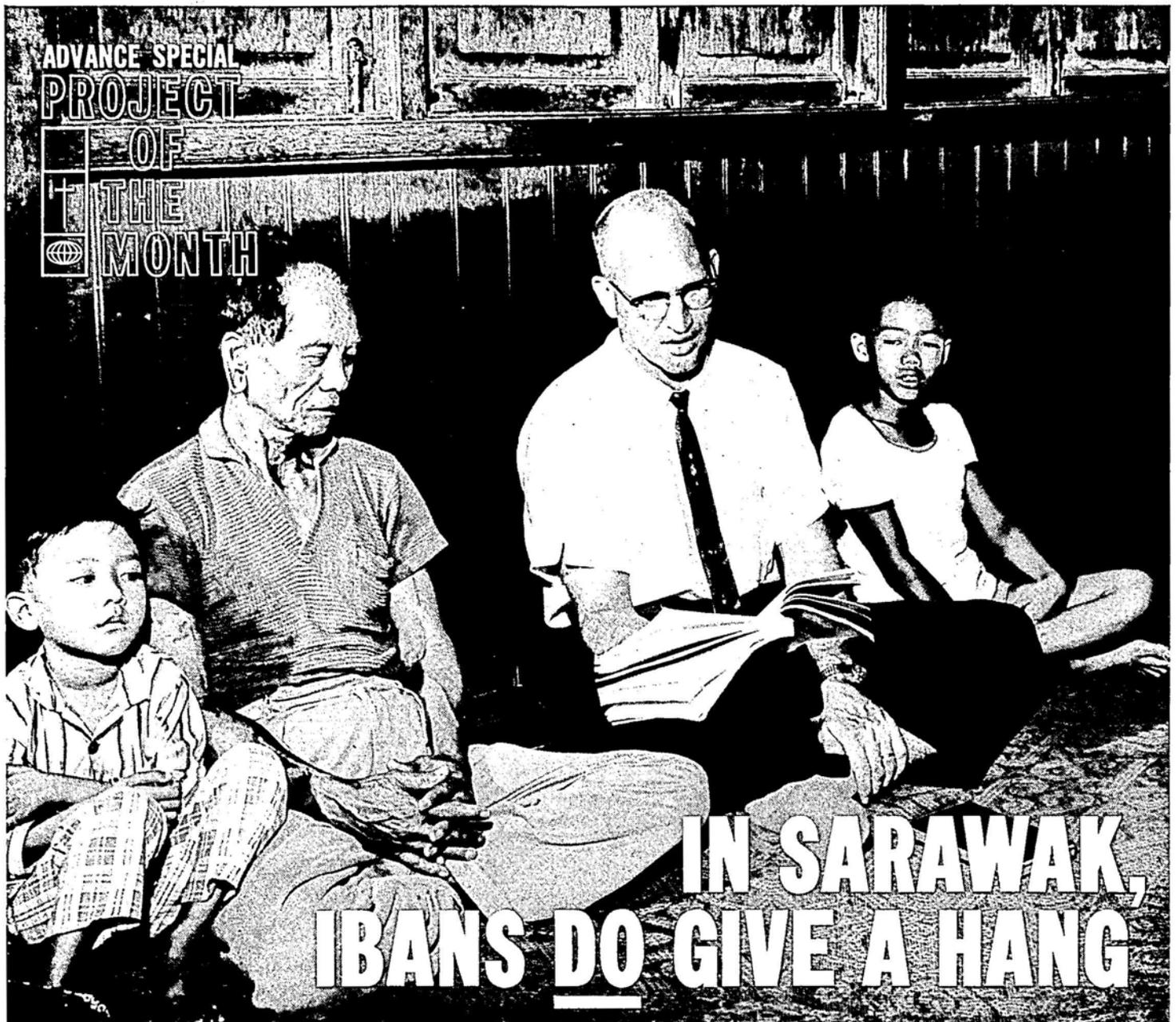


WORLD OUTLOOK

FEBRUARY 1967





Worship Service in a Rijang River Longhouse

\$4,000 to publish an Iban hymnal

"The trouble is we help all these people, but they don't seem to give a hang!"

Half a world away, in Sarawak, Borneo, one of the newest nations in Southeast Asia, Methodist Ibans—Sea Dyaks—aided by donated American Funds are answering this familiar gripe.

They do give a hang.

The Iban Literature Production Center in Kapit is publishing the third edition of an Iban hymnal, first issued in 1961.

No service in Christian literature is quite as important to a developing people than to sing in one's tongue "prayer and praise addressed to God."

As the country moves from the 17th Century into the mainstream of the 20th Century, the hymnal is a primary source of fundamental education among an Iban population of 85 per cent illiteracy. Many still remember the days when their people were headhunters.

The Iban Literature Center sells the hymnal it publishes. It does not give copies away. Revenue from sales is used to help finance new productions. Production costs

are kept very low to keep retail prices within the easy reach of the people.

Now \$4,000 is needed to help publish the Iban hymnal. Unless these funds are available new hymnals cannot be printed.

You or your church can help publish the Iban hymnal as you contribute to the Project of the Month. As gifts accumulate they are applied to meet in full the need of each project. Reports on projects successfully underwritten from this fund will be reported here in later issues. Designate your gift

"PROJECT OF THE MONTH" and send it to:

The Treasurer, Methodist Board of Missions
475 Riverside Drive, New York, N. Y. 10027

The Advance Special Project Of The Month selects urgent needs from Methodism's world-wide ministries. For further information about Advance Special Projects, write to:

Advance Department, Methodist Board of Missions
475 Riverside Drive, New York, N. Y. 10027



LETTERS

"GRANDFATHER BISHOP" IN SOUTHEAST AFRICA

Our Annual Conference of the Methodist Church in Southeast Africa was held in August under the very capable leadership of our African Bishop Zunguze. Although the Bishop is only 51 years of age he is called, respectfully, in Shitzoa: *Grandfather Bishop*. This shows the adoration he is receiving from his fellow Africans.

This year the number of African superintendents has been increased. More and more responsibility of the church is being placed in African hands.

HORST AND HELMA FLACHSMEIER
Methodist Mission, Hospital Chicucue
P. O. Box 41, Inhambane
Portuguese East Africa

A QUARTER OF A CENTURY IN LATIN AMERICA

It was a pleasant surprise to receive so many good letters from people who noticed my name on the list of those who have had 25 years of continuous missionary service.

If you would pray for me and for those I love in Christ, take a map of Latin America in your hand. Put your finger first on Cuba and pray earnestly for the freedom of this lovely land, and for the beloved church. Then swing your hand over the Caribbean area, then Central America, then over the continent of South America.

I have been asked to work with "Evangelism-in-Depth" in Peru for 1967. Pray for an outpouring of blessings on that country. Pray that *Alfalit* (literacy program) may be an instrument of God there.

EULALIA COOK
c/o EVAF, Aptdo. 3997, Lima, Peru

"TAIWAN IS A LAND OF YOUTH"

One of our special concerns is for the University Christian Service Center in Tainan. Several of us have labored together for more than four years to make this student center for Christian witness a reality.

It is a joint project, shared by Methodists, Presbyterians, Episcopalians, and Lutherans.

This Center is strategically located adjacent to Cheng Kung University, where nearly 4,000 students are enrolled. Taiwan is a land of youth, bursting at the seams with the vitality of young people seeking to find their way in the world.

TED AND BETTY COLE
Garrett Theological Seminary
2121 Sheridan Rd., Evanston, Illinois

AID TO TIBETAN REFUGEE CHILDREN

Our work with Tibetan refugees continues to increase. Twice weekly one of the doctors goes to the Tibetan Homes Foundation school in Mussoorie. This school has several hundred children enrolled, and the doctor gives them physical examinations. Many cases of tuberculosis have been found, as well as cases of malnutrition.

Tibetan refugees are making a great fight for existence, and we give such help as we can.

LOUISE LANDON
Community Hospital, Landour, Mussoorie
U. P., India

"THE QUALITY OF A HOSPITAL"

Our School of Nursing accepts twelve students each year. The post-graduate course in midwifery has ten students each year. A token of the quality of our School can be seen in

the fact that our graduates hold positions of responsibility in many of the large hospitals of India.

We are fortunate in having young Christian Indian doctors working with us. These young men and women have received scholarships for their medical education, and are fulfilling their obligations.

Creighton-Freeman Christian hospital was established more than half a century ago, for the primary purpose of serving the women of India. Now with expanded facilities it serves all who come.

THE STAFF
Creighton-Freeman Christian Hospital
Vrindaban, U. P., India

YOUNG AFRICAN LEADERS RETURN

An encouraging sign of healthy growth in the church here is the zeal with which so many of our African students are now returning from overseas to responsible and challenging jobs awaiting them.

Each of our four secondary schools now has one of these leaders as its head; also our teacher-training school.

Many members of the teaching staffs have been students overseas.

We praise God for all the sacrifices our churches at home have made to make such educational training possible.

Some of the responsibilities previously carried by missionaries African leaders now are taking, such as director of the Christian center in Umtali, and director of the conference literature program.

The hope of the church is in her young people.

MILDRED TAYLOR
P. O. Box 8293, Causeway, Salisbury
Rhodesia, Africa

WIDE HORIZONS IN GANTA

There are 20 different tribal tongues in this country, which is about the size of Ohio. English is Liberia's national language. Within a radius of twelve miles there are ten literacy classes.

The district evangelistic work includes nearly 80 villages in an area about 45 miles long. This work is carried on mainly by a team of nine Liberian evangelists and a missionary director. There are 9 church buildings on the district, but most of the evangelizing is done in mud huts belonging to chiefs.

As baptism classes and membership classes go forward, new church buildings and parsonages are constructed to serve a growing Christian community.

In addition to 300 patients at the leprosy colony there are 11 outstations within an area of ten miles. At the outstations 400 patients who have arrested cases of leprosy are being given treatments every other week.

PAUL AND BETTY GETTY
Ganta Methodist Mission
c/o College of West Africa
Monrovia, Liberia

"THAT'S A CHANCE I NEVER GOT"

There is something new in S. Joaquim, our country charge. It is a school with two teachers.

Last year Ed began to feel the great need for a school in this community, when he discovered that the nearest public school was too far away to be accessible to most of the children.

During March, Ed worked to make the one-room Sunday school building of the Joaquim Methodist Church adequate for school use.

There was no difficulty in finding pupils. The school is functioning in three shifts—

morning and afternoon shifts for children, night shift for adults, with a total enrollment of 108.

Two fine young girls, Regina and Lenir, have answered the call for service in this rural area, as teachers.

"Preacher," said a father (to Ed), "I want you to know how grateful I am for the school. I've got six of my thirteen children studying there. It makes it a little hard on me not to have the bigger children out in the fields with me. But I'm proud that they can study. That's a chance I never got."

EDWIN AND NANCY TIMS
Caixa Postal 403, Campos, Estado do Rio
Brazil

STATISTICS IN BOLIVIA

We are noticing great strides forward in the church in Bolivia. There are new congregations, new areas of work, new, trained national leaders, new depth in theological and sociological grounding, and a dynamic attitude among the leaders of the institutions and congregations. A few 1965 statistics: Church membership, 3,100; organized congregations, 41; other preaching points, 96; national elders, 17; lay preachers, 154.

JIM AND MARILAINE JONES
Escuela Metodista Panamericana
Trinidad, Beni, Bolivia, Cajon 2

FARMERS AND FIELDS IN PAKISTAN

We are introducing improved implements, organizing cooperatives, conducting young farmers' institutes, and carrying on extension education in the fields with farmers.

We are pushing a new variety of Mexican wheat seed. We are cooperating with the government with a new variety of California cotton. Increases can be made also in corn and sugar cane.

MAX LOWDERMILK
4 Civil Lines, Khanewal, Dist. Multan
West Pakistan

"HOW CAN WE BE WISE ENOUGH?"

In this city alone we have 5,800 high school students. We feel that the Lord has led us to this new endeavor (ministry to youth), which is truly a work of faith. How can we be wise enough for these times? Will history record that the church rose to the challenge?

This is our witness, yours, mine, and that of the people in Sarawak.

CHARLOTTE AND JIM HIPKINS
Box 571, Sibul, Sarawak, Malaysia

MUSICAL MINISTRY IN COSTA RICA

Here in San José, Bill has confined his ministry (while he is learning Spanish) to a musical one. He plays his guitar and sings, not only during chapel at the Institute, but also at the Children's Hospital, and at the penitentiary, to which a team from the Latin America Seminary and the Institute goes each Saturday.

BILL AND MARIANNE HUTCHINSON
Centro Social, Apartado 446
Monterrey, N. L., Mexico

GIVE ME A SWEET GREEN MEADOW, LORD

By Grace V. Watkins

Give me a sweet green meadow, Lord,
A brook andante-fair,
Where I may spend a while with Thee
In quiet, healing prayer.
But, O my Lord, when I become
Refreshed and strengthened, then
Give me a passion to return
Into the world of men,
To bear the Word in street and mart,
Thy love the light within my heart!

BOOKS

THEOLOGICAL TRANSITION IN AMERICAN METHODISM: 1790-1935; by Robert E. Chiles. New York, 1965: Abingdon; \$4.00.

NEW DIRECTIONS IN THEOLOGY TODAY (Volume I), by William Hordern. Philadelphia, 1966: Westminster; paper, \$1.95.

WAIT WITHOUT IDOLS, by GABRIEL Vahanian. New York, 1964: George Braziller; paper, \$1.95.

These three books, each in its own way, should help the seeking Protestant do some necessary theological homework and, thus, help him better understand the world in which he lives and the role that he should play in it as a twentieth-century Christian.

Despite its scholarly title and the fact that it is a Ph.D. dissertation, *Theological Transition in American Methodism* provides much needed discussion on how American Methodism has developed and changed from her original Wesleyan emphasis on revelation, sin, and grace. The author has mastered his material and is able to communicate in a direct style that is both clear and accurate. He chooses three men—Watson, Miley, and Knudson—to illustrate how Methodism has defected from the Wesleyan viewpoint. This book is more than an academic study, for in his last chapter, "Toward a Practical Application," Chiles spells out in no uncertain terms what the transition through the writings of these men has meant in the practical life of the Church. He argues for a revitalization of Wesleyan theology maintaining that only through a new understanding of the Wesleyan emphasis on revelation, sin and grace, will the people of God in this generation be equipped to face the broken and demonic forces of the present age and be enabled to fulfill their mission. This book should be required reading for all Methodists and for other Protestants who wish to better understand how "the people called Methodists" neglected vital areas of their theological life.

William Hordern is the general editor of a new series by Westminster Press aimed at helping the busy pastor and layman to better understand the live options in theology today. In the first five chapters, the author traces the current debates in religious thinking, including the approach towards Biblical truth, the place of the Christian message and history, and how Protestants differ among themselves regarding the nature of God and the response of man to Him.

The last two chapters (on worldly Christianity and theology in dialogue) are the most exciting in the book. He outlines how worldly Christianity has been approached by the leading theologians of our age (including Bonhoeffer, Daniel Jenkins, Harvey Cox, and Colin Williams); in the chapter on dialogue he centers on the "death of God" controversy and not only presents its

main points but shows its role in the forming of a new "Christian apologetic." Hordern asks one haunting question, "Is modern man still the old fashioned sinner dressed up in a space suit?" Regardless how one answers this query, this book will help the reader better understand what is going on in the current theological debate and aid him in being a better informed participant.

Although *Wait Without Idols* was published two years ago, it is now being read more widely, along with Vahanian's earlier book, *The Death of God—The Culture of Our Post-Christian Era* (1961, George Braziller Press). For the author is clearly five or six years ahead of his time and the issues he raises are now being avidly discussed, often less ably, by other current writers. In *Wait Without Idols*, he chooses works by Hawthorne, Melville, and Faulkner to discuss the relation between history and the eternal; he turns to Eliot, Auden and Saint-John Perse to open up what he calls "the best possible world"; and selects Dostoevski, Lagerkvist and Kafka as the interpreters of faith, reason and existence for our generation. His final chapter, "Christianity in a Post Christian Era," supplements his opening pages that characterize Christianity as being essentially iconoclastic. While this bare outline of his method might make him seem only for the intellectual elite, his book should prove to be a good tool for the informed layman who wishes to come to grips with the tensions of his faith and the world. A church study group could have a very exciting time by selecting one of the writers and analyzing what he has to say about man's life and faith, using Vahanian as the essential guide.

William B. Gould

THE MISSIONARY INTRUDER, by Tracey K. Jones, Jr. Nashville, 1966: Scarritt College; 60 pages, paper, \$1.00.

It is hoped that this slight book, comprising the 1965 Fondren Lectures, will receive the attention that it deserves. Tracey Jones's examination of the contemporary missionary role, as outlined in this book, is unusually perceptive and constructive. He not only presents the problems of the missionary image in our time, but also points the reader toward some answers to the problems.

In the first chapter he focuses the reader's attention on the Lordship of Christ and indicates how His Lordship is related to the human revolution. He states wisely that "Christians believe in a living God who is always remaking His world. He does so out of love. Too often we forget this truth. We need to remember that the deep spring from which Christian morale flows comes out of what we believe God is doing. To put the same point negatively, the reason for low morale is not fear or selfishness, but doubt." Thus, the problem is not to find courage, but to believe that God's plan for His whole creation is revealed in the revolutionary changes of the world about us.

In the second chapter Jones discusses Christian integrity in the face of human tragedy. Our integrity, he maintains, comes from the Gospel and we reflect this integrity as we proclaim, hear, and serve the Gospel even with our lives.

In the third chapter he points to the multiple revolutions of our time, including: the missionary, the liturgical, the theological, the humanitarian, and the ecclesiastical. He readily admits that these revolutions have just begun and points to them as ways in which the missionary task is vitally affected.

In the final chapter he deals with the problems of vocation and shows—as part of this—how the missionary task is still unfinished. The portrait of a man is very adroit, although some might question the qualities that he has selected.

Church study groups should find Jones's book a stimulating analysis of the missionary's new role combined with an essentially optimistic view of the Church's task in an age of change.

William B. Gould

THE NEW THEOLOGIANS, by Ved Mehta. New York: 1966: Harper & Row; \$5.95.

Ved Mehta's glib "New Yorker" style battles it out with good religious insights in his discussion of the new theologians. It is questionable which wins the battle. If you are one who appreciates the eating, drinking, and family habits of today's leading theologians interspersed with their arguments concerning the nature and place of God in a secular society, this is a book to enjoy and use as a supplement to other studies of the new theology.

The author uses *Honest to God* Bishop Robinson as a jumping-off point. Mehta leaps from those who have debated *Honest to God* to Tillich and then to Van Buren as a representative of the "death of God" theologians.

In his second chapter, Mehta's jumping increased to include Vidler, Williams, Mackinnon, Ian Ramsey and last, but not least, Arthur Michael Ramsey, Archbishop of Canterbury (including the latter presumably with the idea that two Ramseys are better than one).

His third and final chapter, "Pastor Bonhoeffer," has the most misleading title of all, for it deals with "religionless Christianity" after naming Dietrich Bonhoeffer as its posthumous father. Mehta includes interviews with Barth, Bultmann, and Bethge (Bonhoeffer's friend and biographer). As might be expected, there is more about these three B's than about Bonhoeffer. Again, this chapter will serve as an interesting *potpourri* for those who want to be "up" on the new theology without digging in.

William B. Gould

THE CONGREGATIONAL WAY, by Marion L. Starkey. New York, 1966: Doubleday and Co.; 342 pages, \$5.95.

This scholarly but readable book is a study of the Pilgrims and the Puritans who

combined to establish the Congregational Way. This church stressed the autonomy of the local congregation and freedom from specific creeds and confessions.

During the colonial period and early days of the republic, the Congregationalists exercised a predominant religious influence. They founded Harvard, Yale, Princeton, Dartmouth, Oberlin and dozens of other colleges and universities.

Miss Starkey tells us about the stern preacher Cotton Mather, the rebel Roger Williams, Jonathan Edwards, the abolitionists and Congregational missionaries. She explains the factors which led to the loss of influence of the Congregationalists, such as the Plan of Union, which gave the advantage to the Presbyterians in the West, and the Unitarian schism.

The author describes how the strict Calvinism of the Pilgrims and Puritans evolved into the liberal theology of today in which the doctrines of total depravity and predestination carry only historical significance. We see the depths of fanaticism in the Salem witch trials as well as the idealism of the abolitionists.

A few years ago the Congregational Christian Church merged with the Evangelical and Reformed Church to form the 2-million member United Church of Christ.

The Congregational Way is the first in a series of books about major United States denominations to be published by Doubleday. A good beginning.

Ernest B. Boynton, Jr.

GO, TELL IT EVERYWHERE, edited by Darryl L. Hunt, M.M. Maryknoll, N. Y., 1966: Maryknoll Publications; 222 pages, \$2.

Subtitled "Modern Missions in Action," this is a volume of seventy-eight stories and experiences of Maryknoll missionaries, mostly in overseas areas, but also in various parts of the U.S.A. There are some sixty authors of the brief chapters—most of them are missionaries who themselves had the experiences recounted. There are simple, and often moving and heart-warming, stories of Catholic missions very close to the life of the people, packed with human interest, disclosing Christian workers who, though of another "fold" from ours, acknowledge the Shepherd of us all and seek to do His will.

If you are a bit tired or discouraged by reading of missionary "problems," and statistics, and "strategies," the "pronouncements" of churchmen in high places, and the mass approach to human needs without visualization of the individual, this is a book you should read. Here are pictures and stories of *missions* working at the grass roots of human need.

CHRISTIANITY AND RIVAL RELIGIONS, by Charles R. Springer. Philadelphia, 1966: Fortress Press; 53 pages, \$1.

That the Christian faith has many rivals in the lives of men—even among people who profess Christianity—is the base from which this study starts. The author is the pastor of Christ Lutheran Church, Toledo,

Ohio, and was formerly a missionary in India for nine years.

Mr. Springer considers briefly not only how we can and should approach and share with those who profess such highly systematized religions as Hinduism, Buddhism, and Islam (including the Black Muslims), but also such pseudo-religions as humanism, communism, and secularism. Within the Christian faith many may consider the "liberal" and "conservative" viewpoints as almost rival religions.

It is important, the author believes, for every Christian—for any professor of any religion—to know what other faiths believe and teach, for only then can he know and be guided by his own. Man must seek for truth wherever it is to be found, and it may well be that God has given to other religionists some truth that can supplement or interpret that of his own. Indeed, if the "one world" in which we live is to be a functioning unity, we must understand something of the multitude of ideas, ideals, and beliefs that determine men's actions—especially those that differ from our own.

How the Christian believer is to study and relate himself to people of other religions, of pseudo-religions, and of differing understandings within the Christian family, is the theme of most of the volume. Chapters are entitled: The approach to other faiths; The faith of others; Does the Bible give an answer? An affinity with other faiths; The unique Gospel; Both/And.

This is a good discussion of the *why* and the *how* to study comparative organized religions and their newer rivals that claim men's allegiance.

THE YOUNG NEGRO IN AMERICA: 1960-1980, by Samuel D. Proctor. New York, 1966: Association Press; 160 pp., \$3.95.

The author, Dr. Samuel Proctor, is a former president of Virginia Union University and the Agricultural and Technical College of North Carolina. He has held important posts with the United States Office of Economic Opportunity, and in 1963 was named associate director of the Peace Corps in Washington.

Dr. Proctor states his purpose in this manner: "The story of the historical antecedents to February, 1960, makes—and has made—many other books. Our purpose here is to look at the young Negro who took that giant step in 1960, to assess his strength and his purposes, and to conjecture where he will be, let us say, in 1980. . ." This well-assembled book is a short-range forecast.

Frank and honest in his evaluation of the many strategies and personalities involved in the Civil Rights movement, the author clearly delineates the picture and exposes the tempo and mood of the 1960 Negro college student. Dr. Proctor compares him to the millions caught up in the futility of the ghetto. He attempts to see each subject in its proper perspective to the entire movement, taking into account the contributions of events that made possible the Negro college students' sit-ins with their possible subsequent reverberations, as well as the rela-

tionship and contributions of other social movements.

Ernest B. Boynton, Jr.

VIET NAM WITNESS: 1953-66, by Bernard B. Fall. New York, 1966: Frederick A. Praeger; 364 pages, \$6.95.

For many, these are anxious days as we attempt to understand whether the United States is morally justified in being in Viet Nam.

The most obvious answer, of course, seems to be that we are simply living up to the commitments we made in the Southeast Asia Treaty Organization (SEATO), namely, that an armed attack on any member would be regarded as a threat of the security of every other member.

Nevertheless questions persist: is a threat to Viet Nam's security *actually* a threat to our security? If so, is armed intervention the sole answer to such a threat?

Professor Fall contends that while there was a strong Communist element among the insurgents against the provisional South Vietnamese government established by the Geneva agreements of 1954, there were far stronger and more numerous elements of disgruntled South Vietnamese religionists, nationalists, and just plain rebels against the Diem regime. In a word, it looks very much as if the weight of American arms was thrown into what was essentially a civil war.

Mr. Fall notes that the French signed the Geneva agreement, not the South Vietnamese (nor did the United States, though it was a party to the convention as the South Vietnamese were not—officially, at any rate). Consequently, Mr. Fall says, the Ngo Dinh Diem government, almost from the outset, declared itself unbound by the restrictions of the cease-fire agreement, while the North Vietnamese government felt bound.

It was under the pressure of logic, Mr. Fall says, that the South Vietnamese government, on the eve of the general election provided for in the agreement, agreed to cooperate with the provisions of the agreement while still not considering itself bound by the agreement itself. In other words, it hoped to gain all the benefits of the agreement without undertaking any of the responsibilities those benefits entailed.

As a result of all this, Mr. Fall says, there existed the spectacle of the South Vietnamese and United States governments protesting the "violations" of an agreement which neither had signed and which the former did not consider binding upon itself.

According to Mr. Fall it was after the disavowal of the elections and the Diem regime's reprisals against former enemy combatants that guerilla activities picked up.

While Mr. Fall's book does not answer the questions posed, the facts he presents certainly suggest some very disturbing answers.

Professor Fall, a Frenchman, is currently Professor of International Relations at Howard University. He has observed both the French and Americans in action in South Vietnam during six visits there since 1953. He has written six books about Viet Nam.

Ernest B. Boynton, Jr.

EDITORIALS

(This editorial first appeared in January, 1966. We are running it again at this time because we believe that it still applies, with certain obvious corrections. We also believe that the fact that it is still valid underscores the continuing necessity to halt the bombing of North Vietnam, deescalate the war and seek a political solution.)

THE WAR NOBODY WANTS

The agonizing war in Vietnam might be characterized as the war nobody wants. Leaders of both sides, from President Johnson to North Vietnam's Ho Chi Minh, have denounced the struggle. International figures, such as UN Secretary General U Thant and Pope Paul VI, have appealed for an end to the conflict. Yet despite such proclaimed unanimity of desire for peace, the war continues and grows and deepens in intensity.

The fact of course is that both sides desire the war to end more or less on their own terms so that "peace" has very different meanings in Hanoi and Washington. In the meantime, the war itself imposes its own iron logic so that the danger is that one side or the other finds itself in a situation it did not set out to create.

We believe that this has happened to the United States with potentially grave results that are not as yet fully understood in this country. What we have in mind is the growing transformation of the conflict from a civil war between Vietnamese (with both sides receiving assistance from outside countries) to a full-scale war between the United States and North Vietnam.

The war in Vietnam is ultimately a political war and the final victor will be the side that wins the political victory. Our announced aim in aiding the South Vietnamese was to make possible a free political settlement. Due to a combination of circumstances and mistakes, we have gotten further from this goal rather than nearer and are in danger of even further losing sight of what the final settlement must be like.

It is difficult to say at what point the buildup of American troops in Vietnam crossed a mythical line and turned this from a Vietnamese into an American war. Whatever the point was, it should be celebrated by the

Chinese Communists as a day of feasting. For years, it has been the aim of Communist propaganda to picture the United States as an aggressive power bent on subjugating and destroying the small, underdeveloped nations of this world. Now, we can be made to fit this caricature and the fact that the reality is a good deal more complicated is not much help to us. Every photograph of American planes napalming a Vietnamese village is money in the Communist political bank.

How, it may be asked, have we gotten ourselves in this plight and what possibility is there of our getting out of it?

There are two attitudes that have cost us most dearly in Vietnam. The first is the well-known human tendency to confuse our wishes with reality. The consistently optimistic tone of official pronouncements about the situation in Vietnam over the years as contrasted with the facts makes instructive if melancholy reading.

The second attitude that has caused us trouble is a disinterest in politics, with a resulting overemphasis on a military solution. It has been the peculiar genius of both the Chinese and Vietnamese Communists to make an artful synthesis of politics and warfare so that they reinforce one another. This synthesis is not very pleasant but it works effectively.

Here we come to perhaps the root misconception. Americans find it hard to really believe that ruthless regimes can win. We are so certain that the people on our side are the "good guys" that we forget the old adage that "you can't beat something with nothing." Politically, by our support of repressive and weak governments in Saigon, we have come perilously close to trying to "beat something with nothing" in Vietnam and the end result is that the South Vietnamese government has become a shadow and the confrontation is between North Vietnam and the United States.

This same moral absolutism and political naïveté has beset the American opponents of our policy in Vietnam. Criticism has become identified with two groups. First, there is a small group of leftists who reject American society completely and are therefore outside the mainstream of political

debate. Secondly, there are the pacifists who (with all due respect) often slide over the very real questions of the use of power. Both of these tend to an attitude of moral superiority which only serves to antagonize the bulk of public opinion.

It is in this context that the recent policy statement by the National Council of Churches comes as a courageous and sensible attempt to revive the political debate so sorely needed. It is a reminder that our primary aim must be to seek a settlement rather than simply a military victory.

We hope it has not come too late. Already, there are disquieting signs of a war psychology in the United States. According to the Louis Harris poll, one third of the American people now believe that demonstrations against our policy in Vietnam should not be allowed. The administration is talking of cutting funds for the much-heralded "great society" to further what appears to be yet another military escalation.

Emotionally, this public mood is understandable. When relatives and friends are dying in a war, it is hard to think of much else. It is particularly hard to think about whether they should be fighting there in the first place.

It would be foolish to say that there is an easy way out of this bloody situation. The North Vietnamese do not seem to want negotiations at this time. It is not probable that a cessation of the bombings will bring a sudden change in this attitude. Nevertheless, we think it should be tried as part of an effort to recapture the political initiative. Further escalation must be stoutly resisted, for the same reason. We must convince the world that our main goal is an end to this war and shift the burden of continuing in onto the North Vietnamese.

We do not say this lightly. Men are dying in Vietnam and there will be immense public pressure to step up the war. This administration is hardly likely to forget what happened to the Truman administration over the Korean War. But if we let our understandable emotions guide our conduct, we shall have truly forgotten what our professed aim is in Vietnam and succeed in destroying the moral principle we seek to defend.

The Delta Ministry—Distu



Despite mechanization, the old ways of doing things still hang on.



The new urban culture is moving in but has not displaced the old economy.

ber of the Peace

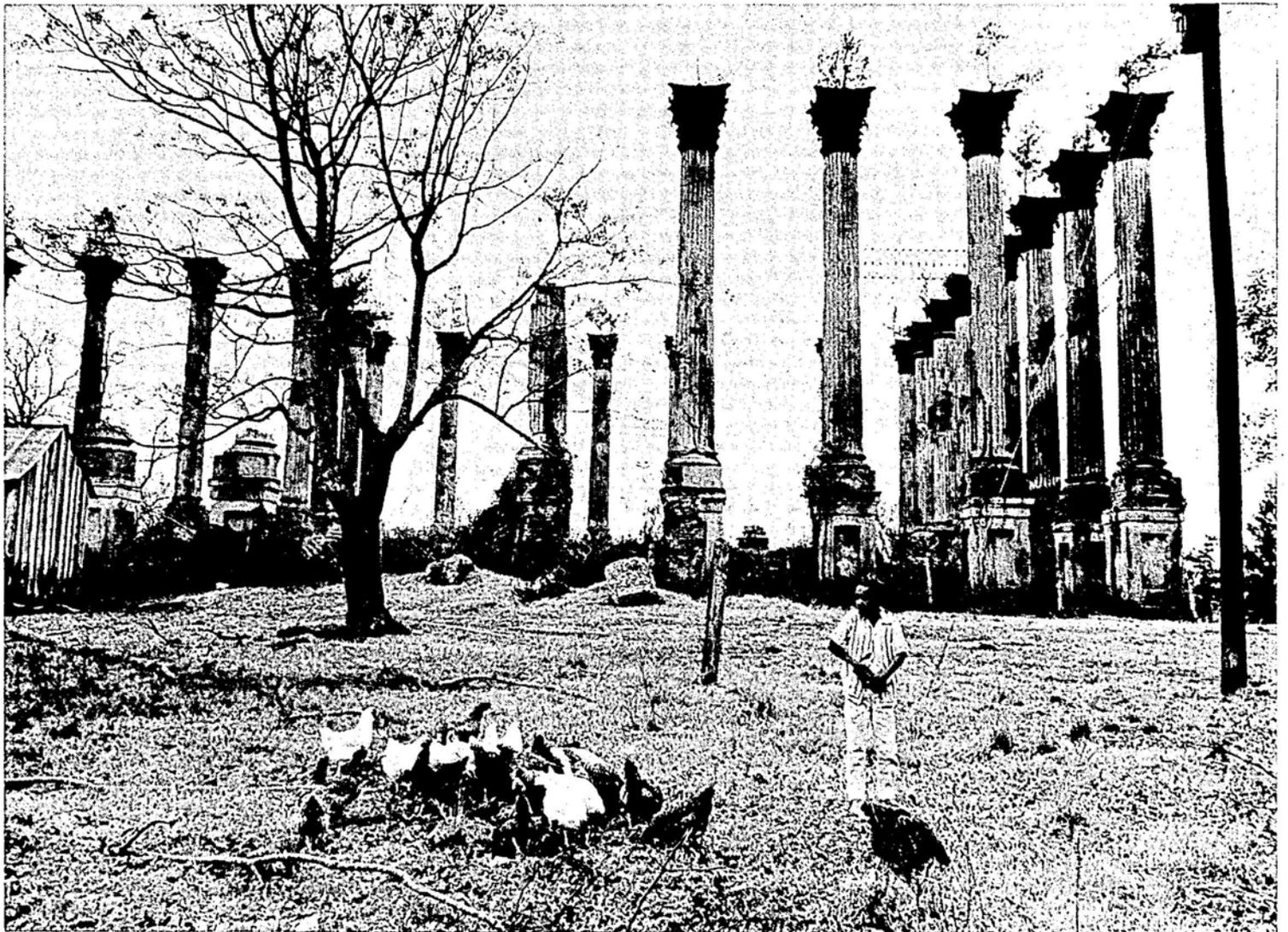
PHOTOGRAPHS
BY
KEN THOMPSON

In the Delta country of Mississippi, time often seems to have stopped. On its cotton plantations, rural Negroes work the fields like a picturesque illustration of the old South.

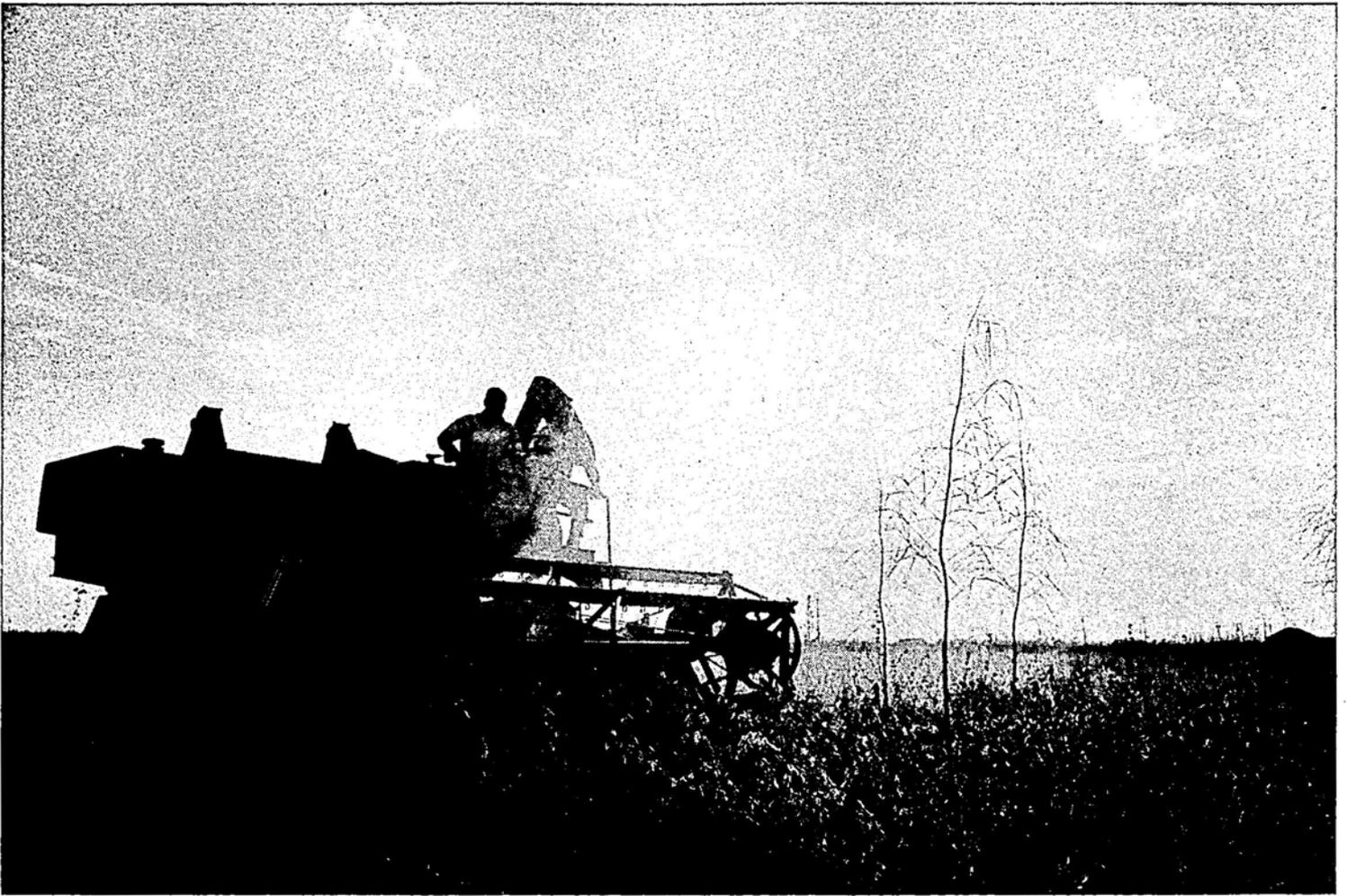
In reality, this illusion is only that—an illusion. The plantation system is decaying and kept alive, if at all, by mechanization. The old order is going. What will take its place?

In this situation, the ecumenical Delta Ministry has been working since 1964 to minister to the social, economic, educational and health needs of the area's poor Negroes. In that time, it has become the subject of bitter controversy over its methods and objectives. This controversy has by no means been quieted by the decision of two divisions of the Methodist Board of Missions (National Division and Woman's Division) to appropriate \$130,000 to the Delta Ministry, with the enthusiastic support of Mississippi Negro Methodists but over the protest of white Mississippi Methodists. Opponents accuse the DM of stirring class and racial strife. Supporters claim that DM has moved away from an irrelevant, old time ministry to "generate a new spirit and new hope among local Negroes" and that a ministry of reconciliation in Mississippi involves "helping the poor to gain enough self-confidence, articulateness, and power to negotiate on a basis of equality with the powers that be."

Much of this argument has been on a theoretical basis without much concrete knowledge of a great deal of the work done by the Delta Ministry. Here are some pictures of some of its activities.



This boy lives in the shack (left) in the shadow of the ruins of an old plantation.

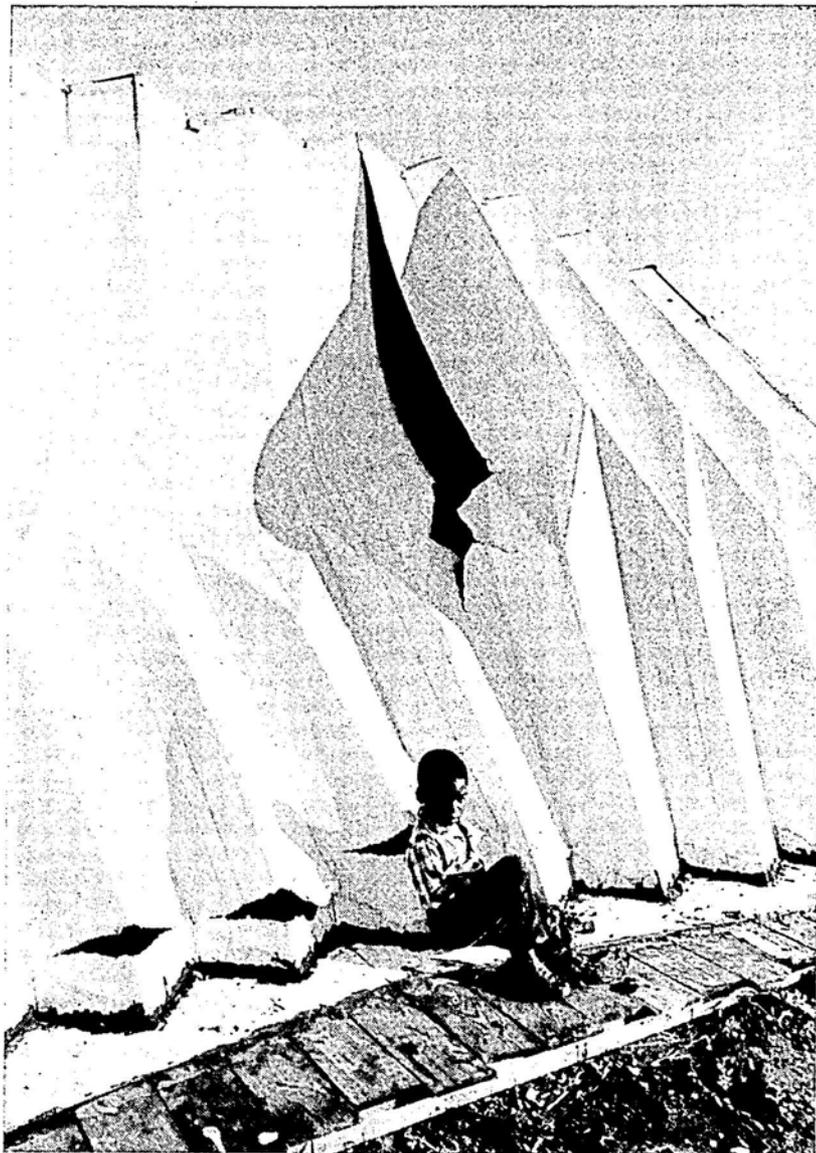


Planting soybeans near "Freedom City." Three hundred acres of soybeans have been harvested on the farm and sixty acres of winter wheat planted.

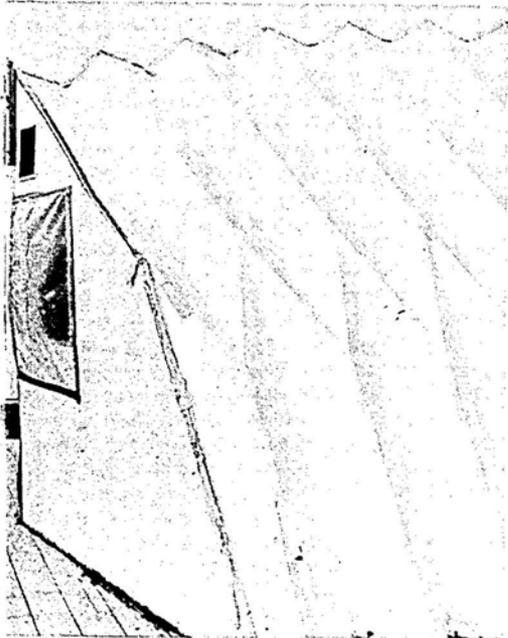
THE DELTA MINISTRY—DISTURBER OF PEACE

Temporary plastic shelters were erected at "Freedom City" to house more than one hundred refugee plantation workers. It is open to anyone willing to work, regardless of race.

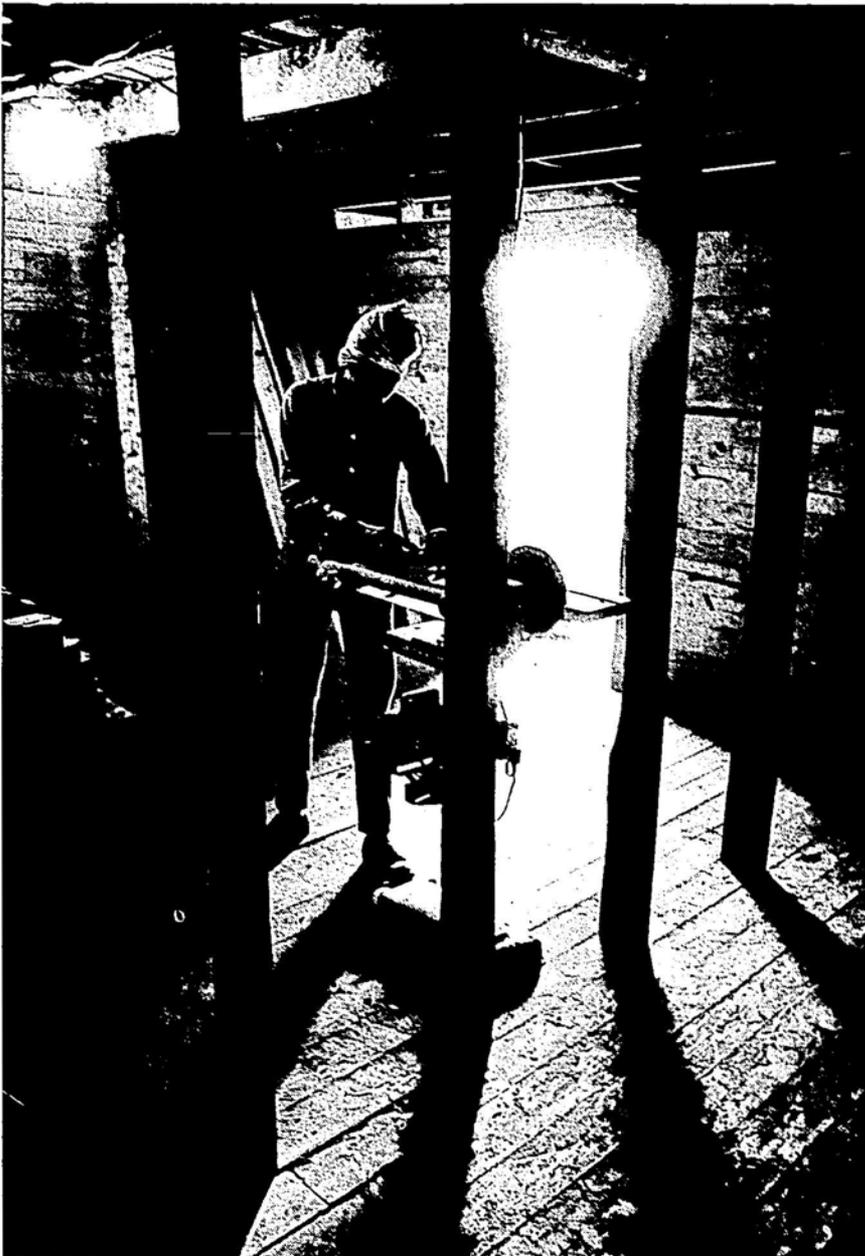




The temporary plastic houses at "Freedom City" were badly damaged last November when winds of near tornado force swept through the community. Emergency funds to provide repairs, food, clothing, blankets and bedding came from six denominations (including Methodists and EUBs).



After the wind and rain storm last November, an inhabitant goes through the ruins of her house.



Home industries started at "Freedom City" have now spread to other points. They include Nativity sets, candies and pecans.



These workers are sanding Nativity sets.



Mother and child at "Freedom City."



These school children near "Freedom City" remind all of the important part that the Delta Ministry had in organizing the Head Start program in Mississippi. After an extended battle the controversial Child Development Group of Mississippi (CDGM) has been refunded by the federal government.

THE DELTA MINISTRY— DISTURBER OF PEACE



Voter registration has been one of the Delta Ministry's projects. Here DM acting director Owen Brooks talks at a voter education meeting in a rural store.



Mr. Brooks talks with Amzie Moore and a friend about voter registration. Mr. Moore was one of the first Negroes in Mississippi to become active in this field.



Voting was a proud and happy experience for many Negroes who had never voted before.



A poll watcher in Cleveland. More Negroes voted in last November's elections than ever before in the state's history.



A woman voter in Rosedale.



The real ministry of the Delta Ministry is to people—people who have been rejected and repressed.



An example of the emergence of leadership among Mississippi Negroes is Mrs. Fannie Lou Hamer of the Freedom Democratic Party.

THE DELTA MINISTRY—DISTURBER OF PEACE

haiti—

a brief encounter

TEXT AND PHOTOGRAPHS BY FRANCIS L. BROCKMAN

Following Hurricane Inez and the path of destruction it cut through the Carribean last autumn, a volunteer team of Indiana Methodists went to Haiti to aid in rebuilding. Here is a report on their work and on the always fascinating people of Haiti. Mr. Brockman is a staff executive of the Methodist Committee for Overseas Relief.

It was 7:30 p.m. and dark when the Pan Am Jet landed at Port-au-Prince, Haiti, on Sunday evening, November 6, 1966. I was going to Haiti under the auspices of the Methodist Committee for Overseas Relief (MCOR) to see a team of volunteers at work in the area damaged by hurricane Inez.

Warm humid air surrounded me as I stepped from the cabin to join the few passengers straggling from the plane. To my surprise I saw no airport, only a small building looking like a warehouse—which was exactly what it was, being used temporarily while a new airport is being built.

Mr. and Mrs. Lloyd Shirer, Church World Service representatives in Haiti, were waiting at the gate and saw to it I was hastily moved through the desultory and informal custom arrangements. My lone suitcase retrieved, I was ensconced in the rear seat of the Shirer Volkswagen, and we started for Port-au-Prince, a city of 135,687 people, and the Shirer home high on the hill in Petionville where the night breeze is always cool.

Haiti, with its 10,000 square miles, is about the size of Vermont or Maryland. Its four million people make it the most densely populated land in the Western Hemisphere, and its 90% illiteracy rate makes it the least educated. Its population is largely Negro with only about 10% being mulatto, historically the elite. It is probably the only country in the hemisphere where neither the wheelbarrow nor the plow is generally used. The heavy hoe is the most common instrument used in planting peas, millet, and yams which along with cassava (manioc), which is made into a tortilla-like bread, constitute a part of the staple diet of the people.

At six o'clock on Monday morning we climbed into the jeep to drive to Jacmel, 55 miles south of Port-au-Prince, and the heart of the area where hurricane Inez was the most destructive. No one knows for sure, but it is estimated between 300 and 1,000 people died as a result of the hurricane, and hundreds more were injured. Some were decapitated by sheets of corrugated metal, used for roofing, blowing about in the storm. Some lost arms and legs. Some in small boats at sea were never seen again. Some were crushed and some were buried. In some areas more than 50% of the housing was destroyed, 75% seriously damaged.

Our driver was Sauveur and with him was John, a carpenter, and Michel, a



Pupils at a girls' school at Jacmel are fascinated by American volunteer workers.

minister, all Haitian and all going to help rebuild. It is 55 miles to Jacmel. It took us six hours to get there.

After the first few miles, roads were practically non-existent. While I am sure they were worsened by hurricane damage, I am equally sure this is largely normal for Haitian roads. Much of the road was riverbed, and in the last 25 miles we forded rivers 89 times—with the water often as high as the floor of the jeep. Only once did we get stuck. People came from a nearby bus (which was also stuck in the river), from riverbanks and valleys, waded into the water, and by dint of much shoving and shouting got us to land.

Jacmel is a town of about 9,000 in which there is a government hospital operated by Haitian Roman Catholic nuns. Church World Service, an interdenominational channel of MCOR, agreed to send teams of volunteers in to help rebuild the damaged hospital buildings. MCOR had recruited a team of

five men from Methodist churches in Indiana, the first to go to Haiti. The men were farmers and factory workers and small businessmen. There were two ministers, one of whom had been a carpenter. They were giving their time and skill; MCOR paid their expenses. They were not there to do all the work, but to help the Haitians rebuild.

The Haitians received no money for their work—instead they worked for food. The food (some U. S., some CROP) was sent by Church World Service to Haiti to sustain workers and their families through a period of rebuilding. Increasingly, the emphasis of MCOR, like most other voluntary agencies, is upon food for work rather than food as a handout. The long-continued handout can only lead to a disintegration of the moral fiber of independence. That hungry people must have food is indisputable. That they have it with dignity and honor is imperative.

It was difficult for the team of volun-

teers coming from the lush land of Indiana and the comfortable homes of their communities to understand why the Haitians did not immediately on their own start rebuilding their destroyed hospital, homes, and villages. It would be difficult for any of us to understand for few of us hover on the thin line of existence common to most Haitians.

The peasant has his little plot of ground, an acre or two, on the side of a steep mountain slope. The soil is largely volcanic rock, and the once verdant trees have long since been used for firewood and lumber. The house is a frame of interwoven saplings plastered over with mud inside and out. The floor is mud, and the roof is thatch. It may cost twenty dollars to build for one must have lumber for door frames, and hinges for the doors and shutters. Handsome handmade iron hinges are on sale at hardware stores for fifty cents a pair, and heavy iron hooks to hold open the shutters at

ten cents each, but even this is too much for the family whose annual cash income is less than \$75.

There is an emotional factor also, perhaps expressed in a popular Creole proverb: "If work were a good thing, the rich would have grabbed it all long ago." Another is even more wry: "A rich Negro is a Mulatto, but a poor Mulatto is a Negro." There is a kind of passive acceptance which comes with poverty and illiteracy. Your station in life is that of your father and grandfather, and you accept things as they are—poverty and politics, fate and fortune, station and status. Another proverb says, "A dog is a dog except when you are facing him; then he is Mr. Dog." Leaders come and go, dictators rise and fall, but the lot of the peasant remains the same.

This attitude is more easily understood when you remember that for more than a century, through the 1700's, under French possession, Haiti supplied enough sugar for all of Europe, with coffee, indigo, cocoa and cotton not far behind, and that its annual export and import trade exceeded \$140,000,000, dwarfing that of the thirteen American colonies. For this vast labor, the inexhaustible source of supply was Africa, and slaves were shipped in by the tens of thousands. Many from the proudest tribes of Africa were driven to the fields and factories with the whip. If they showed a disposition to protest, they were flogged to death upon the spot, buried alive, or horribly mutilated. Finally in 1804 the French were driven out, and Haiti was independent. But for more than a century the idea of work having been linked with the idea of slavery makes it difficult to teach the peasant that work can also mean freedom. He continues to eke out his precarious existence upon his little plot, apparently, at least, oblivious to the world changing about him.

Meeting in New York for briefing before going to Haiti, the five team members were prepared to some degree for the conditions they would see. But even though some had seen need in other countries, it always comes as a shock to see it afresh. Eroded mountains and tenuous roads; rocky river beds and rushing torrents. And the people everywhere: people carrying heavy burdens upon their heads, walking miles to market, returning at night along the pitch-black roads carrying a tin-can lamp with a kerosene-soaked rag for a wick. Naked little children with thin legs and distended bellies. An old man with a gro-

tesquely swollen leg covered with open sores partially wrapped in dirty rags. People spawned in need, and raised in poverty.

The results of hurricane Inez were soon seen in the palm trees criss-crossed like jack straws along the ocean's edge, and bits and pieces of destroyed houses everywhere. Everything was gone in one dwelling except the door frame. Looking through its lonesome outline was like looking into the eerie dead turbulence of a twilight zone. The giant hand that lifted the trees, felled the houses, and beckoned the boats into oblivion was no longer to be seen, but the capricious reminders of its formidable strength were everywhere.

The stone walls of the hospital buildings in Jacmel were still standing, but the twisted steel of metal roofs and the termite-weakened rafters were strewn from one end of the compound to the other. Seven patients had been killed, with the rest given refuge in other places. The Haitian nuns and the elderly doctor in charge were also staying elsewhere.

Scarcely stopping to change clothes, the men picked up the salvageable metal sheets, straightened them out, and started repairing the only building enclosed enough for sleeping. This had housed patients who desired and could afford private rooms. There is a world of difference between a private room in a land of affluence and one of poverty. These were narrow little rooms with high ceilings and cement floors. The termite-eaten shutters opened wide to the omnipresent mosquitoes. A tired, narrow bed with a weak flat spring was surmounted by even a narrower flat mattress. Bed clothing consisted of one sheet. A rickety, wooden chair, and a rusted metal washstand completed the furnishings. The small generating plant which provided electricity for the hospital had been destroyed. We used lanterns and flashlights. There were two toilets in the building—both flushed by dint of much pouring of water from pails.

The kitchen stove was the floor and a bed of charcoal and sticks. The eating place was the open veranda and a large, rough table—the top of which was eventually scraped down to the clean, bare wood, and scrubbed daily. The food was mostly dehydrated, boxed, and canned emergency-type rations. The Haitian cooks, being unfamiliar with American food and American palates, developed menus which were gastronomically

questionable, if endurable. Haitians and Americans ate the same food at the same table.

As the days went by, the sun seared the men on the hot metal roofs as Haitian and American worked together. Every piece of timber and metal that was salvageable was used; in addition much new was bought. At the end of the day the Haitians picked up the leftover blocks and chips of wood, bound them into tiny little bundles, and carried them home for firewood. Nothing was wasted. Seven buildings were worked on, some needing all the roof structure rebuilt—frames, rafters, plates, joists, and some needing only the metal roofing applied. A nearby school received a new roof, and the 400 students, reciting their lessons aloud, paid little heed to the noisy hammers of the busy men. But when school was over, they surrounded the workers, almost inundated them, chattering noisily in Creole, and smiling their warm and lovely smiles.

It was, of course, good for buildings to get new roofs. It was good for Americans, receiving no salary, to go to Haiti to work. It was good for all of this to be done under the auspices of the church, a new venture for MCOR, a pattern which may prove fruitful for further experimentation.

But most important to the men from Indiana and the workers of Haiti was the relationship developed between the two. Neither was self-sufficient; each had need of the other. Conversations in Creole and English may have been limited. But the job, well done, the quick grasp of a better way, an open disposition, and hard labor together—these bore their own witness, and their own fruits. Never again would the men from Indiana feel quite so comfortable. And never again would the men from Haiti feel quite so alone.

On the last night the team was there, the nurses brought them some wilted crackers—with cheese obtained from nobody knows where. They coached the cooks and helped them bake a fairly respectable cake, if you consider the open-fire cookery, and other somewhat less than modern equipment. There was a note also, and every man there knew how much more was meant than these simple words said:

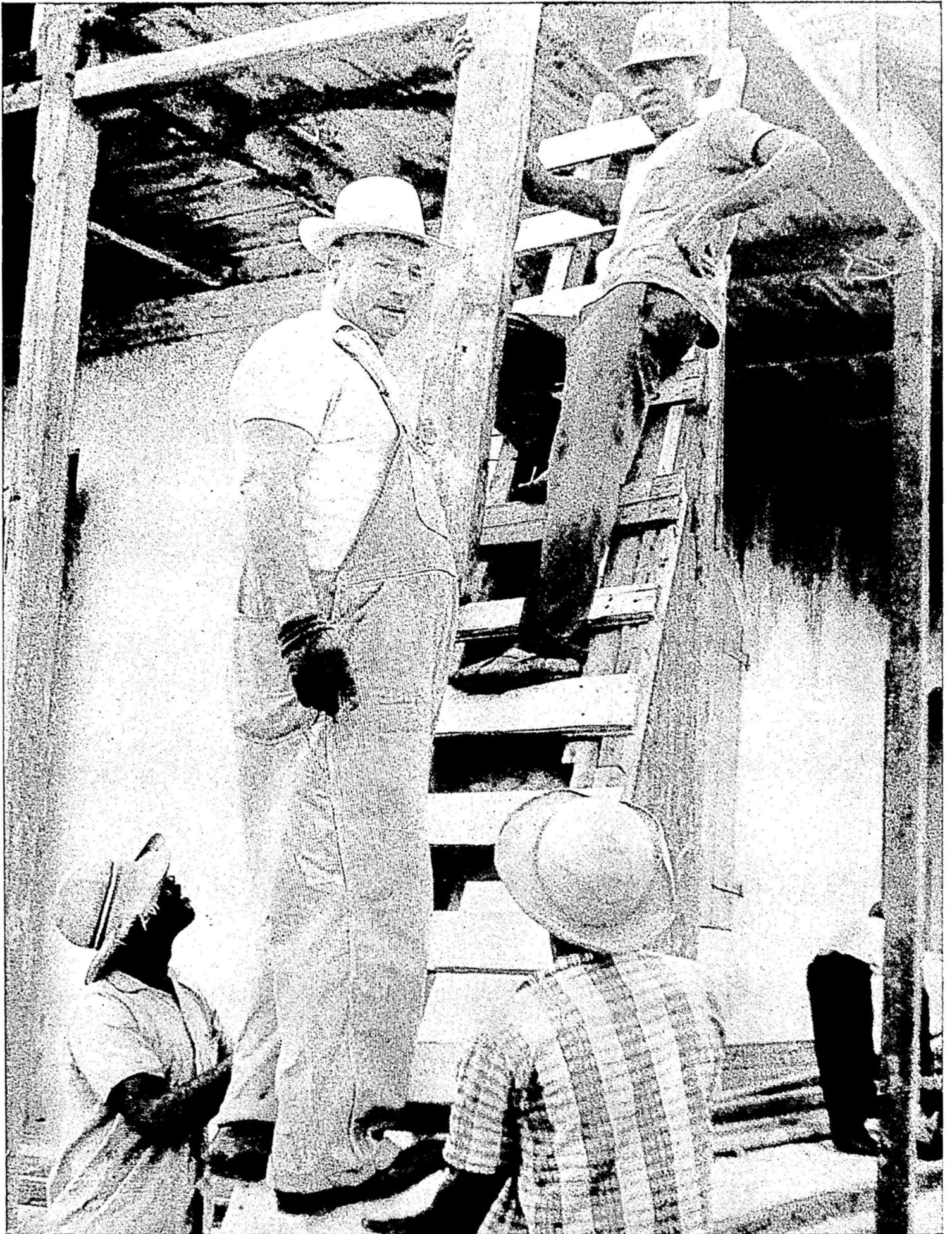
"We are very satisfy for the work that you are making for us.

We thank you very much for your good heart.

The Sisters of the Hospital."



Naked children along the road illustrate the barren life of most rural Haitians.



American volunteers and Haitians work together to repair hurricane damage to the hospital in Jacmel.

THE ROLE OF THE CHURCH IN THE EDUCATION OF THE NEWLY AWAKENED PEOPLE



By MATTHEW WAKATAMA

Matthew Wakatama is a Lecturer in Education at the University College of Rhodesia and Nyasaland. The former president of Nyatsime College, he is a distinguished Methodist layman.

THIS is the era of our dawn in Africa. The place which was once called the dark continent is beginning to reshape the destiny of its people after a long period of slumber.

The rapid social change now taking place in Africa is a vast revolutionary movement of ideas, institutions and people which in its immensity and complexity seems to defy analysis and description. People are asking: "What is the explanation of this amazing awakening of the people of the non-western world?" The answer for me lies in the message of our Lord, "Go ye and teach all nations." Here is the missionary charter.

Behind all the romance and heroism of the thin red line of missions down the centuries stands Matthew 28, verses 19 and 20.

Educational policy is under criticism and review in many African countries. We feel we have been left behind by many countries of the world.

In many developing countries education takes the foremost place in political policy and propaganda. It is not surprising that there should be a good deal of confusion of thought, much hankering after contradictory aims and impatience under inescapable limitations of resources. Education in this country should

be intimately interwoven with the life of the people and with their aspirations for their future development. Education is the effort, conscious or unconscious, of a people to perpetuate itself.

Training in character is the most important aim of education. The exercise of character involves the ability to see the variety of actions that is possible in a given concrete situation and the moral sensitivity to assess the nature of that which will best subserve the good.

Education must also inculcate a respect for truth. Knowledge of many kinds is necessary for the right development of the African people. In Africa,

the temptation is to assume that the new is necessarily true and the old false. Today the Church has a great responsibility to help the African re-discover himself as a man, as an African, as a member of the human race. It is the historical role of churches to be the trail blazers in any ventures that affect the well-being of people. The churches have made the initial experiments, have learned how to bring success out of failure, have been able to show the way, and have then handed over their achievements to governments who develop systems from these pioneer efforts.

In the pioneer days the motives of the Church in education were mainly evangelistic. There was the desire to impart the teaching of the Bible to Africans in the vernacular and to sing religious songs in their own language. The Church also aimed at spreading Western civilization and ending the slave trade.

The role of the Church is changing in many ways. The changes in material standards lead to more diffuse changes in mental outlook, revaluation of old concepts, evaluation of new ones. People are groping for new standards of behavior in this fast-changing world. There is a powerful urge to assert an individual identity for which the past and its resilient traditions were offering little scope. With this urge came the demand for education, and not perhaps for its own sake, but as an essential tool to force an entry into a world of plenty and the seemingly boundless scope for individual ambitions.

The gospel was the earliest catalyst of change. But its emphasis on individual value and its censure of fundamental traditional concepts and institutions contributed much towards the weakening of a society whose unity was largely based upon communal orientation and collective efforts of its members in social, religious and economic fields of activity.

The Church has a responsibility to help people define the goals of a new political, economic and social life. It must contribute to the thinking about the pattern and new structure in education. The Church should help elaborate the conception of man and society which is needed to make the new patterns of life workable. It has to continue to perform a ministry of love and service to those who find that they are more victims than masters of social change.

I believe that education is one of the means in our situation which could be used effectively to influence people to think along lines of peace, racial harmony and international co-operation. The school system in a developing coun-

try must aim at ending race prejudice if people of all races want to make Africa their permanent home. Central Africa is at the crossroads. We need men who are big enough to put the interest of the entire nation first and their petty ambitions and self-interest last.

Education is one of the most powerful instruments for forging internal cohesion in a nation. If we truly want to build one nation in this country, we should educate our young together so that we build a nation not divided according to race or tribe. Education can bring our children together so that they can learn to understand each other at an early age. The reason black and white fear each other is that they have not known each other. By educating the young of our society in isolation we are creating a chasm which will take many years to bridge.

In the eyes of young Africans, Christianity has played an ambiguous role. It introduced new ideas and gave new meaning to life while shattering the unity of the old society, but it offered no new framework for community or individual life. Hence, they say, "The Christian enterprise which was once sure of its role as a prime mover and which did in fact inspire so much social change is at present spiritually, as well as psychologically, overwhelmed by rapid developments in society, and the very Western civilization which formerly seemed such a sure guide for social change is today the source of a great part of its spiritual and moral confusion." The Church has a vital role to play in social education.

Another aspect of education in a developing country is adult education. Adult education is as old as the churches in Central Africa. The early missionaries carried out limited adult education programs through Bible classes and Sunday schools. But the growth of towns, industry and voluntary organizations through the years has given impetus to the development of adult education, as we see it today.

In Central Africa adult education is concerned with remedial education arising from the problem of lack of balance in the formal system of education. The Southern Rhodesia Christian Council has rightly undertaken adult literacy work. The churches should take a keen interest in this work although I believe that adult education in developing countries is a government responsibility.

The role of adult education in a country at a certain period of time depends upon the aspirations of its people, their values and their social and cultural

norms. The function of adult education is to provide an educational service to the people to enable them to achieve what they aspire for. It is the task of adult education to equip the people with the skill, knowledge and information which may help them to solve their problems and move forward towards their goal. The Church has a responsibility to help people arrive at these goals.

Another important aspect of adult education is the education of women. The women are the last bastion of backwardness and, at the same time, the vanguard of change. Mr. Nehru, the late Prime Minister of India, once said, "In order to awaken the people, it is the women who have to be awakened. Once they are on the move the household moves, the village moves and the whole country moves." Social development through the family and home depends to a large extent upon the active participation of women, such as can only be achieved when women have ample opportunity for training. The churches are playing an important role in accelerating social and economic changes through women's classes and clubs.

The recruitment and training of voluntary workers is an immediate necessity. Teachers, social workers, and educated women in the church should be made aware of the work to be done in the field of informal education and it should be presented to them as a challenge rather than as a dreary duty.

Says the Right Rev. D. R. Lamont in *Education for Reality in Africa*: "We educate for reality when we acknowledge and accept in practice the hierarchy of being established by our Creator, the primacy of the spiritual over the material, the supereminent dignity of man as God made him—Man, God's image, man immortal soul, man redeemed. We educate for reality when we teach the unity and solidarity in Christ and Redemption of the human family, when we open our eyes and look on a real world in which we find no lasting city but are as pilgrims passing on our way. We face reality when we recognize that on our pilgrimage we must meet and deal with other men who are as worthy of respect as we are; when we deliberately and with full moral consciousness, learn to adapt ourselves to the real circumstances which change the social and political scene from day to day; looking before and after, we behave with the measured prudence which is the mark of the fully integrated man."



"Certainly every new age and each new generation presents a challenge of adjustment and response to the Church."

MOTIVATION for Church Renewal

By BONNEAU P. MURPHY

Dr. Murphy is Assistant General Secretary for Church Extension of the National Division

WE are told that the Church is desperately in need of renewal today. Certainly every new age and each new generation presents a challenge of adjustment and response to the Church. In our age, the cybernation revolution and the "information explosion" represent challenges to confrontation.

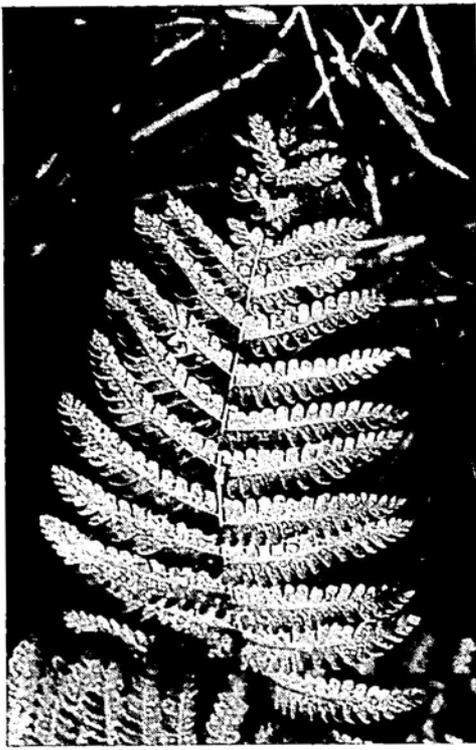
Adjustment to these challenges is the concern of those who are calling for church renewal. Each advocate proceeds from a concept of the nature of the Church and a judgment of its present achievement in relation to its task. There are so many voices in this popular choir that not all is harmony.

The first singers call for relevance to the emerging age. The Church must become aware of the meaning of the twentieth century. (Kenneth Boulding) One of the first duties of the Christian Church is to recognize that the future is upon us—we must be contemporaneous. (Roy L. Smith) The

confusion of belated response is complex and profound. Our power and control over things has escalated but we feel uneasy and fear the future. (Samuel H. Miller) The public spheres of social, economic, educational and political life will have to provide the main fields of ministry for the servant church in the coming decades. (Gibson Winter) The rise of urban civilization and the collapse of traditional religion are the two main hallmarks of our era and are closely related movements. (Harvey Cox) The most comprehensive statement of the relation of Christianity to the pervasive technological advance known to me is made by Arend Th. van Leeuwen in *Christianity in World History*. There can be no doubt about the radical social transformations religion must face today.

Secondly, it is clear that the Church must reform its concept and practice of mission today. Too often we pose for ourselves numerical goals which be-

come the substitute for our reconciling thrust into the world. (Robert A. Raines) People are asking not, "Where shall I learn to believe?" but rather, "Where can I find credible witnesses?" (Helmut Thielicke) Despite enormous expenditures of money, a well-trained clergy, modern religious paraphernalia and high powered mimeograph machines, the churches have failed to communicate a Christian understanding of life in the American community. (Gibson Winter) The role of the Church in response to urban renewal must be that of catalyst, intermediary, promoter and critic, watchdog, loyal opposition and public conscience. (George D. Younger) The handicap of the Church is its burden with pietism which stresses devotional exercises and practices in a flight from involvement in society's ills. (Sidney Mead) The servant Church is a fellowship of those who are conscious of their freedom to constitute the future. (Gibson Winter) The Church must



"... God is the poet of the world..."

touch the maximum number of people in the community through minimal means. (Martin E. Marty)

Above all, this witness calls for a stress on the third call for renewal: the involvement of the laity. Laymen have become the frozen assets of the Church. (Hendrick Kraemer) Involvement with organized religion is a Christian vocation, but many may find their vocation outside the organized Church. (Peter L. Berger) The thoughtful laymen often feel that the churches are far more concerned to defend hoary tradition than to follow the moving light of new insights and understandings, far more concerned to defend historic language than to discover truth. (Leslie D. Weatherhead) The embodiment of the Church in contemporary society will be an apostolate of the laity in the world. The training of an apostolate has to occur where the laity find themselves engaged in worldly responsibilities. There will be auxiliary help from the ministry. The day of lay witness proclaimed at the Reformation has now dawned upon the Church with new promise.

The necessity of ministerial effectiveness in promoting lay participation is the fourth phase of renewal stress. The new role of the minister is not that of priest, preacher and evangelist but of pastoral direction in building and edifying the Church. (H. Richard Niebuhr) Protestantism stands before a rubbish heap of dead words. (Helmut Thielicke) There is very grave danger that the

shepherd of the flock shall become the petted lamb. (Charles Ray Goff) Ministers experience estrangement from the forces that are disrupting the lives of those to whom they minister. While ministers are skilled at counseling there is a certain futility in siphoning off the efforts of the clergy in the field of counseling when the issue goes deeper to the dislocations which follow upon technological change. While the minister cannot turn away from the needs of the residential community where personal equilibrium, emotional adjustment and the care of children in family life require attention, he must become active in the public sphere. (Gibson Winter) The frustrations of the modern overworked clergyman are many, but most of all he is in need of a renewal of motivation which arises from his concept of God at work in his life and ministry.

Among those calling for renewal there is consistent criticism of the institutional Church. It is affirmed that the immovableness of the institution has resulted in the displacement of the Church today. (Martin E. Marty) The institutional crisis of Christianity has resulted from its preoccupation with private concerns while the forces that are shaping human destiny dominate the public realm. While there is intense religious activity there is spiritual emptiness because the Church has substituted religious structures and authorities for the Gospel. The emergence of the servant Church is essential because it struggles against the inclination of the Church to absolutize its own structures. The secularization of the world provokes an institutional crisis in the Church because a secularized world finds the locus of salvation in the field of historic responsibility. (Gibson Winter)

A final objective of the reformers is to remake the theological base of the Church. Leslie D. Weatherhead writes for the "Christian Agnostic" by which he means a person who is immensely attracted by Christ and who seeks to show His spirit but feels that he cannot honestly and conscientiously "sign on the dotted line" that he believes certain theological ideas about which some branches of the church dogmatize. Bishop James A. Pike advocates a theological revolution to help the outsider secure some freedom from the burden of buying the whole package instead of the more plausible restated essentials of the Christian faith. The de-mythologizing process in Bible study has an advocate in Schubert M. Ogden who goes beyond Bultmann in proclaiming a Christology which in its deepest reaches is nothing less than the God-man relationship that is the essential reality in every human

life. The proclamation of the place of deity in contemporary life has moved from neo-orthodoxy through the following "radical theologians" on the American scene: Thomas J. J. Altizer, William Hamilton, Gabriel Vahanian and Paul van Buren. These men represent the "Death of God" view and have let loose a blast of air in the interment process. What we believe or do not believe about God determines what can be done about the renewal of the Church.

THIS hop-skip-and-jump audition of voices from selected advocates of church renewal about relevancy, witness, lay participation, the ministry, institutionalism and theology can but remind us of the extent of the participants in the modern chorus. The Church accords these a serious hearing even as we recall that the process of change in institutions is agonizingly slow.

The pressing task, I believe, is not so much to renew, to restore, or to make relevant, but to develop and support creative leadership. Creativeness is the unmatched unique and original fountainhead from which could arise new inspiration in religious life. Such leaders will have the capacity to grow in their capabilities. They will display evidence of the dedication of energies and the capacity for sustained work and concentration. It is said, "He who would do some great thing in this short life must apply himself to the work with such concentration of forces as to idle spectators, who have only to amuse themselves, looks like insanity."

Every creative act goes beyond the routine in some fashion, yet is achieved only by those who diligently pursue it. Rembrandt once said, "Try to put into practice what you already know, and in so doing, you will, in good time, discover the hidden things you inquire about. Practice what you know and it will make clear what you do not know."

One ingredient in the development of creative ideas is the acceptance of a challenging goal to be achieved. The will must be brought to bear in the serious study of all avenues of approach to this achievement.

Another ingredient is the use of openness to the messages of the whole mind, and this includes whatever we mean by the subconscious. Among the conditions to which every innovator must submit is the necessity for patience. Bertrand Russell has remarked upon the fruitless effort he used to expend in trying to push his creative work to completion by sheer force of will, before he discovered

the necessity of waiting for it to find its own development. Sir Isaac Newton labored for 17 years in the discovery of his creative contributions.

The most important feature of the creative process is the sense of divine empowerment. Here indeed is its motivation. The great failure to achieve creative religious functioning may be attributable to a sterile theology which posits a static God, condescending to the world. Worse still is the failure to achieve a concept of deity which ministers to man.

One is nurtured by a faith that there is felt in immediate personal experience an awareness of the process of creativity. Alfred North Whitehead, the great philosopher Harvard borrowed from England for thirteen years, said that only a philosophy of organism could adequately describe the universe in which this awareness could take place. He means that experience moves us from the little we know to the ultimates or universals. This is a dynamic process and any philosophical system which is consistent and coherent must move from immediate experience. Process in reality is a creative advance in which feelings are integrated, actual life experiences grow together toward a culmination and best of all, God is affected by and affects events through human experience in the actual world. This is the work of what Christians call the Holy Spirit.

In the background of this dynamic process it is affirmed that God presupposes eternal values. He is the sole ground of man's aspiration for higher

values in each moment of conscious life. In every moment there is given to God a world that has in part determined its own form and that is free to reject in part the new possibilities of ideal realization he offers. God's providential love is expressed through a tender care that nothing be lost. The events of the present world are used by God to transform and redeem.

In further elaboration of this motivating process Whitehead describes five elements of the religious response as: worship, adventure, meaning, companionship and peace. There is involved in this discussion an explanation of the meaning of the experience of adventure (for which another name would be aspiration). John B. Cobb, Jr. interprets this with warm sensitivity in his recent book, *A Christian Natural Theology*. If a culture has achieved some high form of beauty or value it can repeat the process. Such reproductions have real value but they begin to grow stale. There is a loss of zest and intensity, resulting in cultural decline. What is needed is the commitment to a new ideal of perfection, as yet unrealized and not subject to immediate achievement. If this ideal seizes the imagination it inspires a new vigor of effort.

In this aspiration the great and wonderful thing is that God is the lure toward its ideal realization. This lure is toward a good partly to be realized in the immediate satisfaction and partly realizable only in the future. Whatever value might be realized in the immediate present and the proximate future, God

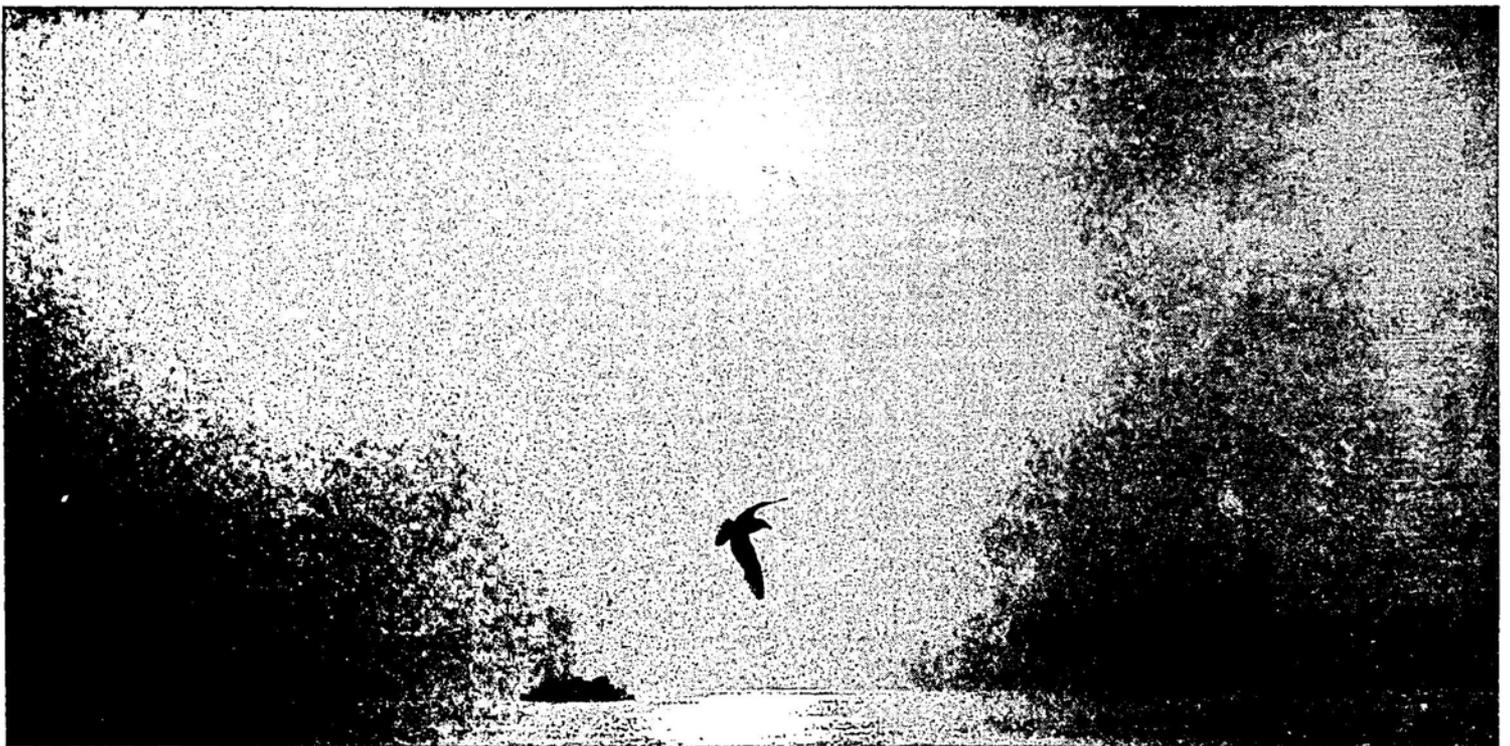
envisions possibilities of infinite variety in contrast to those presently attainable. Says Cobb: "He who is captured by the vision of such possibility and he alone will respond to the call of adventure. Thus God is the urge to aspiration (adventure) and the ground of the possibility of the response." Hence man is co-creator with God, when he desires to be.

Again, God is the poet of the world, leading it with tender patience by his vision of truth, beauty and goodness. Man's response of trust in the self-justification of beauty introduces faith, where reason fails to reveal the details. This comes actually as a gift of God, largely beyond the control of purpose. Our Lord the Galilean brings further assurance of this gift. God's love is shown in His presence (as the Holy Spirit) in the Church by its unity and power when it is truly creative.

This then is the motivation for creativity in religion—the acceptance by religious leaders of a divine power imminent in human aspiration.

Finally, there is included in the closing words of Whitehead's *Process and Reality* these luminous sentences: "God is the infinite ground of all mentality, the unity of vision seeking physical multiplicity. The world is the multiplicity of finites, actualities seeking a perfected unity." If we thirst let us drink at this fountain in search of creativity, that the Church may indeed be made servant to an age of bewildering complexity and in the building of a Kingdom of love to which our Lord Christ called all who would say "Yes."

"God's providential love is expressed through a tender care that nothing be lost."





This scene of destruction and wrecked automobiles is before the Church of Santa Croce, one of the hardest hit areas.



Interior of the Church of Santa Maria Novella as the waters recede.

FLORENTINE FLOODS HIT CHURCHES, PEOPLE, ART

The recent floods in northern Italy, particularly in the city of Florence, did incalculable damage to art works and manuscripts, also to homes and businesses.

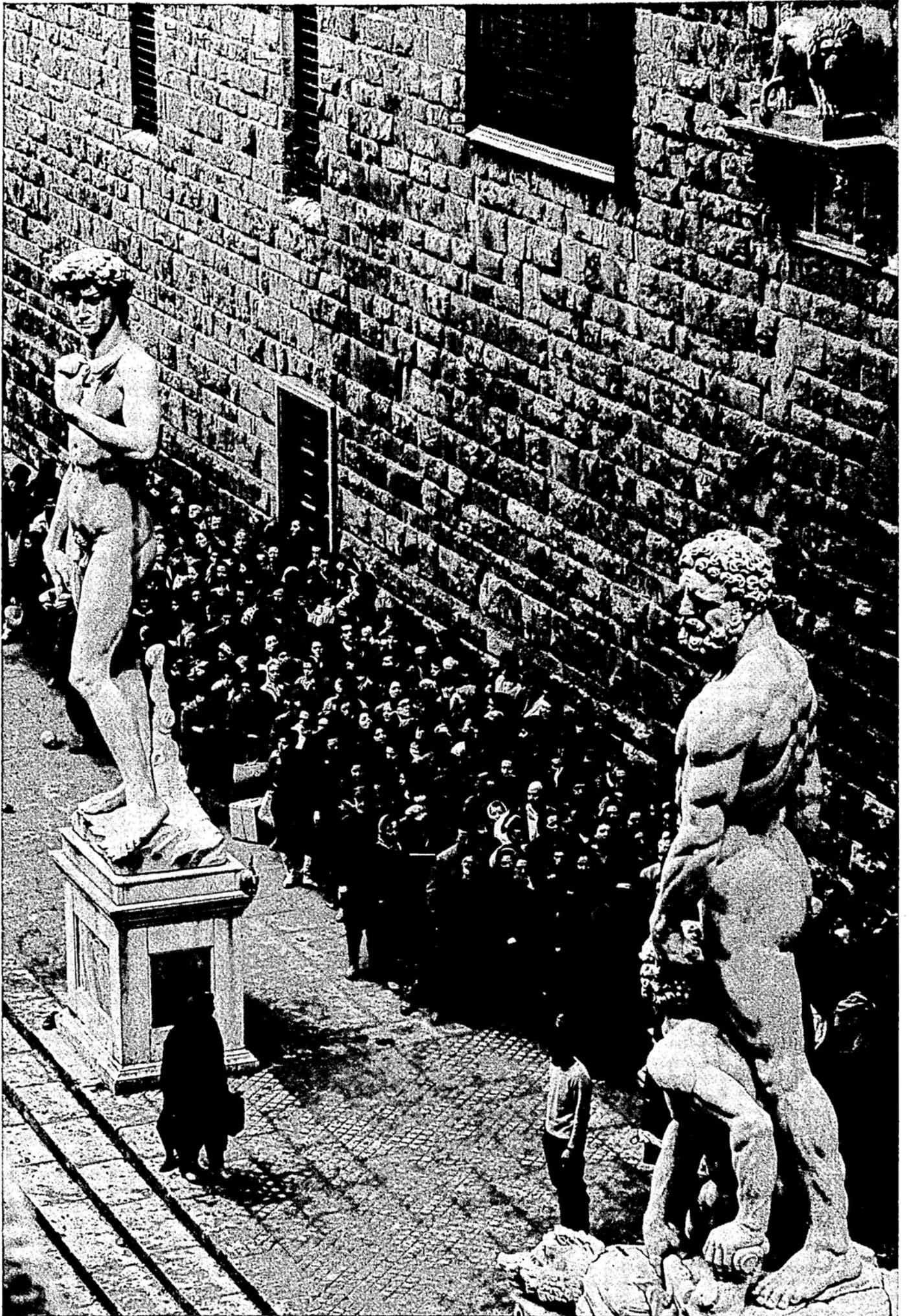
Among those affected were members of the small Protestant community in Florence. Like their neighbors, they lost either all that was in their homes or their means of earning a livelihood.

The Methodist Church in Florence, housed in a 900-year-old building has had its main floor cracked and the pulpit, harmonium, and pews dislodged. The Methodist Committee for Overseas Relief has sent funds for immediate repairs.

Pope Paul VI expressed the world's concern when he went to the stricken city for Christmas.

(Left) The arts and crafts of contemporary Florence were also hard hit, as shown by this leather purse and mannequin's head. (Center) The most dramatic loss was the destruction of the famed Crucifixion by Cimabue. (Right) The streets were coated with mud and oil. (Extreme Right) Hundreds waited to receive food outside city hall, under famed statues by Michelangelo and Cellini.





In changing neighborhoods, what is the reaction of the church?

THE UNEASY PULPIT



By GIL S. JOEL

Pretend that you are a minister. You have just been given a pulpit in a large American city. Your church has a membership of 640, and just about any one of them will describe the neighborhood as "nice." And "nice" is exactly the right word, for your parishioners live in one of the quietest residential sections of the city. True, the section is aging; it was, after all, built in the '20s when two-story gingerbread houses were the rage. But the people have kept their homes in fairly good repair, for most

are either the original owners or their children. At least to all appearances, everyone knows and generally likes everyone else. As a man of God, wouldn't you say that was "nice"?

Now of course there have been rumors—but nobody really believes them. All the real estate agents in the city—the reputable ones—know that this neighborhood is too good and too well settled to ruin.

Only two people in the neighborhood know how true the rumors are. One of

the two is "Mother Witch" Cranshaw. She earned her nickname by screaming at the kids who dared come near her house, by wearing her widow's weeds for the past twenty years, and by keeping an uncountable number of stray cats—many of them black.

The other person who knows is you.

At this point you should be told more about yourself. Although you don't look it, you are in your mid-forties. You and your wife have two sons, both away at college. The fact that your children are grown was very important in the bishop's decision to give you this particular pulpit. You have been pastor of five other churches, all very much like this one. Looking back on your life, you cannot understand what qualified you in the eyes of the bishop to cope with the events to come. You haven't had a close Negro friend since your seminary days. You have taken no part in the civil rights movement. Why were you called to a church in a neighborhood about to undergo racial change?

You will ask yourself this question many times in the days to come.

The final important detail is that you are a Methodist and as time passes you will find strength and support for what you must do in the Social Creed of The Methodist Church. Also, many of the situations you face are revealed in a study by the Research and Survey Division, Methodist Board of Missions. The study, published in book form under the title "The Church in the Racially Changing Community," was made and authored by Robert L. Wilson and James H. Davis. It will be quoted often as your story unfolds.

Upon giving you your new assignment, the bishop had warned: "There will be an explosion there soon. It cannot be avoided. The Negro ghetto just south of the area is spilling over with people. Not only is the population growing by birth rate and influx from rural communities, but there was recently a large fire which burned out something like two hundred families. Now, these people live in tenements, doubled up with relatives and friends, but not all of them are destitute. They can afford to buy homes, and the area around your new church seems to be the most likely place to buy into. The white neighborhood is turning gray in more than one respect.

"Yes," continued the bishop, "the place is certain to change, and your church will have to be ready. It will have to decide whether it will change with the community or remain exclusive. It might even decide to move. You'll have to help them make the best decision they're able to make."

How can you help your congregation

make a decision you have never had to make for yourself? At first this question comes only from your own heart. But before many weeks it vibrates through half your parish, for soon the news is out: "Mother Witch" Cranshaw has sold her house to Negroes.

Your church's first official board meeting after the news breaks is even worse than you have feared. Committee reports are given in flatter monotone than usual, with longer gaps of silence in between. The subject, to dominate the Church's thoughts to its death, is raised by the chairman of Christian Social Concerns: "I suppose," he begins hesitantly, "my commission should have the board's feelings on this thing that's happening here. Would you want us to make a survey or somethi . . . ?" His voice trails away.

The board president responds slowly: "In my opinion the thing to do is nothing. Our church is happy and, according to Stewardship and Finance, solvent. Those people wouldn't be comfortable here anymore than they'll be comfortable in our community. The worst thing we can do is push the panic button. Don't you think so, Reverend?"

You look across the long rectangular table. What do you think? Can a Christian do nothing? Can he pretend that new people in a community aren't there? Can a minister close his heart or his church to them and witness for Christ?

After an awkward pause, you begin: "I believe it is our Christian obligation."

"To protect our children, our homes and our schools," your sentence is ended firmly by the buxom president of WSCS.

"I'm afraid I don't follow you," you reply.

"I do!" declares the Stewardship and Finance chairman. "We have more than our church to consider."

Let us now turn for elaboration to the Wilson-Davis Study which canvassed more than sixty churches in racially changing communities in twenty-two cities. Says the Report:

"The individual living in the community described above has many roles. He may be a church member, a businessman, a parent, and a homeowner. His course of action in a given situation will be influenced by these various roles. The manner in which a person reacts in his role as a church member will be influenced by the way he views himself in his other roles.

"In turn, the racially changing community influences the individual in many ways. It may affect his business. It will certainly affect the value of his house—if not the actual selling price, at least the desirability of living in the house. The

changing neighborhood may cause anxiety about the quality of education his children will receive when classrooms become overcrowded and overworked teachers leave for less turbulent jobs."

This in effect is what the majority tell you at the official board meeting. They register fear: fear that their community will change and no longer be "nice"; fear that the future of their children will be threatened by inadequate education and an increase of crime in the streets; fear that they will have to move out at great financial loss to themselves; fear that the church they have supported so loyally through the years will be impotent in this time of stress.

Frustrated and afraid, they lash out at you, saying things they would never say to a minister at more tranquil times:

"It's okay for you to talk. We own your house."

"Your kids are grown up and away from here."

"You have no stake in our community. What happens to us when you move?"

What had you done to elicit this violent outburst? You had quietly suggested that the church adopt an open door policy should events prove that the community was indeed about to undergo a racial change.

The Wilson-Davis study proves you correct. According to the report, churches in a racially changing community can elect to do one of three things: they can close their doors and sell out; they can decide to keep to themselves and not evangelize among the new arrivals; they can open their doors to all without regard for race.

You can stop pretending now. You're not a minister anymore. You're an ordinary person: a churchman, a parent, a businessman, a homeowner. You can relax and enjoy your "nice" church and your "nice" community regardless at which end of racial change they happen to be. Christ is safely back in Christmas where he won't disturb anyone.

God lives. Do you?

What happens when a white congregation opens its doors to Negroes? This is the Wilson-Davis report.

"When this study was undertaken, the researchers hoped to discover communities which had become stabilized with an interracial population. None were found which met this ideal. An integrated community lasts only as long as the white residents remain or if white families move into a changing community. Unfortunately, neither happened in any of the communities we studied.

"The church which stays in the racially changing neighborhood and develops an interracial congregation passes through three distinct phases in relation to its community. When the congregation and the neighborhood both are composed of white persons, the church and its community have many values in common. The church lends ideological support to values which are held by the community in general.

"But when the neighborhood begins to change from white to Negro, there is a conflict of values between church and community. The residents of the community react in ways which are designed to preserve the neighborhood from the incoming Negro group. A congregation which stays in a racially changing community and ministers to all residents despite opposition from the community is a church in mission. It develops a profound sense of purpose and unity. Its concern is to witness to all men, regardless of race or economic status, in spite of pressure brought upon it. Its members must not be hurt by slammed doors and unkind comments.

"As the neighborhood completes its change from white to Negro the congregation eventually loses its inclusiveness and becomes another all-Negro group in a Negro community. Many of those who had been a part of the church during the period of transition expressed disappointment that the sense of mission which they experienced at that time was ultimately lost.

"When both the community and the neighborhood are Negro, the church tends to regain its harmony with the ideals of the community. These ideals may differ somewhat from what they were when the area had only white residents, but the relationship will be similar to that of the white church to its own community.

"In other words, the church starts as a white congregation which to a degree is in harmony with the ideals of its community. As the neighborhood changes the congregation develops a sense of mission if it sets in effect its true course and witnesses to a neighborhood whose ideals it cannot condone. When finally both the church and community are made up of Negro people, the church again shares many of the ideals of the general community. Its deep sense of mission is lost as it becomes a more 'normal' church again."

HIGHLAND EXODUS

By LARRY L. HOTHEM

UNTIL RECENTLY, South America's seven million *altiplano*-dwellers were called the "forgotten people." Pure Quechua and Aymara Indians, they are descendants of the once-mighty Inca Empire. Long before recorded history they lived quietly in the high valleys and plains of Colombia, Ecuador, Peru, and Bolivia.

Their villages—many of them settled before the Spaniards came—huddle on the endless sweep of the *altiplano*, the vast arid plains eight to fifteen thousand feet above sea level. The families earned a few dollars a year tending sheep, llamas or cattle; a good year might mean extra crops to sell. Few adults learned Spanish, for they preferred the old Indian dialects.

Traditionally individualistic, the In-

dians had no champion for social reform, and no publicity spotlight focused on their many problems. The domain of the Indians—far removed from urban centers of commerce and education—further increased their isolation. The original citizens of South America kept their distance from national life, attracting attention only when an epidemic or landslide wiped out a village somewhere.

Far from being happy natives of cloud-islands, the Indians lived in almost unbelievable poverty. Fields long drained of nutrients gave tiny yields. Potatoes—which originated in the Andes—were of lower quality and often more expensive than in other areas. Animals were gaunt and no veterinarian visited the stone corrals behind the huts. At night, the typical six-member family crowded into houses of earth, stone and straw, sharing the fireplace heat with domestic animals.

Handmade clothing, the yarn spun from sheep and llama wool, did little to hold back the evening chill. Sparse meals kept the Indians constantly undernourished. As many as half the children died from smallpox, tuberculosis, whooping cough and parasitic diseases before they were old enough to walk and become an asset in the fields. Vitamins, farm machinery, hybrid seed and vaccinations were words without meaning.

The system was kept alive only with the aid of artificial stimulants in the form of home-made barley liquors and *coca*. The use of *coca*, a tea-like leaf containing cocaine, is still a widespread *altiplano* habit. Said to quiet hunger pangs and increase endurance on the high trails, the drug also postpones reality. While it allows the user to endure harsh conditions for long periods of time, it also removes any desire for improvement or care for the future.

For centuries these people have been so immersed in their own struggle for existence that they rarely left their high homesteads. They cared little for the world below their cloud-swept fields. An ancient people, with age-old problems—a not unfamiliar story in many parts of the world.

But today, there is hope for South America's highland Indians. A world agency, the International Labor Organization, is taking steps to remove the major obstacles. The ILO, a specialized agency of the United Nations, aims toward improving labor conditions and living standards throughout the world. In 1954 the Andean Indian Program was begun.

The goal of the Andean Program is the methodical improvement of the way of life for millions of Indians living in Peru, Ecuador, Bolivia, Argentina, Chile

and Colombia—all countries touched by the Andes Mountains. In the words of David Morse, an American and Director-General of the ILO, the objective of the program is "To raise the living standards of these people, to integrate them into the life of their nations, to bring them hope for the future and to give their countries the full strength of their hitherto untapped human resources." The Program directors mean business: they aim for far more than mere temporary alleviation of the more obvious problems.

The Andean Program provides assistance in two broad settings. It helps Indians in their permanent communities, and, in over-crowded, low-production areas, it arranges transportation of entire villages to more productive sites. This transposition is often to the rich jungle lowlands of the eastern Andes, which have much potential but few settlers.

No project for self-help, even if carefully planned and financed, can succeed without the co-operation of the human recipients. Here the Program is indeed fortunate, for the interest among the Indians is tremendous. The very fact that the Indians are willing to relocate displays a great trust on the part of the migrants and a great faith in the eventual success of the experiment by the planners. Schools, built largely by voluntary Indian labor, are crowded from the day they open. Often whole families attend.

Evening adult classes teach the women basic health practices and household skills such as cooking and sewing. For the men, the wonders of insecticides and fertilizers are revealed. Native handicrafts like weaving, wood and metal working are encouraged, and the artisans are coached in marketing techniques. Community projects—wells, irrigation ditches, roads—are begun.

Today, such basic training reaches over half a million persons in the countries with the largest Indian populations. In some cases, the Program is incorporated under the National Rural Redevelopment Office to make certain that activities stay within the framework of national economic planning in each country. The Inter-America Development Bank has approved substantial loans to expand activities.

The Andean Indian Program is attracting world-wide attention. Much of the interest centers around the mammoth relocation experiment; the organized migration of people whose entire lives have been spent on the *altiplano*. It is relatively easy to transport large numbers of people a few hundred miles, but a mere shift from high to low altitude isn't enough. The basic problem remains:

How do thousands of Indians take root in new land, begin contribution to their own welfare and become useful citizens? And what happens when Program assistance stops? So far, momentum has been maintained by the Indians.

New considerations may arise. For example, families are used to living in cool, high altitudes—the change to much nearer sea level may later have unknown physiological or psychological results. Medical personnel are on the lookout for a possible reverse “altitude sickness.” Too, new and strange crops must be grown, and eating habits will change. The barrel-chested mountain people must adopt cooler clothing and housing; more varieties of animals and crops must be dealt with. The migrants must learn to get along with lowland peoples of different dress, language, and customs.

The seasoned traveler of South America’s highland plateaus remembers the llama and cattle shepherds, the long donkey-trains carrying firewood, and women patiently breaking rock for hand-fitted road surfaces. Before long, such long-hour, low-pay jobs may be a thing of the past. Hopefully, this type of work will be only a small part of available employment, even for those who do not relocate.

With the Program now well underway, changes are already being noted. In the low-altitude communities, the unrest caused by relocation is changing to a restlessness for a better way of life. At last many of the major obstacles to a brighter future have been removed.

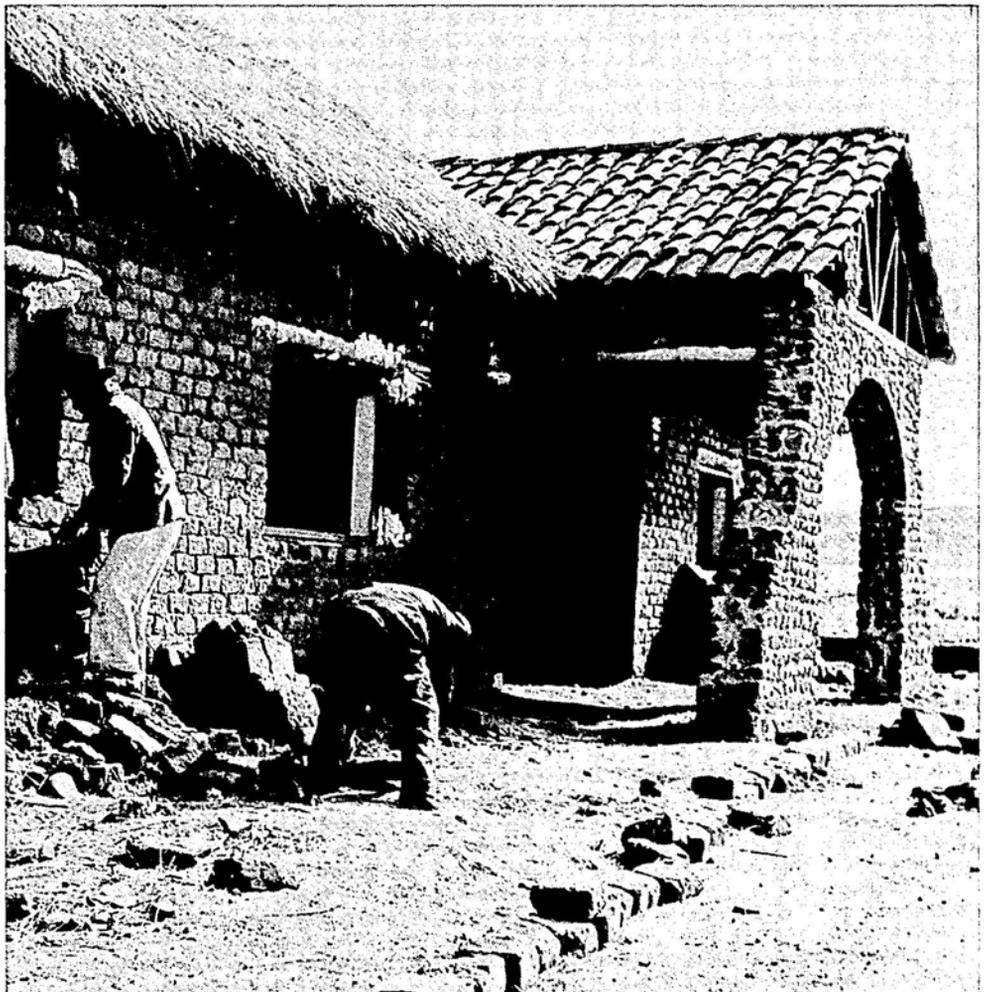
Better health practices and medical care insure a healthier, more active way of life. Newly cleared fields are beginning to provide adequate diets and a profitable surplus. Carpentry skills improve housing while different trades are developing a broader economic life for the whole community.

The relocation program is but one phase of a tremendous project to integrate seven million Indians into the main stream of national life in half a dozen South American countries. The first steps have been taken and the first successes noted. *Coca* addiction and alcoholism have decreased, and only a few families have decided to return to the *altiplano*. There is no single solution to massive problems, but the over-all success of the Andean Program is no longer in doubt.

Said one *altiplano* Indian: “We live in ignorance, but we want a better life for our children.” Thanks to the Andean Program this wish will one day be realized. For the first time in ten centuries, the Indians have been given a genuine chance.



Indian family members at work in an *altiplano* field. Even the very young help harvest crops.



Indian workers building one of many schools. When the project is completed, many of these men will attend classes with their families.

WORLD DAY OF PRAYER OBSERVANCE, FEBRUARY 10, 1967

THE SILVER FLUTE

By ELIZABETH WATSON

AND THE GOLDEN CHAIN



New literates in the Philippines learn to read. Christian literature for women and children is one of this year's projects.

SINCE 1887 church women have been united in a golden chain of prayer for the world and its needs.

In that year, Mrs. Darwin James of the Presbyterian Church sent out a call for a national day of prayer. In the 1890's a call to prayer for foreign missions was made by Mrs. Montgomery and Mrs. Peabody. These Baptist ladies, on a visit to the Orient, had seen a great need for aid to Oriental women, particularly in the areas of education and literature.

In 1919 these two calls to prayer were united in an annual interdenominational day of prayer for all missions.

In 1941 the United Church Women of the National Council of Churches (Room 822, at 475 Riverside, New York

City) took over the responsibility for the observance of this day. Now groups of women in approximately 127 countries and territories are using basically the same service on this special day.

The church women of each country decide on the projects to which their World Day of Prayer offering will go.

In this issue our readers will find a list of the projects to benefit from the offerings of church women in the United States.

The World Day of Prayer service is written each year by church women of a different country. Last year, 1966, the service was prepared by the women of the World Day of Prayer Committee of Scotland. Next year, the service will reflect the viewpoint of church women

SOME OF THE MAJOR PROJECTS

Which Will Benefit from the

WORLD DAY OF PRAYER OFFERING,

February 10

Overseas

Support for twelve colleges in Africa, India, Pakistan, Japan, Korea, Hong Kong, and Taiwan;

Christian literature for women and children in Asia, Africa, and Latin America;

Christian Home and Family Life.

At Home

Ministry to Indian Americans; migrant ministry; volunteer work in church and community in transition; international student service.

Special 1967 Projects

Adult literacy program of churches of Swaziland, southeast Africa;

Ministry to off-reservation Indians, including mobile ministry and employment assistance.

of East Asia.

It was planned that Queen Salote of Tonga should prepare the 1967 service. A few months after this work was done, Queen Salote passed away (1965). She had ruled her isles in the Pacific for 47 years.

The phrases of the service reflect Queen Salote's dignity, her Christian faith, and her appreciation of the beauty of the world we live in. The theme of the service is "Of His Kingdom There Shall Be No End."

An ancient and appealing custom in Tonga was to salute each new day by silvery peals from a nose flute, played by a musician at the royal palace. This custom is now revived only on special occasions. But the Tonga Broadcasting Sta-

tion has adopted the flute call as a symbol for its early morning program. The flute is followed by the words: *This is the call of the Friendly Islands.*

The World Day of Prayer services are noted as beginning in the Tonga Islands, for Tonga is the country nearest the international date line.

The service for this day is prepared also in Spanish. There is a special service for children. And the John Milton Society of New York City makes available a World Day of Prayer service in Braille.

In his famous hymn "In Christ There Is No East or West" John Oxenham declares: "His service is the golden cord close binding all mankind."

So on the tenth day of February, the first Friday of Lent, thousands of women

will gather in churches and other places around the world, on the premise that "All Christly souls are one in Him throughout the whole wide earth."

A portion of one of the prayers used in the World Day of Prayer service for leaders reflects some of the issues of our present-day world:

"... We would call down thy blessing today upon all who are striving towards the making of a better world . . . especially for all who are working for purer and juster laws; for peace between nations . . . the relief of poverty . . . towards the restoration of the broken unity of thy Holy Church . . . for all who bear witness to Christ in every land. Amen." (Baillie).



Slum living, like this in Brazil, is part of the world-wide urbanization problem.

Window on the United Nations

Urban-Rural "Push-Pull"

by Amy Lee

PUSH-PULL" is a current term for the forces generating the universal exodus from countryside to city: the "push" of rural poverty, the "pull" of urban opportunity.

Last fall the United Nations held a seminar in Pittsburgh, Pa.—the first in the U.S. outside UN headquarters—to dissect this push-pull upheaval and suggest ways to cope with it.

Some 100 representatives of 26 countries in Africa, Asia, Europe, and the Western Hemisphere attended. The countries were Brazil, Ceylon, Chile, China, Colombia, Ghana, India, Iraq, Israel, Japan, Kenya, Malaysia, Mexico, Nigeria, Pakistan, Peru, Senegal, Singapore, Spain, Trinidad and Tobago, Tunisia, Turkey, Uganda, United Arab Republic, Venezuela, and Yugoslavia.

Also attending were two international consultants, one from Tunisia and one from the Soviet Union, and observers from the International Labor Organization (ILO) and the World Health Organization (WHO).

In addition to attending conference sessions, the participants visited urban renewal developments in the Pittsburgh area, heard a lecture on the "Pittsburgh Renaissance," and saw demonstrations of urban-policy personnel training.

In her address to the seminar Miss Julia Henderson, director of the UN

Bureau of Social Affairs, declared that looking for solutions on a piecemeal basis would have to go and more adequate approaches take its place.

About ten years ago, she reminded her audience, the bureau began a series of seminars around the world on the nature and scope of urbanization. The result: several specialized programs in housing and town planning, the social services, health, and nutrition. Since 1961 the UN Technical Assistance programs and the UN Special Fund have increased assistance to countries for housing and physical planning, and industrial development, two major urban crisis areas.

Yet midway in the UN's Development Decade, Miss Henderson pointed out, the Secretary General's urbanization progress reports to the Economic and Social Council have been largely pessimistic.

In 1965 the United States presented at the Social Commission a program for research and training in regional development as an approach to handling urbanization problems. It advocated a long-range effort to divert or slow down migration to capital cities in favor of newly developing regions. In discussing the regional approach Miss Henderson cited among successful regional development projects those in Northeast Brazil,

the Guyana region in Venezuela, the Aswan region in the United Arab Republic, the Volta River development in Ghana.

In his address before the group Robert G. Weaver, secretary of the U.S. Department of Housing and Urban Development, likened the piecemeal approach to solving urban problems to "patching up an inner tube—every time there is a blow-out we apply another patch."

Mr. Weaver said that the United States is now using a "total approach" through the Demonstration Cities program recently adopted by Congress. This program will operate in slum neighborhoods of selected cities.

Working papers for the seminar examined urbanization problems from various angles—historical, current, and long-range—and in major areas of the world: Asia, Africa, Latin America, the Middle East, the United States.

These paragraphs from the paper, "Uncontrolled Urban Settlement: Problems and Policies," by John F. C. Turner, research associate, Joint Center for Urban Studies of Massachusetts Institute of Technology and Harvard University, indicate the world scene:

"There are tens of millions of people in the world today for whom urban settlement is the only hope of bettering an

utterly miserable lot. For many it is their only hope of survival. The United Nations has estimated that 200 million people will have moved into cities in Asia, Africa, and Latin America during the 1960's alone. Even more people are being born within the cities, many as poor as the rural migrants. Hundreds of millions are living through experiences that radically alter their lives and that are revolutionizing two-thirds of the world. . . . The marginal urban growth of today—the inner rings of tomorrow's cities—is largely carried out by squatters and illegal developers in many of the world's cities.

"One and a half million people, over one-third of the population of Mexico City, live in the 'colonias proletarias'—known originally as 'barrios paracaídas' or 'parachutists' neighborhoods; nearly half of Ankara's population of 1,500,000 live in the 'geceköndü'—the squatter settlements whose name describes an overnight house builder; the area of the 'villes extra-coutumiers' of Leopoldville is greater than that of the city itself. . . .

"The city itself is no longer the cultural and social seat of a tiny urbane minority wielding secular and religious power—it is the refuge of the swollen popular masses whose only hope for continued survival and progress is in

the urban melting-pot. . . . The city, in the urbanizing world, is increasingly the refuge of large numbers of the poor and it is the poor that now determines a great part of its physical growth. . . ."

Highlights from some of the other papers point to the urbanization problems peculiar and common to the world's major divisions:

Asia: "The large and highly populous countries in [this] area, particularly India and Mainland China, will have larger rural-urban flows of population in absolute terms, associated with development, than any country has ever seen, particularly around the dominant metropolitan centers such as Shanghai, Peking, Canton, Calcutta, Delhi, and Bombay.

"The increase in the degree of urbanization need not, of course, in itself be cause for alarm, for history shows that urbanization is necessary for social and economic progress. No country in the past has been able to achieve economic development and large-scale industrialization without at the same time undergoing rapid urbanization. Industrialization and social changes in rural areas, by their very nature, promote urbanization. The problem in the case of present-day Asia arises from the fact that urbanization tends to be a very expensive proposition in both social and economic terms, and tends to outstrip economic development and industrialization.

"The major impulse for urban expansion in much of Asia has come not from the growth of manufacturing, as in 19th century Europe, but most often from population pressure and a stagnant rural economy.

"The non-industrial nature of much of Asian urbanization must also be considered in the context of the long Asian tradition of administrative, trading, and religious towns. Indian, Chinese, and Japanese cities have long been prominent for non-commercial reasons.

"Contrary to general supposition, it is not the most depressed rural inhabitants who decide to move to the city; the migrants are more often than not the better educated, younger, and socially more favored elements of the rural community.

"Urban community development has increasingly been used to integrate communities of newly arrived migrants in the urban area, and to provide productive employment for them, particularly since the limited mobility of urban slum dwellers is conducive to the formation of organized activities on a local basis and because women in urban areas have shown a very high motivation for self-improvement."

Africa: "Although Africa is the least urbanized of the major regions, its urban population growth rate is among the most rapid in the world.

"In Africa the urban population tends to be highly concentrated in a single city. In North Africa an average of more than one-third of the urban population was found in the largest city of each country. More than one-half of the urban population of sub-Saharan countries (except South Africa) are in the principal city.

"For decades migration has been a way of life in much of Africa, despite the impediments of national boundaries.

"The cities in general are predominantly male cities, with a very high preponderance of men over women. They are also young cities with the bulk of the population between the ages of 15 and 45.

"In the country the wife supplements her husband's income by her labor on the farm; in many towns there are few opportunities for her to contribute to the family income. The situation is, however, changing. In the Republic of South Africa women are employed in domestic service and other occupations. In West Africa women are petty traders and some earn more than their husbands. A small but increasing number of African women are also entering professions such as teaching and nursing. These economic opportunities being offered to women are important factors influencing gradual balancing of the sex and age ratios in a number of these towns.

"In East Africa since World War II the ratio of Africans to Europeans living in the towns (around 1960) has grown from a mere handful of Africans to 59% of the total of Nairobi, 66% of Dar-es-Salaam, and 54% of Kampala.

"The hope of African governments to raise living standards through increased agricultural output is being defeated through the drain from the country-side of the most able-bodied, competent, and progressive young men.

"In the traditional African cities like Ibadan, Kano, and Old Lagos, there are many old districts which are characterized not only by their slums but also by the social solidarity and considerable exchange of economic services between rich and poor neighbors of different social levels. Despite their shabbiness and physical squalor, these slums enjoy the most integrated social life in the city. There is the danger in Africa that slum clearance schemes tend to destroy rather than preserve this solidarity without attempting to substitute anything comparable in its place.

"African women have gained in status

through urbanization. . . . As a result of the weakening of traditional ties in the towns, and removal from the restrictions of village life, many women have found new freedom in the cities.

"Voluntary associations provide a bridge between the rural and urban outlooks, while at the same time they give the immigrant an opportunity to become an integral part of town life. They also help to raise the status of women. Voluntary associations are mixed, and the fact that the sexes work together in the common interest brings home the lesson that the men's own enterprises depend upon the willingness of women to cooperate. A realistic approach to improving social conditions in the towns might be through government assistance to some of these traditional and voluntary associations that foster social activities and mutual aids. . . ."

Middle East: "The population movements of the past 15 to 20 years have equaled in scope those which the region underwent as a result of the dissolution of the Ottoman Empire. Between 1946 and 1960 one-half million Jews from Europe and the Americas and an equal number from Africa and Asia were settled in Israel. A million Palestinian refugees are now assisted by the UN Relief and Works Agency (UNRWA). It is estimated that another million Arab refugees settled in the neighboring Arab countries. Jordan alone received a mass of migrants estimated at 600,000; about 50,000 went to Kuwait, others to Lebanon, Saudi Arabia, and Syria."

"Most cities have at least doubled in size over a decade or two."

Latin America: "If the larger centers continue to grow at present rates, averaging about 3% annually, their populations will double every 14 years; the metropolitan area of Mexico City will reach 15 million inhabitants within 20 years, while such cities as Lima and Santiago will approach 6 millions. . . . In a few countries . . . the rural population that constitutes the ultimate reservoir feeding city growth is already a minority, stationary or declining in numbers. Elsewhere, however, the rural population still predominates, and the high rates of cityward migration have not prevented it from continuing to grow at rates around 1.5% annually."

At the conclusion of its two-week conference, the seminar reported findings which bore down on the need for comprehensive planning, community action, and urban-development personnel training. This threefold attack was considered imperative to replace with order the creeping chaos long familiar—at least to people in the United States—as "urban sprawl."

THE MOVING FINGER WRITES



Methodist Information

Addressing a session of the Roman Catholic-Methodist conversations is the Rev. Robert W. Huston, general secretary of the national Methodist Commission on Ecumenical Affairs. See story on this page.

CATHOLICS, METHODISTS FIND "STRIKING AGREEMENTS"

Roman Catholics and Methodists came out of a national dialogue in Chicago with some "striking agreements" in their respective descriptions of faith.

A "summary memorandum" at the closing session of two days of conversations in December between high level representatives of the two Churches made this point:

"Both groups agreed that saving faith is not merely an intellectual acceptance of the revelation of God.

"The faith that saves, in both Catholic and Methodist teachings, is the total commitment of the whole man who . . . gives himself entirely to God . . ."

The commitment of such faith, the statement explained, is made by a man "with the knowledge of his mind, the consent of his will, the confidence of his heart, the assurance of his hope and the integrity of his conduct."

"Even the vocabulary of faith in Methodism and Catholicism is more nearly similar than we had realized," the summary pointed out.

"Faith, as a mere intellectual acceptance of God's revealed truth is called 'dead faith,' whereas faith as total response to God's saving grace, is spoken of approvingly as 'living faith,' 'saving faith,' 'the faith that works by love.'"

The participants—twelve from each church—concluded that "all Christians have much more in common than they sometimes realize."

It was pointed out that old polemics and condemnations between the two groups "may now safely be regarded as 'historical.'"

"Even more important were the striking agreements that have appeared in the respective explanations of the nature of faith in the Catholic and Methodist traditions," the summary said.

The sessions also "raised the hope of all its members that the way has been opened for further breakthrough in discovery and mutual understanding," according to the memorandum.

The conversations were part of a series involving Catholic and various Protestant and Orthodox Churches in the United

States. They grew out of the Vatican II statements on Christian unity.

The memorandum stressed that both Churches "have the right and duty to rethink and reformulate the store of traditional teachings in thought-forms and language which are valid and relevant to men in 'the modern world.'"

"This means development—rooted in the Christian past, open to the present and future, under the perpetual guidance of the Holy Spirit.

"Thus, traditional doctrines may acquire new colorations and may gain in meaning and effect as they interact with the fuller human context in which theological reflection must go on.

"Nevertheless, this freedom for and impetus toward doctrinal development is not irresponsible. It can never rightly be ignorant of nor indifferent to the authoritative witness to Christian truth vouchsafed to us by our fathers in the faith and it must not repudiate this heritage."

The summary concluded that both Methodism and Catholicism "are bound to the assured truths of revelation as the founda-



Let me
send you
generous
Free Samples

of this new
flavoring sensation



... and details of how to

**EARN
MONEY**

(make 122% profit)

You have to taste it to believe it! An exotic blend of special table salt and 11 rare herbs and spices—delicately mixed and measured to bring a new, tantalizing flavor to foods. Makes the most ordinary dishes suddenly bewitching.

Folks sniff . . . taste . . . then buy. It's the fun and easy way to earn money. Write for free prove-it-to-yourself samples—and the full story of how to make 55¢ on each easy dollar sale.

..... clip and mail coupon today

Marion-Kay Products Co., Inc.
Brownstown, Indiana 47220 Dept. A-203

All right, I want to try a sample of M-K Seasoned Salt. Free, of course. Also include facts on earning money.

Name _____
Address _____
City, State, Zip _____
Organization _____

tion and warrant for their teaching and preaching in their Churches.”

“They are bound,” it said, “to the earnest effort to speak meaningfully to ‘modern man’ and to correlate Christian truth and ‘modern’ knowledge in ways that are faithful to both.

“Their hope in this endeavor springs from their faith that God is the source and ground of all truth, that God’s will for His children is that they shall come to the knowledge of the truth that shall make them free and blessed.” (RNS)

CITE MORAL INDIGNATION OVER VIETNAM POLICY

An open letter to President Johnson issued in Washington on December 27 by 12 Protestant, Roman Catholic and Jewish clergymen expressed “moral indignation” at U.S. policies in Vietnam and declared that “the actions of our own government now clearly appear to contradict your own words as its chief spokesman.”

The document sharply questioned bombing practices which have resulted in civilian deaths in the Hanoi area and warned that “the opportunities for peace in Vietnam are slipping away . . .”

Issued by the Methodist Board of Christian Social Concerns, the letter was signed by nine well-known Protestants: Dr. Dana McLean Greeley, president of the Unitarian Universalist Association; Episcopal bishop William Crittenden of Erie, Pa.; Dr. Edwin T. Dahlberg, former president of the NCC; Dr. L. Harold DeWolf, dean of Wesley Theological Seminary; Dr. George M. Docherty, pastor of New York Avenue Presbyterian Church in Washington; Dr. A. Dudley Ward, general secretary, and Rev. Herman Will, Jr., associate general secretary, of the Methodist board; and Methodist bishops John Wesley Lord of Washington and A. Raymond Grant of Oregon.

Also signing the letter were Father Philip F. Berrigan, S.S.J., Catholic priest of Baltimore; Rabbi Jacob J. Weinstein, president of the Central Conference of American Rabbis, and Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations.

It was declared in the letter that U.S. arguments that escalation “is only in response to escalation by the other side . . . can hardly be used any longer in the face of the huge U.S. forces and fearful military power being used at an accelerating pace in Vietnam.”

“It now appears it is excusable to hit those in or near residential sections of Hanoi, even if many civilians die,” the letter said.

“The heartless war in the South continues with United States and South Vietnamese forces matching the terror and assassinations of the Vietcong by killing somewhere from two to five civilians for every Vietcong guerrilla or North Vietnamese regular.

“Any moral superiority of purpose the United States may possibly have had a few years ago has been obliterated by its cruel use of indiscriminate weapons and over-

whelming firepower.”

The religious leaders contended there has been a “lack of candor” on the part of the President in regard to his statements and the actions of military forces and called on him to “abandon the cold and callous calculations of the hard-line ‘realist.’”

Such “realism,” it was declared, disregards “the deepest feelings of human beings, flaunts world opinion, and uses casuistry as it pays lip service to morality.”

The letter made reference to the fact that bombings occurred in the Hanoi area after U.S. Ambassador Arthur Goldberg had made a “constructive speech” and after there had been agreement on a holiday truce. It also was after Pope Paul VI had made a plea that attempts be made to extend the truce at least into February, the churchmen said. (RNS)

STUDY OF WORLD HUNGER MARKS YOUTH WEEK

Young people in many Protestant and Orthodox churches across the nation marked Youth Week, January 29—February 5, with special attention to problems of world hunger. The 24th annual observance was sponsored by the Department of Youth Ministry in cooperation with the United Christian Youth Movement.

Youth Week observances launched church young people’s groups on a year-long study of the problems of hunger around the world. Theme for the study is “Called to be Human in a Broken World.”

In many local congregations young people conducted Sunday worship services in connection with the observance. There were study and discussion sessions around the central theme involving both the church and the community.

The Rev. John S. Wood, executive director of the NCC Youth Ministry, said the observance offered “an opportunity for young people and adults in our churches to join together in exploration of the faith and life and world to which we have been called.”

Special offerings received during the observance go to the World Hunger and Development Fund of the NCC’s Youth Ministry. (RNS)

METHODISTS ACTIVE IN VIETNAM RELIEF

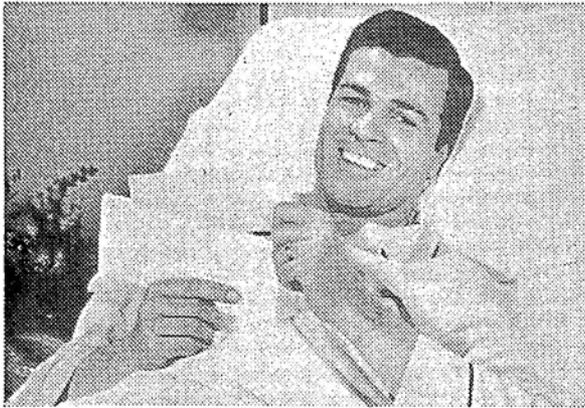
To help bring a Christian presence to a country wracked by suffering and disorder, The Methodist Church is participating in an ecumenical ministry to the 800,000 refugees in Vietnam.

The Methodist Committee for Overseas Relief (MCOR) is providing Methodist workers—currently numbering six—for the staff of Vietnam Christian Service (VCS), a joint refugee relief effort of Church World Service, Lutheran World Relief and the Mennonite Central Committee. MCOR volunteers now serving with VCS include Miss Linda Schulze, San Antonio, Texas; Dr. and Mrs. Richard G. Milk, Austin, Texas; Miss Tharon McConnell, Mooresville, N.C.; and Mr. and Mrs. Carl Chanon, Atchison, Kansas.

Up to \$5200 paid direct to you (not to hospital)

NEW PLAN FOR WHOLE FAMILY PAYS YOU \$100 A WEEK

for up to 52 weeks of Hospitalization



Specially developed to cover what Medicare leaves out

WE INVITE YOU TO COMPARE RATES

We pass savings on to you. The new Buckingham Family Hospitalization Plan saves you money in lower rates 2 ways: (1) Salesmen's charges and physical examinations are omitted. (2) Costly one, two and three day claims are omitted. Your benefits start with the fourth day of hospitalization in case of sickness. NOTE, however, that benefits begin the first day in case of injury.

COMPARE BENEFITS—ESPECIALLY WITH MEDICARE

1. Our Plan covers everyone in family, old and young. This is a Plan that helps free you from worry about your entire family. We send \$100 TAX-FREE CASH direct to you every week—

DO THIS TODAY!

(Don't delay. 50,000 people enter hospitals daily.)

Start your protection immediately. Fill out application below. (Make close comparison of these amazingly low rates.) Then mail application right away. Upon approval, your policy will be promptly mailed. Coverage begins at noon on effective date of your policy. No salesman will call. No physical examination needed for this plan, you will be paid \$14.28 a day.

IF YOU PAY PREMIUMS IN ADVANCE FOR 11 MONTHS,
YOU GET THE 12th FREE!

	PAY MONTHLY	PAY YEARLY
Each Adult 18 to 65	\$2.40	\$26.40
Each Adult 65 to 75	4.15	45.65
Each Child 17 and under	1.15	12.65

NOTE: For children under 18, you pay half rates—and get half benefits. When they reach 18, simply write us to change to full rates and full benefits that apply for conditions contracted after that time.

up to 52 weeks (\$5200)—of hospitalization for each covered member of your family over 18 paying full rates. Half rates and half benefits apply to family members under 18. So our Plan fills the big gap in Medicare which provides only for the elderly.

2. We cover both sickness and injury. Our Plan covers hospitalization for every conceivable kind of accident and sickness except: pregnancy, childbirth or complications of either; pre-existing conditions; intoxication (of a covered person); unauthorized use of narcotic drugs; mental conditions; injury or sickness due to war or any act incident to war. Hernia is considered a sickness, not an injury. Confinement in a government hospital is not covered, nor is any person covered while in armed services of any country (but in such cases, a pro-rata refund of the premium would be made).

3. We pay \$5000 auto accident death benefit. If you die within 60 days as the result of an accident to any automobile, in which you are riding or driving, we pay \$5000 to your beneficiary.

25¢ is all you send with application below for first 30 days coverage

TEAR OUT AND MAIL TODAY BEFORE IT'S TOO LATE

APPLICATION FOR HOSPITAL INCOME
for family or individual—covering hospitalization from sickness or injury with \$5000 auto accident death benefit
BUCKINGHAM LIFE INSURANCE COMPANY, Executive Offices: Libertyville, Illinois

30 DAYS COVERAGE ONLY 25¢

I'm enclosing 25¢ in coin. Please send me your Hospital Income Policy in force for 30 days—just as soon as my application is approved

Please Print Name of Applicant: _____
 First Name Middle Initial Last Name
 Address _____
 City _____ State _____ Zip Code _____
 Date of Birth _____
 Month Day Year Age
 Occupation _____
 Height _____ Weight _____ Sex _____
 Feet Inches Pounds
 Beneficiary _____
 First Name Middle Initial Last Name
 Relationship of Beneficiary to Applicant _____

LIST NAME AND ALL REQUESTED INFORMATION FOR OTHER PERSONS TO BE INSURED

First Name	Initial	Last Name	HEIGHT Ft.-In.	WEIGHT Lbs.	Age	BIRTH DATE Month Day Year	RELATION To Applicant

NEXT—PLEASE ANSWER THE FOLLOWING QUESTIONS—THEN SIGN THE APPLICATION

Have you or any other Family Member listed above had medical or surgical care of advice during the past two years?

YES NO If "yes" explain fully.

To the best of your knowledge, have you or any other family member listed above ever had or been treated for any of the following:

Arthritis, hernia, venereal disease, apoplexy?
 YES NO

Epilepsy, mental disorder, cancer, diabetes?
 YES NO

Tuberculosis, paralysis, prostrate trouble?
 YES NO

Heart trouble, eye cataract, disease of female organs, sciatica?
 YES NO

If "yes" explain fully.

I certify that, to the best of my knowledge, I and all Family Members listed above are in sound condition mentally and physically and free from impairment except:

Date _____
 Applicant's Signature _____
 X

First Name Middle Initial Last Name
 B-809

Mail this application with 25¢ right away to:

B-1 BUCKINGHAM LIFE INSURANCE COMPANY, 1008 No. Milwaukee Ave., Libertyville, Illinois

MONEY-BACK GUARANTEE

Read over your policy carefully. Ask your lawyer, doctor or hospital administrator to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not satisfied, just mail your policy back to us within 10 days and we will immediately refund your entire premium. No questions asked. You can gain up to \$5200—you risk nothing.

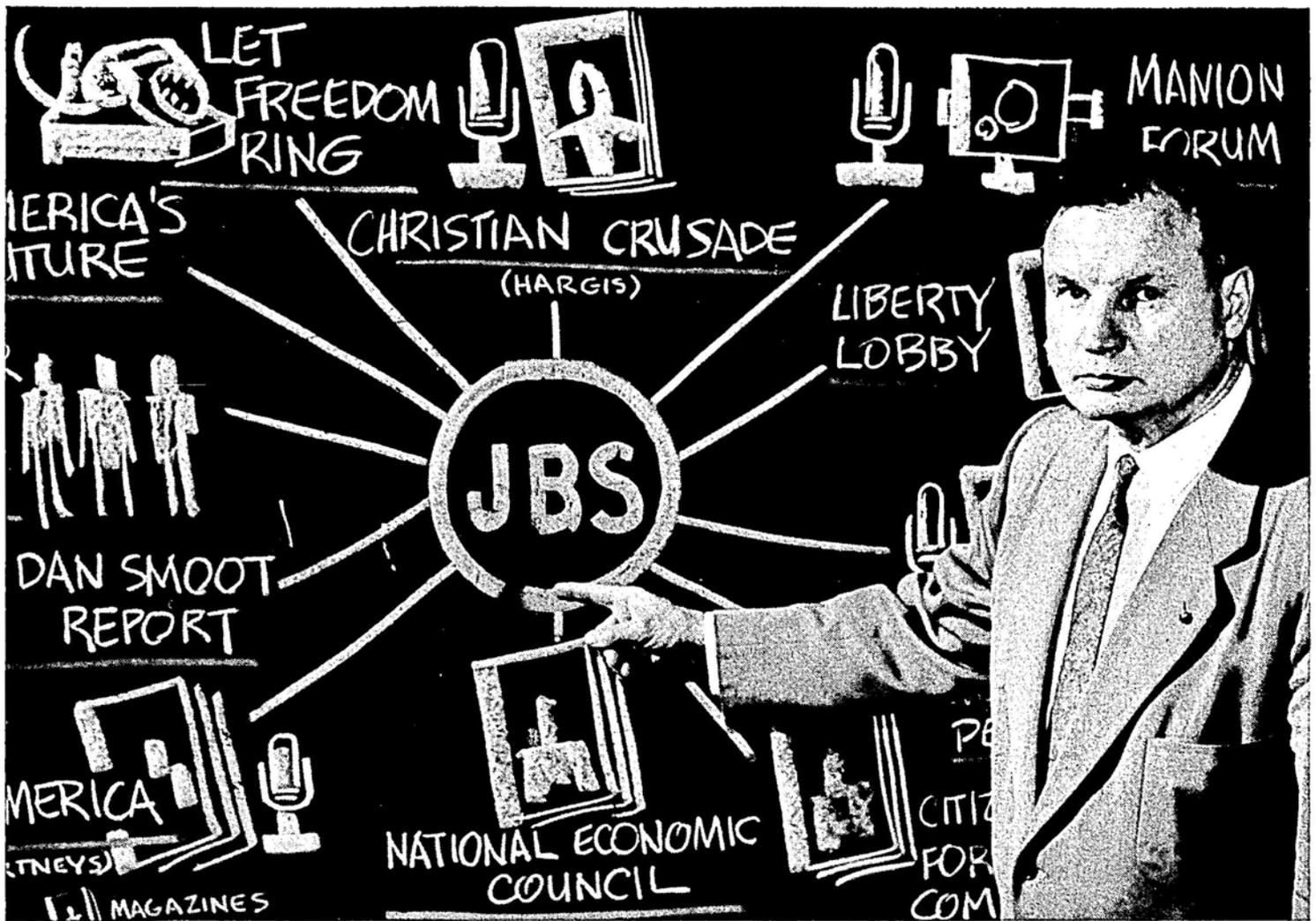
Selling direct by mail... Every premium dollar buys protection!



Buckingham

Life Insurance Company

Executive Offices: Libertyville, Illinois



Methodist Information

The Rev. Franklin H. Littell, president of Iowa Wesleyan College and chairman of the new Institute for American Democracy, points to a chart of right-wing organizations about which the institute plans to inform Americans. He said the "propaganda barrage" of all these groups is tied in with the John Birch Society.

Immediate plans call for ten more Methodist volunteers to go to Vietnam next spring, and there is need for many more. Methodist workers provided to VCS are part of integrated relief teams working in various parts of Vietnam. Each team includes a doctor, nurse, agriculturalist, social workers and home economist. Methodist workers are supported by MCOR.

LAYMAN NEW PRESIDENT OF NATIONAL COUNCIL

A Methodist layman, Dr. Arthur S. Flemming, Eugene, Ore., has been inducted as president of the National Council of Churches.

Dr. Flemming, president of the University of Oregon, and secretary of Health, Education and Welfare during the Eisenhower administration, will serve a three-year term succeeding Bishop Reuben H. Mueller, senior bishop of the Evangelical United Brethren Church. The NCC includes thirty-four member communions with a total constituency of 41,500,000.

Flemming is the second Methodist to serve as president in the National Council's sixteen-year history and also is the second layman. Retired Bishop William C.

Martin of Dallas, Texas, was the NCC's second president, serving from 1952 to 1954. First layman to serve as president was J. Irwin Miller, a Columbus, Ind., industrialist and a member of the Christian Church.

Flemming was formerly president of Ohio Wesleyan University. Among other local activities, he is superintendent of the church school at First Methodist Church in Eugene.

MISS JUANITA BROWN



Miss Juanita Brown died in an Oklahoma nursing home on December 21, 1966, apparently of a stroke. She had been in frail health for the past several years.

Miss Brown was a staff member of the Methodist Board of Missions, Woman's Division, from 1936-1958. During the first eight years of this period she was assistant editor on *WORLD OUTLOOK*. Later she was an editor of other Board literature, and in this capacity she was successful in build-

ing up the spiritual life studies and programs of the woman's work to a standard of excellence.

During her years in New York (1940-1958) Miss Brown belonged first to Washington Square Methodist Church, then to John Street Church. While she was a member at John Street she studied to become a supply pastor, and successfully passed the examinations to be thus qualified in the New York East Conference.

In 1959-1961 Miss Brown served in Japan as a special term teacher in a mission school.

The funeral took place at the Sallis, Mississippi, Methodist Church on Dec. 23, 1966. Miss Brown is survived by three cousins: Mrs. R. L. Jones, Bristow, Okla.; Mr. Edward Chapman, Columbus, Miss., and Mrs. McDonald Murry, Malvern, Arkansas.

DOUBLEDAY HONORED BY CATHOLIC GROUP FOR "THE JERUSALEM BIBLE"

Doubleday and Company received the 1966 Thomas More Medal for publishing *The Jerusalem Bible*. The annual award is presented by the Thomas More Associa-

tion for the "most distinguished contribution to Catholic Literature." The More Medal was presented to Doubleday at Mundelein College on February 5.

Issued in October, The Jerusalem Bible is the first English-language version of the world famous *Bible de Jérusalem* produced by L'Ecole Biblique in Jerusalem in 1956. The Bible has been highly praised by Protestant scholars both in this country and abroad for its fair, non-dogmatic critical notes and its excellent introductions to large sections of scripture.

RANDOLPH-MACON COLLEGE NAMES NEW PRESIDENT

The Board of Trustees of Randolph-Macon College has named Luther W. White III, a Norfolk, Va., attorney and 1947 graduate of Randolph-Macon, as the college's twelfth president.

White will succeed Dr. J. Earl Moreland as president of the 137-year-old Methodist-related liberal arts college for men located in Ashland, Virginia.

NEW ORGANIZATION TO FIGHT EXTREMISM

A new national organization designed to help Americans fight extremism of both right and left has been launched in Wash-

ington, D.C. Its chairman is the Rev. Dr. Franklin H. Littell, president of Iowa Wesleyan College and a noted church historian.

The Institute for American Democracy said it plans a full-time program to educate Americans about "the threat to the democratic middle ground."

Dr. Littell said the institute "grows out of the concern of informed Americans over the rising volume of extremist activity, particularly by organizations in the John Birch Society orbit."

While some Americans dismiss such activity as that of "kooks," said Littell, his experience in Germany and elsewhere "convinces me that both the Communist and the radical right leaders are playing for keeps."

32 MAJOR CHURCH-STATE CASES BEFORE COURTS

Tension over governmental aid to non-public education appears certain to heighten this year, it was stated by the American Jewish Congress recently in New York. There are thirty-two lawsuits on religious liberty and church-state separation pending in seventeen states.

Issuing a year-end report on litigation in federal and state courts, Howard M. Squadron, chairman of the Congress' Commission on Law and Social Action, declared that the growing number of legal challenges to government aid to sectarian schools "imperatively demands consideration and final decision" of the issue by the U.S. Supreme Court.

He noted that sixteen of the thirty-two pending church-state cases deal with the single constitutional question as to whether public funds may be used to aid church and synagogue schools.

Calling attention to U.S. Supreme Court decisions of recent years in such areas as racial segregation, the right to vote and legislative reapportionment, Mr. Squadron state that "each of these questions went to the root of the nature of our society."

"Equally basic," he continued, "is the use of public funds to aid non-public schools. It affects the operation of all levels of government. . . . It involves untold sums of money and it impinges directly on the life of every school child.

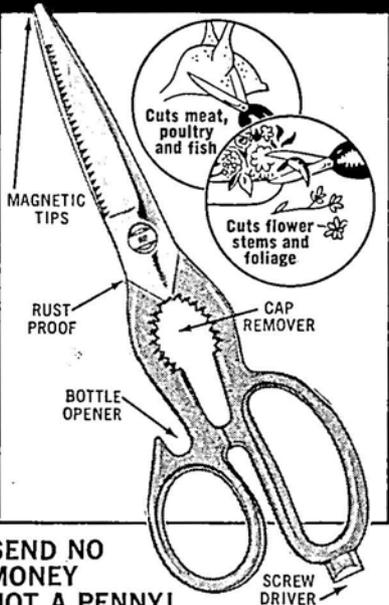
"It is to be hoped that efforts to preclude a Supreme Court ruling on this issue by resort to procedural technicalities will not be successful."

As listed by the American Jewish Congress, four of the thirty-two pending suits are aimed directly at Titles I and II of the Elementary and Secondary Education Act of 1965. Two of these are in federal courts—the Dayton action and a suit in New York City—and two are in state courts in New York and Pennsylvania.

Eight cases question state laws authorizing public busing of students to parochial schools. These are in Hawaii, Michigan, New Jersey, Ohio (2) and Pennsylvania (3).

The "lending" of publicly owned textbooks to students in non-public schools has been challenged in New York and Rhode Island; and two more cases—in

**IF YOU WANT
\$40, \$200,
\$400 CASH
EASILY AND QUICKLY
MAIL COUPON BELOW**



SEND NO MONEY NOT A PENNY!
We Send You ON CREDIT Everything You Need to Earn \$40, \$200, \$400 or more!

LET me send you at once the facts about my remarkable Plan which gives you \$40, \$200, \$400 CASH almost like magic. Just fill out the coupon below and mail it to me now. At once I'll send you — absolutely FREE — complete details of my nationally-famous Plan which gives you \$40 to \$400 and more in CASH . . . all without spending a single penny of your money.

You Never Spend or Pay 1¢ of Your Own Money — No Risk

No room here to give you all the facts, but here are the highlights of my famous Plan: I ship you 100 of my Kitchen and Household Shears. Their stay-sharp blades cut meat, poultry, vegetables, even light wire . . . trim flowers and foliage. Multi-purpose handles serve as a screw-driver . . . lid pryer . . . bottle opener. An all-around "miracle" worker that saves time and money day after day.

I send you these marvelous Shears ON CREDIT. I trust you! You simply sell the 100 Kitchen and Household Shears for \$1 each and send \$60 of the proceeds to me when the Shears are sold. AND YOU KEEP \$40 OF THE PROCEEDS. Take up to 60 days.

FREE Complete Details . . . MAIL COUPON NOW!

Just mail coupon to me NOW for complete details of this easy-to-follow, rewarding Plan. Everything FREE, no obligation, mail coupon!

ANNA WADE, Dept. 840DB, Lynchburg, Va. 24505

**ANNA WADE, Dept. 840DB
Lynchburg, Virginia 24505**
Please rush me complete details, FREE and without obligation, of your Plan for raising \$40, \$200, \$400 or more without spending 1¢.

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
 Check here if you are writing for a club or church or school.



ROBES

Wide style selection. Finest materials. Master tailoring. Fair prices. Write for catalog and swatches. State name of church and whether for pulpit or choir.

De Moulin Bros. & Co.
1140 So. 4th St., Greenville, Ill.

NEED —

- Folding Chairs & Tables
- Stacking Chairs
- Blackboards
- Lecterns
- Hat & Coat Racks



Send for

Adirondack

276-M Park Ave. So., N.Y.C. 10010

FREE CATALOG

Shipping Points —
BOSTON • CHICAGO
ATLANTA • DALLAS
PITTSBURGH • L.A.
IMMEDIATE DELIVERY!

ADDED INCOME

Sell Roll-Writes for Desks, Telephone and Kitchen Notes. They sell for \$1.00 and you make 40¢ on each Roll-Write

Write for information

George Winston Roll-Write Co. Dept. W
P. O. Box 701, Lynchburg, Va. 24505

ATTENTION WRITERS!

BOOK MANUSCRIPTS WANTED.
All Subjects Considered. Fiction, Non-Fiction, Religious Studies, Poetry, Juveniles and Others

Submit Your Manuscript To:

BARCLAY PUBLISHERS, INC.
282 SEVENTH AVE., NEW YORK 1, N. Y.



GOD LIVES

in the hearts and minds

of countless millions . . . guiding them in their daily lives . . . giving sincere Christians faith and a peace that surpasses all understanding.

During the Easter season, Christians throughout the world rejoice at the news "HE IS RISEN! CHRIST LIVES!" Christians reaffirm their faith in God and in His son. Prayerful people throughout the world meet Him in church and in the home, through family or personal worship. Daily devotions are most helpful.

The Upper Room, the world's most widely used daily devotional guide, offers a meditation, scripture reading, prayer and thought-for-the-day. Why not use *The Upper Room* in your home, starting with the Easter season?

You can help also to spread the ministry of *The Upper Room* by giving copies to your friends, to the ill, to shut-ins and others.

The cost is small — only 10 cents a copy in lots of ten or more of one issue to one address, or \$1.00 per year in individual subscriptions. Order NOW to receive the Easter number.

Remember the man in service—send him *The Upper Room*.

The Upper Room

The world's most widely used daily devotional guide
37 Languages—44 Editions
1908 Grand Ave. Nashville, Tenn. 37203

Chicago and St. Louis, Mo.—take issue with state laws approving "auxiliary special educational services" for parochial pupils. (RNS)

CHURCH COUNCIL TO SPONSOR HOUSING

The administrative cabinet of the Des Moines Area Council of Churches has approved a proposal that the Council sponsor a multi-million-dollar housing project for 250 to 300 low- and medium-income families in an urban renewal area here.

Council leaders said that, to their knowledge, the Des Moines Council would be the first such body in the country to sponsor a housing project of this type.

Lloyd E. Clarke, president of Clarke Corp., general contracting firm here, made the proposal that the Council, which has 105 member churches, form a non-profit corporation to manage the rental property to be built by the Clarke firm.

As a non-profit organization, the council would be qualified under the National Housing Act to apply for a 100 per cent loan, at 3 per cent interest, from the Federal National Mortgage Association, a Council spokesman said.

The Des Moines Real Estate Board and the city's Home Builders Association have passed resolutions encouraging the Council action and offering their support of the proposal.

"Both these organizations join me," Mr. Clarke said, "in the conviction that the Council of Churches is the one group that would inspire the greatest community interest, and would have the deepest moral interest in the project."

He said it is difficult for free enterprise firms to build low-income housing except under the kind of sponsorship that the Council of Churches can offer.

"This appears to be an opportunity to do something constructive for the people who need it most," according to the Council president, Dr. James W. Lenhart, pastor of Plymouth Congregational-United Church of Christ. "I rejoice that the church is taking the lead," he added. (RNS)

NOTED WITHOUT COMMENT

"We believe the teaching of evolution is contrary to the teaching of God's Word. We do not believe emphasis on entertainment and sports is beneficial to the spiritual life. We cannot conscientiously send our children to public schools. More and more we're out of line because of our simple way of living. We will fit in better in another country."—Amish Elder Harold Stoll, explaining why his small band of pilgrims is leaving Ozark Mountains of North Arkansas for a new start in Central America.

BISHOP IVAN LEE HOLT; ECUMENICAL LEADER

Bishop Ivan Lee Holt, first president of the World Methodist Council and one of the outstanding ecumenical leaders of this century, died at home in Atlanta Jan. 12. He was eighty-one.

Bishop Holt had not been well since at-

tending the World Methodist Conference in London last August.

Funeral services were held Monday, Jan. 16, at St. John's Methodist Church, St. Louis, Mo., where he was pastor for twenty years before being elected a bishop in 1938.

After his election to the episcopacy, Bishop Holt served six years as a bishop in Texas and New Mexico and twelve years as head of the Missouri Area, retiring in 1956.

In 1936, before being elected bishop, he became the first pastor ever elected president of the Federal Council of Churches (now merged into the National Council of Churches), and he was active in the World Council of Churches.

One of the tributes paid him at the 1956 Methodist General Conference said "he has contributed as much to ecumenical Christianity as any other single figure in our generation."

In addition to his presidency of the World Methodist Council, Bishop Holt served terms as president of several other Methodist organizations, including the Council of Bishops of The Methodist Church.

Bishop Holt's global ministry took him overseas approximately 50 times. He preached and lectured on every continent and was the author of several books.

The bishop's first wife died in 1948. He later married Mrs. Starr Carithers, a Methodist leader in Georgia. She died in 1958, and April 15, 1966, he married Mrs. Modena McPherson Rudiell, also of Georgia and the widow of a Methodist district superintendent.

Bishop Holt's son, Judge Ivan Lee Holt, Jr., St. Louis, is a former member of the Judicial Council of The Methodist Church.

ANGEL E. FUSTER; TOP CUBA METHODIST

The Methodist Church's top administrator in Cuba, the Rev. Dr. Angel Eugenio Fuster, died January 5 in Clewiston, Fla., of injuries sustained in an automobile accident the day before.

Dr. Fuster, 54, was superintendent of the Central Cuba District. He had also served since 1960 as administrative assistant to Bishop James W. Henley, Lakeland, Fla., who supervises the Florida and Cuba Annual Conferences.

"The untimely death of Dr. Fuster is a great loss to Cuban Methodism and the entire church," Bishop Henley said. "He was a close personal friend and able co-worker."

Dr. Fuster was en route to Miami, accompanied by his son, Angel William, a student at Florida Southern College, Lakeland, and a Cuban refugee couple, the Rev. and Mrs. Gerado Martinez of the Methodist Spanish Mission to migrant workers in Hardee County, all of whom were injured.

The Rev. Mr. Martinez' car and a New York car collided near Clewiston on a rain-swept highway. The New Yorker also died.

Funeral services for Dr. Fuster were held in Miami.

He and Mrs. Fuster had been in Lakeland since fall, visiting their son and daughter, Mrs. Emilio Chaviano, while awaiting permission to return to Cuba.

They attended the World Methodist Con-

HOW TO PUBLISH YOUR BOOK

Join our successful authors in a complete and reliable publishing program: publicity, advertising, handsome books. Speedy, efficient service. Send for FREE manuscript report & copy of Publish Your Book. **CARLTON PRESS Dept. RHN 84 Fifth Ave. New York 11, N. Y.**



FREE
FACTORY-DIRECT
CATALOG REVEALS
"HOW 100,000 BUYERS
SAVE MONEY ON
TABLES AND CHAIRS"



Send today for this valuable book! Find out how your church, club, school or lodge can also save money on tables, chairs and other equipment. Mail coupon today!

from
MONROE

The MONROE Co. 116 Church St. Colfax, Iowa 50054
Please mail me your new Factory-Direct Catalog.

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____

ference in London in August, and Dr. Fuster was a delegate to the November session of the General Conference in Chicago.

In the absence of Bishop Henley, who has been able to visit Cuba but twice since 1960, Dr. Fuster presided over sessions of the Cuba Annual Conference. Cuban Methodism is in the process of becoming an autonomous church.

NIEBUHR SCORES VIETNAM WAR

Dr. Reinhold Niebuhr, Professor Emeritus of Christian Ethics and Union Seminary and an internationally known Protestant theologian, recently labeled the Vietnam War as a "fantastic adventure of American Empire."

Niebuhr urged support by those "concerned" of the three major sources of dissent in the current war: the universities, the churches ("though they are, sad to say, doing less than the universities"), and the press. He commented on the 462 Yale professors who recently urged an end to the bombing, and he noted that the sending of Harrison Salisbury to Hanoi by the New York Times is indicative of the "agony" of the press.

Dr. Niebuhr, speaking to 300 Union Seminary students, traced the chapters in the history of this war, going all the way back to President Wilson's idea of "self determination" and Roosevelt's "we must resist aggression." He attacked the prevalent government view of monolithic Communism and said that "either the President shares this consistent anti-Communism or he has found it beneficial not to challenge it to get his Great Society program through."

"Couldn't somebody just say we made a mistake?" he asked. "We have been drawn into this situation by one fantastic chapter after another, obviously stumbling into the quagmire."

Then he added, with characteristic realism, "Political leaders never admit mistakes, or else they would be challenged by the opposition."

AUTONOMY FOR MALAYSIA METHODISTS

The trend to autonomy among the Methodists of Southeast Asia continues.

Following in the footsteps of Indonesian and Burmese Methodism, which have become independent churches in the past two years, the Methodists of Malaysia and Singapore have voted by a huge majority, 216 to 23, to ask permission to separate from the world-wide Methodist Church and become an autonomous church.

Methodism in Malaysia (including Malaya and Sarawak) and Singapore comprises four annual conferences, each of which has voted overwhelmingly for autonomy. Together the four conferences make up the Southeastern Asia Central Conference. If the 1968 General Conference of The Methodist Church grants autonomy, the independent, self-governing "Methodist Church in Malaysia and Singapore," as it would be called, could come into being in 1968.

That church would be the largest Methodist body since 1930 to become autonomous and separate from American Methodism. With 68,506 members (full and preparatory), Methodism is the largest Protestant church in Malaysia and Singapore, and one of the most influential. There are 179 organized congregations, served by 225 ministers (119 fully ordained and 106 supplies).

HOSPITAL DEDICATED TO MEMORY OF MISSIONARY

A new hospital building and a new stained-glass window in the hospital chapel were dedicated in Kapit, Sarawak, Malaysia as a memorial to a Methodist missionary doctor who served for nineteen years there and in China.

Building and window are dedicated to the late Dr. Harold N. Brewster at Christ Hospital which he founded in 1956.

Mrs. Dorothy D. Brewster, of West Harwich, Mass., was present at the ceremonies honoring her late husband, who also is remembered for 12 years of service as medical secretary of the Methodist Board of Missions.

The son of Methodist missionary parents in Hingwha, China, Dr. Brewster received his M.D. degree from the Boston University School of Medicine in 1931. He and Mrs. Brewster were missionaries to China from 1933 to 1950. He held the Board of Missions post from 1951-1965.

Dr. and Mrs. Brewster collaborated on the book, *The Church and Medical Missions*. (RNS)

ZAMBIA MISSIONARY TEACHES FARMING

An American agriculturist in Kitwe, Zambia is a recent addition to the increasing numbers of Methodist missionaries engaged in full-time work in an ecumenical context.

Wallace Kinyon on Madison, Wisc., recently completed his first year as director

Shadow of His Hand

This is the story of the young saint of Ochanomizu—Reishi Takahashi. Down under the great bridge of Tokyo's River Kanda, this modern Timothy's mission is to the forgotten poor—the children of the slums. To him, they are marvelous gifts of God, and to them, he is a jewel in the mire.

\$3.95 at
your bookstore

The Bethany Press
Box 179, St. Louis, Missouri 63166

AROUND-THE-WORLD-TOUR

18th annual around-the-world-tour. All expense and economical, includes sightseeing and conferences with Heads of States, Ambassadors, Editors, Educators, Missionaries, 16 Exotic countries—see HOLY LAND, Japan, Formosa, Hong Kong, Thailand, India, Nepal, Egypt, Greece, etc. Optional return via RUSSIA. July 3 departure. 7 wonderful weeks. (Also 31-day Holy Land Tour, departure June 30). Write for folder.

BRYAN WORLD TOUR
1880C Gage Blvd., Topeka, Kansas



Choir Robes

ADDED INSPIRATION THIS EASTER

A complete selection: all color and shades. Send today for FREE catalog: C-149 (Choir Robes and Accessories); J-149 (Children's Robes); P-149 (Pulpit Robes); CF-149 (Confirmation Robes)

COLLEGIATE CAP & GOWN CO.

CHAMPAIGN, ILL., 1000 N. MARKET ST.
LONG ISLAND CITY, N.Y. CHICAGO, ILL. VAN NUYS, CAL.
48-25 36th St. 169 W. Wacker Dr. 15525 Cabrito Road

FUNERAL FUNDS

APPLY BY MAIL TO AGE 80—FOR UP TO \$2000
NO AGENT WILL CALL. NO MEDICAL EXAM. Supplement Social Security to help survivors meet your after-death bills, debts or family needs. Legal reserve life insurance pays in all states for death from any cause, except during the first policy year for either suicide or death from undisclosed pre-existing health conditions. Lifetime rate guaranteed. Application mailed to you. No obligation. Mail your name, address, and year of birth with this ad to Great Lakes Insurance Co., Elgin, Ill. 60120. Dept. 858X2

pioneers for Christ

FRANCIS ASBURY

By L. C. Rudolph. Reveals the many-faceted personality and character of American Methodism's first bishop—the man who had more to do with the early development and growth of religion in the colonies than any other. Appendix, bibliography, and index. Illustrated. 248 pages. \$5

JOHN WESLEY: HIS PURITAN HERITAGE

By Robert C. Monk. Examines and assesses the extensive evidence dealing with the immense influence of Puritanism on John Wesley. A careful and detailed work with implications for further study on Wesley. Appendix listing Wesley's sources, bibliography, and index. 288 pages. \$5.50

BEAR HIS MILD YOKE

By Ethel White. The fictionalized self-portrait of Mary Dyer—a Quaker who was publicly hanged on Boston Common in 1660 for her religious beliefs. Written in diary form, *Bear His Mild Yoke* is the story of a real person with only the telling personalized and authentic background interjected into the bare facts of history. 256 pages. \$4.95

CHARLES WESLEY— THE FIRST METHODIST

By Frederick C. Gill. "This new volume gives a clearer image of the cofounder of Methodism in the light of his considerable achievement as an evangelist, a churchman, and a poet. A worthwhile biography should be pleasurable and profitable. This work possesses both qualities."—*Presbyterian Journal*. A lively, personal, and fast-reading biography based on sound scholarship and years of Wesleyan research. 234 pages. \$5

HERE I STAND

By Roland H. Bainton. "An excellent biography of Martin Luther which reveals outstanding scholarship and exhaustive research. . . . *Here I Stand* will go down in our time as one of the great books in the field of religious biography. It will be a valuable addition to any man's library."—*The Chaplain*. Illustrated with many woodcuts from the 16th century. Cloth, \$6; Paper, \$1.75

THE JOURNAL AND LETTERS OF FRANCIS ASBURY

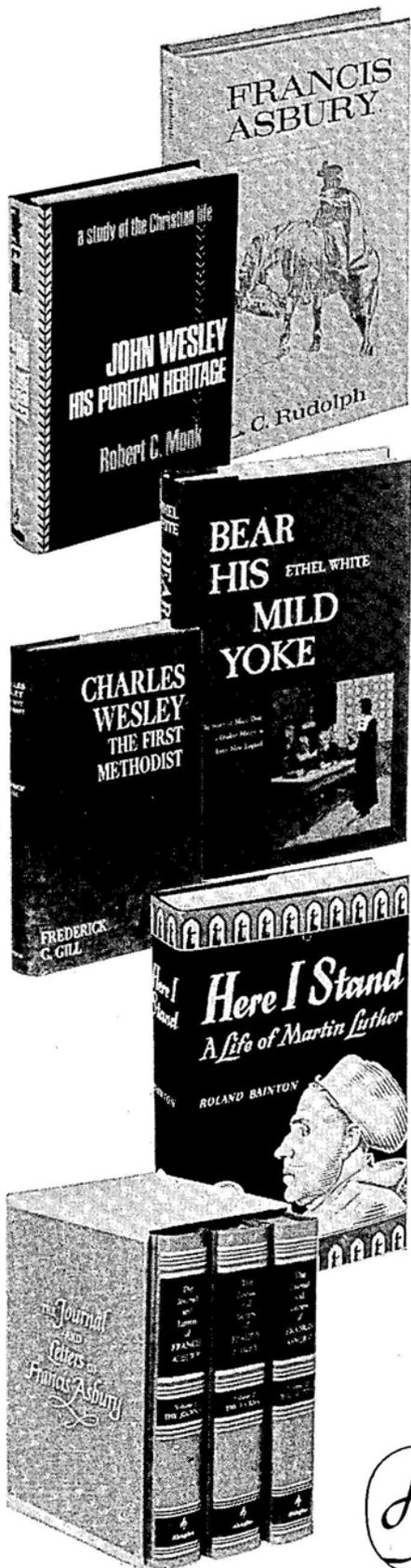
Edited by Elmer T. Clark, J. Manning Potts, and Jacob S. Payton. ". . . handsomely printed and illustrated and includes copious notes that are models of clarity and relevance."—*New York Times*. Volumes I and II, *The Journal*, cover the period from October 26, 1786, to December 7, 1815. Volume III, *The Letters*, contains over 500 of Asbury's notes in addition to his longer letters, historical sketches, and important addresses to church conferences. This accurate and readable edition follows Asbury's words and meaning but it does not perpetuate chronological, biographical, geographical, and grammatical errors. Extensive notes by the editors correct errors in dates and Scripture quotations, identify persons and places, and furnish other supplementary information. Available in three-volume sets in slipcase only. Illustrated with maps and line drawings. \$21

At your Cokesbury Bookstore



ABINGDON PRESS

The Book Publishing Department of The
Methodist Publishing House



of the agricultural program at the Mindolo Ecumenical Foundation. The Foundation provides training in literacy, literature and agriculture.

One of the major ventures Mr. Kinyon and his African co-workers have undertaken is a three-year course in commercial farming. Mr. Kinyon is directing the over-all training program for Africans in farming and rural development from a Christian perspective.

Fourteen trainees currently are going through the training program. They are divided into first, second and third-year students. Those in the first year receive training on individual forty-acre farms. Second-year students are given training in personal enterprises (poultry-raising and gardening), while each third-year student operates a 100-acre farm under a minimum of supervision.

Before coming to Zambia, Mr. Kinyon was engaged for fifteen years in agricultural teaching for The Methodist Church in Rhodesia. (RNS)

METHODISTS IN NIGERIA SEEK TO EXPLAIN

Methodist leaders in Nigeria are seeking to substitute a campaign of education for misunderstandings and legal actions in the dispute over the church's participation in the proposed union with Anglican and Presbyterian bodies.

The United Church of Nigeria was slated to be formally constituted by the three Churches on Dec. 11, 1965. But two weeks before the merger ceremonies, the Methodists withdrew.

The Anglican and Presbyterian partners to the proposed Nigerian union declined to proceed without the Methodists, because "the church must be seen to be a reconciled community."

Observers feel that the crux of the problem with the Methodists lay in the failure of Methodist leaders to explain thoroughly to the laity the real meaning and significance of the union, as well as the Methodist place in the union.

Now Methodist leaders have pledged to "reach every circuit" of the Church with an attempt to explain how the United Church would function in this most populated of all African nations. (RNS)

PANELS IN SCOTLAND TO SEEK UNITY

Panels appointed by the Church of Scotland (Presbyterian) and the Episcopal Church in Scotland (Anglican) to discuss possible formation of a United Church of Scotland will hold their first joint meeting in Edinburgh on February 24, 1967.

Each panel has twenty members. The Church of Scotland unit is headed by the Reverend J. K. S. Reid of Aberdeen.

The Episcopal panel is headed by the Primus, Bishop Francis Hamilton Moncreiff. It includes fifteen clergy, four laymen, and one woman.

Ultimate aim is a United Church of Scotland and a United Church in England—but not a United Church of Britain. (RNS)

THE CHRISTIAN PAVILION AT MONTREAL "EXPO 67"

One of the more modest pavilions in terms of cost is the Christian Pavilion at the Montreal, Canada, "Expo 67." Ninety per cent of this cost will be borne by the participating churches. The balance, it is hoped, will be in individual gifts.

Horace Boivin, commission of the Pavilion, has pointed out that the project is not designed to provide pat answers or instant solutions. "We fully expect that it will raise more questions than it answers," he said.

Separate pavilions were built by church organizations at the 1958 Brussels World Fair, the first exposition held following World War II. At Lausanne, during the 1964 Exposition, Roman Catholics and Protestants jointly built a common chapel which they called "The Sanctuary." The New York World's Fair, 1964-65, had a Vatican Pavilion; a Protestant and Orthodox Pavilion; and some denominations had separate pavilions.

The Pavilion at Montreal will contrast sharply with anything previously attempted at any previous World Fair. There will be no chapel, few traditional symbols. The Pavilion will show man in conflict with himself, his Creator, and the world about him. The objective states, in part that "God . . . is present in all that is happening concerning 'Man and his World.'" (RNS)

JOINT WITNESS STUDY IN NEW ENGLAND

Official organizations of Protestant, Roman Catholic and Orthodox Christians in the New England area will sponsor a unique study conference on Christian witness this Summer.

Clergy and lay men and women will take part in the first New England Ecumenical Study Conference July 3-7, at Geneva Point Camp, Lake Winnepesaukee, N.H. Theme for the conference is Witness to Christ in the Community.

Cooperating in plans for the venture are the councils of churches for the six New England states; nine Catholic dioceses and two archdioceses, four Orthodox dioceses (Albanian, Greek, Russian and Syrian), the Apostolic Armenian Church of America and the New England Evangelistic Association.

Study materials for the conference include Protestant, Catholic and Orthodox statements on such subjects as baptism, the Eucharist and Christian witness.

Dr. Samuel L. Miller, dean of Harvard Divinity School, will serve as general chairman of the conference and will also give a major address. (RNS)

SARAH PARROTT LEAVES BOARD OF MISSIONS

Miss Sarah S. Parrott, New York, a member of the editorial and public relations staff of the Methodist Board of Missions for sixteen years, has resigned to return to her home in Newnan, Ga., and private life.

For the last eleven years, Miss Parrott has been an associate editor of literature for the Board of Missions, first in the Woman's Division and for the last two years in the Joint Commission on Education and

BEST SERMONS . . .

. . . is the only magazine devoted exclusively to outstanding sermons by men of all faiths.

The head of a national, Protestant ministerial association called this interdenominational publication "the best magazine (of its kind) in the country and probably the world." The Catholic Homiletic Society and many rabbis have praised it.

Relatively new—it is in its second year of publication—*Best Sermons* already has established a varied and faithful number of subscribers. We feel totally confident that you will consider *Best Sermons* of durable value, a magazine that you will want to read regularly.

The annual subscription charge for *Best Sermons* is \$3.00. It is published every other month, and each issue has eight or nine complete sermons, plus excerpts from others. Your check should be made out to Prol Publishing Co. and mailed to Prol at 561 Riford Road, Glen Ellyn, Illinois 60137. (If you have any doubts about entering a subscription to a magazine you haven't seen, enter the subscription. Then, if you decide, for any reason, after you have seen your first copy, let us know and we'll return the unused portion of your subscription the day we hear from you. No hesitation. No questions. We honestly doubt that we'll hear from you, because our experience has been that once someone starts receiving *Best Sermons* they want to continue to read it.)

Thank you

AUTHORS WANTED BY NEW YORK PUBLISHER

Your book can be published, promoted, distributed by successful, reliable company. Fiction, non-fiction, poetry, scholarly, religious, scientific and even controversial manuscripts welcomed. Free Editorial Report. For Free Booklet write Vantage Press, Dept. WD-1, 120 W. 31 St., New York, New York 10001.

G O W N S

CHOIR-PULPIT
HANGINGS
ALTAR BRASS WARE
Catalog on request



THE C. E. WARD CO.
Box 85 New London, Ohio

Cultivation. Her responsibilities have included supervising the editing, publishing of the 1966 Annual Report of the Board of Missions, and of literature in such fields as Christian social relations, missionary personnel, finance, campus ministry, Methodist deaconess work and materials for the quadrennial Assembly of the Woman's Society of Christian Service and Wesleyan Service Guild.

Miss Parrott is a native of Newnan, Georgia. She received a B.A. degree in English from Randolph-Macon Woman's College, Lynchburg, Virginia, and did graduate study at William and Mary College, Williamsburg, Virginia.

For four years Miss Parrott was news editor of the *Newnan Herald*. In 1950 she came to the Board of Missions as an editorial assistant. Prior to becoming associate editor, she was a staff writer for the Department of News Service of the Board.

In addition to her editorial responsibilities, Miss Parrott has taught extensively in Woman's Society Schools of Christian Mission in annual conferences. In the field of press relations, she regularly sent news releases to conference publicity and public relations chairmen in the Society and Guild.

Miss Parrott has traveled widely in the Far East and Europe. She was a member of the co-opted staff of the World Council of Churches' Information Department for the Third Assembly of the World Council in New Delhi, India in 1961. During the fall and winter of 1965, she visited church-related Communications Centers in Japan, Korea, Hong Kong, India, and Thailand.

Miss Parrott brought an ecumenical touch to the predominantly Methodist staff of the Board of Missions. She has been an active laywoman and deacon in the First Presbyterian Church in New York.

RACE RELATIONS SUNDAY OBSERVED FEB. 12

Race Relations Sunday will be observed by Methodist churches across the nation Feb. 12.

On that day, members of The Methodist Church will seek to promote better relations between the races, and they will try to raise \$1,000,000 for 12 Methodist-related colleges and one student center.

Many ministers will preach on race re-

lations, and offerings will be taken for the colleges and the student center.

LAY LEADERSHIP MEETINGS PLANNED

Two groups of leaders in The Methodist Church's annual conference laymen's organization will meet in Chicago, Ill., February 3-5 for concurrent workshops.

Participating in the sessions will be annual conference lay leaders and conference directors of lay speaking. Each group will have some meetings together and some separately in Chicago's Pick-Congress Hotel. Topics to be discussed include the theological aspects of leadership, opening lines of communication between pastoral and lay leadership, and the sociological and psychological aspects of leadership. The sessions are sponsored by the Board of Lay Activities' Section on Leadership Development and Communications.

CHURCH-AND-COMMUNITY WORKERS TO MEET

How to "update" the mission of the church in town and country areas of changing America, and where to find and develop leadership for the mission, will be the concerns of a workshop on "The Dynamics of Ministry in Church and Community" at Scarritt College in Nashville March 6-9.

The workshop will bring together most of the 90 Methodist rural church-and-community workers from 29 states. All serve under the National Division of the Methodist Board of Missions. They work to help people and to make Methodist congregations more effective in remote mountain and great plains areas, open country and small towns, as well as in growing semi-industrial and rural non-farming areas.

ABS PRODUCES TWO RECORDS FOR BLIND

Two long-playing records featuring fifty favorite chapters from the Bible have been produced by the American Bible Society as part of its effort to bring the Bible to the blind.

Produced in connection with the Society's 150th anniversary, the records play at 16 2/3 revolutions per minute, the speed customarily used in recordings for the blind. Scripture chapters are read by stage and TV actor Wayne Tippitt.

Cost of the set is a dollar. However, the ABS, in keeping with its long-established policy, will give a set free to any blind person upon request. (RNS)

SEATTLE TO BE MISSION CENTER

The Methodist General Board of Evangelism is recruiting 300 ministers and laymen from across the nation to go for an evangelistic mission in the Pacific Northwest Conference of The Methodist Church April 6-12.

The Rev. Charles D. Whittle of the board staff is spearheading the recruitment effort, and he said interested persons should get in touch with the chairmen of their respective annual conference boards of evangelism

to be nominated.

"Churches are invited to send their ministers or laymen and pay their expenses for a roundtrip to Seattle, Wash.," said Mr. Whittle. "Payment will be provided for expenses while there and during the mission throughout the Pacific Northwest Conference."

The Board of Evangelism has undertaken the recruitment at the request of Bishop Everett W. Palmer, Seattle, and the Pacific Northwest Conference, which he heads.

"Bishop Palmer and the conference are especially concerned about the seventy per cent or more of the persons in his area who have no affiliation with any church," said Mr. Whittle.

Theme of the evangelistic mission will be "Christ Calls Us to a . . . CONCERN FOR PERSONS . . . Let It Begin In Me."

The evangelistic effort, said Mr. Whittle, will include preaching, evangelistic visiting, dialogue groups, Bible study, youth groups, and "public evangelism beyond the walls of the church."

WELL DIGGING RIG SHIPPED TO INDIA

A water-well digging rig, capable of drilling a 300-foot well a day, has been dedicated by The Methodist Church and then shipped to India to help combat drought.

Bishop Ralph T. Alton of Madison, Wisc., president of the Methodist Committee for Overseas Relief, the organization which purchased the rig with India Famine Appeal funds donated by Methodists in America last spring, told the assembled crowd the rig was to "relieve suffering and rehabilitate the needy."

The rig, mounted on a heavy-duty International truck, was shipped via the St. Lawrence Seaway to Bombay, where it will be presented to AFPRO—newly organized Action for Food Production—an agency in India which coordinates church-related and voluntary projects for food production there.

Carl F. Back, vice president of the Sanderson-Cyclone Drill Co. of Orville, Ohio, who designed and built the rig, left for India three days after the ceremony here to be on hand when it arrives and to help adapt it if necessary to operations in India.

While there, Mr. Back, a Methodist, plans to visit West Pakistan to advise about the possibility of a similar rig being sent there to reclaim desert areas.

The rig cost \$50,000 and is similar to one sent earlier this year to India by Church World Service. That rig was put to work immediately, drilling new wells and bringing old, shallow ones to life in areas which have suffered from lack of water for years.

AFPRO's goal is to provide 5,200 new water wells in India during 1967. Water and fertilizer, the other half of the need, is being provided to help India raise the food so desperately needed.

In this on-going task, AFPRO is joined by the National Christian Council of India, a team which throws the combined efforts of Protestants and Catholics into the battle to eliminate recurring drought and famine in the second most populous nation in the world.

RESOLVED:

“that any church regardless of the size can and should have a church library”

Loy Lilley, Director of Christian Education, First Methodist Church, Pensacola, Florida

This means that you and your church can and should have a library which provides additional resources for learning that enrich the entire ministry of the church. In a family, education is of great importance and books are considered essential. In a church “family” there is a similar concern for the continued growth of members. The church library can contribute to this spiritual growth.

The church library is a material center where all recommended resources are organized for effective distribution. This includes books and audio-visual materials—filmstrips, slides, records, maps, and pictures. A church school teacher reports in the *Church Library Newsletter*:

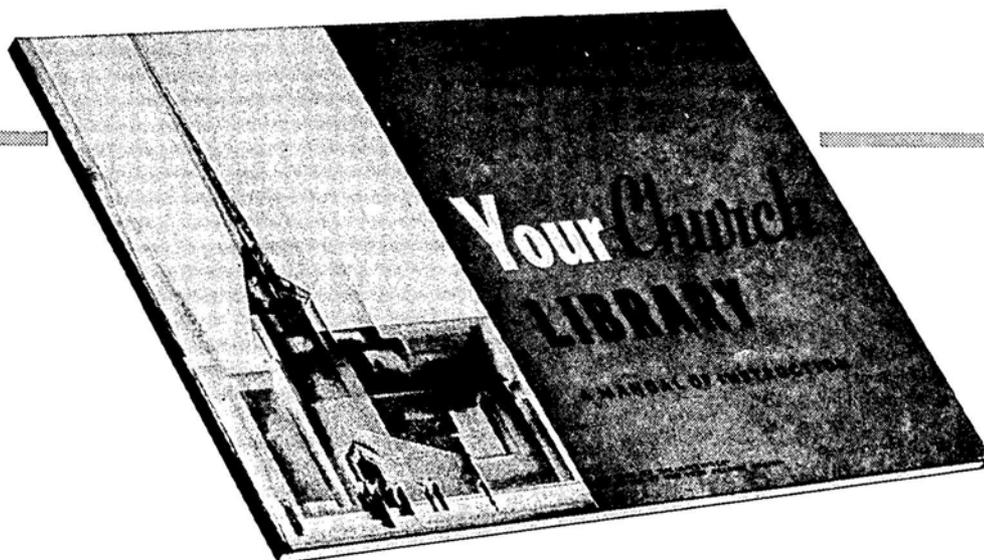
When I consider the role of the library in helping me as a teacher, three facts stand out. First, the library provides a well-organized selection of materials to help me do an acceptable job of teaching. Second, the library is a service center which provides these instructional materials, in a convenient location, at the time they are needed. Third, the librarian is a co-teacher with whom I keep a close working relation—recommending materials and keeping her informed of classroom activities.

David A. Giles, pastor of Metropolitan-Duane Methodist Church, New York City says:

Our library is more than a collection of books, it is a center of information, inspiration, and sharing.

Christian education requires proper resources just as any school needs a library. A church that knows this is well on its way to starting a library no matter how large or small its congregation, or how limited its funds.

The technical aspects of setting up a library are outlined in *Your Church Library, A Manual of Instruction*. The registration card for Church Library Service is included in the back of the manual. This service from Cokesbury entitles you to a discount of up to 20% on most books purchased for the church library. You will also receive the *Church Library Newsletter* with approved booklists each quarter. Begin to organize and operate a church library, mail the coupon below for your free copy of the instruction manual.



Cokesbury



Order from the Regional Service Center serving your area

1910 Main Street
Dallas, Texas 75221

Fifth and Grace Streets
Richmond, Va. 23216

1661 North Northwest Hwy.
Park Ridge, Ill. 60068

1600 Queen Anne Road
Teaneck, N. J. 07666

201 Eighth Avenue, South
Nashville, Tenn. 37203

85 McAllister Street
San Francisco, Calif. 94102

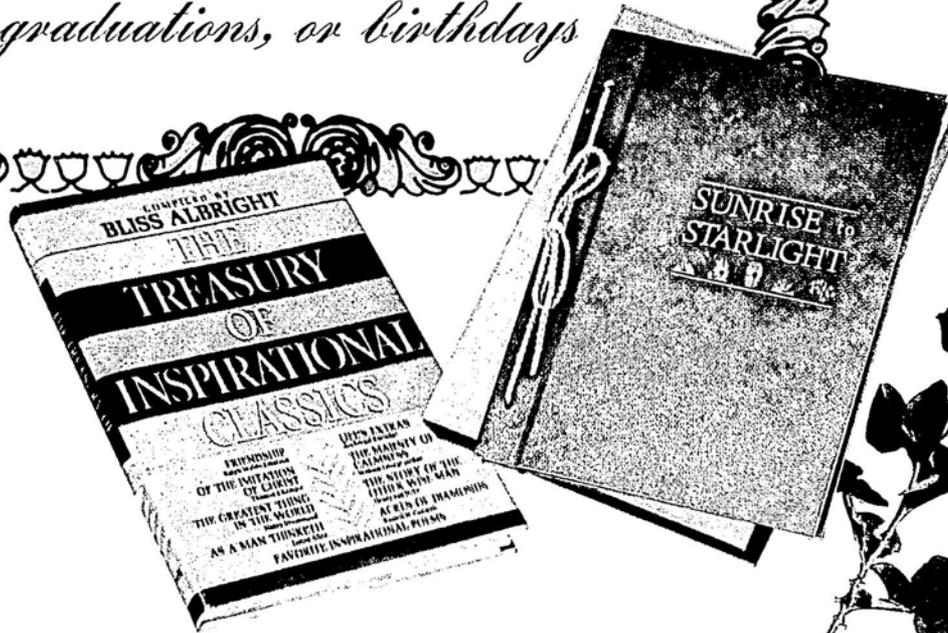
Please send a FREE copy of *Your Church Library, A Manual of Instruction*

To _____

Street or RFD _____

City _____ State _____ Zip Code _____

Remembrance of great thoughts brings beauty to any life...for anniversaries, weddings, graduations, or birthdays



Two Inspiring And Beautiful Gift Books:

SUNRISE TO STARLIGHT

Compiled by May Detherage. Inspiration and wisdom for all of life are found in this delightful collection of the world's great writing. The book is developed in five parts representing the hours of the day and the periods of man's life: Dawn (childhood), Morning (youth), Noontime (adulthood), Evening (maturity), and Nighttime (old age). Fully indexed by author-title-subject. Bound in dark olive green Kivar Kidskin with light olive green cloth end sheets; tied with an "old gold" cord. Boxed in an attractive gift box covered with sunburst gold paper. Thirty full-page photographs. Size 8½"x11". 208 pages. **\$4.95**

THE TREASURY OF INSPIRATIONAL CLASSICS

Compiled by Bliss Albright. A treasure chest of inspiration from these classics: *Acres of Diamonds*, *As a Man Thinketh*, *Friendship*, *The Majesty of Calmness*, *Of the Imitation of Christ*, *Life's Extras*, *The Story of the Other Wise Man*, *Favorite Inspirational Poems*, and *The Greatest Thing in the World*. People of all ages from throughout the world have read and enjoyed these books. Now, in one volume, you can own the best of each of these familiar works by famous authors. Includes bits of poetry, Scripture, and devotional thoughts touching on all aspects of life. Attractively bound. Size 7"x10". 192 pages. **\$3.95**

COKESBURY

Send mail orders to Regional Service Centers
DALLAS, TEXAS 75221 • NASHVILLE, TENN. 37203
PARK RIDGE, ILL. 60068 • RICHMOND, VA. 23216
SAN FRANCISCO, CALIF. 94102 • TEANECK, N. J. 07666

Please send me the following books:
—copies, *Sunrise to Starlight* @ \$4.95 each. (AP)
—copies, *The Treasury of Inspirational Classics* @ \$3.95 each. (RV)

Payment enclosed Charge my account
 Open a new account

Postage extra

Add state sales tax where it applies

Send to _____

Street or RFD _____

City _____

State _____ Zip Code _____

Cokesbury

Shop in person at these Cokesbury Stores:
Atlanta • Baltimore • Boston • Chicago • Cincinnati
Dallas • Detroit • Kansas City • Los Angeles • Nashville
New York • Pittsburgh • Richmond • San Francisco