

# WORLD OUTLOOK

MAY 1968





## KID STUFF

\$2500 to assist visitation ministry of Albright Memorial Church in Washington, D.C.

*Not my world alone,  
But your world and my world  
Belonging to all the hands who build.*  
—Langston Hughes

Mitchell Hall, a 14-year-old Washington, D.C., schoolboy, was reluctant to continue his schooling this year. He didn't have the right clothes; all he had were some worn-out trousers and shirts. There usually was no food in the icebox for breakfast. It was raining hard outside. Mitchell had no raincoat, and there was no umbrella in the house.

Mitchell was angry, and admitted to the visitor from the Albright Memorial Church that he didn't want to go to school, or do anything else.

"What do you want to be when you grow up, Mitchell?"

"Nothin'."

"Oh, come on, Mitchell, you have to be something."

"No, I don't. I don't have to be nothin'. All I have to do is die and I don't want to do that so I don't want to do nothin'."

For Mitchell this school year has been bitter. But for his little brother, James, while his parents are at work during the day, it has been great. At 4 he finds

Albright's day care center warm and wonderful. His teachers score. And through patient understanding they may reach Mitchell in the community youth program of this Evangelical United Brethren church.

Basic to continuation of the church's program, however, is the support of a regular visitation ministry in the parish, to relieve the heavy leadership load carried by the small congregation.

As the poet said, "Not my world alone, / but your world and my world / belonging to all the hands who build."

You or your church can help Albright Church build an effective visitation ministry to our neighbors through the Project Of The Month. Designate your gift "PROJECT OF THE MONTH" and send it to:

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MAY 19

New Series VOL. XXVIII No. 9

Whole Series VOL. LVIII No. 5

May is a lovely month, with new life burgeoning out of old husks. Our issue this month is, in that sense, Maylike. We cover a wide geographical range. In every place, the church reflects the struggles of the society in which it is set but the stories are by no means problem stories. Each article attests to the hope of new life springing forth.

Southeast Asia is the scene of several articles. Addison Eastman examines the remarkable opportunity now confronting the Christian Church in Indonesia, following the great upheaval there several years ago. Such an opportunity presents its own problems as Dr. Eastman makes clear but the difficulties do not obscure the great challenge in this area.

Also in Southeast Asia but more controversial is Vietnam. Richard L. Deats, a missionary in the Philippines, gives us his reasons for opposing the Vietnam War. (The contrary view of some other Philippine missionaries is also presented.) As a companion piece, we bring you some scenes of war damage of North Vietnam. The fact that we all have hopes that the current talks will succeed in bringing peace to that area does not free us from the obligation to keep examining the war and its causes.

A second area of the world we look at this month is Africa. Darrell L. Reeck tells how a pioneer bishop of the EUB Church resolved the age-old question of evangelism and social witness in West Africa. Per Hassing examines the vexing problem of the current role of the missionary within the African context. This is an article worth much reflection.

One place where the church has had to reconsider its role under great stress is in Russia. We have heard so much of the persecution of the church in that land that it is a happy change to look at the thriving life of one of the great traditional spiritual centers of Russia.

If anyone thinks that all this reevaluation of roles and identity is safely outside the United States, let him look at George Hill's examination of some of our current practices and emphases right here. As with all such articles, we will welcome your comments.

We could go on and on, but we must mention Amy Lee's report on the UN Trade and Development Conference. This may seem technical but it is one of the most important subjects in today's world.

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

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**COVER**

Boys in Sunday school, Waldensian Church, Italy  
 John P. Taylor, from World Council of Churches

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# LETTERS

## "IS HE SERIOUS?"

Ed Carothers' bombastic response [March] to your January editorial on renewal is a kind of verbal "overkill" by someone who should know better. When a heartfelt plea to look at where the Church is headed—a plea which met with a warm response in both the press and among garden variety preachers—is rejected with such vehemence and personal (ad hominem) invective, by one of our executive leaders, I foresee grave danger for the Church.

It is the very tendency to think of the business model as appropriate for the Church which provokes reaction. Yet here it is defended with striking insensitivity. "Must be about my Father's business"—indeed! Is Carothers serious?

Yes, we need to organize for our task. But let us first be sure just what that task is. It involves world-building; it also involves people personally. Grand strategy at 475 Riverside Drive may be necessary. So also is the involvement of the troops. I read the January editorial as a plea to give more ear to the troops (and the Mission too, which gets lost in building a business/power image). If this sincere plea receives only defensive reactions from those in a position to "do something about it" then I'll say it again: We're in trouble!

(REV.) EDWARD L. EASTMAN  
Watertown, Connecticut

## ROLE OF THE BISHOP

On the whole, I am in agreement with Bishop Holloway's views [March]. People are people and human beings, brought up to love other people and taught by their parents to love God, assuming that the bishop is speaking of lay people in the church.

We all find life very difficult and we need strength to deal with the everyday trials. Why don't we see the bishops more often in our churches? We have no opportunity to speak to them, no opportunity to hear their views, no time to ask questions.

The structure of the church is going to have to be broken down to a more simplified system and more religion preached to sustain the people of the local level.

Mrs. L. R. WILSON  
Van Nuys, California

## WE'VE DROPPED THE 'S'

I received the January issue and thought it was great. May I say that *WORLD OUTLOOK* is one of the magazines I find most helpful and profitable, particularly in recent months. I have especially appreciated the social emphasis, the ecumenical thrust, and the more accurate and complete concept of "mission" rather than the older and limited concept of "missions," thus a universal involvement of the Church (all Christians) in mission.

(REV.) D. A. REILLY  
Sao Vicente, Estado de Sao Paulo  
Brazil

## HAD LITTLE CONTACT WITH METHODISTS

I've just finished reading my first issue of *WORLD OUTLOOK* and I'm impressed! I don't know where I've been all these years (maybe it's because I've been a Presbyterian) but the fact that I as a fairly active layman haven't seen it before is a sad commentary on church bureaucracy and the lack of ecumenism at the local level, as well as on how little contact I've had with Methodists.

CLARK LOBENSTINE  
University Christian Movement  
New York

## WASN'T ALWAYS STIMULATING

As a missionary, I find the current issues of *WORLD OUTLOOK* stimulating. This was not always the case. Thank you very much for the clear hard look you are taking at church life around the world. Christians can never fear the facts; they can only help us reinterpret God's will.

Mrs. W. F. Anderson  
Missao de Ricatla  
C.P. 21, Lourenco Marques  
Mozambique

## METHODIST WOMEN IN LIBERIA

Our team has had some interesting experiences in Liberia, our first stop.

Bishop and Mrs. Nagbe did many good things for us, as they planned our itinerary. We enjoyed seeing Mrs. Nagbe in her home setting. She was one of the participants in the World Understanding Workshop which was held in Kitwe, Zambia, in 1966.

While we were in Monrovia, we had the pleasant surprise of seeing Dr. Wilson Weldon, who is editor of *The Upper Room*. We heard him preach at First Methodist Church on February 25th. We were glad to see women taking part in this dignified worship service. The delegate to General Conference gave a report to the church, and she gave it in a fine way.

In the evening we went to a service on the outskirts of the city. Several churches united in this service, to welcome the women from the United States (Mrs. Rose Catchings, Mrs. John Paul Stone, and myself). The women and men at this church were from a different background, for they could not read or write. But we felt aware of their great commitment. A combined choir sang the Hallelujah Chorus from Handel's *Messiah*, and they sang like artists. How they could sing!

At Gbarnga we saw the training school for the wives of African ministers. The wives receive training in cooking, sewing, child care, reading, and writing.

There is a great hunger for knowledge amongst the Liberian women. There are many who need help, and they are asking for aid in supplying opportunities for study and training. One woman, not a pastor's wife, persuaded the school authorities to let her attend the school at her own expense. She worked hard, and was able to take back to her village many good things to share with the women there.

Mrs. Cooper, vice president of the World Federation of Methodist Women, and also president of the Liberia Conference Woman's Society, gave us a warm welcome.

As we were leaving Liberia, a group of doctors, dentists, and nurses (some from North Carolina) arrived, to give some time to a health program among the people. A wonderful service!

Mrs. NILES CLARK  
Box 21, Waterloo, S. C. 29384

## BOLD DECISION IN URUGUAY

The possibility of our returning eventually to Uruguay depends largely upon a bold decision that the group of Methodist missionaries in Uruguay made several months ago. We believe that the church here should be left without missionaries for a period of time.

We are convinced that the excellent national leadership can and should take over completely, and that the Uruguayan Church should study quite seriously the role and responsibilities that any missionary in the future should assume. The present plans call for the removal of all missionary personnel before January, 1970.

As we prepare to leave Uruguay we do so with a deep sense of having received more than we have given. And therefore we always will

be grateful for our five years of missionary service here. We are also grateful for your interest in the life of the church in other areas of the world.

GEORGE H. FIGUERON  
U. S. address: (for 1968)  
c/o World Division, Methodist Bd.  
475 Riverside, NYC 100-27

## YOUNG CAMPERS IN ALASKA

In the summer of 1966 we managed to send a total of sixteen youngsters to camp in Anchorage. This was a "first" for Nome. But in 1967 we outdid ourselves by sending 39 youngsters and five adults to three different camps. The only way to get out of Nome is by plane. But as we balance the good of the camp experiences in the lives of the young people, we feel that it is well worth the expense. For many of the youngsters the trip to camp was the first trip away from Nome or the villages nearby.

BENJAMIN A. LAIRD (MM-H)  
Community Methodist Church  
Box 296, Nome, Alaska 99762

## WRINKLES IN BOLIVIA

Diego Choque is a typical colonist farmer of San Pablo. His load is not easy, for his work cycle is never finished; clear the land, clean it for planting, plant seed, harvest the fruits—then start all over again. Sweat on his brow, and wrinkles on his bronzed face symbolize the hardships of his life.

Diego felt a great emptiness in his life because he had had no opportunity for an education. But last September Diego half-heartedly agreed to attend an ALFALIT course in our San Pablo District. He was one of 30 church members, all illiterate. They were taught by 20 volunteer teachers. After 72 hours of classes, Diego and ten others were reading the simplified version of the Bible and writing their own sentences. What a joy to see a dream come true! Diego is a new man. Through the same wrinkles a "light" shines that reveals a spiritual glow within.

JOY HOLLOWAY (MM)  
Casilla 1409  
La Paz, Bolivia

## FARM PROBLEMS IN RHODESIA

We have 30 young African men who take classes at our night school, and work on Mutambara Farm in the daytime. These men are at different levels of education.

We purchased a small, obsolete machine to harvest 100 acres of wheat. The machine needed repair, and the students were just learning. The result was that it took us five weeks to harvest the crop. "Patience" was the big word.

Now we are plowing, harrowing, and planting cotton, soy beans, ground nuts, sunhemp, corn, and sorghum.

VALJEAN E. WARMAN (MM)  
Mutambara Methodist Centre  
P. O. Mutambara, Rhodesia

## PROBLEMS IN INDIA

Many village congregations are meeting in inadequate and rundown homes, long past their ancient potentialities. The need for worship centers and parsonages, for an increase in rural pastors' salaries, and for aid to flood-ravaged areas is critical.

Preachers struggle on meager pay under increasing costs; but a few able churches have begun to share the load through gifts. We are grateful for signs of Christian life in the villages, towns, and metropolis.

GEORGE AND ELIZA WORKMAN (MM)  
94 Civil Lines, Barcilly, U. P., India

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**IN THE NAME OF AMERICA**, commissioned by Clergy and Laymen Concerned About Vietnam. Annandale, Virginia, 1968: Turnpike Press, 421 pages, \$2.95.

The term "war crimes" usually evokes the image of Nazi ovens piled high with bodies. Since it is impossible for Americans to believe that the United States is doing to the Vietnamese what Germany once did to the Jews, most Americans usually dismiss all charges of war crimes as inherently absurd.

But by the army's own military law, "war crimes" is defined far more modestly. The army has a manual, called "The Law of Land Warfare," Field Manual 27-10, which defines "war crimes" as a "technical expression for a violation of the law of war." The law of war is completely contained in the Paragraphs of "The Law of Land Warfare," and according to Paragraph 499, "Every violation of the law of war is a war crime."

Until about a year ago, no United States court had allowed any attorney to present evidence of U.S. involvement in war crimes. Then, last May, during the court-martial of Captain Howard B. Levy, chief defense counsel Charles Morgan, Jr. of the American Civil Liberties Union was allowed to make an offer of proof, apparently in the belief that he would be unable to do so in the short time allotted him.

But to everyone's surprise, Morgan presented a very powerful case indeed. As one defense attorney remarked, "We had more evidence to indict the army than the army had to convict Levy." But in a court-martial, the army wins regardless of the evidence, and the issue of war crimes faded with yesterday's headlines. Levy's trial did prove, however, that given enough time, a very respectable legal case could be made out against the United States for complicity in and commission of war crimes in Vietnam. The problem was to gather the evidence.

With the publication of *In the Name of America* that problem has been at least partially solved. The book is almost wholly a collection of reprints of first-hand accounts by reputable and responsible American journalists of acts committed by the United States in clear violation of the United States' own law. The accounts are from a wide variety of American and foreign newspapers, wire services, periodicals and books. Taken together they are both overwhelming and unimpeachable.

*In the Name of America* documents many violations of the law of war. Two are worth mentioning: (1) forcible removal and transfer of civilians; and (2) torture.

1) When U.S. troops "resettle" a hamlet, their aim is to prevent potential Viet Cong from using the hamlet for food or shelter or transport. Consequently, the hamlet must be completely destroyed and the residents moved elsewhere. Huts are set aflame with cigarette lighters or blown up with hand grenades. Crops are burned or poisoned. Sampans and other means of transportation are wrecked. Those who will

not stand aside and watch their world destroyed are destroyed with it.

This strategy is apparently based on the theory that in a guerrilla war it is impossible to distinguish "the people" from "the enemy." Such a theory permits virtually any action against civilians. Those who refuse to leave hamlets suspected of harboring guerrillas are themselves presumed to be guerrillas and hence legitimate military targets. The U.S. thus claims the right to remove the legal status of "protected persons" from civilians simply because they refuse evacuation to a government camp. If such a policy were limited to small, well-defined, combat areas, it might be legitimate. But in fact the policy is carried out systematically throughout Vietnam. Whole hamlets are suspected of harboring guerrillas because U.S. troops can't tell who the guerrillas are. Yet Article 5 of the Geneva Convention of 1949 makes it clear that only if an *individual* (not a whole hamlet) is "definitely suspected of or engaged in activities hostile to the security of the state" can he lose protected status, and even then only if the military security of the troops absolutely requires it. Furthermore, the individual involved must be "treated with humanity" and given a trial.

These conditions are rarely, if ever, met by the U.S. Whole hamlets are destroyed by a remote command decision in order to prevent *potential* guerrillas from *possibly* using the hamlet for support. No question of military security of U.S. troops ever arises, because in fact U.S. troops are in the hamlet in the first instance only to destroy it. And certainly no one is ever given a trial.

Without question, the evacuation and destruction of hamlets are precisely prohibited by all the laws of war governing forcible removal of civilians and wanton destruction of life and property. The entire resettlement program is a war crime.

2) The question of torture in Vietnam raises a peculiar problem. There is more documentation of U.S. complicity in torture than of any other single war crime in Vietnam. And yet U.S. soldiers do not torture prisoners themselves; they simply turn them over to the South Vietnamese, who do it for them. (This happens systematically, because there are no American prisoner-of-war camps in Vietnam; the U.S. simply doesn't run any.) By the army's own "Law of Land Warfare," the turning over of prisoners to an ally in the full knowledge that the ally will torture, murder or otherwise commit war crimes against the prisoner is itself a war crime. It is called complicity.

When I was a boy, it was fashionable to castigate the good Germans who looked away. "How was it possible," we all asked, "that they did not smell the stench from the chimneys at Auschwitz?" And now we know how possible it was, for we have all seen the burned children, and we have read *The New York Times* and we have seen war crimes on the six o'clock news as we drank our martinis. And instead of being outraged, we just got used to it.

Now there is a book called *In the Name of America* which has collected it all for us.

I hope that everyone reads it. But reading it is not enough. What will you do after you read it?

IRA GLASSER

*Ira Glasser is Associate Director of the New York Civil Liberties Union.*

**NATIONALISM AND CHRISTIANITY IN THE PHILIPPINES**, by Richard L. Deats. Dallas, 1967: Southern Methodist University Press; 207 pages, \$5.95.

Although the Philippines is the only "Christian nation" in Asia, with a continuous history of over four hundred years of Christianity, there is surprisingly little literature of substance available in English about the churches there. The publication of *Nationalism and Christianity in the Philippines* is therefore of special significance and will be widely welcomed by students of church history and Christian missions. It also coincides appropriately with the 1968-69 interdenominational mission study theme of "Southeast Asia" and should be extensively used in this connection.

Richard L. Deats is admirably qualified to write this book, which was his doctoral dissertation at Boston University. A Methodist missionary in the Philippines since 1959, he is professor of social ethics at Union Theological Seminary near Manila. His study was written in the crucible of encounter with Asian nationalism, which is the most dynamic emerging force of the twentieth century.

Dr. Deats examines the response of four churches to Philippine nationalism and shows that their responses have been quite distinct from one another. The response of Roman Catholicism, the dominant church body, has been largely that of marked conflict with Philippine nationalism, although the situation has improved somewhat in very recent years. The Philippine Independent Church, a schism from Roman Catholicism in 1902, was a product and, to some extent, a captive of Philippine nationalism until after World War II when it broke out of its nationalistic shell and, with two million members, became an influential participant in the world Christian community and the ecumenical movement. Methodism has a mixed record in response to Philippine nationalism. It has nationalized its leadership but not yet its life and thought. It has supported national independence but not yet ecclesiastical independence (from the General Conference). The response of the United Church of Christ in the Philippines, an organic union in 1948 of several Protestant denominations, has been more consistently balanced in seeking a self-determining church within the context of the world Christian community.

The author concludes that, "Generally speaking, Philippine nationalism has not shown hostility to Christianity. It has, however, been in conflict with those practices in the churches which discriminate against Filipino religious leaders and which impede the self-determination of Filipinos. . . . The probability of future conflict between Philippine nationalism and the churches will remain greatest in those situations where self-

determination is limited, i.e., in Roman Catholicism and, to a much smaller degree, in Philippine Methodism."

Densely documented and carefully written, this is by all odds one of the most important books available in the field of Philippine church history.

GERALD H. ANDERSON

Gerald H. Anderson is Professor of Church History and Ecumenics at Union Theological Seminary, The Philippines.

**STICK TO IT, FARMER BOY**, by Aaron H. Rapping, Nashville, 1967: Parthenon Press, 188 pages, \$2.25.

This volume is basically the autobiography of a man; but it is even more the biography of ideas that grew and flowered in the mind and spirit of a farm boy.

This is the modestly written story of Aaron Rapping, minister to the countryside, exponent of the Kingdom of God, who saw the Hand of God moving in all human and earthly life.

Aaron Rapping was organizer of "the group ministry" that has helped give the rural church new status and new power in many communities across the nation.

When Aaron was seven years of age his father died, leaving his mother the care of ten children. Within a short time Aaron was handling a plow on the family farm "reaching up to hold the plow handles."

He recounts his first religious feelings as he farmed; his decision to be a minister; his struggles as a student. He tells of his pastorates in West Virginia where both philosophy and program were developed out of community needs.

A chapter on "Broadcasting the Seeds of the Kingdom" (his service with the Methodist Board of Missions) is followed by an account of his work in an eleven-year service (teaching and preaching) to young ministerial students at Hiwassee College and its rural life institute in the Tennessee Valley.

For 40 years Dr. Rapping wrote a philosophic column "Religion and Life in the Countryside." This column was first in a few West Virginia papers, later in papers in many states. In this column he preached and taught his philosophy on rural life, and on God and His Kingdom.

A quotation from this column: "The soil is not sacred, but we can have a sacred attitude and relationship to the soil . . . we can feel ourselves related to God by way of the soil and the earth."

This is a good story of pioneering in the rural church . . . and of what one man's devotion could contribute to some solutions.

W. W. R.

**SUSANNA, Mother of the Wesleys**, by Rebecca Lamar Harmon, Nashville and New York, 1968: Abingdon, 166 pages, \$4.50.

"Historians are unanimous in saying that Susanna was a born teacher."

This talent was a valuable asset to the Wesley children, for their mother was also their teacher. "Susanna Wesley gave to her

pupils a love of learning that was to flower out, particularly with her brilliant sons, in an astonishing way," states the author.

Mrs. Harmon, the wife of Bishop Nolan Harmon, tells in a convincing way the life story of Susanna Wesley against the background of England in her day, and the background of the family life of the Wesleys.

In twelve readable chapters the reader is introduced to Susanna, a remarkable woman of strong personality, character, and convictions.

The schedule which Susanna adopted for the Wesley household must have required an iron discipline. The children were taught to be quiet—even to cry quietly. A strict schedule was observed from morning till night. By eight o'clock in the evening all the children were abed.

As soon as the children (there were 19 children, but only ten of them lived to maturity) were able to handle a knife and fork, they sat at the family table. There they were expected to eat, without complaint, such things as were provided for the family—"never to choose their meat."

"No willful transgression ought ever to be forgiven children without chastisement less or more, as the nature of the case may require," wrote Susanna.

Susanna Annesley was married to Samuel Wesley about 1689. He was 28, Susanna was 19 or 20. This marriage, says the author, "was a love match to the end of their lives."

Susanna's poise and ability were greatly needed, for her rector husband never made much of a living for his huge family. In spite of their impoverished state, however, the Wesleys had a happy home.

During a time when her husband was long absent, representing his diocese in a London meeting, Susanna began having Sunday evening worship sessions for her family, in the rectory's kitchen. She was such a good leader that soon the servants asked if they could be present. Then they brought some of their friends and relatives. Then neighbors asked to come in. There were, at one time, two hundred people at these kitchen meetings.

And the result? The curate became infuriated that Susanna should have a larger congregation in her kitchen than he had in the church! But as for the people themselves, "some families who seldom went to church now go constantly," wrote Susanna to her husband.

Susanna is pictured as a devout person, a person of integrity. However, she was not without faults. Both Susanna and her husband show up in an incredibly poor light in their inflexible treatment of one daughter, Hetty, whose conduct, they felt, had disgraced them.

The author states: "The mistress of the Epworth parsonage would never have been remembered at all except for the renown of her sons; yet in her own right she occupies an honored niche in history's hall of fame . . . as the successful mother of many children. . . ."

This is an excellent and well-documented

biography, one that will be a valuable asset to the book shelves of any home, church, school, or public library. E.W.

**OUTDOORS USA**, edited by Jack Hayes. Washington, D.C., 1967: U.S. Department of Agriculture, 408 pages, \$2.75.

This 1967 Yearbook of Agriculture has 120 different chapter authors—each a specialist in some area of conservation of the nation's natural resources. The volume is beautifully and generously illustrated in color and in black and white, and presents a pictorial view of the heritage in nature which the Department is now struggling to conserve for the needs of a growing population, and for the future well-being of its people, industries, and commerce.

In an introduction to the report, Secretary Orville L. Freeman notes: "About half the U.S. Department of Agriculture's staff works in some phase of conservation to preserve the scenic splendor of our mountain-tops and our other natural resources, while getting the most use from them. These 50,000 USDA'ers are busy helping to develop our forests and wood resources; helping to develop water-sheds and river basins, fish-stocked lakes, and ponds for swimming and boating as well as storing water; helping to develop farms that besides growing crops offer good hunting, fishing, and other recreation.

"The scope of these activities is amazingly wide. USDA conservation programs can benefit 81 percent of the Nation's total land: all the Nation's cropland, grassland, pasture, and range, the vast national forests and national grasslands, and much of the private forest land. Our conservation responsibilities require us to operate the world's largest outdoor playground—the 186 million acres of the national forests and the national grasslands. This year that "playground" will provide around 153 million visitor-days of use for recreation purposes. These forests—your forests—have more than 7,000 camp and picnic grounds, able to accommodate half a million people at a time. Nearly 200 winter sports areas, financed privately and operated under paid permits, can simultaneously accommodate 300,000 persons."

The volume falls into four divisions: The Big Woods (forests and mountains), Water, Beautification, and the Countryside. There is much here for the home missionary interested in the welfare and future happiness of the people; for the rancher and householder and the farmer for whom water is an increasing problem; for the manufacturer dependent on the raw materials and the gains produced from the soil; for the vacationer, the sportsman affected by the preservation of the mountain and lake resorts, and their meaning to a city-rooted and growing population.

In fact, *Outdoors USA* might well be used as a study book by a missionary society or class: it lies in the area of stewardship to which the church will have to give more and more attention in the years ahead.

W.W.R.

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## EDITORIALS

### Martin Luther King, Jr.

When we mourn for someone who was important to us, we talk to ourselves. We say how much we loved the person or how much we hated him (not so much of this—no use tempting the wrath of God), how well we knew him or her, etc. We do this ostensibly to keep the memory of the person alive; we do it actually to keep ourselves alive. The grief we feel at all deaths is partially grief for ourselves.

This psychological truism is particularly fitting in the case of Martin Luther King. It is necessary to keep away the truth about ourselves. How we loved him, we say—we remember him speaking at the Washington Monument, preaching at our church, receiving the Nobel Prize. It must have been the act of a madman—a Southerner, of course—but a solitary individual. Nothing to do with us or our love. We are not responsible for this bloody, crazy society in which people go out and shoot down other people.

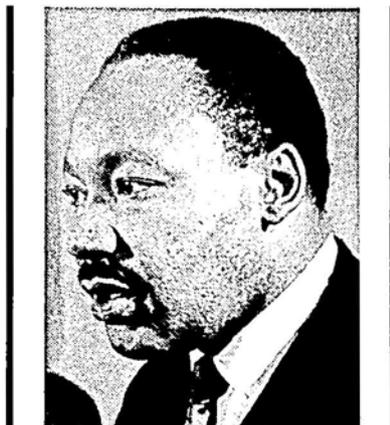
We all need all the psychological sustenance we can get but there is a truer, deeper sense in which the whole life of Martin Luther King was devoted to keeping us all alive. For he saw that many of our habits and actions, which we viewed as trivial errors born of pride and negligence, were in fact leading us on to death. He saw this and he told us what was happening.

This is what Martin Luther King did all his life. He told us about ourselves—the black people and the white people of this nation. He did not tell other people about us. He told us about ourselves.

It was his conviction that with God's help and our own exertions, we would change when we realized what we were really doing. He did not believe this in any foolish, naïve way and he obviously believed that we needed help along the way. But he believed it profoundly.

Now he is dead and there are many who say he was wrong, and that we will never change. That does not now concern Martin Luther King who died for his belief but it should concern the rest of us enormously. For we

must yet struggle how we shall live and how we shall die. It will be a great deal harder for all of us without that marvellous voice in our ears, telling us who we are.



### On Grief and Hypocrisy

*"I fear the silence of the churches more than the shouts of the angry multitudes."*  
—Martin Luther King, Jr.

We never thought the day would come that we would have a good word to say for Georgia's governor, Lester Maddox. That day came with the national day of mourning and the funeral of Dr. Martin Luther King, Jr. Dignitaries came from all over the country to Georgia's capital, but the governor sat in his office, reportedly too busy to attend the services. Let it be said now that whatever else the former restaurateur is, he is no hypocrite.

It is not the Lester Maddoxes of this world who are now the chief stumbling blocks in the black man's march toward the dream of Dr. King. It is the vast white majority whose grief "bears such an emphasis." Lester Maddox the black community can understand. But the white man's grief is hard to fathom. Where were the words of support from those dignitaries in the twenty-four or more times that Dr. King was in jail? Where was the support for him in those early days before H. Rap Brown and Stokely Carmichael appeared on the scene. Where was the shock and indignation over the murders of men who stood for the same principles as Dr. King but who were merely less well known: men such as Vernon Dahmer, Ben Brown, Wharlest Jackson, or the forty nameless black people killed because of their race since

the death of Medgar Evers in the spring of 1963.

Violence—as has been said repeatedly on television—certainly desecrates the memory of this great non-violent man. But now is hardly the time for whites to preach to blacks about non-violence. Let the black leaders talk about non-violence. Whites must talk about hypocrisy.

For the churches especially, hypocrisy desecrates the memory of a Christian prophet who so honored integrity. Where in those all-white churches that remembered Martin Luther King on Palm Sunday can it be said that the conviction of the congregation matched the courage of the pulpit? Yet not until deeds match words in the relatively simple area of church membership can it be said that the white church is even half-serious in its grief. "Our Negro" in the bass section of the choir is an old joke now, but let's face it: most of our churches in the south haven't even arrived at this point. And where in the budgets of the high toned Park Avenue churches across the land who also remembered Dr. King on Palm Sunday can it be said the grief was something other than a "put on"? How many devote a portion of their budgets to the support of SCLC, or the NAACP, or CORE?

The fact is that while a Negro in the choir or five dollars a week to SCLC can be an earth-shaking occasion in a church, for the rest of the world it is nothing. There are people looking for the churches to do something about open housing, to say something in behalf of minimum income maintenance, to work for fair employment, and to support such things as Project Equality.

The statement Easter Sunday by leaders of the four major religious groups in this country (Protestant, Catholic, Orthodox and Jewish) which asked Congress for an Economic Bill of Rights for the Disadvantaged showed not only remarkable unanimity but a desire to follow through on what Dr. King stood for. These are the areas in which Dr. King feared the silence of the churches. These are the areas of the world's need, but not until Christians consider them to be more than "extra-curricular" can it be said that our grief for the death of Rev. Martin Luther King, Jr. was real.

# INDONESIA

BY ADDISON J. EASTMAN

**In many areas of the world the churches have serious questions about the future role of the missionary. But in at least one country—Indonesia—national church leaders don't lie awake at night thinking of ways to keep missionaries happy. The need for Christian workers is obvious.**

**Addison J. Eastman served for many years as a missionary in Southeast Asia and recently made a special trip to Indonesia. An American Baptist minister, he is Asia Department Mission Director for the National Council of Churches' Division of Overseas Ministries.**

If we Americans were not so preoccupied with the war in Vietnam we would be much more aware of the importance of Indonesia and what is happening there today. With a population of 112 million Indonesia is by far the largest and potentially most powerful nation in Southeast Asia. Its 6,000 inhabited islands stretch the distance from New York to San Francisco along the equator and are strategically located between Australia and the mainland of Asia. Few countries are so rich in natural resources and few are so generously endowed with national pride and a sense of destiny. For these reasons alone what happens in Indonesia over the next few months and years may very well prove more important for Asia and the rest of the world than whether South Vietnam remains independent or becomes united with the Communist north.

During the past two and one-half years Indonesia has gone through almost unbelievable upheaval which can only be likened to the volcanic eruptions of famous Mount Agung on the island of Bali. This upheaval has affected almost every phase of life—politics, economics, social organization, and even religion—and still the winds of change blow hard and a new Indonesia is emerging.

At this very critical time for the shaping of the future, the Christian Church

of Indonesia finds itself confronted with unexpected and unprecedented opportunities for witness and service. It is no secret that in many parts of the world the church has stopped growing numerically. But not so in Indonesia. The problem there is not how to get new people interested in the Gospel, but how to lead to personal faith the thousands who are asking for baptism and church membership.

Suppose the Protestant Church in America were like the Protestant Church in Indonesia. In many states of the union more than half the members would be people who had made their first confession of faith within the past two or three years. Some congregations would be made up entirely of people who, until a few months ago, had never been inside a church building or read a single word of the Bible. Many congregations would be led by laymen who had had no opportunity for training in pastoral work or Christian education. In short, if the church in the United States were like the church in Indonesia, our most pressing problem would not be how to pay off the mortgage or raise funds for a new organ, but how to deal responsibly with a phenomenal in-gathering of people, young and old, who want to find a new life in Christ.

A seminary teacher in Indonesia re-

ports: "past year been bl new Ch ago hav come fr as from In some North S mass co ports fr dicat t Java Ch doubled The re are comp work of it is the special t political vacuum, foundati radical s direction in history country one coul that time the leade try woul state clos people ag nists in



ports: "The work of the churches in the past year and up to the present time has been blessed by the Lord. Thousands of new Christians throughout the archipelago have joined the churches. They have come from pagan environments as well as from Muslim and atheist backgrounds. In some cases, as in the Karo highland in North Sumatra, in East Java and Timor, mass conversions have taken place." Reports from the churches themselves indicate that some, such as the Central Java Christian Church, have more than doubled their membership since 1965.

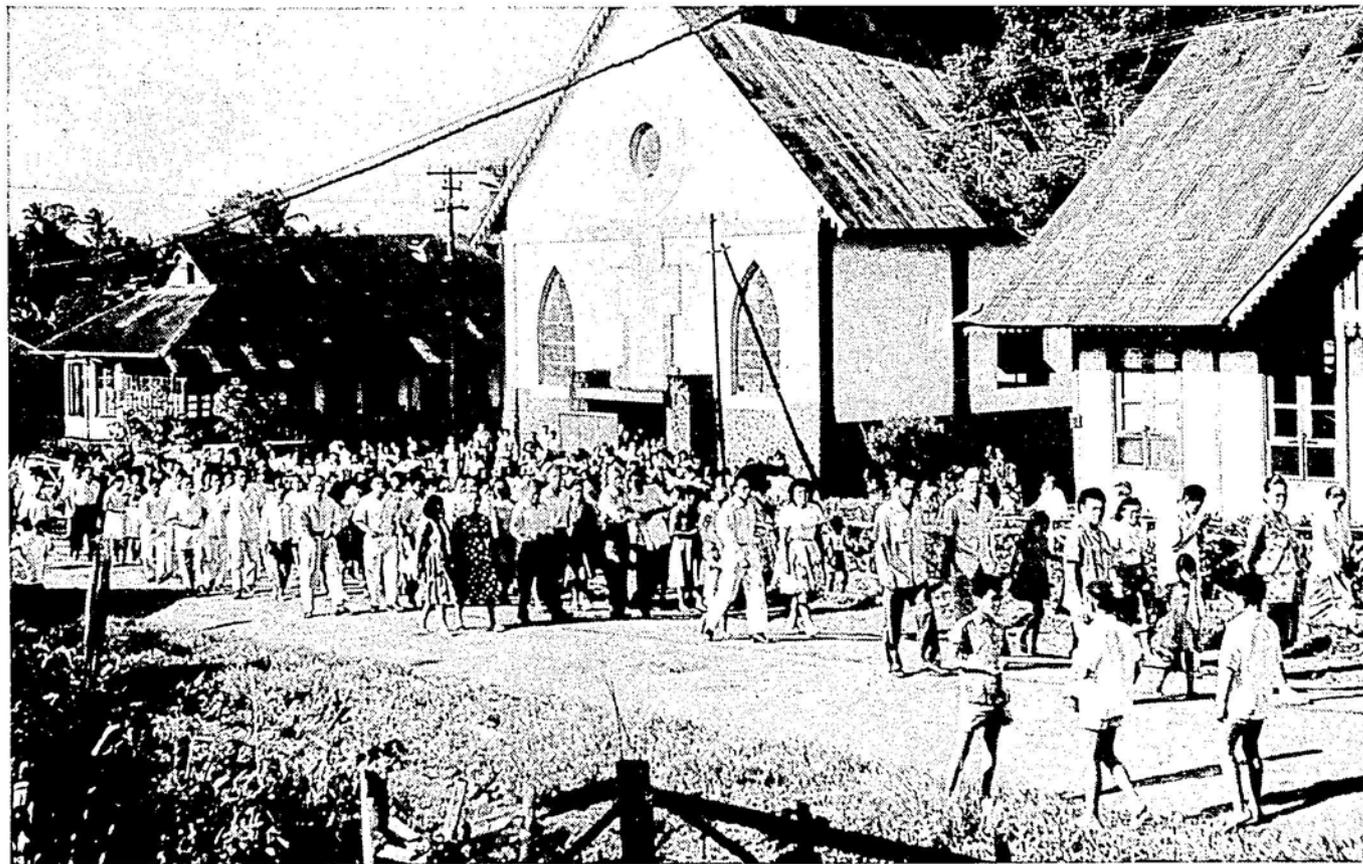
The reasons for this unusual movement are complex. Some say simply, "It is the work of the Holy Spirit," and so it is. But it is the work of the Holy Spirit at a very special time in Indonesia's cultural and political history, a time of spiritual vacuum, a time of searching for new foundations. It follows in the wake of a radical shift in the country's ideological direction. October 1, 1965, will go down in history as the point at which the whole country did a spectacular about face. No one could have predicted it, for up to that time it appeared certain that under the leadership of Dr. Sukarno the country would soon become a Communist state closely linked to Peking. And most people agree that if the many Communists in government and the military

forces had been only a bit more patient, they would have achieved their goal without violence. Instead, they attempted a hastily planned *coup d'etat* which failed. Then, when the general public became aware of the Communist treachery, there was violent reaction. Blood ran in the village streets from Sumatra to West Irian and it is now estimated that not less than 500,000 Communists and suspected Communists were killed.

It is difficult for us to imagine the carnage of those dreadful days, but it is even more difficult to imagine the effect on the people who have lived through it. Every outward trace of the once prominent Communist Party of Indonesia (PKI) has gone. So have the party leaders. Even Dr. Sukarno, who thought he could somehow outride their aggressive designs now lives in isolation. That which was commonly accepted as the right direction before October 1, 1965, is now commonly referred to in Indonesia as the "old order." The "new order," under the military government of Acting President Suharto, has set itself on a course of rebuilding the nation on the five pillars of the "Pantjasila," which includes belief in God, nationalism, humanity, democracy, and social justice. But even these terms so commonly accepted

need to be given content and it is here that the Christians of Indonesia have an important role to play along side their Muslim and Hindu and animist neighbors.

Church growth during this period is exceedingly important, but the church faces unprecedented challenges of another kind. It is called to serve as a light, seeking out future direction for the whole nation. Nowhere in Asia are Christians more aware of their responsibility in this regard and nowhere are their voices taken more seriously. The relation of the church to society is one of creative tension in which there is plenty of give and take. This is largely due to the fact that in the struggle for national independence Christians stood side by side with their Muslim brothers against the Dutch Colonialists and continue today to share fully in the task of nation building. This participation takes many forms, but the most significant contribution of the Christian Church so far is probably at the point of dialogue concerning the philosophical basis for modernization. An outstanding Christian politician said recently that the crucial issue in Indonesia today is "who will provide the motive and direction for carrying on the Indonesia revolution which was betrayed by the Communists?" He



Congregation leaving church in the town of Tomohan, North Sulawesi, Indonesia.

## “Unquestionably, the most exciting place for the Christian to be right now is in Indonesia.”

and many other Christians believe they can and must help to point the way.

Last November delegates from thirty-five of the major Protestant church bodies of Indonesia met in Southern Sulawesi for their triennial assembly and issued a message to all Christians. The message, which struck a healthy balance between the personal claims of the Gospel and its implications for society, said in part, “In Jesus Christ forgiveness of sin is available to every man. A man who by faith accepts forgiveness of sin is placed in a new relation with God. Therefore he can enter upon a new life . . . Christians are called to live a new life in Christ in contemporary Indonesia. As Christians we are called to carry renewal into the thinking and life of society as our response to the work of God, who has renewed, is renewing, and will renew all things. The power of God’s renewal has given us a basis for and courage to speak of the renewal of man, church and society in Indonesia today and in the years to come. For the words, ‘Behold, I make all things new,’ are not an empty slogan originating with man, but rather a revelation from God himself, who is always faithful to his promises.”

The statement goes on to talk about the specific problems of society and points out that “Christians must also participate fully in the efforts to renew the structures of society, the political and economic system together which control culture and the ideals that give direction to that social thinking.”

It is usually true that where the Church faces opportunities it also faces difficulties. And such is surely the case for the church in Indonesia. Although its membership (Protestant and Catholic) now numbers nearly seven million, it is still a minority in a country made up of about 80 percent Muslims. In this situation it is not surprising that the current growth of the church should be a cause for concern by some conservative Muslim groups. Last year in the strongly Muslim area of Atje in Sumatra, Methodists were obstructed in their efforts to dedicate a new church building. Permission was granted by the government but later withdrawn by local authorities and finally the building was attacked and partially destroyed. A Christian politician then raised the question of intolerance in the parliament where the Muslim members responded with charges that Christians were misusing vast sums of money from overseas for the conversion of Muslims.

The fact that the Atje Church was for a Chinese congregation no doubt aggravated an already serious problem. The Chinese in Indonesia have suffered considerable difficulties especially since the attempted *coup* by the Communists. The violent anti-Communist reaction sometimes became anti-Chinese action, to the great embarrassment of the Indonesian government. In Atje this resulted in the expulsion of 5,000 to 6,000 alien Chinese, most of whom were eventually taken back to mainland China. In Java there have been numerous demonstrations and riots which have resulted in personal suffering and loss of property. In many places Chinese have complained of extortion and intimidation.

It is estimated that the Chinese in Indonesia number about three million. Of these around one half million are Indonesian citizens of Chinese origins. The rest either hold Chinese passports or are people without a country. A part of the underlying feeling against the Chinese is attributable to the fact that since colonial days they have controlled Indonesia’s domestic economy. Furthermore, there has been widespread feeling that the Chinese in Indonesia have been subversive, that many helped the Communists and have been more loyal to China than to Indonesia.

It is interesting to note that of the total Chinese Community in Indonesia about 263,000 or 8.8 percent are Christians. In the fellowship of the Church the process of assimilation, or identification of the Chinese with the people and culture of Indonesia, seems to be going on much faster than elsewhere. At a very crucial point for the Chinese and for the country as a whole the Christian Church finds itself playing the very difficult but essential role of bridge builder.

In October, 1957, fifteen Protestant and Catholic places of worship, plus several ministers’ residences and the theological school, were attacked and damaged in Makassar (Southern Sulawesi). It is to the great credit of Acting President Suharto, himself a Muslim, that the government moved quickly to denounce such intolerance as a breach of the Pantjasila and guarantee of religious freedom. In an address on December 8 he declared again that the government would protect the rights of all religious groups in Indonesia and would deal swiftly with those who sought to obstruct. He also expressed the belief that Communists may be behind some of the

disruption in harmony between religious groups. This point of view is shared by some Christians who recall that Communists first circulated the idea that Christians had a plan to Christianize the entire nation in fifty years. In the meantime, Christian and Muslim leaders are working diligently to understand the reasons for such violence and have taken steps to avoid its recurrence.

The most serious problem faced by the church in Indonesia however, is not opposition from those who misunderstand or fear the spread of the Gospel. It is the critical shortage of experienced leaders within the Church itself. A single pastor in East Java, for instance, may have responsibility for as many as twenty-five congregations and it may take him several days just to travel to all the outposts. Many of the heads of the regional churches are recent seminary graduates and are already heavily overloaded with responsibility. The Moderator of one regional church is also the pastor of a congregation of 3,000 members and, as if that were not enough, he also teaches religion in the university ten hours a week and three hours a week in the nurses’ training program.

Is it any wonder that at this important point in Indonesia’s history our Christian brothers there are seeking the help of churches in other parts of the world? There, nothing is more central to the New Testament teaching about the church than its oneness and the dependence of one part upon others. The plain truth is that the Church in Indonesia needs us and we very much need the Church in Indonesia. In sharing across national boundaries the Church in every place finds new meaning in the Gospel.

The Board of Missions of The Methodist Church, in cooperation with nine other Protestant communions working through the Indonesia Committee of the National Council of Churches, is trying to respond to a wide variety of needs in Indonesia. The list of personnel requests includes three university pastors, nine college seminary and lay training teachers, a doctor, a nurse, an agriculturalist, and several regional directors for the service program of the churches. Those who have already gone out from our churches to work in Indonesia have no difficulty agreeing with U Kyaw Than, General Secretary of the East Asia Christian Conference, who said recently, “Unquestionably, the most exciting place for the Christian to be right now is in Indonesia.”

## REFLECTIONS OF A MISSIONARY

### ON THE

### VIETNAM WAR

By Richard L. Deats\*

\*Richard L. Deats is a Methodist missionary and Associate Professor of Social Ethics at Union Theological Seminary, Philippines. He is the author of The Story of Methodism in the Philippines and Nationalism and Christianity in the Philippines. This article was written prior to the administration's current peace initiative.

Some months ago an old friend of mine serving with the United States Air Force in Vietnam visited us in our home south of Manila. He is a dedicated Christian, a college graduate, a captain flying regular bombing missions in Vietnam. At the end of the weekend I took him back to Manila to catch his flight to Saigon. On the way into the city, we passed a historical marker commemorating a battle in the Philippine-American war at the turn of the past century. He asked me what it was and I told him. He seemed quite surprised.

"Did the Americans ever have a war with the Filipinos?" he asked. "I thought we gave them their independence." And so I recalled to him what perhaps he had once known but forgotten: that one of the legacies of the Spanish-American War was the embarking of the United States on a colonial career. The Philippines had risen in revolution against Spain and was fighting for its independence at just about the same time America went to battle against Spain. Although the Filipinos at first thought the United States would honor their declaration of independence from Spain, this was not the case. A bloody war resulted in which the Philippines was finally conquered, becoming a subject nation once again.

This incident, I'm afraid, is not unique. We Americans (like other people) easily forget these unpleasant aspects of our nation's history, idealizing our past heritage and our present policies. We too easily have assumed a self-righteous air about our role in history, forgetting Socrates' dictum: "The greatest of all deceptions is self-deception." As a person who deeply loves America, I am proud of our democratic heritage and of our idealistic commitment for a better, freer world. But my patriotism is not blind; I do not subscribe to the creed that cries "my nation, right or wrong."

My belief in this form of patriotism springs basically out of religious conviction. Just as the Old Testament prophets chastised their nation for failing to live up to its ideals, so must we today be ready to take an unsentimental, objective view of our country and to do not less than they did. Our faith teaches us that no nation is immune to the temptation to sin and that, indeed, the greater the power and the wealth, the greater the temptation, however that temptation may be cloaked with righteous pretensions.

Hence I am not willing to suspend critical judgment in studying a nation's words and deeds, whether that nation be America, Russia, China, or the Philippines. This brings us to the Vietnam war. The State Department assures us that America is fighting for the freedom of the

people of South Vietnam and, indeed, of all Southeast Asia and the world, by stopping the relentless tide of communist subversion and aggression. When this policy is closely examined, however, a great number of disturbing questions arise.

I would like to enumerate the basic reasons why I oppose U.S. policy in Vietnam.

### ARE WE THE WORLD'S POLICEMAN?

The first reason is international in scope. K. M. Panikkar, the Indian historian, wrote some years ago that we are now at the end of what he calls "the Vasco de Gama era" in history, which began with the arrival of Portuguese explorers off the coast of South India in 1498, and ended with the removal of Western colonial powers in Asia in the 1940's. The days in which Western nations could determine the lives and destinies of the peoples of Asia are from an era that belongs in the dust bin of history.

This is why I reject the self-appointed role of the United States as the policeman and guardian of Asia and the rest of the world. Our old policy of isolationism was certainly unrealistic; but our present policy of frequently resorting to intervention is likewise misguided. It has slowed the thaw in the Cold War; it has undermined the effectiveness of the United Nations; and it has sucked us into a land war in Asia—that may yet lead to a nuclear holocaust.

Should we finally extricate ourselves from Vietnam, where will we intervene next—Thailand, Bolivia, Venezuela? Our goal of a peaceful world of independent nations is a noble one—but do we have the right unilaterally to decide how this peaceful world is to be built? Is not this the role of the United Nations? Can we—a predominantly Christian, Western, affluent society—do this job better than the community of nations with whom we share a common destiny? What are we to do when the masses of a nation—as seems to be the case in most of Vietnam—resist our efforts to make them into the image we desire for them?

In the movie "Sand Pebbles," the sailor played by Steve McQueen is perplexed over the hostility of the Chinese towards the American gunboat patrolling the Yangtze River. The young missionary teacher on the boat brings the truth home to him when she asks him, "How do you think the Americans would like it if Chinese gunboats were patrolling the

Mississippi River?" What would be America's reaction to 500,000 Chinese Communist soldiers in Cuba or to a Communist navy off the shores of California or Communist planes bombing within a few miles of the Texas border?

### GOOD GUYS VS. BAD GUYS

This leads to my second reason, which has to do with ideology. America, in her obsessive fear and hatred of Communism, seems to rely more and more on a negative ideology of anti-Communism. We have consequently oversimplified the world's problems—and their solutions—on the basis of this obsession. Sometimes I feel our world view is like the Westerns on television: the good guys vs. the bad guys with the issue being resolved by the superior strength and virtue of the good guys.

Thus we divide the world into the camp of freedom and the camp of Communism. But as part of this catch-all free world, we include medieval monarchs like King Saud, intolerant fascists like Franco, and admirers of Hitler like Marshal Ky. The only common denominator of these men is their anti-Communism. But what about the rightist oppression of the people in Angola, Mozambique and South Africa? Where was our moral outrage when 300,000 to one million Indonesians were slaughtered in the anti-Communist aftermath of the attempted coup in 1965?

The key factor in Vietnam, as well as in the rest of Asia, is not Communism but nationalism. Prof. George M. Kahin, an expert on Southeast Asia, states that the most consistent failure of the United States in Southeast Asia since World War II has been in minimizing the importance of Asian nationalism and of making the blunder of often working against rather than for nationalist aspirations.

### VIETNAMESE NATIONALISM

Let's see how this applies to Vietnam, which leads to the third point, that of the historical factor. The Vietnamese have had a long and tragic struggle against colonialism, begun against the French and then continued against the Japanese in World War II. During the war, with our commitment to self-determination, we favored an end to French colonial rule and we gave some encouragement and support to Ho Chi Minh. At the end of the war Vietnam proclaimed its independence under the leadership of Ho. The French, however, did not want to give up their rule, and for nine years the Vietnamese continued their anti-colonial struggle against the French.

The late Winston Churchill in 1954 flatly warned the U.S. of the fallacy of intervening in Vietnam on the side of the French and he rejected the appeal of Dulles that Britain do so. Instead of the United States following her wise policy of favoring self-determination—as she did in the Philippines and Indonesia, for example—America sided with the French against the Vietnamese people. Our support was not only tacit but active; we poured vast amounts of military help into the French imperialist cause. When the French effort finally collapsed in Dien Bien Phu in 1954, the Geneva Agreements followed. They specified that Vietnam was one country, not two; the 17th Parallel was to be only a temporary line, not to be thought of as a political or territorial boundary. Although the U.S. did not sign the agreements, it did say that it would seek free elections through U.N. supervision, and at that time it spoke only of one Vietnam, not two.

Nonetheless, the U.S. began efforts to establish a viable state in the South. President Eisenhower admits in his *Mandate for Change* that we did this because of our strategic interests and for Vietnam's natural resources. We threw our support behind Ngo Dinh Diem, even though we did not have a legal basis for the state we were creating. Despite all our support, the effort was a fiasco. Why? because American support is no substitute for nationalist sentiment.

Eisenhower stated that if a national election were to be held (as stipulated at Geneva) Ho Chi Minh would have gotten at least 80 percent of the vote throughout Vietnam. Diem, an autocratic, upper class Roman Catholic, could hardly have been expected to gain a significant following among that Buddhist nation's masses.

Although the American public received glowing reports about Diem, the repressive regime he created was gradually exposed. The promised elections of 1956—which France had agreed to carry out south of the 17th Parallel—were never held, and the stage was set for civil war.

Finally, Diem was assassinated. His regime was followed by one general after another, with the government tottering from resistance that was growing, not only among the Viet Cong but also among the increasingly articulate Buddhist leaders. Instead of seeing the mistakes on her policy, the United States turned increasingly to military means to solve the Vietnam issue. In late 1964 and early 1965 the big American buildup began, despite our earlier policy that

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stated we would not get involved in a land war in Asia and that if this battle was to be won, it had to be won by the Vietnamese themselves.

The elections of September, 1967 unfortunately did little to solve the chaotic situation in the south. How can you have free elections when you do not have freedom? Although the rigid press censorship was relaxed somewhat before elections, the newspapers knew the risk they were running in criticizing the government. An AP dispatch on May 15 reported Ky as saying: "I want to point out to the press that from now until election day, any newspaper article creating dissension between the people—military or civilian—will be censored." People living in the vast areas controlled by the NLF were not allowed to vote, nor were those suspected of favoring the NLF. Two very popular men—General Minh, in exile in Thailand—and Au Thanh, a respected economist, were ruled off the ballot. The civilian candidates complained of harassment before the elections. Dzu, an unknown Saigon lawyer, took a strong peace stand and came in second place among the candidates. Thieu and Ky got 34.8 percent of the vote, but the next three highest candidates polled together 38 percent of the vote. The Roman Catholic Church, with only 10 percent of the population, got over half her followers into the 60-man senate. Three slates of candidates chosen by the Buddhists were removed from the ballots. Charges of fraud have gone up and once again the predominant Buddhists have taken to the streets in demonstrating.

### THE ECONOMIC FACTOR

For the cost of one month of the Vietnam war, we could provide four years of training for 169,000 schoolteachers in this country, 125,000 nurses, and 50,000 doctors, as well as a college education for 100,000 students who could not otherwise afford it. For the cost of two months of the war we could (a) wipe out the 53 million deficit of the U.N.; (b) provide nine million tons of wheat to India to carry it through the effects of recent drought and now floods; (c) quadruple our contribution to the International Development Association; (d) double our assistance to the U.S. bilateral development loan and technical assistance programs; (e) double the size of the Peace Corps; and (f) almost double our contribution to the War Against Hunger planned under the 1966 Food for Peace Act.

### THE MORAL ISSUE

From many sources, even those in

favor of U.S. policy, we read of the fact that civilian casualties outnumber the military. Often our troops don't really know who the enemy is. Bombing raids and indiscriminate jungle fire kills men, women and children. By December 31, 1966, America had dropped more tons of bombs in North and South Vietnam than on Germany during the entire Second World War. When our forces think the enemy might be in an area, it is cleared of homes, forests and villages. Arthur Schlesinger, Jr. has said that this way of fighting a guerrilla war is like weeding a garden with a bulldozer.

I do not for one moment condone the evil being done by the Viet Cong. Murder, ruthlessness and terror are to be condemned whenever they occur. But I address myself to the conscience of Americans because I am an American and because I feel we have made serious errors of judgment and policy in Vietnam that are having devastating consequences. I believe that we are destroying the very people and land we would save and that we are losing sight of some of our most cherished values in the process. This is why I believe we must cease our bombing in the North and *begin* to de-escalate in the South. If we are serious about negotiating, then we must unequivocally be willing to deal with the Viet Cong as a major party in the war; we should work for an implementation of the Geneva Accords; and we should be willing to let the Vietnamese solve their own problems.

Many fear America will lose face if she does not get a clear-cut victory. I fear America will lose her soul if she persists in her present policies. A nation's greatness and honor is not established by its pursuing ill-advised policies to the bitter end. France's stature in the world was improved immeasurably after she got out of her colonial wars in Algeria and Indo-China. As Dr. James C. Thomson, Jr., specialist in Asian studies at Harvard, wrote recently in a letter to *The New York Times*:

"For the greatest power on earth has the power denied to others; the power to take unilateral steps and to keep taking them; the power to be as ingenious and relentless in the pursuit of peace as we are in the infliction of pain; the power to lose face; the power to admit error and the power to act with magnanimity."

America has the heritage, the resources, the idealism, the opportunity to contribute greatly to a better world. Let us hope she does not continue to squander this by pursuing outdated policies in a world searching for a new era of universal justice and freedom.

Recently, an interdenominational group of 104 missionaries in the Philippines sent to Filipino and American publications a statement on the Vietnam war that generally supports American policy—and also criticizes a statement by 23 fellow missionaries made last fall.

While strongly deploring the war, "believing fervently in peace and praying daily for the cessation of hostilities in Vietnam," the missionaries said, "it has become obvious that halting the bombing and other 'soft' measures have not brought the North Vietnamese to a peace conference."

The statement was a response to the appeal last fall of 23 missionaries in the Philippines which was critical of American war policy. That statement urged the U.S. to "take bold initiatives to stop hostilities," to place Vietnam on the U.N. agenda, and to accept a "freely chosen, broadly representative government in South Vietnam, without prejudging its political character and alignment."

The response of the 104 missionaries was that the appeal to the United States by the 23 missionaries to "halt hostilities" is pointless. "It is to the North Vietnamese that we must appeal. The simple fact is that we are ready for peace and they are not."

Signing the most recent statement were missionaries of several denominations, including Methodist, Presbyterian, and United Church of Christ.

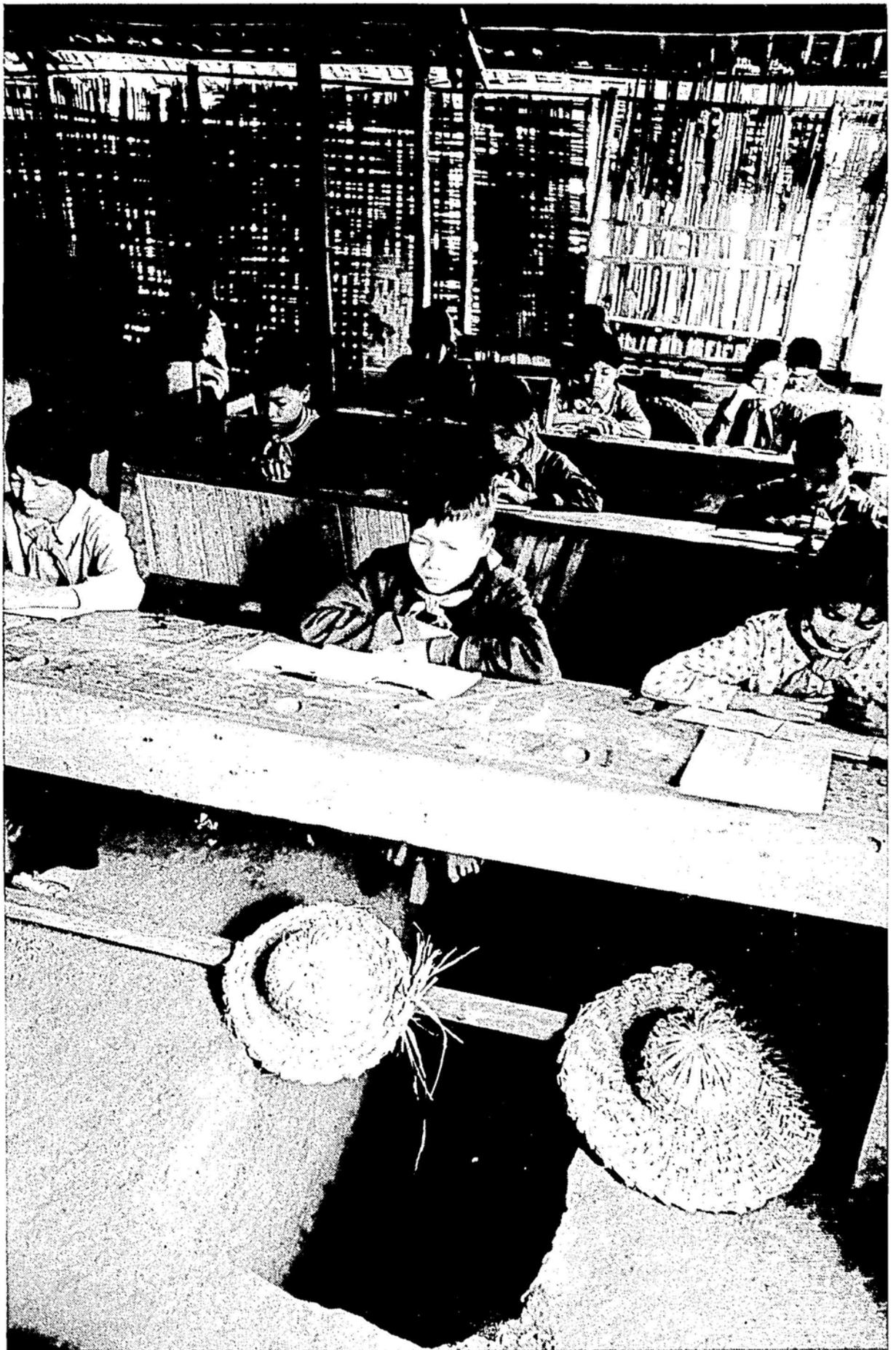
"The most crucial point," they said, "is that it has become clear that such appeals as the one by the 23 missionaries comprise one of the major reasons why hostilities continue. We deplore the publication of such a petition because it adds to the already impressive file which Ho Chi Minh is making to convince his people that they should under no circumstances consider a peace conference at this time."

# Behind Enemy Lines

The pictures that follow were taken in North Vietnam. They were obtained through Eastern European sources and quite clearly present a North Vietnamese view of the war. Bearing this in mind, these pictures show us some aspects of the war that are seldom seen in this country, and they may help us evaluate North Vietnamese insistence on a total halt in American bombing.



*Most city schools, which were evacuated to the country, are housed in primitive huts (see photograph on the right) surrounded by an elaborate net of slit trenches, providing shelter during raids. When the air raid alarm sounds the children enter the shelter outside the school by crawling through the slit trenches shown above.*





*(Above) Homes destroyed by U.S. rockets in the air raids on May 21, 1967, in Tuang Mai Street of Hai Ba quarter of the town in Hanoi. (Lower) One of the ten U.S. planes shot down over Hanoi on May 19, 1967 is shown burning in Le Truc street in the capital.*

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*(Above) The large straw hats and huge scarves are meant to protect the children from bomb splinters. Additional protection is given by large straw-shields worn on their backs. (Right) This heavy machine gun crew of the South Vietnam Liberation Army unit X was recently cited for having destroyed three U.S. Helicopters.*



Perhaps nowhere in the world is the future role of the missionary such a problem as in Africa. With so many of the countries there now ecclesiastically "occupied," the missionary has worked himself to the place where he must redefine his job.

Per Hassing is Professor of Missions at Boston University School of Theology and a former missionary to Rhodesia.

A few years ago it was said that in the nineteenth century the missions had problems, but now the mission itself has become a problem. Today it can be said without fear of much contradiction that the place of the missionary in Africa is a great personal and administrative problem. Two examples will illustrate this.

The first example comes from Old Umtali, Rhodesia, a great mission station of The Methodist Church. In 1959 the large Ehnes Memorial Church would



*the place of the missionary*

*in the* **AFRICAN**  
**CHURCH**

BY PER HASSING



be filled to capacity on Sunday mornings. Present would be students from the Biblical Institute, the secondary school, the primary school, and the teacher training school. The students would be young people, often in their early twenties, and many of them would be married, with children. Workers and families in the various schools, hospital, printing press, farm, etc. would also be present and many families from the neighborhood would also come. In addition there would be about twenty to twenty-five missionaries with children present.

In 1967 the situation had drastically changed. The teacher training school is no more and is about to be taken over by the government; the Biblical Institute has been closed in order to concentrate on the education of the ministry; the students in the secondary and primary schools are often mere children of the ordinary school going age. Because of the changed situation the people from the neighborhood do not come any more. Of the missionaries only three are left, and they are not really necessary because the Africans are quite capable of running the station alone. The church is about half full. This big missionary center has changed its character completely and is a symptom of the structural changes that have taken place in The Methodist Church in Rhodesia.

The second example is taken from the work of the Lutheran churches. In a report from the All-Africa Lutheran Conference in Marangu in 1956, Bishop Heinrich Meyer of Lubeck could write that hardly any of the Lutheran churches in Africa had an African Bishop or President. At best he was a vice-president, playing a secondary role, and issuing such non-committal statements as were expected of him. The white man was in the position of leadership and the black man reacted with silence or polite remarks.

In 1967 all of this had changed. The Lutheran churches in Tanzania, with one temporary exception, are led by African bishops and superintendents. At the synod of the North-Western Diocese of the Evangelical Lutheran Church in Tanzania there was no doubt that Bishop Josiah Kibira was the leader, and neither he nor the delegates were silent. The missionaries occupied the back benches—and were silent.

In a few years the situation had changed completely, not only for Methodists and Lutherans, but for all other churches as well: Anglicans, Presbyterians, Catholics. The White Fathers is a great, international, Catholic missionary society for Africa. It was striking to see them kneel down to kiss the ring of the African cardinal. The change is com-

plete.

This is a matter for rejoicing. It is what the missionaries have been working for for many years. Today the church leadership *must* be in African hands. *They* must have the deciding word. Where this has not yet taken place, it is only a matter of time. It is also quite natural that the new African states would like to control the school system, medical and welfare institutions. Wherever the state has not yet taken over these functions the reason is financial. In principle nearly all of them go in for state control of all of these functions. Can we really blame them for this?

This brings us to the question of the place of the missionary. Few missionaries, if any, would like to be the secretary to the bishop for more than a year or two. Few would want to work in circumstances where they *in principle* are put on the back benches and expected to be quiet. One must ask why a church which has produced so many very capable men and women in such a comparatively short time still needs people from outside?

The missionaries themselves feel the problem. In some cases they turn to the industrial centers and the huge cities. All rural areas are "occupied"; they have for a long time been under the leadership of African pastors and evangelists. But the great cities grow very rapidly. Few Africans understand what takes place there, so the great cities appeal to the missionaries. But many missionaries go home. It was astonishing to meet only a few Protestant missionaries in their forties, and many of them were planning to go home. Many missionaries stay only one period. The restlessness and uncertainty was unmistakable.

The Africans also see the problem. The question whether Africa still needed missionaries was put to many Protestant and Catholic church leaders: cardinal, bishop, minister, layman. Without hesitation they all answered in the affirmative, but always with a certain limitation. They said, "Yes—but." One could not always be sure whether the affirmative answer was given because of conviction or because of inherent African politeness. When the question as to why was pressed, there was great uncertainty. Some wanted missionaries because they were willing to do pioneer work which Africans did not want. Some wanted them because they were cheap, their salaries coming from outside and therefore not a burden on the local budget. Some were quite frank and said the missionaries were useful because they brought money to the church. No African was as outspoken as an Indian church leader, who said, "We don't need mis-

sionaries any more, but we have them because otherwise we don't get any money." One of the most peripheral answers was that they still did not have Africans who could teach French in the secondary school. The finest and most profound answer came from a layman. He maintained that the African church would need missionaries for a long time in theological education, in the preaching of the Gospel, in the interpretation of current situations in the light of the Gospel, and in helping to reach the ever growing urban population.

When the African Christians said they wanted missionaries, they almost without exception added a 'but.' They wanted them—but—not anybody! Not only should they be in possession of certain skills, but they should also have certain attitudes. The African Christians did not ask that the missionaries should be orthodox in their teaching, nor did they ask for certain opinions on church order or fidelity to the Bible, but they did ask for a certain attitude to the African people and to African colleagues.

In some places the cooperation between missionaries and Africans is very good, warm, and open. A visitor senses this quite soon, but when the relationship between colleagues is filled with suspicions and conflicts it soon comes out in the open. One does not have to ask, it comes out by itself.

The Africans today react very strongly against what they feel as paternalism, superiority feeling, or race prejudice in missionaries. They tolerate no one who makes them feel inferior. It does not matter who they are, what their professional qualifications are, where they come from; young or old, if they humiliate the Africans they will not be tolerated. Nor will they be tolerated if they poke their noses into things that are not their business—politics, for instance. This point is true not only for Rhodesia and South Africa. It was quite astounding to hear how missionaries, often young ones, could behave and act in 1967. As one very prominent layman expressed it, "We have so recently been freed from colonialism that we can stand nothing that reminds us of it." In this, also, does the African church show its independence. They are quick to say, "People like you, we cannot use. You must go home." It does not matter if the pulpit will be without a minister, the hospital without a doctor, the school without a teacher.

In the history of the church the place of the missionary has been somewhat of a puzzle. On the one hand, it seems to be quite clear that without the missionaries there would not have been a church in Africa today. Without the missionaries there would not have been a *World*

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Council of Churches. On the other hand there are examples that show that it has not hurt the church if the missionaries have been forced to leave or if money from the outside has failed to reach a church. At the time of the last world war the missionaries from Hermannsburg, Germany, were prevented from continuing their work in Ethiopia. When they could return they found that the church had grown from fourteen to 8,000 members. In Nigeria the Sudan Interior Mission has a tremendous staff of missionaries, but few Christians; in Ethiopia, they have few missionaries but a strong church. For many years the Christians in Sudan have been suppressed and persecuted by the Arabized, Muslim population in the north. The missionaries were forced to leave in 1959. But the Anglican Church grows with 10,000 new members annually. Since 1961 the Protestant churches in Angola have been subject to pressure; many Protestant Christians have been killed, many others have fled the country. However, The Methodist Church, with only two missionary couples left, grows as it has not grown for years. It is, therefore, not necessarily bad when a church does not have missionaries, nor does the presence of missionaries necessarily mean church growth.

This does not mean that one wishes for a church pressure and persecution, but it does mean that one has to look at the place of the missionary in a realistic perspective. In certain situations the missionary's simple presence can hinder the local initiative. Some missionaries are so energetic, well educated, capable that they don't see that they take the breath away from the local people. Many Africans are afraid of taking the initiative because the missionaries can do everything so much better. The presence of the missionary can create a spirit of dependence in the African Christians. It is very easy for the missionaries to dampen or hinder the spiritual and natural gifts in a church. It is easy for the missionaries to believe more in themselves and their own wisdom than in the guidance of the Holy Spirit in the life of the church.

The question of the place of the missionary is a very difficult one, not only for the church in Africa, but also for the churches in America and Europe as well. When the place of the missionary is so touchy and uncertain, does one have the right to appeal to young people to give their life and future to the mission of the church in Africa? What will the missionary organizations do? Can they continue to appeal to the people to give? Would it mean an intolerable hardship for the churches in America and Europe if the whole missionary structure and mission-

ary thinking were led into new channels? One must also ask if one should continue to follow the old path just because it is old, if it no longer leads to the desired end?

To solve the problem, it has been suggested that missionaries should go to regions beyond, to unoccupied fields. This is an appealing thought, but difficult to accept completely, if at all. It is very hard to find those 'regions beyond.' One missionary in Zambia said that there are churches all over the country. From an ecclesiastical point of view the country is occupied. The same can be said about many countries in Africa. One must also ask if the evangelization of Africa should not be the main task of these many independent African churches? Do the churches in the West have the right, even if it were possible, to take away from the African churches *their* missionary task? Could it be the will of God that the churches in the West should do the missionary work of the African churches for them? Are we not in the danger once more to take the initiative away from them, to overwhelm them with our organizing talents and our financial resources?

It is very hard to escape a very strong impression that many who support the missionary efforts of the churches have not quite understood that David Livingstone died more than one hundred years ago, and that mission boards in various countries seem to be unwilling to take the consequences of what they surely already know; namely, that in Africa the time of colonialism is over. Africa will never return to the situation before 1960.

The church in Africa is young—very young. Those who are now bishops and church leaders are often the sons of the very first Christians in the village. The church in Africa grew big quickly. In a recent book the Christian population in Africa is estimated at sixty million people. This figure is evidence of great results. But, there are 170 millions left, of whom fifty-five million are Muslims, so the missionary task of the church is still very great. It also appears that the church in Africa is entering a new epoch where great efforts must be made to consolidate the inner life of the church, to win the new generation of Christian children and young people for a vital Christian faith and life. In order to strengthen the inner growth of the church and to complete the missionary task of the church, the African church needs help.

But in order to be able to help we in the West need a *new attitude*. We must accept the fact that we live in a new age, and we must at one and the same time be both humble and daring. We must, first of all, take the Africans

seriously as human beings. We must act on the basis that they are responsible Christians in responsible churches. There must be direct conversations about very central questions. If the African churches do not see their missionary task we must help them to see it in its whole breadth and length. It must be made clear that the churches in the West also have a great responsibility which makes it impossible to use large sums of money for churches that are not willing to share the spiritual and financial burdens. The church in the West has to be responsible to God how it uses money and personnel. The support to the churches in Africa must not be either a crutch or a sleeping pillow. Money must not be used to give a very small group of church leaders an unreasonably high standard of living.

The African churches should also be made to understand that when it comes to tackling the missionary task in Africa the churches in the West are anxious and eager to *stand together with them in the work*. The point is in the word *together*. In spite of the fact that there has been much talk about partnership in obedience during the last twenty years, since the meeting of the International Missionary Council in Whitby, Canada, in 1947, one has the impression that real partnership has not yet been achieved. There has been a fear of speaking the truth in love, and there has been a tendency to listen to the African with politeness, but then take the action in New York or London based on the idea that the one who pays the piper calls the tune. The result of this is not very encouraging and will never be.

Africa's churches cannot tackle the missionary task in Africa alone. But the churches are living realities in Africa, and it will be disastrous if the churches in the West even try to solve the missionary task without the full cooperation of the African churches. Only in open and honest cooperation will God be able to lead us on to the radical new paths which the new situation demands.

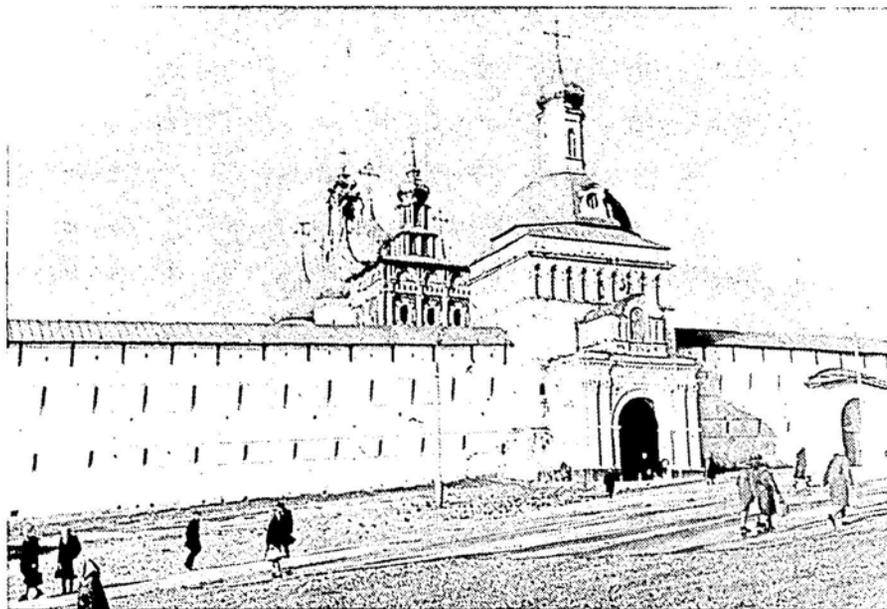
The problem is a very difficult one and it is the concern of serious missionaries and missionary leaders in the Protestant as well as in the Catholic world. No one has a ready solution. But the question of the place of the missionary in Africa today is a burning one. Are the Christians of our time as daring and unconventional as our forefathers were when they set the whole modern missionary movement in motion? Do we have the spiritual, theological, intellectual, and financial resources for the radical change that is needed for the church's total task in Africa of today? There is no doubt: the new day demands new ways.



# ZAGORSK: RUSSIA'S HOLY CITY

American newspaper readers recently saw an unfamiliar place name when they read of a conference of churchmen being held in Zagorsk, Russia, under the auspices of the World Council of Churches. Unfamiliar to non-Russians, that is; to Russian Christians Zagorsk, under its ancient name of Serguievo, is one of the great holy places of Orthodox Christianity. It was in 1340 that Serge of Radonej founded a monastery in a clearing in a forest. Regarded as a miracle worker, he was canonized as Saint Serge and his monastery became a center of spiritual life. Its five cathedrals and palace contain many of the world's beautiful icons.

After the Revolution, the churches of Zagorsk were nationalized and turned into museums. A long period of struggle between the government and the church took place. Relations have now improved. In 1950 the government gave permission for pilgrimages to Zagorsk. Each Sunday and great religious holidays see pilgrims from all over Russia flock to Zagorsk. A number of seminarians are in training there. Conferences, such as the recent one on "The Theological Implications of Church and Society," involving Protestants and Roman Catholics as well as Orthodox, indicate the new ecumenical thrust and concern for society of the Russian Church. Here are some scenes of Zagorsk today.



(Upper left) About fifty miles from Moscow, the great wall of the Monastery of the Trinity and the Cathedral domes at Zagorsk loom out of the countryside. The blue and gold onion-shaped domes of the Cathedral of the Assumption dominate the grounds. Also found here are the tombs of Saint Serge and Tsar Boris Godounov.

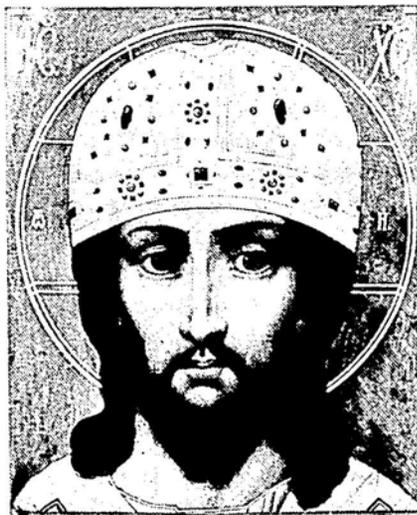
(Left) Zagorsk is also the Russian Lourdes. Here worshipers wait to bathe at the Chapel of the Fountain.



*The sanctuary of gold where only the priests may enter with its porte-icon of Christ, the Virgin and the Apostles.*



*The traditional faith of the Russian believer is shown in this woman's face.*



*Christ Pantocrater (Christ as Ruler of the World) is a famous seventeenth century icon. The icon (or holy picture) is an important element of Orthodoxy; it is venerated as representing Christ and also what man will become after resurrection. There are over two thousand icons in the museum at Zagorsk.*

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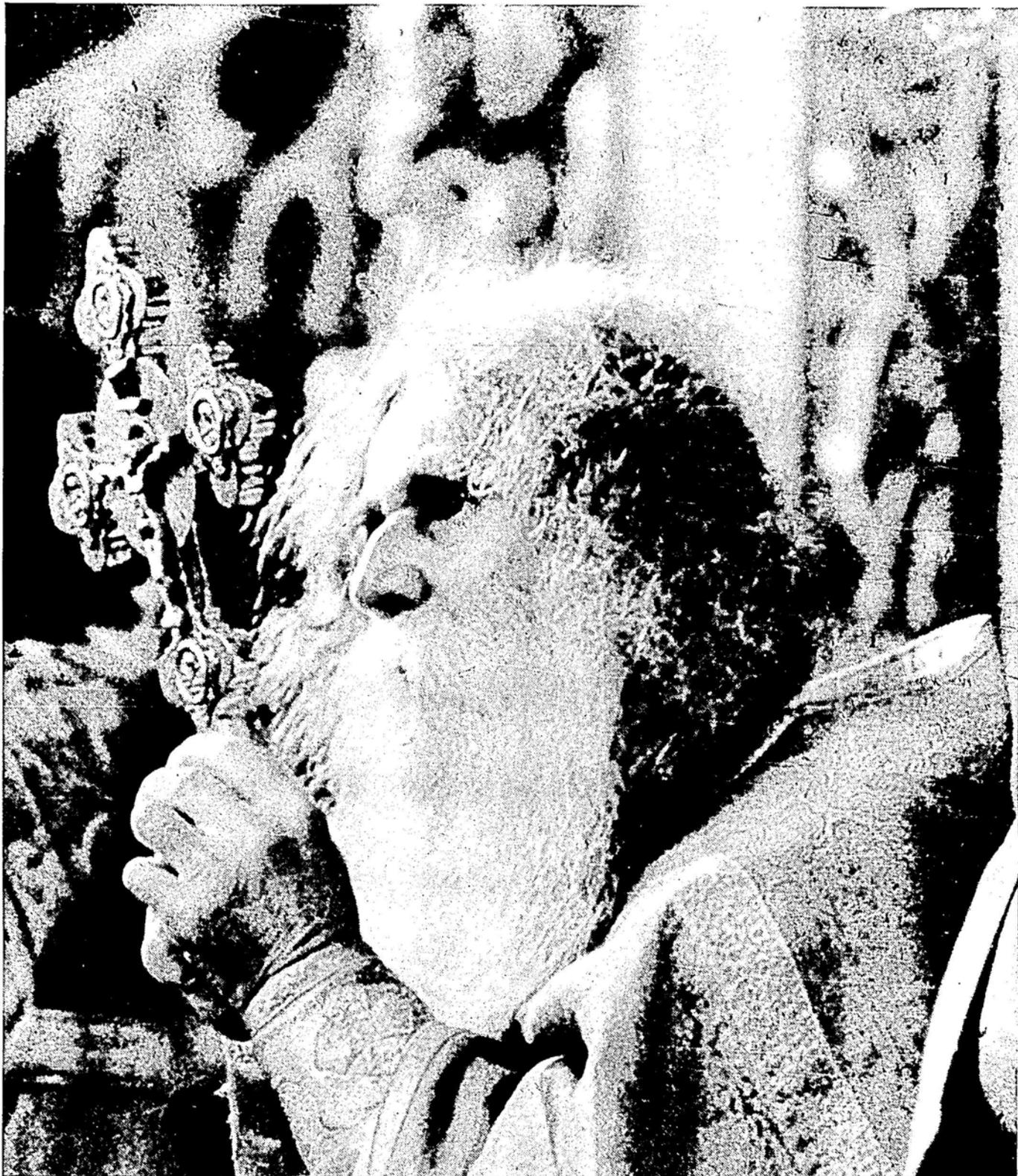
*During the service, Holy Communion is received—both bread and wine.*



*A crowd at a worship service at Zagorsk. Worshipers stand during the service, which often lasts three hours. The majority of worshipers are old women. It is said that men and younger people often worship at night, when they are less likely to be seen, and hence are referred to as "Nicodemuses."*



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*A group of seminarians on the grounds at Zagorsk. There are now about 180 seminarians there, out of a total of 350 in all of the Soviet Union.*

*The link with the past is shown by this eighty-two-year-old priest, who has been at Zagorsk since the time of the Tsars.*

What can be done—  
constructively—about the  
increasing number of  
ministers leaving  
the Church?

George G. Hill, who  
confesses that he  
himself had become  
restive with the  
parish ministry, is  
pastor of the South  
Park Methodist  
Church in Hartford,  
Connecticut.

This is another article  
in *WORLD OUTLOOK*'s  
continuing dialogue with  
readers on the  
renewal of the Church.

# *Put the Cross OVER the Briefcase*

**BY GEORGE G. HILL**

*The fact  
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For the second year in a row, our Annual Conference heard complaints concerning the number of men who are leaving the parish ministry for specialized ministers or for work outside the church. The Conference Relations Committee, the Board of Ministerial Training and Qualifications, and two Bishops joined in this lament. As one who has become restive with the parish ministry himself and who has—I think—now made his peace with it, I would like to speak to this matter. I believe that Methodism has resources which if properly used can stem the exodus and keep the men we need in the parish ministry.

The first requirement, and this is an absolute one, is that the people in power must learn to *see the problem like it is*. There has been much self-deception concerning why men leave the parish ministry. For instance, one prominent leader at this year's Annual Conference said that they do it "for the money." I made a quick spot-check of four "leavers" who were on hand. One said that in the teaching job to which he was going he would make *almost* as much money as he made in the small Methodist church he was leaving. Another said that in his job with a national board he makes one thousand dollars less than he made as minister of one of our larger churches; as he told me the details of the two situations, I concluded the difference was more like two or three thousand dollars. The other two men, both of whom leave quite high-salaried jobs in our Conference, can make no comparison because they do not yet know what they are going to do.

Second, face the fact that the real problem is not one of *quantity*, it is one of *quality*. The danger to the Christian enterprise is not that one day we will be unable to fill our pulpits; the problem really is that it is the courageous, concerned, intelligent men who are leaving the parish ministry. This truth was underscored for me one day last winter when I received the shocking word that two of the finest ministers I know—one a dedicated missionary, and the other a creative and respected inner city pastor—had both gone to work outside the church.

These insights add up to the basic reason why the men whom we need to keep in the ministry are leaving: the job of a parish parson does not seem to them to be a job worth doing. It is not money, it is not "the maceration of the minister," it is not that men can't stand the gaff; the fact is that many of our best men leave the ministry because they simply do not feel that it gives them important tasks worthy of the talents of an able man. This is tragic, because the ministry *can* be a real man's work; the minister who

feels that it can't should re-read Reinhold Niebuhr's little book *Leaves From the Notebook of a Tamed Cynic*.

While the minister himself is in more control over the conditions of his work than are most men, and can therefore make his job more worth doing simply by rearranging his priorities, the institution too can help create a ministry worthy of our best men once it sees this as its basic problem; indeed we shall see that in some areas it is now moving in this direction.

Basically, let Methodism recognize that it can choose one of two models, both of which I can illustrate from personal experience.

When I came to my present church I sought out a prominent local politician, an old friend but not a Methodist, and asked him what he thought should be the job of a Methodist church in downtown Hartford. "That's easy," he said, "represent the people of the city. I always think of The Methodist Church as the one closest to the people. I remember how it was in the town where I grew up; any time there was an injustice or a problem the Methodist Church was always Hell. They meddled in everybody's business. Some people loved them, some hated them; all respected them."

There is one possible model for us—the *friend of the people*. Here is a story that suggests another:

A representative of one of our large conferences came to Yale Divinity School when I was a student there. Showing me a thick folder he said, "See this folder, Mr. Hill? These are all churches in my conference needing ministers this year. I'll tell you what you do: talk to all the other conferences, get your best offer and I'll top it."

I pressed him for some information concerning just what sort of ministry was considered important in his conference; did the Bishop stress preaching, counseling, community work? He wanted to leave it at "a well rounded ministry," but when I insisted he make a choice he said, "the Bishop wants a good connective man." I asked him what this meant and he said, "the Bishop wants a man who, when you call a meeting, he's there."

There is the other possible model for the Methodist ministry—the *good connective man*.

These are the two images that Methodism puts before the world today—the *friend of the people* and the *good connective man*. We might symbolize the former by the Cross, the latter by the Briefcase. It is necessary to point out that to get and keep the men we want (or should want) we should emphasize the Cross and de-emphasize the Brief-

*The fact is that many of our best men leave the ministry because they simply do not feel that it gives them important tasks worthy of the talents of an able man.*

case? This is not to say, get rid of the Briefcase; it is to say that the Briefcase should always have to justify itself, the Cross never. *The Cross should be put over the Briefcase.* Some inferences may be drawn from such a priority:

In speaking to seminary students, representatives of Methodism should stress that this is the church of John Wesley who visited prisoners, preached in taverns, took a hard look at the religious establishment of his day, saw it like it was, and, "to serve the present age" hewed out his own pattern of ministry—and tell the students that Methodism expects its ministers today to do the same sort of thing to serve *this* present age. (Don't talk about Wesley's organizational pattern as though it was handed down from Mount Sinai.) Point out that we are the church of Bishop McConnell, mighty pioneering champion of organized labor; of Bishop Oxnam, who gave the House UnAmerican Activities Committee the worst defeat it ever suffered. Tell them that Methodism's efforts in behalf of the Test-Ban Treaty were such that a Jewish assistant in the office of a Roman Catholic congressman said, "I really believe The Methodist Church is the group that could save the world." Point to MUST—Metropolitan Urban Service Training—and CCUN—Church Center for the United Nations—both started with Methodist initiative and money and, at our insistence, serving all denominations. Boast of the theological ferment in Methodism, as our young ministers not only brave the Bible Belt bigots, but also wake the New England dead.

We have so much to be proud of! The Methodist representative who fails to present the Church in terms that the young men consider important, and instead talks about salaries and parsonages, misses a great opportunity.

Similarly, the Bishop and even more the District Superintendent, have a frightening responsibility toward new ministers. The new men are watching these representatives of the institution like hawks (or doves) for some sign that the institution cares about theology and for courageous Christian discipleship. A District Superintendent should never let his advice to young ministers deteriorate to the level of ecclesiastical gamesmanship (how to get the better of your Official Board without their knowing it).

Toward every minister, the institution's attitude should be, "You are a grown man, capable of making your own decisions. We expect you to do a good job, in your own way, and we respect you too much to try to draw pictures for you." Too often, the unspoken attitude of the establishment seems to be that the min-

ister will do nothing unless pressure is put on him. This may well be true of some men, but the chances are that what they do under pressure won't be worth doing anyway.

As a church with a worthwhile job to be done, let us stop being defensive about special appointments. In *The Comfortable Pew*, Pierre Berton points out that one reason for the comparatively good "image" of the Roman Catholic Church has been that they have not hesitated to put a man where a special job was to be done, without the need for involvement in traditional parish activities. Now, I happen to believe that many of the special ministries could indeed be related to certain parish structures; let us encourage this, but do not treat as pariahs those with interest in certain aspects of ministry.

While giving due honor to those on special appointments, let us continue and intensify the marshalling of resources to back men who want to try something creative in the parish ministry. My conference has been helpful to me in developing a program for narcotics addicts through our church, and I appreciate this. I have the feeling that anyone who comes up with something worth trying can, if he knows the ropes, find backing from the institution. This opportunity is part of the genius of our church; it should be spelled out more explicitly and men should be encouraged and *expected* to experiment.

We should really use the appointive system to put men of vision and prophecy into churches where there is somebody to hear them, and where they can be influential. All too often our system has worked so that the play-it-safe guys "rise" to the bigger churches where they can be trusted to raise the money and not rock the boat; while those who want to use the church as God's instrument to *do something* are put where they can't do too much damage.

The institution could go a long way toward convincing its ministers that we mean business if it would truly make appointments on the basis of ability to do a job that needs to be done, rather than moving us up from one salary bracket to another. In some conferences when an appointment is open, one can look at the *Conference Journal* and pick out the few men who will be eligible for that appointment—simply by looking at salaries. Now if we really felt we had a serious job to get done, we would never countenance this situation.

Our report forms should be revised to exalt the important. The current form for a pastor's report to the Fourth Quarterly Conference, for instance, contains almost nothing really relevant to the

*All too often our (appointive) system has worked so that the play-it-safe guys "rise" to the bigger churches where they can be trusted to raise the money and not rock the boat.*

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work of a minister. He is not asked what his aims for his ministry are, what his community needs from his church, what is happening in the lives of the people who are part of the church. He is asked all sorts of housekeeping questions. Now in our church we have many bishops, executives, etc., who make stirring statements about the need for prophetic, venturesome ministry but when the man discovers, and when the churches discover, that what they are *really* held accountable for are the most prosaic nuts-and-bolts kind of things, they get the point.

(It is interesting how piously anti-institutional some of our people can become when it is suggested that we be asked to report on some things that are important. For instance, at our Annual Conference it was suggested that each church be directed to investigate conditions relative to open housing in their neighborhood, and report this investigation at the Fourth Quarterly Conference. Many there expressed horror over adding to the things that must be reported! But our church is not at all diffident about asking for reports on numerous other things, such as the number of subscriptions to *Together* magazine, use of Methodist literature in the church school, and so on. We have a system that requires reports; let us use the reports for something important.)

The District Superintendent and others in authority should consciously counteract the tendency of local churches to reward trivial innocuousness and punish controversiality. I have found true a seminary teacher's warning that, "it is so easy today to be a bad minister, so hard to be a good one." I am sorry to say that too often I have seen the system, faced with an opportunity to confront a congregation with Christian realities in behalf of a dedicated minister, instead sympathize with their complaints that he was tactless, lacked social graces, or whatnot. We should encourage the controversialist; at least he brings things to life, opens them up so God can work. One of the besetting sins of churches today is *dullness*; it would be well to remember Bishop Gerald Ensley's advice that one synonym for *controversial* is *interesting*.

We should use our system to force creative mergers of churches. We have far too many men who serve small groups. It is ridiculous to have four or five struggling churches in a small city, for instance, with each minister trying to run his own little show, when we have a connectional system which could demand that all these places be run as one church, thus giving each minister an opportunity to specialize in that phase of the work that concerns him most. I hear

that there is one conference that has adopted a policy of having at least 400 people under the pastorate of each minister. This is certainly a step in the right direction.

We must vastly overhaul our program of laymen's work. Methodism is becoming a woman's church because the program placed before the Woman's Society is so much more worthwhile than that suggested for Methodist Men. Years ago the ladies decided that they would concentrate on two areas of social concern—the United Nations and race—and they have done an exciting job of bringing these concerns before Methodist women. Any Methodist minister who is worth his salt will do all he can to cause his women to use the WSCS program. Unfortunately one gets the impression that the Board of Lay Activities feels that Methodist Men are good for nothing except raising money and ushering.

Finally I think that Methodism should *aim high*. I think we should set for ourselves no less a task than bringing peace and unity to our world. We are a worldwide church. We should take our international fellowship seriously and encourage all sorts of contacts around the world. We should use our office at the UN to press our Methodist concerns through the UN missions of all the countries of the world where there are Methodist people, and report back to Methodist people in those countries. We should embark on a great program of world unity, using all manner of imaginative ways to help Americans know what the real concerns of other peoples of the world are, to deal with them creatively, and to find ways in which other peoples can help us.

Along with this there should be an exploration for a *faith* that could unite the world. Methodism is open enough theologically that we could lead the way in new expressions of faith. Now I suspect that such a faith will have to be *action* for a long time before it is *doctrine*. And as a Christian, I expect that when the doctrine of the new world-uniting faith emerges, it may be very similar to what we know as Christian truth today though the symbols will almost certainly be different.

All the above suggestions have some risk to them. So be it. *So be it*; more than one concerned minister has told me that the thing he most misses about our church is the feeling of *abandon* that should go with those who follow the Man who went to the Cross. If we make it unmistakably clear that we are not interested in being a group of accountants or nursemaids, but rather want to be pilgrims and world changers, we will get and keep the men we need.

*More than one concerned minister has told me that the thing he most misses about our church is the feeling of abandon that should go with those who follow the Man who went to the Cross.*

# CHURCH RENEWAL

## and social RECONSTRUCTION:

### a missionary bishop

### shows the way



Bishop Flickinger

By DARRELL L. REECK

**What would those great old nineteenth-century missionaries have done about today's staggering social problems?**

**Darrell L. Reeck, who tells the story of a bishop who was ahead of his time, is an EUB minister and a Ph.D. candidate in Social Ethics at Boston University.**

What should the role of the church be in today's society?

In recent years church members and leaders have been debating this issue. Some spokesmen insist that the church's role is to foster and support revolutionary movements. Others call for the church to buttress law and order. Still other positions located between these two extremes leave us faced with many possible choices of social policy. What we seem to lack is not positions from which to choose, but guidance on how to choose.

While the debate about the church's social mission waxes hot, unprecedented urban riots, the widening gap between rich and poor nations, and mounting moral confusion indicate the increase of festering social problems. These factors

heighten the need for guidance on how to choose between the many alternative positions.

Resources for guidance are easily available. Christian literature, including the Bible and the statements of denominations and councils, is among these resources. But many people find their greatest help in the example of some distinguished flesh-and-blood leader who lived in the past under similar situations of great social urgency, rather than in formalized statements. Such an individual is the Reverend Daniel K. Flickinger.

In January, 1855, a sailing vessel slipped out of the New York harbor bound for Africa. Daniel Flickinger was on board. In his younger years he had farmed in Ohio, but he left this occupation to become a minister in the United

Brethren Church. Now, as the first foreign missionary of the United Brethren, he was sailing toward the most productive years of his life.

Flickinger spent a long and arduous month on the ocean before he finally arrived at Freetown, Sierra Leone. Debarking, he plunged into his Gospel ministry immediately, preaching, when invited, in chapels and churches. He quickly realized that almost everyone, from the British governor of the colony to the ordinary man on the street, drank alcohol freely. Flickinger struck out at this municipal habit in all his sermons and at every other possible opportunity. The reaction of the governor was characteristic of most others—he honored Flickinger for his principles but continued to indulge himself freely. Feeling increasingly frus-

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trated in this unresponsive atmosphere, Flickinger began to look elsewhere for a site for the fledgling mission.

His investigations revealed that a beachhead had already been established. About fifty miles south of Freetown on the banks of humid coastal rivers, the American Missionary Association conducted a thriving mission. The A.M.A. principles were evangelism, anti-slavery, prohibition, and practical industry. Immediately Flickinger's inspiration rose, for he felt the United Brethren had much in common with the A.M.A. He decided to locate close to this group. The United Brethren mission would have good neighbors, and there was plenty of work to do.

The early years were hard years! It was difficult to find a hospitable chief who would permit the mission to be established in his village. Flickinger negotiated for months with various chiefs until he secured a location at Shenge, a coastal town in a beautiful setting. Thomas Stephen Caulker, the venerable chief, shrewdly tolerated Flickinger and his party. However, he strongly opposed public preaching, teaching, and all other evangelical activities. Flickinger was discouraged by tropical weather, and dysentery and fatigue weakened him. The church at home was hesitant to invest funds and personnel in a situation where indications of success were so meager.

Despite weak beginnings, Flickinger energetically pressed on with his work. Two young converts, Tom, a village boy, and Lucy, a favorite daughter of the chief, were cause for encouragement. Equally important, Flickinger used his time wisely by learning the customs and language of the Sherbro and Mende people. But to his deep chagrin, he soon found out that members of his own race—Europeans and Americans—were promoting illicit slave trade and liquor traffic along the coast, bringing harmful consequences to the very Africans he was trying to win to Christ.

The British Navy, charged with suppressing slave trade, liberated many thousands of slaves in Freetown. (In fact, the town's very name was derived from this practice.) Here Flickinger observed how five hundred or more adults and children would be crammed mercilessly into the pens on these flesh-boats. He was horrified to find that sick slaves were simply thrown overboard. Later in Shenge, Flickinger discovered that some chiefs, under the influence of slave traders, had turned from peaceful farming to violent slave raids against neighboring tribes. His anger was fanned to a white heat by the fact that the demand for slaves originated from the West Indies and South

America, so-called Christian lands. Flickinger saw the slave trade as a social evil, and he was determined to do his part to stamp it out at any cost.

Flickinger discovered another harmful activity—the liquor traffic. Why should the fruits of the peoples' hard work fatten the purses of Europeans? The liquor traffic had harmful personal and social consequences. Here was another social evil he determined to fight.

One would sell Flickinger short to think he saw in Africa only evils to oppose, however. On the contrary, he firmly committed his energy and influence to the positive job of social reconstruction. His practical eye saw vast potential in the powerful streams, the green fields, the untapped forests, and especially in the people themselves. In his writings he predicted, "The introduction of agricultural and mechanical pursuits, such as will develop the resources of the country and the skill and industry of the people, and increase their wealth, will tend much to give them nobler views of life, and in every way qualify them to both produce and consume profitably more than they now do, or even know of."

During these hard years, Flickinger was charged by the challenge before him. His own powerful religious experiences and his joy in an expanding American church and nation drove him. But the desperate need and unfulfilled possibilities of the African situation drew him. Out of this tension arose his plan for a radical transformation of African society.

Flickinger felt that the Gospel could provide for Africa the "secular blessings" it had provided, in his thinking, for America: "the growth of arts and sciences, national prosperity, excellent transportation, homes, trades, professions, books and social liberties." He said, ". . . physical, social, moral, intellectual and natural elevation are the legitimate results of the Gospel everywhere." Flickinger did not believe that social reform was sufficient in itself to generate a Christian culture. His position was that acceptance of the Gospel compelled men to achieve high social standards, and that proper social life enhanced the influence and value of Christian preaching. The Gospel and social reform could not be separated.

After a few years, Flickinger's persistence began to pay dividends. Upon the arrival of two American Negro missionaries in 1871, Chief Caulker's stubborn opposition melted and he began to support the mission wholeheartedly. Flickinger's reports to the home church were encouraging, and the church responded with strong support. New mis-

sionaries skilled in evangelization, education, farming, and trade arrived from time to time. Buildings were constructed. Additional stations were opened. Africans were trained for leadership. The mission had come of age.

By this time Flickinger had been appointed Bishop of Europe and Africa. He oversaw church work in Germany as well as Sierra Leone and stimulated enthusiasm for this work in America. He shuttled between the three continents, meeting a rigorous travel schedule by boat. The work in Africa, though now largely carried out by others, directly reflected Flickinger's policies. Plans that had been carefully conceived during the hard years were progressively fulfilled during the years of success.

What actually was accomplished? Flickinger portrayed Christianity as a more adequate faith for Africans. The congregations nurtured by Flickinger and his associates became the core of a new way of life for faithful converts. The church itself served as the central feature in Flickinger's program of social reconstruction; but domestic, economic, and political reforms were involved as well.

In the area of family life, Flickinger supported the ideal of the monogamous family—one husband, one wife. He established schools to train girls for Christian womanhood. With Christian husbands they went out to found Christian homes—patterns for other Africans to follow.

As a practical man, Flickinger built a solid trade network throughout Sherbro-land. Christian African traders were stocked with supplies delivered from Freetown by a mission steamer named after the American abolitionist, John Brown.

Among other innovations were demonstration farms, the operation of a profitable sawmill, and the education of students for participation in private and public business. These were Flickinger's answers to the problems caused by slave trade and liquor traffic.

In brief, Flickinger was ahead of his time in recognizing the importance of the transformation of society as well as of individuals. In his words, "They need entirely new institutions, social, educational, political, and religious . . ." Flickinger's great discovery, in a time and a place where the social problems were as great as our own, was that the church and its Gospel cannot be divorced from its social setting.

Who can say how much Daniel Flickinger's influence has awakened Sierra Leone, the Evangelical United Brethren Church, and broader circles as well to the full obligations of the Christian life?

# *the friendly flavor of* **SCARRITT COLLEGE**

*by jan johnston*



*Scarritt welcomes new students with a reception. (Scarritt's president, Dr. D. D. Holt, center.)*

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To match the tempo of a fast-moving society in a world of tornado change, and still retain the familiar and friendly flavor of history and tradition is difficult.

Scarritt College in Nashville, Tennessee, is a good example of a congenial and healthy composite of old and new. Here, for 75 years, the Scarritt students have stayed in step with a growing and changing world, while revering the institution for its traditional purpose. This purpose is to prepare laymen and women for church and community vocations, and to train young people for world citizenship.

Statistically, Scarritt has always been small, and the projected maximum enrollment is only 600. But 3,000 Scarritt graduates help serve the world's needy people in fifty states and in 60 countries. Nearly half of all Methodist foreign missionaries have received some of their preparation at Scarritt. And Scarritt is the official training center of the deaconess program of The Methodist Church.

Scarritt, the only college owned by the General Conference of The Methodist Church, is a coeducational, international, intercultural, and interfaith liberal arts senior college and graduate school.

Located in a large university center, Scarritt shares the educational and cultural advantages of Vanderbilt University, George Peabody College for Teachers, Fisk University, and the University of Tennessee School of Social Work. Degree credit is given at any of these colleges without additional charge or supplementary registration.

Scarritt is in the heart of the Methodist center, and it utilizes the resources of the Methodist General Boards of Education and Evangelism, the Methodist Publishing House, and the Television, Radio and Film Commission, for cooperative programs.

Seventy-five years ago it all started with a gift of a silver dollar from a thirteen-year-old girl; a five dollar gold piece from an invalid; and a dream. The dream belonged to Miss Belle Harris Bennett.

A small beginning, perhaps, for an initial endowment. But Scarritt was built on small gifts, and it still, to some extent, depends upon small and dedicated gifts from concerned persons.

At a meeting in Little Rock in 1889 Miss Bennett so ably presented her plea for missionaries to have adequate preparation for their work that the Woman's Board of Foreign Missions of the M. E. Church, South, accepted this "dream" and appointed Miss Bennett as its agent. She was appointed to look into the matter, campaign for the support of a school, and proceed to collect funds for its establishment.

In 1892 Miss Bennett's dream was realized with the opening of Scarritt

Bible and Training School, with Miss Maria Gibson as the efficient principal.

Miss Gibson, an able pioneer leader, found that she had to explain over and over *why* religious workers needed a place to *study* religion.

The college catalog for 1895 stated that Scarritt was a Bible and training school for the preparation of missionaries and other Christian workers of the M. E. Church, South. Then, as now, Scarritt's curriculum reflected the concern of the church that people who respond to a call for Christian service be adequately trained. Bible study, moral philosophy, church history, the history of missions, and city mission work were listed as some of the school's departments.

Scarritt has continued to expand its home-and-abroad service-oriented program. The current catalog lists graduate courses for the master of arts degree in Christian education, in Christian life and thought, in church and community in inner city or in town and country settings. There are courses in evangelism, intercultural studies; social welfare and religion, and Christian world mission.

Undergraduates at Scarritt have a program for the bachelor of arts degree in religion, drama, behavioral science, or social welfare.

Because the nature of the helping ministries is constantly being redefined, Scarritt's curriculum must be often revamped and revitalized. Today's student has a choice of programs which will involve him in rural or city churches, or in community centers, educational institutions, medical work, and in other emphases.

Last summer nine representatives of the College put their intercultural classroom theories to work in the new African nation of Botswana. One student worked as part of a team studying the squatter population in Botswana's capital city, Geberones. He and his team members mapped the area, interviewed a "sample" of the five thousand or more squatter population, and helped draft a plan for the disposition of this population.

Two women students in this project in Africa worked together in setting up a nursery school. They trained teachers, visited parents, and secured civic support for the continuation of this innovation in the city of Francistown. Other participants conducted physical education classes, taught health courses, guided young people in recreation, and organized a high school library in Molopole, Botswana's bush country.

Other Botswana projects included an economics team survey of the northern area in preparation for industrial development; teams of educators in two teacher-training colleges; teams of teachers and students assisting three high

school faculties, and a medical group assisting in government hospitals.

In addition to the Scarritt students, there were teachers and students from Baker University, and a medical doctor from the University of Illinois.

This summer, 1968, certain Scarritt students will win six semester hours of academic credit by participating in a study-service seminar in Southeast Asia. This study trip is sponsored by the Intercultural Studies Program of Scarritt, and the seminar will be held in cooperation with Philippine Wesleyan College of Cabanatuan City, Philippines.

Here at home inner city programs offer challenging person to person communication.

In addition to concurrent field instruction, the master's degree program in church and community requires six to eight weeks of supervised work experience in New York, Boston, Chicago, St. Louis, Kansas City, or Atlanta. Placements are set up with the cooperation of program directors in inner city projects of these cities.

Other Scarritt students are involved in local church work, and in the Christian education department's weekday nursery school and kindergarten program.

Now celebrating its 75th anniversary of worldwide service, Scarritt plans to continue its resilient quality to meet needs of the future. From the time of Commencement in June, 1967, through the time of Commencement in June, 1968, an extensive anniversary celebration and development program is under way. Four and a half million dollars (of a 7½ million dollar objective) for new buildings and an increase in the permanent endowment have already been raised.

Many committee conversations and drawing-board plans have already materialized.

A new \$800,000 library now stands ready for furnishings and students. This library, a gift from the Woman's Division of the Methodist Board of Missions and its 1965 Call to Prayer and Self-denial, will be Scarritt's contribution to a cooperative universities library system, with Vanderbilt University and George Peabody College for Teachers. Continued academic innovation is planned, and blueprints for a campus student center have been completed.

The next 75 years will see still more shifts in educational patterns, as colleges and universities hold their places at the center of a changing society. Scarritt, linked with The Methodist Church, is certain to retain its traditional role as it expands to fulfill its responsibilities to an increasingly complex and inter-dependent world.



I am pleased to number among my friends an Eskimo woman called Apaleapik, who roams the snowy barrens of the Arctic, with her husband. She skins the caribou, seals, and polar bears that he provides for food and clothing.

Apaleapik keeps house in igloos during the long winters, and in a tent made of caribou hides during the short summers. But I met her first in a small Anglican mission at Eskimo Point, N.W.T., in Keewatin District.

Beside Apaleapik sat Koomiak, her fourteen-year-old adopted son. In her fur-lined pouch was her own baby, who was trying to climb out of the pouch. Apaleapik, with a quick, sharp movement of the shoulders, shook the baby down, and pushed back her own long black braids for a pacifier. She listened intently to every word of the missionary who was speaking there. These words would be repeated over and over during the long evenings in the igloo, to instruct her family.

No matter how many children Apaleapik might have of her own, there could be any number of necessary adoptions. Koomiak had been found when he was a baby—the only person left alive in an Eskimo camp.

No matter where Apaleapik and her family might go on the isolated barrens, they find space, somehow, to carry the accordion and the Bible. Twice a year this family makes it a point to be present at one of the scattered missions, at Easter time, and at Christmas.

*Apaleapik manages both baby and accordion with grace and skill.*

## Christian Women: Keeper of Keys

By Marjorie Vandervelde

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Sra. Amparo Jaen and I met in a crowded section of Panama City, where her front door was thrown open to the street, in order to let the light in on her sewing machine.

Street sounds mingled with the hum of the machine. The Senora is an expert seamstress, and is much in demand. She helps support her family and her church, the Methodist Seawall Church.

This is a tithing family, a family which gives a tenth of its income to the church. In a city where living expense is high, and income is low, this is no small gift.

When one of the children recovered from a critical illness, Sra. Jaen showed her deep gratitude by making fine drapery for the altar background at the church. Can such acts of faith within a home go unnoticed by the children?

Mrs. Nobuo Nishibawa is one of Hawaii's influential Christian women. She is of Japanese-Hawaiian parentage, and of Buddhist background.

Mrs. Nishibawa (called Sue) is one of several children of Itsuko Saito. He was one of the early growers of pineapple on the island of Oahu. The Saitos prayed before a Shinto shrine in their home; and worshiped, also, at a Buddhist temple. The children early learned respect for, and worship of, ancestors long gone.

So it was of deep parental concern when Sue, at age eleven, and one of her sisters, attended a Sunday school in the village, a school which had been begun by a Baptist layman. And, later, the girls left Buddhism for Christianity. But the parents respected their decision—and eventually, under their daughters' influence they became Christians, too.

Sue went on to college, and to a higher degree in Christian education. Her talent of leadership has placed her high in executive positions within the church structure. Her influence extends to many homes on the islands, through her work with women in groups, and with individual women.

I tried, one day, to keep pace with Mrs. Sue, as she went about her philanthropic errands. These included the exchange of a bag full of trading stamp booklets for plane tickets. The plan was that women of other islands could attend a missionary union meeting on Oahu.

"Every child comes into the world with a potential contribution to society locked within him," said Mrs. Chris Stoltzfus of Manson, Iowa.

"If the child never develops that contribution," she added, "the result is a meaningless life. And if such a life is multiplied in numbers and intensity, the result can be seen in riots, and in other social evils."

Mrs. Stoltzfus returned to teaching, after her three sons were grown. One might say that her life hobby has been children. She has touched many young lives, and for each child she has a special feeling.

Mrs. Stoltzfus believes that there is a device which, if it is developed early, often eases the tensions of a child's "unsettled" years. This device is the development of a hobby. A teacher can help to nourish childhood wonder at things that too often may be brushed aside as being commonplace. A special interest in nature is a great asset.

Mrs. Stoltzfus sees a teacher's goal as being one of developing fair play, high ideals, and respect for authority—all within a framework of self-expression.

I believe that consecrated women of all lands hold a key to the future.



Sra. Amparo Jaen and Mrs. Millie Reitz display a dress of Panama.



Mrs. Nobuo Nishibawa exerts a Christian influence in Hawaii.



Mrs. Stoltzfus tells how this prairie felt the wheels of covered wagons.

Rural Life Sunday comes May 19.  
This day is also Aldersgate Sunday  
and Ministry Sunday.

# The Sanctuary

BY AGNES ALLEN MILLER

Here to Thy glory we have built this shrine,  
And to the honor of Thy Son who gave  
Himself for us. Oh, may this house divine  
Thy wayward children sanctify and save.

A house of prayer, of sacrament and praise,  
A place of comfort unto those in grief,  
A refuge from temptation's subtle ways,  
A bulwark and a guide for our belief.

Here may we humbly worship in Thy sight,  
Extol Thy love, Thy majesty and might.



## window on the united nations

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by amy lee

It's the Era of the Gap.

Pushing the Credibility Gap and the Generation Gap for No. 1 spot on the Gap Chart is the Developed—Developing Countries Gap.

That gap, according to world leaders and experts on trade and aid, is widening by the minute.

To do something about stopping it (stop-gapping?) 2,500 delegates, members of the diplomatic corps, and observers met in New Delhi from February 1-Mar. 25 for the second session of the United Nations Conference on Trade and Development (UNCTAD).

In her address inaugurating the conference Mrs. Indira Gandhi, Prime Minister of India, called for a global strategy to close the gap and create conditions leading to peace and prosperity rather than to starvation and chaos.

She said: "Today the rich nations find it more rewarding to invest their savings in their own security, in the advance of their technology, even in establishing contacts with distant planets. They find it more interesting to trade amongst themselves than with the developing nations. Their markets and profit patterns are protected by tariff and non-tariff barriers. The efforts of the less developed countries to process their natural products and increase their share of international trade in manufactured and processed goods are thus frustrated. The continuous onslaught of synthetics and substitutes further deprives poor nations of the resources they could derive from the use of their products. Thus, the gap keeps growing."

Responsibility for development must be shouldered primarily by the developing nations themselves, Mrs. Gandhi noted, adding that political domination over the process of development by nations wielding economic power was inconsistent with the United Nations Charter.

The question of aid by the advanced countries, she said, was "not whether they can afford to help the developing nations, but whether they can afford not to do so."

UN Secretary-General Thant more than anyone else, Mrs. Gandhi stated, "has helped us in our moments of despondency and urged us to remain true to the ideals embodied in the Charter of the United Nations over which he presides with such distinction."

In his address delivered on the morning of February 9, Secretary-General Thant said:

"It is . . . a matter of deep satisfaction that it has been possible to hold this sec-

ond session of UNCTAD in a developing country. I believe that the advantages that will flow from this fact will be found to justify the unusual efforts that have had to be made by the host government, by the participating delegations and by the Secretariat.

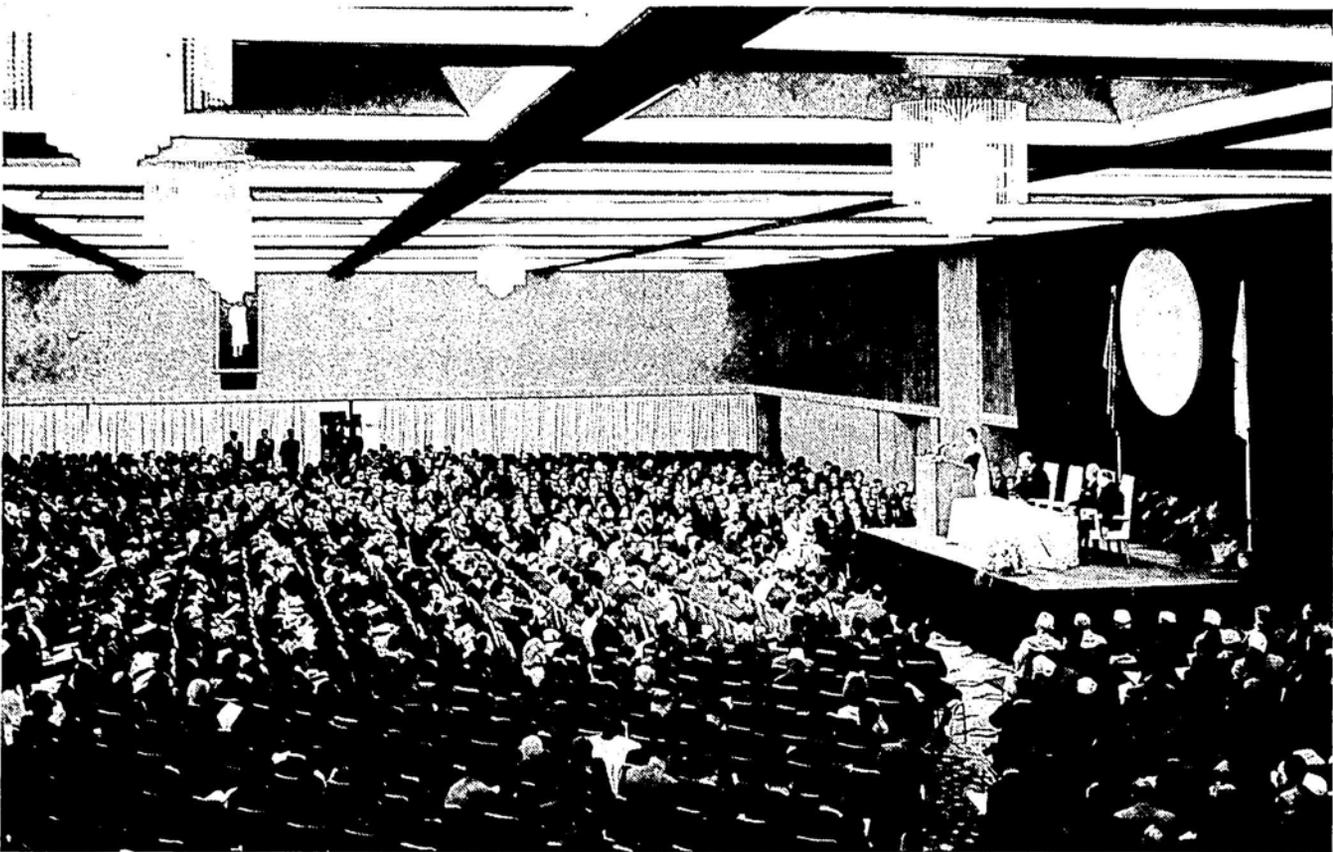
"The substantive problems with which we have to deal would, of course, be the same whether we met here or anywhere else. But I am fully in agreement with those who have felt that it is important, from time to time, to place these problems in their proper setting and view them from the perspective of that setting.

"The intimate relationship between the political and economic aspects of world problems was the subject of a remarkable statement by the president-designate of the International Bank for Reconstruction and Development at Montreal nearly two years ago. As he pointed out at that time, there is a direct and constant relationship between the incidence of violence and the economic situation of the countries afflicted, and he drew attention to the danger of assuming that problems of security could be dealt with by purely military means. The most important ingredient of international security is economic and social development, and not the armaments and armed forces, however powerful the latter may seem to be.

"What can we say about progress since the first [UNCTAD] conference in 1964 in creating the conditions for economic and social development? It must be admitted that to a large extent it has been a period of frustrated hopes. . . .

"People are apt to forget that the developed countries stand to gain no less than the developing countries from a rationalization of the trade relations between them. The developed countries find themselves short of labor and even of capital, and yet they are protecting the inefficient use of both these resources in sectors of agriculture and industry which could be much more efficiently supplied from developing countries. One could understand this protectionism if there were large-scale chronic unemployment in the developed countries, but this, of course, is very far from the situation that prevails.

"Even when we come to the area of aid, it should not be assumed that the benefits accrue entirely to the developing countries. I am not here concerned with aid given from the narrow standpoint of political or military security. Nor, once again, am I in any way downgrading the importance of aid as an



*Mrs. Indira Gandhi, Prime Minister of India, making a statement at the second session of the UN Conference on Trade and Development at New Delhi, India.*



*Seen here at the Ashoka Hotel where the inaugural ceremony took place are (l. to r.): Mr. Denesh Singh, head of the Indian delegation; Dr. A. M. El Kaissoumi (United Arab Republic), President of the first session of UNCTAD; Mr. Philippe de Seynes, UN Under-Secretary-General for Economics and Social Affairs; Mrs. Indira Gandhi, Prime Minister of India; Dr. Raul Prebisch, Secretary-General of UNCTAD; and Mr. Tateh Singh, Chief of Protocol, UNCTAD.*

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"But aid brings much more direct advantage to those who give it. In the short run it creates additional purchasing power for the exports of the donor countries. More importantly, in the long run it helps to accelerate the growth of the developing countries and thus builds markets for the future—markets which will be able to pay their own way. . . .

"No responsible person will expect the problem of centuries of economic backwardness to be solved overnight. The world is, however, entitled to expect a clearer definition of the objectives to be achieved in the longer run and an indication of the steps which each country and group of countries intends to take for the realization of those objectives."

Most of the problems which confronted the 122 nations that met in UNCTAD's first session in Geneva in 1964 have since intensified. At that session UNCTAD was primarily concerned with trade as a means of promoting economic development.

The 132 member nations at the New Delhi session represented a new worldwide effort to formulate a global strategy for development and international cooperation. They had before them three main challenges: to evaluate anew the world economic situation, negotiate on questions ripe for action, and consider constructive approaches to long-term problems.

The agenda items fell into eight main categories:

#### 1. Trends and Problems in World Trade and Development.

Under this item the conference reviewed implementation of recommendations made by UNCTAD-I and discussed steps to achieve a greater measure of agreement on principles governing international trade policies. It also considered trade relations among countries having different economic and social systems. This included problems of East-West trade, the impact of regional economic groupings of developed countries, and measures leading to improvement of the international division of labor.

Other subjects were the relationship of the world food problem to export earnings of developing countries and measures to increase their food production; special problems of the land-locked countries, and the question of the transfer of technology, including know-how and patents.

#### 2. Commodity Problems and Policies.

Topics here included international commodity arrangements and other techniques of commodity market stabilization; operation and financing of buffer

stocks; diversification programs; guidelines for pricing policy; a program for the liberalization of trade, and other problems arising from the competition of synthetics and substitutes.

#### 3. Expansion and Diversification of Exports of Manufactures and Semi-Manufactures of Developing Countries.

This item included the question of preferential or free entry of such exports to the developed countries.

In the Charter of Algiers the developing countries have asked for negotiations that would lead to an agreement on a general system of tariff preferences for all manufactured and semi-manufactured exports from developing countries on a non-discriminatory and non-reciprocal basis.

The industrialized nations that are members of the Organization for Economic Cooperation and Development (OECD) at a meeting in Paris last December agreed to offer the developing world a non-discriminatory and non-reciprocal preferential system at the New Delhi conference.

#### 4. Growth, Development Finance and Aid.

Under this item the conference considered ways to increase the flow of international public and private capital, to improve terms and conditions of aid, to alleviate problems of external indebtedness, and to better mobilize internal resources. Also under review were supplementary financial measures to prevent disruption of development programs caused by unforeseen export shortfalls; questions concerning the Compensatory Financing Facility of the International Monetary Fund and issues relating to the international monetary system.

#### 5. Problems of Developing Countries in Regard to Invisibles Including Shipping.

A progress report was made on studies by the UNCTAD Secretariat of the level and structure of freight rates, conference practices, and adequacy of shipping services. Also, expansion of merchant marines of developing countries, establishment of consultation machinery in shipping, and port improvement.

#### 6. Trade Expansion and Economic Integration Among Developing Countries, Measures to Be Taken by Developing and Developed Countries including Regional, Subregional, and Inter-regional Arrangements.

#### 7. Special Measures to Be Taken in Favor of the Least Developed Among the Developing Countries Aimed at Expanding Their Economic and Social Development.

#### 8. General Review of the Work of UNCTAD.

In his report to the conference, UNCTAD Secretary-General Raul Prebisch noted that with a few exceptions the developing countries are adrift. He described as imperative the need to halt and reverse this process.

Calling for a global strategy of development, he said that the aims of the strategy must be geared to the three major problems that have to be solved to quicken the pace of economic and social development: the persistent trend toward "external disequilibrium, the savings gap, and external economic vulnerability—three problems that together account for the insufficient dynamism of the peripheral economies."

In the report Mr. Prebisch indicated that it is up to the industrial centers to facilitate access to their markets for the exports of the peripheral countries. It is also necessary for the peripheral countries to demonstrate their determination to avail themselves of the trade opportunities offered to them.

Basic financing is inadequate, he pointed out, and circumstances do not appear to favor any increase in the flow of international finance in the immediate future. Only some countries, notably Canada, Denmark, Japan, the Netherlands, and Sweden, have officially expressed their intent to increase their foreign aid up to one percent of their gross national product.

[UNCTAD-I recommended that industrialized countries devote one percent of their GNP to development aid.]

In 1966 only France met and exceeded the target. Belgium and the Netherlands exceeded it in 1965 and were close to the one percent target in 1966.

Only four commodity agreements—coffee, tin, wheat, and olive oil—are in operation and even after two years of negotiations no arrangement on cocoa has emerged, Mr. Prebisch's report said.

[Developing countries' exports are made up mainly of primary commodities. For most, two or three commodities earn almost all their export income and the rapid and often violent fluctuations in the prices of these commodities measure the vulnerability of their economies. No formal international agreements have been concluded since 1964 on any commodity not previously so covered. The price of cocoa, for example, over 34 cents a pound in 1959, declined to 22.5 cents in 1964 and to 16.1 cents the following year. As for sugar, from 8.29 cents a pound in 1963 it had fallen to a fifth of that price by 1966.]

He also emphasized the need for trade expansion and economic integration among developing countries as a part of global development strategy.

# THE MOVING FINGER WRITES

## NCC OUTLINES EMERGENCY SUMMER ACTION PROGRAM

The president of the National Council of Churches has announced a nationwide, cooperative church program to attack root problems of racial injustice and the growing crisis in the cities.

Warning that the nation faces a "domestic Pearl Harbor," Dr. Arthur S. Flemming revealed that thirty-four Protestant, Orthodox and Anglican denominations in the Council are together calling on their constituent churches to institute an emergency study and action program among their members.

Dr. Flemming voiced strong agreement with the findings and recommendations of the National Advisory Commission Civil Disorders, calling its report a "platform for the Churches." The Commission's report asserted that the urban unrest in the nation is the product of "white racism."

In broad outline, he said, task force groups in the council and member churches have put together a new and basic body of study materials, keyed to the race issue and designed to take the place of current adult curricula in April, May and June.

Member denominations have urged that these materials form the basis for study of the problem of youths and adults and to help guide local church people along lines of constructive action to meet tensions where they may develop.

Included in the 29 piece study packets is a basic new booklet, "Crisis in America: Hope through Action," which not only cites issues, facts and "myths" for study but suggests action lines for churches and their communities to follow to bring about change in attitudes and social opportunity for minorities.

Suggested action lines in the new Booklet include (1) opening up job opportunities for non-whites on church staffs, (2) investing church funds in enterprises where racial justice is practiced, (3) opening up summer campus to interracial living through special scholarships and other provisions, (4) helping to break down neighborhood or community barriers to open housing, and numerous others.

In other areas, Dr. Flemming said, the campaign will work in the following ways:

1. To urge church members to support efforts to legislate for justice for minorities—in housing, education, welfare and job opportunities.

2. To establish a communications network centered at the National Council of Churches for gathering and exchanging information and suggestions on dealing with tension situations.

3. To work in close cooperation with other groups, both religious and secular, having the same objectives in their programs.

In its special order, the General Board, composed of official representatives of the member denominations, said: "This nation is in the midst of its most threatening domestic crisis of the last one hundred years.



Dr. Arthur S. Flemming (right) president of the National Council of Churches, announced a massive program of study and action to meet the issue of racial injustice at a press conference in New York. Pictured with Dr. Flemming, who is also president of the University of Oregon, is Dr. Charles S. Spivey, Jr., director of the NCC's Depart-

ment of Social Justice and director of the emergency program. The two men sit under a portrait of Dr. Ralph Sockman, minister-emeritus of Christ Church, Methodist in New York. The Interchurch Center room in which the press conference was held is named in honor of Dr. Sockman.

... As a nation we rapidly approach the brink of armed conflict in our cities." It directed that a "special action program be undertaken at once to reorder, strengthen, accelerate and fully coordinate the resources of the churches and the National Council of Churches in the crucial struggle for justice in the nation."

It also said that the program "shall stand along with the Priority for Peace Program (previously adopted) as the highest priority of the National Council of Churches."

A Methodist layman, Dr. Flemming was formerly U.S. Secretary of Health, Education and Welfare (1958-1961), and Di-

rector of the U.S. office of Defense Mobilization (1953-1957).

## ISSUES FACED AT ZAGORSK

Who speaks for the church? What is the unique contribution of the church toward solving controversial public issues? How should Christians relate to the social and technological revolutions of the time? How will the church's call for more Christian involvement in divisive secular struggles affect the simultaneous quest for more church unity?

These were the chief questions analyzed by a group of thirty-five theologians, econ-

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omists and sociologists in a consultation in Zagorsk, U.S.S.R., on Theological Issues of Church and Society.

Protestant, Orthodox and Roman Catholics at the session in Zagorsk were invited guests of the Russian Orthodox Church in the first interreligious gathering ever permitted on Russian soil by the Soviet government.

Among the points made at Zagorsk were:—Christian theology warns against sacralizing either the status quo or the revolution. Men should be guarded against the temptations of false messianism and the fury of self-righteousness.

—Christians in a revolutionary situation have a moral duty to do all in their power to exercise a ministry of reconciliation to enable the revolutionary change to take place non-violently or, if this is not possible, with a minimum of violence.

—Christian theology cannot remove the ambiguity of political ethics in a revolutionary situation. Nevertheless, it should relate the universality of the church, which includes political opponents, to the Christian's special responsibility as a matter of vocation.

—The ecumenical idea of a responsible society still has relevance to the new structures established after the revolutionary overthrow of old ones, when it becomes necessary to make power and technology responsible and to allow for a permanent renewal of structures without the disruption of order.

The delegation came from 16 countries, and included seven official Catholic observers who represented the Vatican's Secretariat for Christian Unity and the Pontifical Commission on Justice and Peace.

Theologians from the United States were Dr. John Deschner of Perkins School of Theology, Dr. John Bennett of Union Theological Seminary, Dr. Dietrich Ritschl of Pittsburgh Theological Seminary, Dr. Demetrios Constantelos of Holy Cross Theological Seminary in Brookline, Massachusetts, and the present writer from Philadelphia's Lutheran Theological Seminary.

The Russian location facilitated lengthy theological sessions with Patriarch Alexis of Moscow and Metropolitan Nikodim of the Russian Church's foreign affairs office, along with Bishops Philaret, Michael and Professors from the last remaining theological academies of Zagorsk and Leningrad.

The Russian delegation made one of the major ecumenical contributions of the Russian Orthodox Church since its entry into the WCC in 1961.

William H. Lazareth  
(RNS Special Correspondent)

## "COMPASSION FATIGUE" NOTED

"We must be on guard against compassion fatigue, and be ready to provide the resources of money, personnel, food, and clothing that will be called for in Vietnam," states Dr. Harry Haines, who is general secretary of the Methodist Committee for Overseas Relief.

Dr. Haines returned to his office on March 7 from a six-week trip to Asia. Vietnam was one of the main points on his

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planned itinerary, but the TET offensive and other difficulties made it impossible for him to get there, although he tried for a week, and actually flew twice over Saigon. He was in close touch, however, with executives of the Vietnam Christian Service when he was in Singapore, Hong Kong, and elsewhere.

The Methodist workers in Vietnam are asking for the continued backing of their supporting churches in America.

The relief workers of VNCS are moving back quickly into the devastated areas, to resume their work with the dazed, destitute refugees.

Dr. Haines reports the Methodist workers with VNCS as follows:

Miss Sarah Clark, nurse, Ala.; Miss Rebecca Gould, nurse, Pa.; The Reverend and Mrs. Dean Hancock, Wis.; Miss Tharon McConnell, nurse, N.C.; the Reverend and Mrs. Everett Thompson, N.H.

Dr. Haines says: "MCOR has pledged its full and continued support to our workers in Vietnam. We in MCOR now look to Methodist people throughout America to back us up in this support. And let us make no mistake—there is going to be a need for a ministry of Christian compassion for many years to come."

## PREJUDICE HIGHER IN THE CHURCHES

The Americans who are in greatest need of having "prejudices shaken" are more likely in church on Sunday morning than at home watching television, a sociologist said recently at Berkeley, California.

Rodney Stark of the University of California, reported on a survey concerned with prejudice made jointly with Dr. Charles Y. Glock, another sociologist at the university.

The findings were presented to a consultation on "Patterns of American Prejudice" sponsored by the Rockefeller Foundation and the Anti-Defamation League of B'nai B'rith.

According to the findings, church members have more religious and racial prejudices than those who are unchurched. It was also held that one-third of the clergy are prejudiced.

Mr. Stark indicated that the Churches may be in the "best potential position to make deep inroads on contemporary prejudices" because of past failures and because so many of their members are those who hold the prejudices.

The study reported that most church members "are opposed to participation by the official churches and the clergy in the causes for human rights.

"The simple fact seems to be that a great many church people, because of their radical free-will images of man, think that Negroes are themselves mainly to blame for their present misery.

"One is almost forced to wonder if these Christians are afraid to have Negroes as neighbors for fear they would have to love them."

Dr. Glock and Mr. Stark indicated that today churches seem to be "held in captivity by a comfort-seeking laity" which wants to



Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, called on Archbishop-designate Terence J. Cooke of New York (left) at the Catholic prelate's residence.

be freed from attention to issues on justice, human rights and peace. (RNS)

## CONGRATULATIONS TO NEW ARCHBISHOP

A courtesy call on March 26 by Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America, brought special greetings from Patriarch Athenagoras, to the new Catholic Archbishop of New York, Terence J. Cooke.

Through Archbishop Iakovos, Ecumenical Patriarch Athenagoras, who is the spiritual leader of Eastern Orthodoxy, said: "We extend cordial congratulations for your worthy election by the great Pope of Rome, His Holiness Paul VI, as Archbishop of New York . . . May God strengthen you in your prominent position and most important mission."

Archbishop-designate Cooke thanked the Greek Orthodox prelate for his and Patriarch Athenagoras' greetings, and promised increased cooperation between himself and Archbishop Iakovos, especially in the field of social welfare.

The Catholic Archbishop, a native New Yorker, also received good wishes from Protestant churchmen.

## COMMON APPEAL ISSUED FOR PEACE IN NIGERIA

In a common statement issued simultaneously in Rome and Geneva, the Roman Catholic Church and the World Council of Churches voiced an urgent appeal for an immediate cessation of armed hostilities to the contesting parties in the Nigerian conflict.

This is the first time that the Roman Catholic Church and the World Council of Churches have appealed together to all men of good will throughout the world to unite their voices in prayer to God for the achievement of peace.

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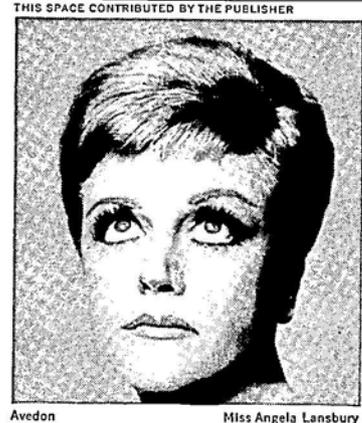
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ment has been issued under the authority of His Holiness Pope Paul VI. For the World Council of Churches it has been authorized by the Officers of the Central Committee: Dr. Franklin Clark Fry, Chairman, Dr. Eugene C. Blake, general secretary, Dr. Ernest A. Payne and Principal Russell Chandran, Vice-Chairmen.

The opening paragraph of the appeal said: "The Roman Catholic Church and the World Council of Churches unite in one voice in a most urgent appeal to both contesting parties for an immediate cessation of armed hostilities in this sad conflict and for the establishment of a lasting peace by honourable negotiations in the highest African tradition." (EPS)



*Oral Roberts, famed radio evangelist and faith-healer, will be received into the ministry of The Methodist Church at the 1968 session of the denomination's Oklahoma Conference in Oklahoma City. He is shown in a typical pose leading a congregation in hymn singing.*

## ORAL ROBERTS TO BECOME A METHODIST MINISTER

Methodist Bishop W. Angie Smith of Oklahoma City has announced that famed evangelist Oral Roberts will be received into the ministry of The Methodist Church at the 1968 session of the Oklahoma Annual Conference.

The widely known faith-healer and president of Oral Roberts University of Tulsa has been affiliated with the Pentecostal Holiness Church.

A spokesman for the Oral Roberts Evangelistic Association in Tulsa indicated that the change of denominations will not affect the many activities in which the evangelist is now engaged. He is expected to be appointed by Bishop Smith as president of the university which bears his name.

Dr. Roberts explained his change of denominations as "enlarged opportunity to ministry."

"Through the charismatic move of the

Holy Spirit," he said, "there is an openness in the Church world today that permits different beliefs and practices within the context of sincere commitment to Christ and to the needs of people." (RNS)

## RURAL LIFE SUNDAY

The Department of Town and Country Work of the Methodist Board of Missions is asking the churches to emphasize on May 19 both Rural Life Sunday and the beginning of Soil Stewardship Week.

"A Litany of Initiative" which is available for use at this time, begins: "Across the nation, in our villages and towns, as well as in our cities and suburbs, a deep-rooted change is taking place. Natural resources once taken for granted are being regarded with increasing importance. Clean water and air, along with trees and the soil, are taking on a new meaning. People . . . are awakening to the needs for better stewardship."

A booklet entitled "A Time for Initiative" is being distributed to clergymen of all faiths, for use in Soil Stewardship Week.

## COMMUNITY EMPHASIS SEEN FOR LAY GROUPS

An official of the United Church of Christ predicted recently that lay groups will increasingly move away from in-church activities and into mission activities in the community.

Dr. Hartland H. Helmich, executive secretary of the denomination's Council for Lay Life and Work said the outreach would inevitably go beyond denominational boundaries to cooperate with other churches and non-church groups.

"It is beyond the life of our local congregations that we will see a vast shift in the use of our energies as organized groups of laity," he told the annual Lay Leaders Assembly of the U.C.C. "This is the ecumenical movement becoming a reality of the streets where we live."

Dr. Helmich also called for a "concerted education effort . . . to remove the last vestiges of bigotry and racism from the hearts and minds of those who bear the name of Christ. Too many of us pray for justice and stand pat for discriminatory practices to preserve our community and our church for 'our kind of people.'" (RNS)

## BIG LIT-LIT PUSH

Christian literature in Africa, Asia, and Latin America is being given a big push forward by the Committee on World Literacy and Christian Literature ("Lit-Lit") of the National Council of Churches.

A special five-year program is being financed by eleven Protestant denominations in the United States and Canada, through a million and a half dollar Advance Fund.

With commendable foresight, the Woman's Division of the Methodist Board of Missions voted half a million dollars in 1963, as "seed money" for such an Advance program, to be available over a five-year period.

One of the largest new Advance Fund projects is a publishing house in Djakarta, capital city of Indonesia. Another major grant from the Fund is to the National

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Christian Council in Japan to help build a book distribution center. Other grants are to an ecumenical newspaper in Taiwan, a boost to a new adult education program in Rhodesia, and to Alfalit (literacy program), etc.

One of the most unusual grants is toward the purchase of motorcycles for fast delivery of books and periodicals to the scattered villages of the Nile Valley.

### TELECAST HONORS SLAIN MISSIONARY

Methodists in Minnesota met at breakfasts across the state to watch Bishop T. Otto Nall's statewide telecast launching a project that honors a lay missionary killed in The Congo.

The "bishop's breakfasts" and telecast opened a drive to raise funds for a Congo school to be built in memory of the late Burleigh Law.

The telecast was shown over six TV stations in the state.

In a message, "A Jack of All Trades for the Lord," Bishop Nall told about Mr. Law's lay ministry and the plan to build a school that was adopted by Methodist Men of Minnesota.

The bishop, who visited The Congo in 1966, said that Mr. Law built a hospital at Wembo Nyama even though he had had no experience in construction.

Later, the lay missionary learned to fly a plane and was fatally shot as he landed at an airstrip near his station to aid missionaries captured in an uprising.

Before his death, he had told a group of colleagues:

"I realize the unsettled condition, the dangers, even the possible death that may wait for me. But if somewhere someone must raise a white cross over my grave, I'd rather it would be in the heart of The Congo, fighting with Christianity as my weapon, than on any battlefield of the world." (RNS)

### INVITE GHETTO KIDS TO CAMPS

A Los Angeles policeman who was called out in the 1965 Watts race riots has suggested to operators of Christian summer camps, meeting at Green Lake, Wisconsin, that they might invite underprivileged children from ghetto areas to spend at least a week as camp guests.

Lt. Robert Vernon told 275 delegates at a regional camping convention sponsored by the Christian Camp and Conference Association, that many urban areas are facing an explosive situation.

In urging that young people be sent to Christian camps, the police lieutenant observed: "It takes the teenager away from his environment and gives him almost a new beginning. He has new experiences and is exposed to Christian standards and principles."

Lt. Vernon added that he himself had made "most major decisions in my life" at a summer camp. For nine years he has served as a senior camping director at Hume Lake, California. (RNS)

### PRIESTS BREAK SILENCE VOW TO SUPPORT JUSTICE

A centuries-old silence was broken by the Peruvian Roman Catholic clergy in a public denunciation of all social injustices found throughout Peru. The priests proposed to dedicate their energies toward the work of procuring social justice for all Peruvians.

In a document published in Lima, fifty Peruvian priests, representing the three geographical regions of this ancient land (the coast, mountains and jungle) confessed that social injustice is the accepted rule of life among the Peruvian people today, and promised to do everything in their power to alter the lethargy which has surrounded social work in their homeland.

Referring to the "anguished appeal" of Pope Paul VI in his encyclical On The Development of Peoples, the priests said: "... we are forced to break this silence which now becomes intolerable for us..."

(RNS)

### METHODISTS, JEWS MEET IN DIALOGUE

Both Jews and Christians need new understanding of and relationships with the other—"a current flowing both ways"—an inter-faith dialogue agreed in March.

Intense discussion of past and present relationships and problems of the two faith groups was carried on at Airlie Farm, near Washington, D.C. in a Methodist-Jewish Relations Seminar. This was the first such meeting sponsored by the Methodist Board of Christian Social Concerns and the American Jewish Committee.

From the theme of "The Vocation of Israel," in terms of a "calling," the seminar delved into the areas of "elder and younger brother," "double standards" of judgment of nations, and the minority status of both faith groups.

It was generally agreed that many issues were only touched upon in this initial dialogue and that the encounters must continue to view areas of difference and not just to seek points of common interest. It also was agreed that neither group views the other "as fit objects for missionary" or for proselytizing, but that each has insights which might enrich the other.

Both faiths aim at "bringing light to a world in darkness," declared Dr. Ben Zion Bokser.

One of the reasons behind the seminar, and which became a focal point in considerable discussion, was the feeling expressed by some Jews that Christian groups failed to express adequate support for the state of Israel in last June's "six-day war" against Arab states, on the basis that the Jews were again faced with possible genocide.

However other speakers pointed out that the state of Israel "is not the central concern to all Jews," that genocide was not imminent in 1967 and that Jews are "not clear ourselves" on the idea of peoplehood. It was urged that dialogue should not be viewed as a means of getting the other party "to come up with the answer I want."

Regret was expressed that Christianity, and the local church in particular, finds it

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difficult to determine what justice is in a specific situation and "has not found ways to mobilize itself to express corporate concern in a concrete situation."

One of the reasons for the seminar was belief that "understanding of Jewish vocation can help understanding of Christianity."

### UNION AGAIN REJECTED AT PUBLISHING HOUSE

Final results of a February 8 union election at The Methodist Publishing House in Nashville show that mailing and shipping employees rejected, by a vote of 112 to 86, a bid for union organization by the International Brotherhood of Bookbinders.

Because 21 votes were challenged, the final outcome of the election was not known until April 3.

In the election, 199 votes were cast. Twenty were challenged by the union and one by the Publishing House. A spokesman for the Publishing House said the National Labor Relations Board in Washington overruled the union's challenges but sustained that of the Publishing House.

In addition to the challenge of the 20 votes, the union filed four objections to the February 8 election, all of which were overruled. The Memphis regional director of NLRB, after an investigation in February, ruled against the objections, and his ruling was sustained recently by the Board in Washington.



Mrs. Martin Luther King, Jr. leads an orderly march in Memphis, Tenn., in behalf of civil rights four days after her husband was assassinated in that city. Next to her in white coat is the Rev. Ralph Abernathy, who succeeded Dr. King as head of the Southern Christian Leadership Conference. Also with Mrs. King are three of her four children—Yolanda, Martin III and Dexter—and Harry Belafonte, the noted singer. Addressing the rally, Mrs. King said, "We must carry on because this is the way he would have wanted it." Among Methodist leaders who took part in the march was Dr. Tracey K. Jones, Jr., of the Board of Missions.

### COCU TO DRAFT PLAN OF UNION

Drafting of a plan of union for ten Protestant denominations was approved in Dayton, Ohio on March 27 by the Consultation on Church Union (COCU).

Acting without a dissenting vote, the 90 delegates at the Consultation's seventh annual session instructed its executive committee to appoint a drafting commission and asked that the plan be ready for the 1969 annual meeting in Atlanta, Ga., if possible, and in no case, later than the 1970 meeting. Ultimate aim of the Consultation is to unite the ten denominations into one church with more than 25,000,000 members.

In other actions during the four-day meeting, the Consultation delegates:

—Elected Methodist Bishop James K. Mathews of Boston, Mass., chairman and named other officers;

—Decided to set up a full-time executive staff consisting of an executive director and an assistant for communications;

—Acted to insure that each denomination would have a person 28 years of age or younger on its delegation;

—Tried out a new order of service for Holy Communion;

—Received a report indicating that great strides toward unity in mission have been taken by the churches participating in the Consultation;

—Heard a warning that if the Consultation and church union plans in other parts of the world fail, young churchmen are

likely to form ad hoc unions on the community level.

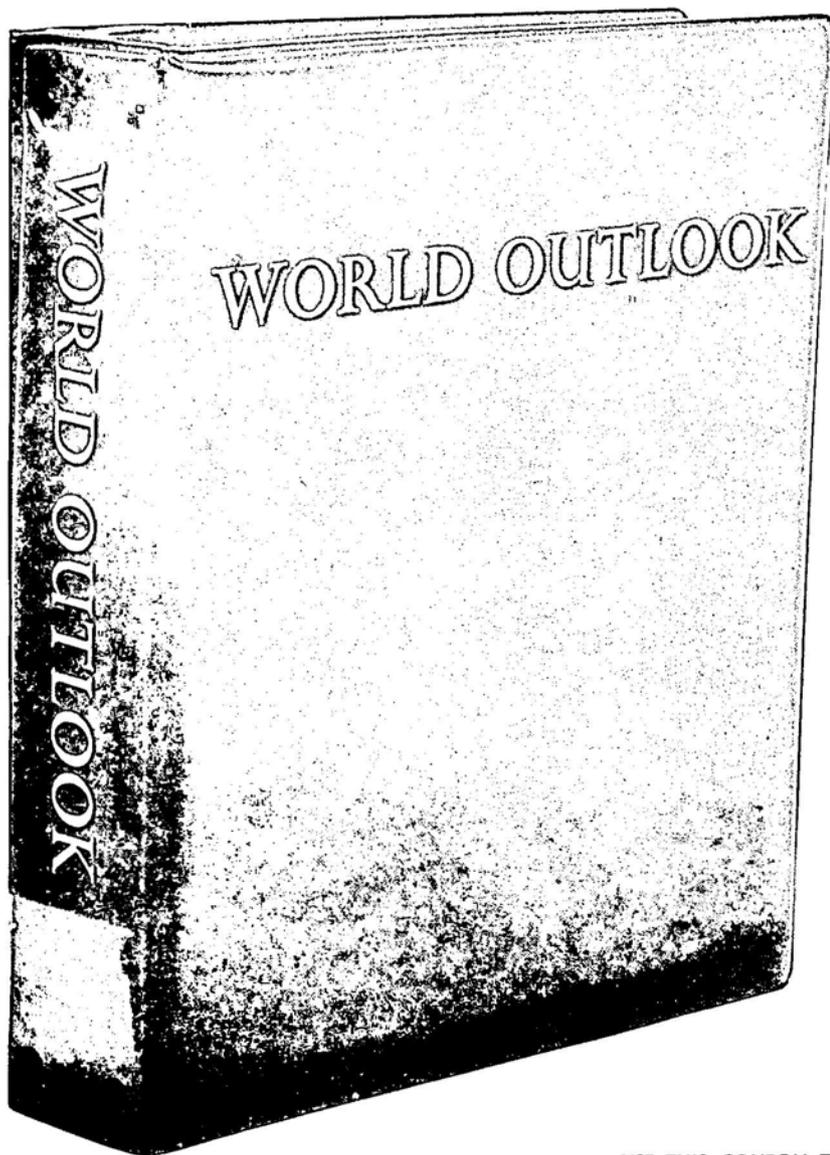
The decision to proceed with a draft plan of union came in response to what officials of the Consultation termed a growing sense of urgency on the part of the delegates to proceed.

"We do not have all the time in the world, and there is no turning back now," Bishop Mathews told the Consultation delegates and observers as the annual was concluded. "Some of us came here hoping for the ordering of the writing of a plan of union."

Among other things, the structure recommendations include a Provisional Assembly replacing the national judicatories of the uniting churches and a Provisional Council elected by the assembly to exercise the powers of the assembly when it is not in session. The delegates reaffirmed their willingness to include the "historical episcopate, constitutionally defined" in the structure, and called attention to the important role of the ministry of the laity of the church.

Liveliest debate of the sessions came on whether representation on the Provisional Assembly should be on the basis of the same number of delegates from all denominations, or be on a sliding scale according to membership. Consultation leaders said the one vote margin in favor of equal representation was far from conclusive and the question is expected to be considered further by the committee drafting the proposed plan of union.

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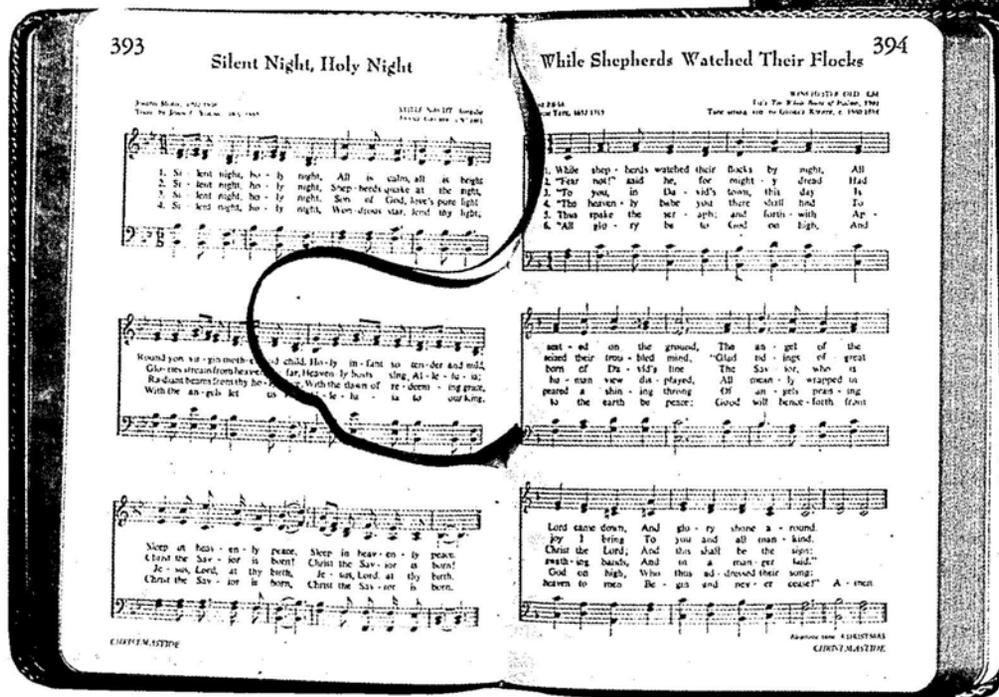
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