and women for Christian mission at home and overseas. It will be fully ecumenical, interracial and coeducational, and will serve both laity and clergy.

Cooperating in the center with the Church of Scotland are the Anglican Church Missionary Society, the United Society for the Propagation of the Gospel, the Baptist Missionary Society, the Congregational Council for World Mission, the Methodist Missionary Society and the English Presbyterian Church. (RNS)

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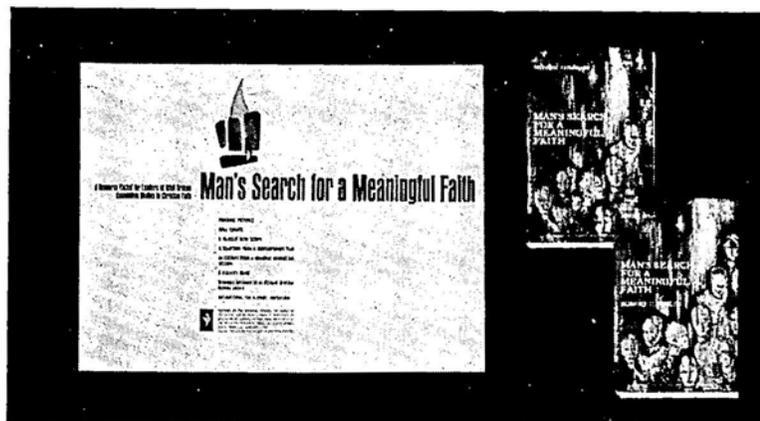
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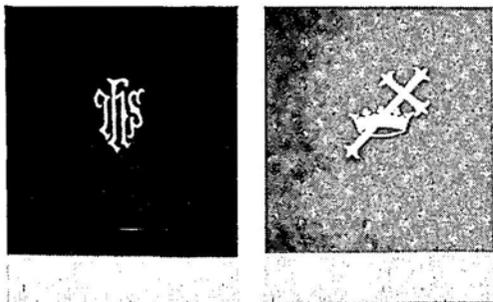
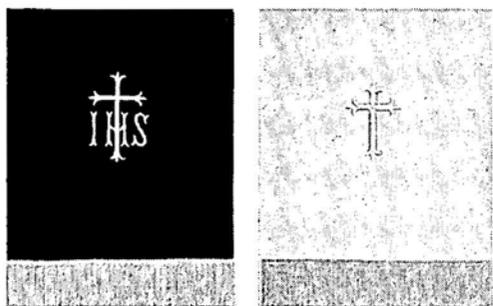
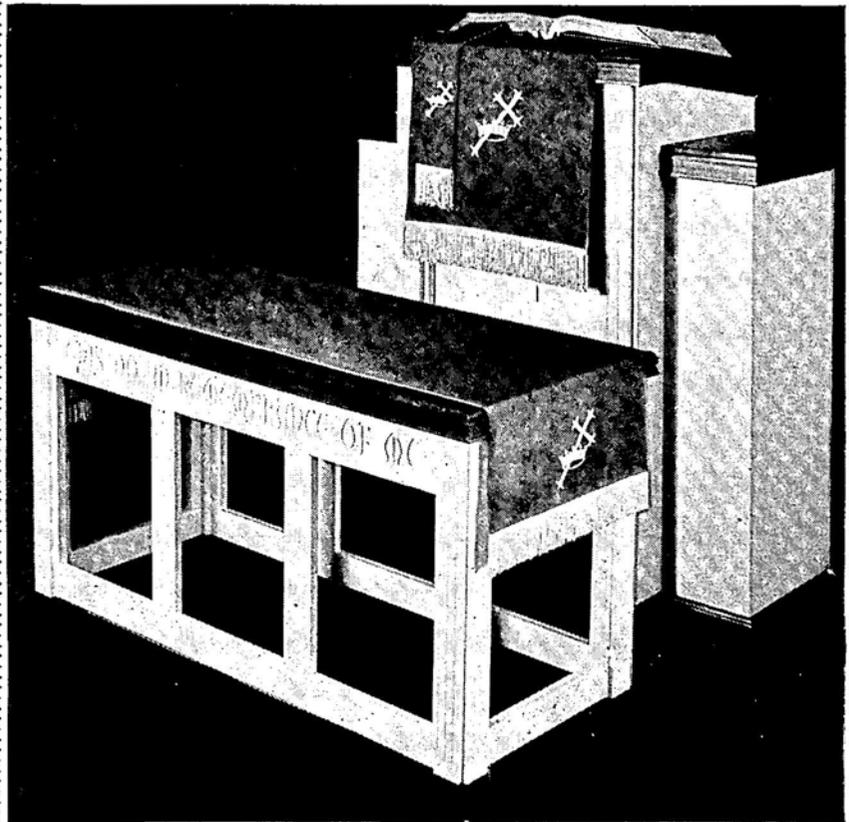
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