

THE FUTURE OUTLOOK

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INDUSTRIAL PLANS FOR SOUTH CAROLINA

ATLANTA — The proposed location of a big German chemical plant on the South Carolina coast has produced "a major struggle of the seventies," a key battle in which the traditional desire for industry has collided with new demands for environmental protection.

That is one conclusion of a Southern Regional Council report on the continuing battle over whether Badische Anilin & Soda-Fabrik, A.G., will be allowed to locate a plant on Port Royal Sound, near Beaufort.

Sen. Edmund Muskie's environmental subcommittee on air and water pollution soon will hold hearings at Hilton Head Island, on Port Royal Sound, to explore the conflict.

The report by the Southern Regional Council, a foundation-supported research and information agency specializing in human relations problems, notes that state industrial development forces and Gov. Robert McNair are aligned with the chemical firm while resort developers, fishermen and conservationists are on the other side.

The proposed site is in an area which has drawn much attention recently because of poverty and diseases resulting from malnutrition. It is also an area of affluence, where wealthy retired people and vacationers enjoy some of the South's most posh resort facilities. The struggle over BASF has brought about collisions involving the employment needs of poor blacks in the area, the desires of conservationists and private citizens to protect coastal wildernesses and estuaries, state efforts to lure industry in general, and the U. S. Department of the Interior's seemingly increased commitment to prevent industrial pollution.

The battle may not be over for a long time, the report says. "If it should terminate abruptly with BASF's withdrawal from South Carolina, it would only have set the stage for similar environmental skirmishes in other areas of the nation." The report suggests that the BASF controversy may set the pattern for dealing with many similar situations in the future, having already challenged the previously-accepted idea that a new plant means progress.

It indicates that the state government of South Carolina has failed to come to grips with the main questions posed.

Among facts and conclusions in the report:

— Although BASF expects to employ 600 persons in the plant, only 150 of these new jobs would be for people classified as unskilled, and even these jobs might require more skill than would be possessed by most of the unemployed local poor.

— State agencies have ignored their obligations to serve as regulatory and fact-finding agencies and have assumed a completely partisan stance in promoting acceptance of the industry.

— No one knows, after months of debate, exactly how great is the danger of pollution of the estuaries, beaches and other natural resources of the area.

— Secretary Walter Hickel of the Interior Department has taken a strong position against any possible environmental pollution by the plant, and more than anything else this has deterred construction of the plant.

By the time BASF indicated in April that it has decided to delay its plans, the report says, there was great bitterness over the issues. It adds:

"The BASF controversy had come to be regarded as a survival issue by both the county's poor and those who regard industrial development as the most effective cure for poverty. It was a 'gut' issue, too, for the ecologists, the new Jeremiahs of the 20th century, who are convinced the seventies will be the decisive decade in man's struggle to preserve his environment."

But, the report notes, some of those involved have come to the position that the area can have industry, of the right kind, without pollution dangers and without prospects that most of the new jobs will be won by people coming in from outside. Industry compatible with the

This Week's Sunday School Lesson

LAW VERSUS GRACE

Beginning Where You Are

Are there any disagreements in your church? Do all members see the faith in the same way? If they do, your church is most unusual. In most congregations there are sharp divisions of opinion. Sometimes these disagreements are out in the open; more often they are "swept under the rug."

What is the nature of the Bible? Is all of the Bible equally important, or are some parts more meaningful than others? Is the Bible to be understood literally, or are we free to regard some or all of it as a poetic or symbolic statement of truth? Does it give us absolute rules to live by, or do we look for general principles to apply to concrete situations?

What is the church? Is the congregation the seat of authority, or is the local body to be corrected by the church at large? Is there a body of orthodox doctrine that Christians must believe, or, under the general rule of loyalty to Christ, is there room for different interpretations of the faith?

What do we expect from our minister? Is he free to bring us new insights that may seem strange to us, or do we expect him to tell us what we already think?

Is Christianity a religion concerned only with our personal relation to God, or does it necessarily involve the individual in a struggle to establish God's will on earth as it is in heaven?

Perhaps even more significant, what do we do about differences when they arise? Do we divide into rival groups, each trying to impose its will on the others? If we are the majority, do we rule the others out of the church? If we are the minority, do we leave and start a new church?

Perhaps we are most likely, when disagreement appears, to pretend it does not exist. Somehow we feel it is improper for Christians to differ, and we fear that someone will get his feelings hurt and withdraw his support from the church. The result is an ineffective church, because everyone holds back.

local ecology and also serving the social needs of the area should be sought, the report suggests without concluding that BASF could be or could not be such an industry.

The report was written by Betsy Fancher, associate editor of SOUTH TODAY, monthly newspaper published by the Southern Regional Council.

In an introduction, Dr. Emory F. Via, director of the council's Resources Development Center, notes that in recent years new standards have been added to the traditional economic measures in Southern industry-seeking. The civil rights and anti-poverty movements raised questions about plants' impact on low-income training opportunities and equality in hiring, he points out. Now, he says, ecological considerations have added "a pressing new standard."

"It is appalling that there were no reliable predictions of the economic impact of the plant on the surrounding community and that there was no estimate of the impact of pollution on the local economy. Indeed, there was no revelation of the real nature of the proposed plant's effluent and whether in fact it could be made harmless. A large portion of Beaufort County's citizens are poor. . . . We cannot adequately solve their problems or protect the environment unless the proper questions are posed and unless meaningful answers are given."

The State of South Carolina, the report says, did not raise the right questions and has not helped provide the answers. Increasingly, it suggests, local and state governments must be sensitive to the need to discharge these functions.

Searching The Scriptures

The Scripture for this lesson is Acts 15:1-35; Galatians 2. Selected verses are printed below.

Acts 15: 1-6

1 But some men came down from Judea and were teaching the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." 2 And when Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question. 3 So, being sent on their way by the church, they passed through both Phoenicia and Samaria, reporting the conversion of the Gentiles, and they gave great joy to all the brethren. 4 When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared all that God had done with them. 5 But some believers who belonged to the party of the Pharisees rose up and said, "It is necessary to circumcise them, and to change them to keep the law of Moses."

6 The apostles and the elders were gathered together to consider this matter. Galatians 2:15-21

15 We ourselves, who are Jews by birth and not gentile sinners, 16 yet who know that a man is not justified by works of the law but through faith in Jesus Christ—even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. 17 But if, in our endeavor to be justified in Christ, we ourselves are found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. 19 For I through the law died to the law, that I might live to God: 20 I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. 21 I do not nullify the grace of God; for if justification were through the

law, then Christ died to no purpose.

Memory selection: A man is not justified by the works of the law but through faith in Jesus Christ.

—Galatians 2:16

Exploring The Questions

Anyone who is concerned about contention in the church may be heartened by this week's Scripture. We discover that there has always been conflict in the church. Before the church had spread from Jerusalem, Greek-speaking Jewish Christians thought their widows and needy were neglected in the distribution of alms. As soon as Samaritans and the Roman, Cornelius, accepted the faith, there was an argument about their relation to Judaism.

In fact, as the faith spread, this latter problem grew until it embroiled the entire church. The issue came to a head in Antioch, where, as we have seen, the first open mission to the gentiles was conducted. We read about this conflict and how it was handled in Acts 15:1-35.

We also have an account of the conference in Jerusalem from the hand of Paul himself. In Galatians 2 he gives his version of what happened.

At first we may be surprised that disagreement should have erupted this soon to mar the fellowship of the early church. But on reflection we see that it was inevitable.

These first Christians were men of strong feelings who had been deeply stirred by their experiences of the risen Lord. In reading Galatians one senses how passionately Paul held his convictions. We may be sure the Jewish party had equally strong convictions.

The Jewish people had been nurtured for centuries in the belief that God wanted a holy and separate people to serve him. They had developed rigorous dietary laws and social customs to set them apart from the gentile world. Now they were told that these were external matters and were not important.

Were the differences between Paul and the Judaizers, as they were known, settled permanently at Jerusalem? Do not some of the same kind of disagreements still plague the church? Some Christians still believe that by rigid obedience to moral requirements they earn their salvation and merit God's favor. Others believe that God loves men and will save them without much regard for what they do. What does it mean to be saved by faith? What does God expect of us if we are not saved by our good works? These questions are still with the church.

But another question is raised by this lesson. The problem of law versus grace is not the only issue that vexes the church. Indeed, it may not be the chief one.

The church is deeply troubled concerning the relation of faith to the social order. The demands of minority groups for equal treatment and opportunity within the church disturb many. Many congregations find themselves out of sympathy with positions taken by the denomination as a whole and question the authority

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