motive

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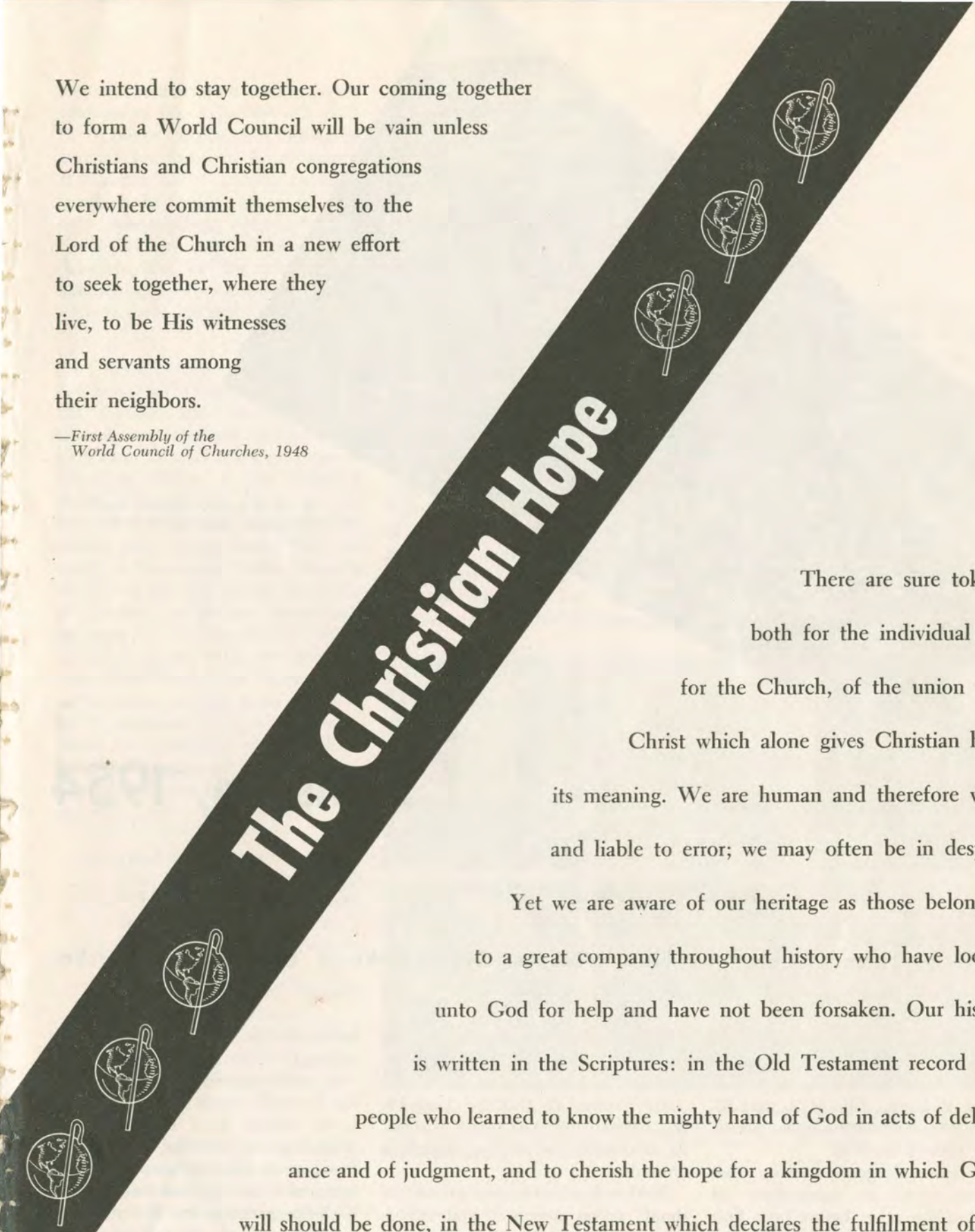
Volume XIV, No. 8 **May, 1954**

THE COVER symbolizes "Christian Hope" which is the theme of the introductory section of this issue. Ann Willis, a student at Allegheny College, Meadville, Pennsylvania, has taken two Durer prints, one of the city from his "Apocalypse" series, and superimposed Christ from his "Resurrection" prints.

The Christian Hope



We intend to stay together. Our coming together to form a World Council will be vain unless Christians and Christian congregations everywhere commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be His witnesses and servants among their neighbors.

—*First Assembly of the World Council of Churches, 1948*

There are sure tokens, both for the individual and for the Church, of the union with Christ which alone gives Christian hope its meaning. We are human and therefore weak and liable to error; we may often be in despair. Yet we are aware of our heritage as those belonging to a great company throughout history who have looked unto God for help and have not been forsaken. Our history is written in the Scriptures: in the Old Testament record of a people who learned to know the mighty hand of God in acts of deliverance and of judgment, and to cherish the hope for a kingdom in which God's will should be done, in the New Testament which declares the fulfillment of the promise, the coming of the Kingdom in Christ, the outpouring of the Holy Spirit, and the creation of the new community, the Church. To hope in Christ is to know that this is our story, that the God who spoke through the prophets was incarnate in Christ and dwells among us today

—*"Evanston Issues" World Council of Churches, 1954*

Interior of McGaw Memorial Hall, Northwestern University, Evanston, Illinois.

Evanston, 1954

by Elsie Thomas Culver, Public Relations Officer, World Council of Churches

THE Second Assembly of the World Council of Churches takes place on the campus of Northwestern University, Evanston, Illinois, August 15-31. As if any church-conscious person didn't already know it!

It seems strange, in a way, that America, with its multiplicity of churches, has never before been host to a great ecumenical gathering. Moreover, as far as the World Council is concerned, it seems hardly likely that another World Assembly can be scheduled for America in the lifetime of most of those who attend the Evanston meeting. (The member churches of the W.C.C. are in forty-eight countries, so it is a long time between turns.)

But to say only that the Assembly is a once-in-a-lifetime event is to put its uniqueness on far too superficial grounds.

Neither does just counting noses (or should we say steeples?) and emphasizing the *size* of the Assembly get at the heart of the matter, though it is interesting to note that during the first six years of its life, the number of member churches (communions) in the World Council has grown from 148 to 161 (in spite of the statistical loss caused by some member churches uniting!).

A more significant uniqueness of the Assembly comes from the fact that never before have the "men and women in the pew" had anything like the part in the preparations for an ecumenical meeting that they are having in preparations for Evanston. The preparatory study on the theme and subthemes that is going on around the world—with the blessing and encouragement of the Central Committee itself—and the extent of the pre-Assembly editorial comment in both church and secular press, assures that, as the

Central Committee phrased it, the discussions of the Assembly will really be "between the churches themselves, and not just between the delegates." It is impossible to estimate the extent to which the background of ecumenical understanding contributed by the interdenominational councils of churches, and by the interseminary movement, has facilitated this worldwide interchange and discussion.

AT a still deeper level, however, one comes to the really amazing thing: the wisdom and courage of the Church, and of those who speak as its leaders, in such fearsome times as these, to choose as the Assembly theme "Christ—the Hope of the World." In this atom-charged mechanistic and divided world, the centrality of those well-known words to the life of the Church and the hope of salvation has become increasingly apparent as the discussion—and a heated discussion it has proved to be —develops. Even more slowly is the full relevance of that main theme to the six subthemes becoming apparent. These six subthemes which seek to integrate the idea of Christian hope into the everyday life of people, here and now, are:

1. "Our Oneness in Christ and Our Disunity as Churches"
2. "The Mission of the Church to Those Outside Her Life"
3. "The Responsible Society in a World Perspective"
4. "Christians in the Struggle for World Community"
5. "The Church Amid Racial and Ethnic Tensions"
6. "The Christian in His Vocation"

Present to discuss these themes, elect officers, consider organizational changes and chart plans for the years ahead, will be 600 delegates, officially chosen by the 161 member churches of the World Council. Some—but possibly not enough—of the delegates will be laymen. Wives and husbands may accompany delegates. Six hundred official visitors are being similarly chosen, and while the delegates study the subthemes, a special program is provided for these visitors. Present also will be 150 consultants—outstanding leaders including many of the world's best-known theologians and experts on the special "concerns" of the Assembly. There will be fraternal delegates from related religious organizations, and official observers from churches which are not members of the World Council. It is anyone's guess how many people are going to be on hand as general visitors. There are accommodations for 1,600 at day plenary sessions, 4,600 at evening public meetings, and 100,000 at the great public worship service in Soldier Field, Chicago, on the opening Sunday.

As might be expected from an organization which has drawn its general secretary, Dr. W. A. Visser 't Hooft, and the associate general secretary, Dr. Robert C. Mackie, from the ranks of the Student Christian Movement, youth will have an important part in the Assembly.

One hundred twenty youth consultants (seventeen Americans), chosen by the Youth Department in consulta-

The presidents of the World Council of Churches are, left to right, Bishop Eivind Berggrav, Norway; Miss Sarah Chakko, India (died January 25, 1954); Dr. Marc Boegner, France; Archbishop Athenagoras, London; Bishop G. Bromley Oxnam, United States; and Dr. Geoffrey Fisher, Archbishop of Canterbury, England.

tion with their churches, will participate in all sessions of the Assembly. A number of young people appointed as "stewards" or "aides" will deem it a privilege to travel to Evanston at their own expense, to do the errands and chores which will keep the Assembly running smoothly.

A PREPARATORY conference for youth consultants will be held at Lake Forest College, August 9-14, and a meeting of the Youth Department Committee of the W.C.C. and the W.C.C.E. at Lake Geneva, Wisconsin, September 2-8. Other scheduled youth activities include two one-week conferences during the Assembly period sponsored by the U.S.C.C. in cooperation with the W.S.C.F., each of which will be attended by 150 students, staff and faculty. Other student and youth groups—denominational and interdenominational—will find reasons to be on hand, demonstrating youth's interest in the ecumenical movement, even though they can get into only a few—if any—meetings.

One of the rarest opportunities offered in connection with the Assembly is the Chicago Ecumenical Institute, in which twelve seminaries of the Chicago area will participate during the two weeks just prior to the Assembly—August 2-13. Fifteen hundred ministers, other church workers and laymen will attend series of lectures and discussions led by outstanding churchmen of Europe, Asia and Africa. There will be three lectures, three seminars and ecumenical worship daily. Participants may attend for one or two weeks.

Chicagoland will have one of its best opportunities to hear the overseas guests on Sunday, August 29, when they will be filling the pulpits in many of the local churches. Many will also be filling speaking engagements before and after the Assembly.

In fact, everybody who goes to Evanston this summer is probably going to be talking about it for a long time to come. As the twenty-first century rolls around, many a person who this year attends Evanston as a youth consultant will be making his contribution as an ecumenical statesman.

Bishop G. Bromley Oxnam

Love Is to Be Applied

Christ is indeed the hope of the world. Too many give lip service to the ethical demands of Jesus, but in fact dismiss these demands by calling them "perfectionist ethics." Jesus believed that love is to be applied. He saw in love the cohesive force that will bind us in permanent social unity. He knew love transforms. He insisted that nothing can separate us from the love of God and that we, therefore, are co-workers with the Eternal in our endeavors to do his will on earth. It was no otherworldly Jesus who taught us to pray, "Give us this day our daily bread." He prayed that the kingdom might come on earth, as it is in heaven.

How can Christianity expect to conquer the dynamic and materialistic ideology of communism, if it does not believe the Christian ideal can be realized upon the earth? Men who postpone the building of the Kingdom by insisting it cannot be realized in history have, from my point of view, given up the proposition that Christ is the hope of the world. What world? Is it a world that does not exist?

All of this means there is so much to be done in the name of the living Christ that a little less time spent in speculation and revealed in endless parades of erudition and more time given to the expression of the law of love to individuals and in the social order would be more productive and a truer revelation of the fact that Christ is the hope of the world.

I abhor endless discussion of particular emphases that appear to root in pessimism and that, through postponement, cut the very nerve of the struggle for justice and for brotherhood.

I hold some of the theologians who enunciate these doctrines in the highest esteem. Their lives are an inspiration. Some of them are veritable saints. But I am troubled when some of them refer to "American activism," speaking almost in terms of reproach. I prefer rather to turn to Jesus and to note an "activism" of such nature that he literally spent his life for us. For me, Jesus, the Christ, is the hope of the world. He is the same yesterday, today, and forever—the hope of mankind.

"Christ---the Hope of the World"

Mrs. James D. Wyker, President
United Church Women
National Council of Churches

No greater theme could have been chosen for the Assembly of the World Council of Churches than "Christ—the Hope of the World." This theme, used in a world where millions are numbed with despair and paralyzed by fear, gives assurance because of two basic facts: Christ himself is the hope, and his area of concern is the *entire world.*

Thus, the Assembly cannot be merely an interdenominational gathering to conduct international debate. It is not a time for each communion to prove the validity of its own ecclesiastical base.

The purpose of the meeting in Evanston is to consider Christ's message and mission and to give *united* witness to it. It does not matter too much what *we* have to say; it is tremendously important that we discover what Christ has to say to the world *today.* If Christ is the hope, we go to Evanston expecting new revelation, not with minds closed to new truth. It means that Christ is the hope now, as well as in the promise that at some future time he will return.

Throughout the centuries the churches have given assent to the theme but actually have so neglected getting it into the minds and hearts of people as a basic belief that today we are vague and inarticulate. Some say they "differ violently" with those who hold to the eschatological approach yet falter as they try to logically explain what they themselves believe.

Christ is the hope in our present struggle for world order and men would do well to seek his solutions, yet the theme is timeless and not limited to our present world of disorder and confusion. Because the theme is timeless, it becomes the more difficult for us to discover his answers to life's perplexing problems. Surely Evanston will proclaim the hope that is indestructible, and will bear witness to the fact that our concern, also, is for the entire world.

The World Council of Churches Assembly will convene at Evanston, Illinois, in August. The general theme of the Assembly will be "Christ—the Hope of the World." Obviously the significance of the Assembly is tremendous, because there is no other hope of salvation of the world except in our Lord and Saviour Jesus Christ.

And when we say salvation, we do not mean merely the salvation of our souls, but also salvation from the contemporary chaotic condition of the world.

It will be necessary for those who participate in the Assembly to take great care in proving themselves worthy of their mission—so they will be in a position to persuade the world that the only hope of humanity today is Christ, "Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8).

Michael,
Archbishop of the Greek Orthodox Church in North and South America

In our estimation the purpose of this Assembly is not simply to bring about a gathering of prominent theologians in Evanston to talk and to discuss various matters and return to their respective cities. No! The purpose of this Assembly, in our estimation, is to save humanity. That humanity may turn to Christ, to believe wholeheartedly in him so that it may live according to his teachings or rather it may live within the spirit of the life of Christ, and therefore Christ will live in the hearts of the people: "I live; yet not I, but Christ liveth in me" (Gal. 2:20).

Christian Hope in Contemporary Literature

We tend, to our impoverishment, to confine theological discussion to church circles. There is, however, a latent "church," which has strength among those we call artists. Dr. Hopper, editor and contributor to the important volume published last year, *Spiritual Problems in Contemporary Literature*, loves the poets and with him we see that they—some of them—know the "hope" that lies in the mystery of the human condition.

ALL hope abandon, ye who enter here!" is the superscription placed somewhat arbitrarily, by many readers over the entryways to the lush domains of modern poetry. And indeed the ascription is not without some justification if it is held, as it frequently is, that "modern" poetry begins with Baudelaire's *Flowers of Evil* and Rimbaud's *Season in Hell.*

But just as it would be false to infer from Dante's inscription over the entrance to his Inferno that his poem is hopeless, so also it would be premature and uncritical (if not altogether false) to assume that modern poetry is hopeless.

Great poetry "existentializes" the forms of our feelings (to a great extent vague, undefined, floating and unconscious, especially in an age such as ours) just as Dante's poem existentialized the forms of medieval feeling ("thought"). If modern poetry is a "poetry of despair," it is a despair projected at the same level of concern and profundity as Dante's despair: that is, it is essentially religious, since it demands for its answer nothing less than a "metaphysic of hope" (to put it philosophically), or (to put it religiously) it witnesses everywhere to the felt need for

> something to think,
> something to say, between dawn and dark,
> something to hold to, something to love . . .
> (Conrad Aiken: *Time in the Rock*, p. 2)

Modern poetry is confessional—in its candid removal of masks (in which it does not rejoice) from off our human pretensions, whether religious or otherwise. It is also a journey and a quest. Its quest is in its questions; and its journey is purgational. To shift our metaphors from Dante to Bunyan, modern poetry deprives us of easy "hopes" or "optimisms" or shortcuts to the Delectable Mountains when our age is long since committed to the dungeons of Doubting Castle, where we must once more find the key that will free us from the Giant Despair. Such a key—or such a hope—must be at least as profound as the eschatological hopelessness of an age in which "God has died" (Nietzsche).

This makes the poet's task extremely difficult. He assumes almost a prophetic burden. For he must, after his fashion, pluck up where he would plant and break down where he would build. And since much of this work must be done with the unconscious life of the time, with those aspects of our feeling and behaving to which we refuse free entry into our conscious modes of dealing with ourselves and the world about us, we shall do well to proceed by examples, lifting one by one the veils with which the spirit keeps its inner problem hid.

IN *The Hamlet of Archibald MacLeish* the poet says bluntly

> We have learned the answers, all the answers:
> It is the question that we do not know . . .

This is not, perhaps, a great deal; but it is something. We begin here, with the recognition that present knowledge and former patterns no longer sustain the spirit, and do not supply that elementary confidence which sturdy life requires. The old answers do not help us because we are slowly but actually living our way into a new question; and whether we are aware of it or not, this searching (ourselves) for the question is at bottom a question as to what we can believe in, and what we are hoping for.

Vis a vis the notion of hope there are roughly three answers which our past provides, and which no longer sustain us. The first is the answer of pagan antiquity, and the other two are the classical forms of Christian doctrine. The classical view is summarized reasonably well by Prometheus' boast that he had planted "blind hopes" in men in order that they might "hide with thin and rain-

By Stanley Romaine Hopper, Professor of Christian Philosophy and Letters, Drew Theological Seminary

bow wings the shape of death." Death and fate haunted Greek "wisdom" in both its literary and philosophical forms from Homer to the Stoics. Like a small stream which thins and seeps into the sand, Plato's doctrine of "the good hope of the good man" to whom "no evil can happen . . . either in life or after death" diminishes steadily into a handful of scattered maxims: "We must not fasten our ship to one small anchor nor our life to one hope." or "We must not stretch our hopes too wide, any more than our stride" (Epictetus, *Fragments*, 30, 31).

Francis Bacon comments wryly on this "earthly hope" —"Hope seemeth a thing altogether unprofitable; for to what end serveth this conceit of good." Modern poetry, with its profound irony, sees through this "wisdom" with a glance: it sees quite easily beyond such "hopes"

> **There in the starless dark the poise, the hover,**
> **There with vast wings across the canceled skies,**
> **There in the sudden blackness the black pall**
> **Of nothing, nothing, nothing—nothing at all.**
> (MacLeish: "The End of the World" *Poems: 1924-1933*, p. 93)

The Christian views which no longer inform the work of the modern poet are chiefly two. The first is the scholastic view of hope as one of "the theological virtues" in defense of which Aquinas sets forth his pros and cons, his objections and replies. This moves us not, for hope is existential, and very likely (along with faith and love) incomprehensible as a "virtue."

Systematic theology, in this regard, has proportionately far less to say about hope than does modern poetry. Neither in Calvin's *Institutes* nor in Barth's *Dogmatik* does it have a place. One must turn to commentaries, or to sermons, or to the "passional" thinkers—Saint Paul, Augustine, Luther, Bernard, Jeremy Taylor, Wesley, Kierkegaard, or Unamuno—to find a real concern for hope or joy. Bunyan comes nearer to this existential hope than Dante does, for Dante does not encounter hope until he receives the apostolic benediction in the XXVth Canto of his Paradise, where the three theological virtues are represented by Peter, James, and John. Bunyan's Pilgrim, on the other hand, is joined by Hopeful when Faithful suffers martyrdom in Vanity Fair; thus Hopeful is with him *before* the experience of Doubting Castle and the Giant Despair, and he goes with him over the river of Death and into the Blessed City.

The second form of Christian hope for which modern poetry evidences little concern is Peter Lombard's view (repeated by Dante): "Hope is the certain expectation of future bliss, coming from the grace of God and from preceding merits." It is this otherworldly, or after-worldly emphasis which leads MacLeish to affirm that poetry—and not the Church—is the only power that can deliver us from our present "failure of spirit." The Church

> **Solves the difficult arithmetic of this hard world by writing the equations on a blackboard somewhere else. . . . Men can grow tired of the old excuses and the threadbare frauds and wish new answers. The man who gives them answers from the past says: "You did this once; you'll do this twice," will not persuade them when they're truly tired.**
> (*A Time to Speak*, p. 5)

But while there is some passion in this analysis, and in MacLeish's recognition that former formulations do not satisfy the question newly forming, there is no *anguish* in it. His statement is political; and his hope is therefore political also (Cf. *America Was Promises, passim*). The time's displacement is at once deeper and more inward than this. One has but to turn to Baudelaire to see the pitch of difference:

> **When the low, heavy sky weighs like a giant lid**
> **Of a great pot upon the spirit crushed by care,**
> **And from the whole horizon encircling us is shed**
> **A day blacker than night, and thicker with despair;**
>
> **When Earth becomes a dungeon, where the timid bat**
> **Called Confidence, against the damp and slippery walls**
> **Goes beating his blind wings, goes feebly bumping at**
> **The rotted, mouldy ceiling, and the plaster falls;**
>
> **And a long line of hearses, with neither dirge nor drums,**
> **Begins to cross my soul. Weeping, with steps that lag,**
> **Hope walks in chains; and Anguish, after long wars, becomes**
> **Tyrant at last, and plants on me his inky flag.**
> (*Flowers of Evil*, Dillon and Millay tr., p. 159)

THE terms here of *care, despair, confidence* (note the derivation of this word from *fides*, trust or faith), *hope* and *anguish* recapitulate in brief compass the characteristic terms of much contemporary literature—literary, philosophical, and theological. Here the despair is profound. No superficial hope will satisfy. This anguish is a dimension beyond pessimism, of which "optimism" is the correlative opposite. No Stoicism will sustain this despair; no political solution will suffice. "Hope walks in chains"—short of metaphysical adequacy in reality as such and in our experience of this adequacy within ourselves. *This* anguish requires a religious answer; *this* care requires

> **The wounded surgeon (who) plies the steel**
> **That questions the distempered part;**

Beneath the bleeding hands we feel
The sharp compassion of the healer's art
Resolving the enigma of the fever chart.

It is hardly necessary to identify this "wounded surgeon" of Eliot's (*The Four Quartets*, "East Coker," p. 15) as Christ; but it is relevant to observe that it follows one of the finest formulations of the problem of Christian hope that modern poetry affords. Before turning to this, however, let us fix the modern poet's question a bit more firmly.

Everyone knows, for example, the splendid lines of Henry Vaughan:

I saw Eternity the other night,
Like a great ring of pure and endless light,
All calm, as it was bright. . . .

But how fine the irony, and how profound the gap between this and the following from C. Day Lewis:

Lying awake one night, he saw
Eternity stretched like a howl of pain:
He was tiny and terrible, a new pin
On a glacier's floor. . . .
(from *Short is the Time*, p. 48)

The modern poet will not accept any easy mysticisms, no matter how brightly ringed with Platonic light. Though reduced to a pin point under the baffling cosmos, he will none the less stand where he is, though his own feet crush his shrunken ego.

Alas, the bird flies blind,
Hooded by a dark sense of destination:
Her weight on the glass calm leaves no impression,
Her home is soon a basketful of wind.
Travellers, we're fabric of the road we go;
We settle, but like feathers on time's flow.
(*Ibid*, p. 65)

He will have no easy mysticism, and he knows the vanity of earthly hopes. But in the teeth of this, he will nevertheless assert that

Now, as never before, when man seems born to hurt
And a whole wincing earth not wide enough
For his ill will, now is the time we assert
To their face that men are love.
For love's no laughing matter.
(*Ibid*, p. 72)

At once it will be conceded that there is moral courage here, but there is not much love; for at once it will be seen that love is where hope and faith are—and there is not much hope in Day Lewis, unless it should appear that this movement, this act of affirmation as an absolute venture and risk, is itself a movement into the open, into seeking—into seeking, that is, at a depth where the measure of earnestness is itself a faithing, a seeking where "ye shall find."

The term *hope* appears more confidently, but not less realistically, in the poetry of Robert Penn Warren:

O falling-off! O peace composed
Within my kingdom when your reign
Was fulgent-full! and nought opposed
Your power, that slack is, but again
May sway my sullen elements,
And bend ambition to his place.
That hope: for there are testaments
That men, by prayer, have mastered grace.
(*Selected Poems*, p. 67)

These slack seasons in creative power turn the sense of need quite easily toward the religious dimension, with no sense of artificial leap from sharp realism to unrealistic religious escape. On the contrary, this poet also knows that

Hope is betrayed by
Disastrous glory of sea-capes, sun-torment of white-caps and that—There must be a new innocence for us to be stayed by.

But this is a poem on Original Sin, the sense of the breach and the separateness and the alienation, and the perpetual presence of whatever it is we rejected; for

. . . there it stood, after all the timetables, all the maps,
In the crepuscular clutter of *always, always*, or *perhaps*.
("Original Sin: A Short Story";
from *Selected Poems*, p. 24)

But if we reach so far into the mystery of the human condition, it means that

. . . the mail lurks in the box at the house where you live:
Summer's wishes, winter's wisdom—you must think
On the true nature of Hope, whose eye is round and does not wink.
(*Ibid*, p. 38)

This round, unwinking eye is clearly the single eye of God; and it is within this context that modern poetry has been coming slowly, but necessarily, to seek its answers.

Two poems illustrate this supremely. The first is Eliot's, alluded to above:

I said to my soul, be still, and let the dark come upon you
Which shall be the darkness of God. As, in a theater,
The lights are extinguished, for the scene to be changed
With a hollow rumble of wings, with a movement of darkness on darkness,
And we know that the hills and the trees, the distant panorama
And the bold imposing façade are all being rolled away—
Or, as when an underground train, in the tube, stops too long between stations
And the conversation rises and slowly fades into silence
And you see behind every face the mental emptiness deepen
Leaving only the growing terror of nothing to think about;
Or when, under ether, the mind is conscious but conscious of nothing—
I said to my soul, be still, and wait without hope
For hope would be hope for the wrong thing; wait without love

For love would be love for the wrong thing; there is yet faith
But the faith and the love and the hope are all in the waiting.
Wait without thought, for you are not ready for thought:
So the darkness shall be the light, and the stillness the dancing.

(*The Four Quartets*, "East Coker," p. 14-15)

This is undeniably one of the superbly fine passages in modern poetry—and it contains far too much to be commented upon here: *Revelation* vi. 12-15, Jung's Night Journey, the *Cloud of Unknowing*, Samson Agonistes, Heraclitus, and, above all, Saint John of the Cross and the Dark Night of the Soul. Here the negative way of the mystical ascent is existentialized! And without benefit of Kierkegaard!

Nevertheless it propounds a Kierkegaardian question. It recognizes that "earthly hope" as Bacon called it would be hope for the wrong thing, and that a transition must be made to a profounder Hope, a Hope against hope, to a Hope that is qualitatively different. But this is a hope, as Kierkegaard has shown, which springs from faith—"that only being in the strictest sense faith which is the gift of the Holy Spirit after death has come between." First death, then life, argues Kierkegaard:

> That is to say, when all confidence in thyself, or in human support, and also in God as an immediate apprehension, when every probability is excluded, when it is dark as in the dark night—it is in fact death that we are describing—then comes the life-giving Spirit and brings *faith*. . . .
>
> And next the Spirit brings *Hope*, hope in the strictest Christian sense, this hope which is against hope. . . . Into this night of hopelessness . . . comes then the life-giving Spirit and brings hope, the hope of eternity. It is against hope, for according to that merely natural hope there was no hope left. . . .
>
> Finally, the Spirit also brings *love*. . . .
>
> (*For Self-Examination*, p. 100 ff.)

The passage seems strikingly like that of Eliot—with its references to the dark night and the night of hopelessness. But here the resemblance ends: for Eliot moves on to the mystical ascent—a move inevitably into metaphysical otherworldliness; whereas Kierkegaard seeks to emphasize the primacy of Spirit as the vital core of all reality—Spirit that is life-giving. In this he is much nearer to Unamuno, who confesses in his fine chapter on "Faith, Hope, and Charity,"

> Once and again in my life I have seen myself suspended in a trance over the abyss; once and again I have found myself at the crossroads, confronted by a choice of ways and aware that in choosing one I should be renouncing all the others—for there is no turning back upon these roads of life; and once and again in such unique moments as these I have felt the impulse of a mighty power, conscious, sovereign, and loving. And then, before the feet of the wayfarer, opens out the way of the Lord.
>
> (*The Tragic Sense of Life*, p. 195)

Indeed, it is nearer to the Apostle Paul who wrote to the community of the faithful at Rome (*Romans* v. 3-6), that "we triumph even in our troubles, knowing that trouble produces endurance, endurance produces character, and character produces hope—a hope which never disappoints us, since God's love floods our hearts through the holy Spirit which has been given to us" (Moffat).

Which brings us to the second poem written within the context of the single eye of God: that of Charles Peguy, in which he boldly puts hope above both faith and love: God speaks:

Faith is the sanctuary lamp
That burns forever.
Charity is that big, beautiful log fire
That you light in your hearth
So that my children the poor may come and warm themselves before it on winter evenings.
And all around Faith, I see all my faithful
Kneeling together in the same attitude, and with one voice
Uttering the same prayer.
And around Charity, I see all my poor
Sitting in a circle around that fire
And holding out their palms to the heat of the hearth.
But my hope is the bloom, and the fruit, and the leaf, and the limb,
And the twig, and the shoot, and the seed, and the bud.
Hope is the shoot, and the bud of the bloom
Of eternity itself.

(*God Speaks*, "Hope," p. 70)

Here we touch bottom; and that is a long way down—farther down, indeed, than anguish or despair. For what we touch here is that which is underneath and pervasive of the whole. It is the source, the life-giving Spirit itself, from which emerge all "shoots of everlastingness" and "the bud of the bloom of eternity itself." Rilke, amongst our more modern poets, realized this most completely. "It belongs," said he, "to the original tendencies of my nature to accept the Mysterious *as such*, not as something to be exposed, but as the Mystery that is mysterious to its very depths and is so everywhere. . . . In my own way, I keep myself open to the influence of those often homeless powers . . . that I may never cease to enjoy or sustain their companionship."

Gabriel Marcel, whose reflections on hope (cf. *Homo Viator*, Introduction to a Metaphysic of Hope) lead him almost inevitably to Rilke as a witness to the spiritual, remarks that Rilke teaches us something which Kierkegaard never knew, which is "that there exists a receptivity which is really creation itself under another name. The most genuinely receptive being is at the same time the most essentially creative" (p. 264). Or, as he expresses it, perhaps more accurately, in his metaphysic of hope:

> He who hopes says simply: "It will be found." In hoping, I do not create in the strict sense of the word, but I appeal to the existence of a certain creative power in the world, or rather to the actual resources at the disposal of this creative power. Where, on the other hand, my spirit has been as it were tarnished by catalogued experience, I refuse to appeal to this creative

> power, I deny its existence; all outside me, and perhaps within me also (if I am logical) appears to me as simple repetition.
>
> (*Homo Viator*, p. 52)

For this reason he warns us against the tendency of current Christian thinkers to underscore too heavily the miseries of the world left to itself in order to make the redemptive pattern stick. "But in this way the spirit is in danger of being led to judge things in a way which is perhaps sacreligious in its principle and which, moreover, contributes effectually to a progressive unhallowing of the human world" (*Ibid*, p. 267). It is easy to see where Kierkegaard's "hope against hope" failed; for it was postulated upon a love to God in which "thou hast learnt to hate thyself." (*Op. cit.*, p. 103), whereas the healing properties of Rilke's Orphism consisted "in restoring around and within us an atmosphere which will develop our faculty for hoping against hope without which it must be admitted that the Christian message itself, in the last analysis, would be in danger of losing its meaning and its quality" (*Op. cit.*, p. 268). It is for this reason that Kierkegaard's self remains "closed" and why, despite the fact that the keynote of his *Edifying Discourses* is joy, his diagnoses of despair are so much more convincing; whereas Rilke's climb "to the Mountains of Primal Pain" is a movement into the "open," to the place where we

> . . . feel
> the emotion that almost startles
> when happiness (grace?) falls.

The distinction between open and closed "only takes on its full meaning," according to Marcel, "when we are speaking of faith."

> Or, to go deeper still, when we are speaking of the free act of the soul, as she wills or refuses to acknowledge that higher principle which momentarily creates her and is the cause of her being, and as she makes herself penetrable or impenetrable to that transcendent yet inward action without which she is nothing.
>
> (*Being and Having*, p. 216)

Which means, no doubt, that "hope is a mystery and not a problem"; but it also means that if modern poetry can come this far, it will not be difficult for it to go farther. But it will not likely be deceived either by false hopes or false doctrine, either by infinites of longing or by eschatologies of escape. It will more likely move to the Cross through learning both to live and to die "standing (as Unamuno says) with the arms wide open." Its movement is from Abraham Cowley's despair—

> If things then from their End we happy call,
> 'Tis Hope is the most Hopeless thing of all—

to Richard Crashaw's splendid reply—

> True hope's a glorious hunter and her chase,
> The God of nature in the fields of grace.
> VIVE JESU.

Our Hope and CHRISTIAN OUTREACH

by J. B. Holt, pastor, Knox Methodist Church, Manila, Philippine Islands

WHEN Herbert Butterfield says we should not think of history as a train with the sole purpose of getting to its destination but as a symphony[1] in which every note has a part, he states an important fact in the Christian view of history as it relates to the Christian hope and the Christian mission. The end of history is not our only concern; every person is an end in himself and is the object of our mission and of God's concern. Each person's response to God's will helps write the score we call human history.

The kingdom of righteousness is the goal in God's design for his universe and for his children, but the kingdom is a truly present as well as a future goal. We can here and now under any and all circumstances participate in it if we have responded in faith to the "upward call of God in Christ Jesus" and caught the vision of the real meaning and purpose of human life.

"Whoa, now, preacher, quit quoting scripture, tell us what you mean."

"All right, let's start over."

A Confident Trust

The Kingdom of God both *is* and *is to come*. In the complicated, erratic processes of history there is evidence of moral judgment and divine will requiring responsible action on the part

[1] Butterfield, Herbert, *Christianity and History*, 1950; Scribner's Sons.

Delegates in session at the First General Assembly of the World Council of Churches, Amsterdam, the Netherlands, August, 1948.

of man. The Christian affirms that ultimately (and obviously by no time schedule) we can anticipate God's purposes fulfilled through the patient, creative power of love. *Who* shall participate depends upon who responds to his will. *When* the kingdom shall come to full fruition is conditioned by man's response. God has chosen to work through human personality, and the free response of the human soul is the goal of God's love. That all men should know of this love and participate in it is the object of our Christian outreach.

We do not have to wait until all the social, economic and political problems of the world have been solved to enter the Kingdom of God. If that were true, where would it leave Stephen, Phillip, Paul and the hosts of Christians through the centuries who never saw external peace nor prosperity? And what of the Christians behind the Iron Curtain today? Must they die to enter the Kingdom? The witness of those who have endured persecution is otherwise. Olin Stockwell testifies he found a deeper meaning and a richer sense of peace and a more confident inner assurance in God during his months of solitary confinement in a communist prison in China.

The complete trust in the ultimate power and warmly personal love of God frees the Christian from fear of what any man or power may do to him. He has something no man can take away—whether he lives or dies. Jesus had it. He announced it. It is citizenship in God's eternal Kingdom. We can have it too.

A Present Reality

Paul defined the kingdom as "righteousness and peace and joy in the Holy Spirit." To realize the fact that we are "in the love of God" and to respond to him is to gain the vision of the spiritual essence of life. Fear is replaced with courage. Future hope becomes present reality. The world is God's, and all the people in it are God's children—some misguided, some rebellious, all imperfect—ourselves included. In that awareness of God's redeeming love and concern and power revealed in the life, death and resurrection of Jesus, we discover we are not strangers anywhere in God's universe. We are converted (yes, really—in many ways) from self-centeredness toward God-centeredness. Looking at ourselves and at our fellow man through God's love (even imperfectly) we find significant areas in which we need to repent and work and grow under the guidance of God's Spirit.

To Be Extended

To stop there would be using our faith selfishly. Affirmation must be translated into attitude and action. Once we catch a glimpse of such a vision (perhaps at some student conference) usually we want to see more. Voluntarily in obedience to the gently prodding "upward call of God" we set out upon an eternal quest of love and service to try to extend the news of the kingdom to every person in the universe. When we discover that most of the world still lives in the unrelieved fear resulting from lack of knowledge of such a forgiving Heavenly Father as Jesus reveals, we strive to win all to such a God-consciousness and world view that they will cooperate individually and through all social, economic, political and religious institutions with God and their fellow men to bring to reality "Thy will be done on earth as it is in heaven."

The Challenge

Notice the practical action emphases of the New Testament: John said, "Prepare you the way of the Lord." Jesus said, "If you love me, keep my commandments . . . the works I do you shall do . . . go . . . preach . . . teach . . . heal . . . set at liberty . . . love." All men are objects of God's love. If we will accept his leadership, his Spirit can make us instruments of his redeeming love and creative power. We can share in extending his kingdom "to the ends of the earth."

"Do you really think you'll succeed in that?" you ask.

My honest answer is, We may not, but God will. We probably won't see it in our lifetime. It might not come in recorded history. But it will come!

The gap between God's will and man's way, God's love and man's self-centeredness, man's possibilities and

his present attainment is a dynamic challenge to which we rise in our better moments with God's help. The efforts we make to extend God's kingdom are important, for together with the efforts of others the historical situation is changed so it is either easier or more difficult for people to develop God-centered lives. The moment we quit trying to bring the kingdom of righteousness to reality physically and historically as well as spiritually through the Christian means of love, persuasion, cooperation, free association and intellectual quest for understanding, we'll quit growing spiritually. Without spiritual growth, courage and hope soon wilt away!

Now don't misunderstand, we're not going out in self-righteousness "to judge" or "to save the world," but in genuine humility (not labeled) we are to testify that God "does" and "can" respectively. In whatever work or profession we find ourselves we are ready to encourage the person next to us—and as many others as opportunity affords—to share this quest in the love and empowering vision and spiritual reality which Jesus Christ first revealed in its fullness. This unlimited love and power of God and the unrealized possibilities of man, both in the present world and in the world to come, give us the confidence we call the Christian hope.

This hope is "sustained by and expresses itself in a reverent grateful love for the good earth, and is sustained by and expressed in the never-ending struggle for the Good Society." [2] When our spirits are open to his Spirit, God assures us in this hope. His creation is not complete. Responding to his will we can share in the process. This is God's world, but far too few know it or adequately recognize the fact. We can be his witnesses in our day.

A Personal Decision

To face Jesus Christ and his message of the love and power of God stirs within my soul an inner compulsion to do what I can, where I am, now, to affirm his view of the world and of my fellow man transcending all geographic, racial or cultural barriers. I seek humbly in love and friendliness to share with others that trust which relieves my fears and stimulates me individually and in voluntary fellowship with others to do all in my power to penetrate the world's life with the leavening influence of persons who share the Christian gospel's point of view.

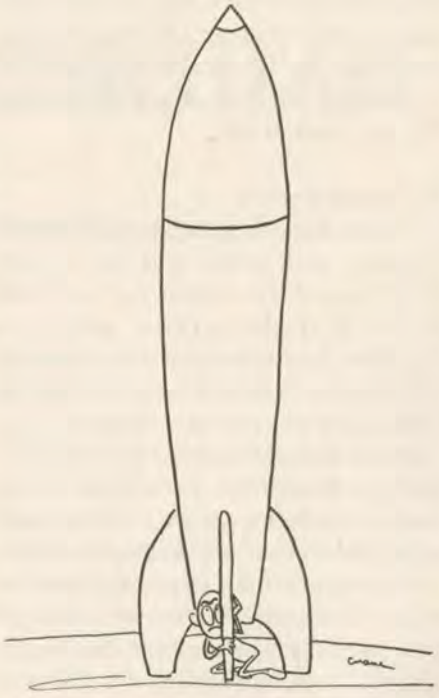
For me this has been a growing experience. As a child I responded to the "upward call of God" in childlike simplicity as my pastor and church school teacher, with mother's gentle approval, invited me to join the church. Many years—and dozens of camps, institutes and student conferences—later, my expanding experiences and study and doubts demanded a rethinking of what my faith involved.

The inner compulsion I call the upward call of God led to a further conviction that I could not be content without throwing my whole life into the full-time business of sharing that view. This does not mean for all to go into the ministry—for me it did—but it does mean that all can share.

Years passed, and knowledge gained of conditions throughout the world led me to another decision in which I became a missionary. I share with fellow Christians of all lands the effort to find effective means of witnessing to the power of God as revealed in Jesus Christ to relieve the fear that haunts two thirds of the world's people who are still outside the Christian fellowship.

We seek through the outreach program of our church which girds the earth so far as it is allowed to help develop the tools of education, health, responsible political action, just economic conditions and mature religious faith. We work and pray that people the world over might have the opportunity to develop patterns of human organization wherein their freedom will be limited only by the fact that they are morally responsible children of God who live in a world community with others due the same respect and opportunities they demand for themselves, and wherein human personality will never be "subordinated to production, the state, or even civilization itself, but to the glory of God." [3] Every person and every group make a contribution to the extension or limitation of God's design.

Jesus announced such a view. He was crucified. With perfect trust in the Father, vindicated in the resurrection, nothing deterred him from giving his earthly life for his faith. I shall live mine for it—and give it if necessary. My hope is in him. In seeking to do his will as I understand it, I find meaningful work and significant fellowship, a challenge to the best that is within me, and satisfaction of my deepest desires.



"Who Would Dare?"

[2] Williams, Daniel D., *God's Grace and Man's Hope*, 1949; Harper & Brothers.

[3] Butterfield, supra.

THE CHRISTIAN HOPE

for Students

by James L. McAllister, Jr.
graduate student
Duke University

CHRIST—the Hope of the World" is the noble theme of the Second Assembly of the World Council of Churches. Much of the preparatory discussion has been concerned with eschatology and ethics, the Christian hope for the coming Christ and what this hope implies for the daily life of the churches. For the Student Christian Movements this is a very timely theme, because most American students exist without any ultimate hope.

Some students and leaders have called the present student generation "the silent generation." One does not have to look longingly at past student generations to recognize that students in the year 1954 generally do not speak with conviction about solving the problems of modern society. We have learned that the problems are far more complex than our predecessors imagined. We have seen former students build their political hopes on World Federalism or the New Deal, the "Good Neighbor Policy" or clearing up "the mess in Washington," the Four Freedoms or the possibility of a third "Christian" party. In the churches our predecessors and we ourselves have placed our hope in the "social gospel" and cell groups, in youth caravans and Moral Rearmament. Too many students of this generation have seen these bridges of hope blocked by human selfishness and collapse under their own weight.

Not only have our past hopes disillusioned us, but today it is dangerous to hope. Any object of our hope today may not be popular tomorrow when the political gusts shift their direction, and reprisals may be the result for us. Many of those who hoped and worked for the possibility of cooperation with Russia in 1944 find themselves being called "communist" in 1954. Increasingly we have less liberty to make mistakes; increasingly we have only the liberty to conform or to be silent, which is another kind of conformity. Therefore, to hope in nothing seems to be the safest procedure.

Yet, one could not call students today a "hopeless generation." American students have their hopes, but they are little hopes. We are chiefly interested in this dance, this ball game, this examination, the successful completion of this course. When we raise our eyes beyond the academic circle, we hope for nothing more than a secure job, a comfortable living, and a happy home. Seldom are our eyes lifted beyond our own security and prosperity.

Even in our student Christian groups we live in a circle of little hopes, self-centered hopes. Compare the early motto of the Student Volunteer Movement, "The Evangelization of the World in This Generation," with a characteristic religious emphasis week theme in 1954: "Building a Firm Faith for Troublesome Times." At best, we look not so much for the hope of the world as for a firm faith for personal living amidst the storms of the world.

Faith in Christ

No one should underestimate the SCM's quest for a firm faith. Troublesome times have usually brought men to see their own shortcomings and to seek strength for daily living. Many non-Christians, as well as some churchmen, try to resolve their problems by limiting their hopes to the immediate present; they live for the day at hand and face the future either with stoic courage or with grasshopperlike carelessness. On the other hand, some Christians seek to resolve the problem of how to live meaningfully in troublesome times by turning to the Bible and re-examining the

theological foundations of their faith. Recent developments among European Christian students reveal the fruits of this latter approach. SCM's of Great Britain, Germany, and France, to mention only a few, have found new life when war, oppression, and poverty have forced them to re-examine the biblical-theological grounds of their faith.

But there is a significant difference in the ways European and most American Christian students have sought to re-examine their Christian faith. European Christian students, writing in *Student World* during the past eight years, show their biblical and theological re-examination began after they had been forced personally to accept and depend on Jesus Christ as living Lord of their lives; the current American student re-examination of the faith is primarily a quest for biblical or other theological ideas with which a firm faith can be constructed. As Christian students in America we try to construct a faith out of ideas which can be demonstrated to the public; but the Christian faith begins not with ideas but with faith in Christ as the living Lord who is known only in personal commitment. Since we do not begin with Christ as living Lord of our own lives, we cannot understand how he can be Lord of history and hope of the world.

We can know Christ as hope of the world only after we have acknowledged him to be the living Lord and hope of our own lives. The truth of this faith cannot be forced upon others by any rational or scientific demonstration. This truth of Christ can only be proclaimed, acknowledged, and witnessed to. The task of the churches, and of Christian students in the SCM's, is to proclaim and witness to Jesus Christ as their living Lord and the hope of the world. Christians do not build a faith of demonstrable ideas; Christian faith comes in personal encounter with and decision for him who is Lord of the church and hope of the world. Theologizing, then, ceases to be a man's effort to build a firm faith for troublesome times and becomes the Christian's effort to make his faith in Christ understandable to other Christians in the world.

Hope in Christ

Christian hope begins with the Christian's faith in Christ as Lord of his life. When we acknowledge the judgment, forgiveness, and sustaining work of God in Christ for us, then we can believe that God in Christ is Lord of history and hope of the world. When we acknowledge Christ has forgiven and is forgiving our sin and shortcomings, then we are freed from anxiety about the past and free to act hopefully in the present. We can know that this living Lord who forgives also sustains us in every moment and in every decision, present and future. When we have known this Lord and trust in this hope in our lives, then we can trust in Christ as the hope of the world. We need not be anxious for the past—God covers that with his mercy; neither need we be unduly concerned for the future—it is under the hand of God.[1] Therefore, we who trust this Christ of God are free to act now with the carefree abandon of blessed fools. We are no longer bound by the world; we are bound only by the forgiving and sustaining love of God in Christ.

Faith in Christ puts our hope in things in a new perspective. It does not mean we have no grounds for hoping some things and movements—a Bible study group or a membership drive, the United Nations or the European Defense Community—will improve human relationships. However, faith in Christ as our hope reveals these historical hopes to be "provisional hopes," [2] which are concrete expressions of our ultimate hope in Christ as Lord of the world. When we hope in nothing more than historical objects, all seems lost if these historical objects are removed or found to be less worthy than we supposed. These exclusively historical hopes are always hopes of anxiety lest the objects of these hopes be lost. Anxiety breeds fear, and fear breeds intolerance of anything or anybody that threatens the objects of our anxious hopes; annihilation of our historical objects of hope brings despair.

With Christ as his hope the Christian is not bound by the world, but he is bound by Christ to hope provisionally in the world. The Christian's provisional hopes are concrete expressions in historical objects and in historical situations of his ultimate hope in Christ. Hence, the Christian is free to hope concretely in this or that action or movement. He is freed from fear, because ultimately he trusts him who forgives; under the sustaining grace of God in Christ the Christian is free to act here and now in love and service to the neighbor and to the whole community. The Christian knows that the Christ whom he has acknowledged as Lord and Saviour of his own life is Lord and Saviour of the whole world, the hope which binds the Christian to express his ultimate grounds of hope concretely in the world where he lives.

Love in Christ

As faith in Christ makes hope possible, so faith and hope bring a Christian to love him whom God provided as Lord and Saviour. When we respond in faith, hope, and love to him who first loved us, then we are bound in faith, hope, and love to our neighbor in community with whom we stand under the one Lord and one hope. Christian love active in the world always depends on faith and looks to the future with hope, even as the love of newlyweds depends on their mutual faith and leads them hopefully to look toward their future together.

"So faith, hope, love abide, these three; but the greatest of these is love." Love is the greatest because it depends on and is the concrete realization of faith and hope. A Christian's faith and hope are witnessed in the world through his love and service to his neighbor. Not those who proclaim "Lord, Lord" and look for a sudden deliverance, but those who concretely do the will of God in loving and serving the neighbor partake of God's redemptive activity in the world. Love

(*Continued on page 39*)

[1] Eric Fenn, "Christian Hope," S.W. XXXIX (4:1946), pp. 316-28.

[2] John Deschner, "Provisional Hopes," S.W. XLIII (4:1950), pp. 295-301.

Albrecht Durer was one of the artists of the Reformation whose works spoke to the religious needs of all time. Gerald O. McCulloh, who has been preparing *motive's* series on symbolism, relates Durer's work to "The Christian Hope" theme.

Christ—

The Hope of the World

Albrecht Durer

Albrecht Durer (1471-1528) was a master artist whose power in black and white has rarely been equaled. Most famous for his woodcuts and engravings, he also used oil and color.

Though he remained a Catholic, his sacred subjects reflect the deep stirring religious unrest present in the Renaissance-Reformation age. Strongly rooted in the legendary portrayals familiar to medieval church art, he yet brought to his work a biblicism and world consciousness which showed the direction of the new developments.

Selections of his work are reproduced in the accompanying plates which show a striking parallel between the total scope of his conceptions and the various themes being discussed in the ecumenical movement today. "Christ —the Hope of the World" is the theme of the Evanston Assembly of the World Council of Churches. Each of the subsidiary topics to be considered at Evanston finds illustration among Durer's artistic expressions.

by Gerald O. McCulloh
Staff Member, Methodist Board of Education

Flagellation of Christ

The Oneness of Christ and Our Disunity

Christ is the single pillar upholding the house in which all men dwell. In a variety of ways man's disunity and rejection of Christ express themselves in derision, brutality, and self-satisfied neglect. Noble, military and peasant, young and old, join the clangor in the midst of which he stands alone in power.

The Whore of Babylon

The Mission of the Church to Those Outside Her Life

The artist's portrayal of the plight of the world dwarfs the imagination of most of us. This picture is one of Durer's famous series on the Apocalypse (The Revelation of St. John) entitled "The Whore of Babylon." (Rev. XVII:1-4; XVIII:1-20.) The city of the earth is being destroyed by the moral decadence in which men seek satiety. Only the hope that comes in Christ can slay the dragon.

The Society of Christians in the World

The society which looks toward Christ, the Lamb, for its salvation finds itself united. In Christian discipleship men receive the white garments of purity and the crown of life. (Revelation XIV:1-3; XIX:1-4.)

The Adoration of the Lamb and the Hymn of the Chosen

The Church Amid Racial and Ethnic Tensions

In "The Adoration of the Magi" Durer followed an ancient tradition that the three kings who came to Jesus were of three different races and ages, a symbolic statement of universality of Christ's Lordship. With delightful humor the babe is busy "unwrapping his presents." There is no earthly institution of the church depicted, for Christ is the Church. In so far as the Church is Christ it is the hope of the world.

The Adoration of the Magi

Saint Christopher

The Lay Christian and His Vocation

Christopher, the giant, bearing an unrecognized Christ Child through the deep flood of earth's difficulty, exemplifies the deeds of humble daily service to fellow men in which the Christian fulfills his vocation and finds his Christ. Again the sacramental offices and the institution of the Church are absent. He who performs his daily tasks in Christian consecration is conscious that his life's highest hope is being fulfilled.

The Resurrection of Christ

The series of what it means, from a Christian perspective, to be in different vocational lines continues with Bishop Gerald Kennedy raising questions of conscience one should examine if he plans to be a minister. This series will soon be drawn together in booklet form.

THE MINISTRY

by Gerald Kennedy
Bishop of Los Angeles Area
The Methodist Church

Mark Twain had a real affection for preachers and often sought them out for friendship and conversation. He confesses that as a boy the ministry had held a real attraction for him, largely because it did not seem to him that a preacher could ever be damned. That attraction does not appeal strongly to this generation, and if it did, the men who responded on such a basis would be soon disillusioned. For if there is one man who stands in constant peril for his soul's sake, that man is the Christian minister. It may be, therefore, that a frank appraisal of this wonderful and frightening calling is in order.

Troubles

The young man who has had a call to the ministry comes into it like the disciples walking down from the Mount of Transfiguration. Sometimes the descent is too sudden, and the abrupt confronting of the problems in the valley resembles a head-on collision. It knocks his wind out and it bloodies his nose. To some extent, it seems to me, this is inevitable and proper. The young man who had a severe case of sentimentality regarding his chosen work and then has gotten over it, is in the best position to be a good minister of Jesus Christ. For he will be unable to dispel completely the emotional glow illuminating the commonplace, but at the same time he will know always the commonplace is the field of his real testing. So, let a man prepare himself to endure the clamoring, raucous cries which threaten to drown out the still small voice.

A young preacher is sometimes shocked by the indifference of the people. He will find church work for the majority of church members is very much extracurricular and sporadic. The worship of God is so often a poor second to golf, lodge, service club, and television. The man who has burned the early morning light and poured out his soul to prepare for the interpretation of the Word will be hard put not to distrust the legitimacy of his call, when a large portion of the congregation refuses to take the trouble to hear him. Or if he has scheduled an important meeting for the discussion and adoption of a vital program for the church, and finds that trivialities have been prefixed by his key people, he may be tempted to tell them off just once and start selling insurance.

And there are the excuses! One of the heaviest burdens God calls on any preacher to bear is the necessity of listening to reasons people give for their poor stewardship without asking them if they regard him as a complete moron. The stuff would not fool a five-year-old child, but he must act as if he takes it all seriously.

The machinery of the church is a troublesome thing for many young preachers. They see the wheels turn so slowly and noisily they get impatient and resent the whole organization. The pressure of the larger programs weighs down their spirits, until the church seems to be in the hands of a bureaucracy with nothing better to do than increase the burdens of the people who are doing the work. Young ministers may hear rumors of preferment gained by devious methods. Their freedom and spontaneity seem to be confined by rules and authorities, and from the fulfilling of their prophetic and pastoral functions their ministry threatens to deteriorate into becoming a forgotten cog in an institutional machine. Called to create a poem, they feel like clerks doomed to add up figures in a ledger.

This is a passing phase, but to young people everything seems unending. Gradually the necessity of organizational machinery becomes apparent, and when seen in proper perspective it is the servant of the fellowship. A man begins to see that he is not a cog, but a link in a chain of concern. With every passing year his membership in the brotherhood of the ministry, with its obligation and release, becomes more precious. And he learns soon enough that no man gains any lasting advantage through political cleverness, nor keeps any position for long he is not big enough to hold. As a matter of fact, the man with a legitimate ambition may rest assured the church is

desperate for ministers who are able to fill responsible pulpits. But unfortunately, young preachers usually see through a glass darkly.

Then there is the loneliness. Strange it is that a man whose whole life is given to people should feel so rejected. He may start out in an isolated community and have little or no opportunity for fellowship with other ministers. He finds no man with whom he can talk carelessly, for his position makes it improper to share his doubts and criticisms with his laymen. There are special spiritual burdens which a minister carries and they can be lightened only by speaking to someone who has been through it himself and understands what can never be put into words. In my first pastorate there were times when it seemed God had forgotten me. I was quite sure the bishop had not the foggiest notion what had become of me. And do not think being elected a bishop is the solution to this problem. There are times when every preacher thinks "Nobody Knows the Troubles I've Seen" was written just for him.

Temptations

It is a disturbing thing for the minister to realize that most of his laymen assume he is above temptation. There is a strange assumption that the ministry is a sheltered profession and a fellow within its safe fold can be a saint without half trying. Too many times people begin their confessions by saying "Of course you do not know anything about such things, but. . . ." I always want to interrupt such a false assumption, but it would probably do no good. In some ways the preacher is the most tempted of men, and it does not seem any exaggeration to suggest some of us may end up in hell. At least we have good scriptural basis for believing the judgment, among other things, is a reversal of human standards and expectations. Charles Wesley wrote in his Journal: "I marvel that any preacher should be saved."

We are tempted by pride, and this is the ultimate sin. We talk too much and listen too little; we are in the pulpit too often and in the pew too seldom; we receive praise and flattery out of proportion to the honest criticism humility demands. Even the cruel and unjust slander, which may fall upon us occasionally, can easily create the martyr complex. We receive so many special favors and recognitions, that we can easily assume a higher status than ordinary men.

But it is in the spiritual realm, where the temptations are more subtle, that we stand under greater testing than most men. One of the great preachers of this country told of calling on a prominent English clergyman, who soon brought the conversation around where he could boast of spending one hour a day in prayer. And the tragedy of the whole incident was the revelation that a man had allowed his devotional life to be a source of pride.

There is the temptation to become professionalized. The history of religion bears ample witness to the tendency of religious leaders to become stumbling blocks to the Kingdom of God. It is easy to put one's career before the church and to be so enamored with security and peace that the smooth operation of the institution becomes an end in itself. Our dealings with people can become stylized and mechanical, so that our pastoral relations get covered over with a veneer of smooth, clever hypocrisy. It is always a terrible temptation to become a pious exhibitionist rather than a servant.

This does not exhaust the temptation the minister will face, by any means. And to some extent at least, each man will have his own peculiar problems to face. The main thing to keep clear is that the profession in itself is no automatic safety, and the Christian ministry can be made into an unchristian vocation. The minister, like any sinner, must stay close to Jesus Christ and depend on the grace of God for his salvation.

Triumphs

But the ministry turns a man's life into a glorious pageant and fills his heart with joy unspeakable. It is the source of a constant amazement that God should crown him with such honor and robe him with such royalty. Paul speaks for all preachers: "To me, though I am the very least of all the saints, this grace was given, to preach . . . the unsearchable riches of Christ . . ." (Ephesians 3:8).

There is the wonderful assurance that you are dealing with the relevant issues of life. The real problems are always religious, and the minister is face to face with matters of crucial import. The whole contemporary dilemma proclaims that at the end of the day, life is a spiritual affair and the man who ministers in this realm is performing the essential service. I remember a conversation with a newspaper editor who joined me on the street. He was not an active churchman and it surprised me when he said rather abruptly, "If I were starting my life over, I would enter the ministry." When I asked him why he felt that way, he replied, "That is where the real work has to be done."

There is a complete unity in the minister's life which is denied to most professions. That is, the majority of men make a living by means of their job, find their social life in another circle, and then to keep from getting bored they develop a hobby for their personal relaxation. Not so the minister! He can never tell where one phase of his life leaves off and another begins. All is grist for his mill, and his whole life has one center. Religion is wholeness, and Christianity is concerned with all of life, so the minister of Christ commits himself entirely to his calling.

This may sound rather forbidding. Does it mean that a man must surrender every moment to his job without times for change of pace, family, and friends? No, it means neither slavery nor confinement. The minister will take his day for relaxation and recreation, while more and more churches are recognizing that a month is the minimum requirement for a preacher's summer holiday. And the work of the ministry is so varied and exciting, a man has no chance to get victimized by routine. It is

(*Continued on page 48*)

Seven editors of college publications wave from plane ramp on their return from a three-week tour of Russia. Left to right, Gregory Shuker, Richard Elden, Northwestern University; Richard E. Ward, University of Chicago; Dean Schoelkopf, University of Minnesota; William C. Ives, Knox College; David Barney, Reed College, and Craig E. Lovitt, Knox College.

A Student Editor Sees Russia

by Gregory Shuker
Northwestern University

FROM an old high-ceilinged room in Moscow's National Hotel you can look out any night, across Red Square, and see the silent walls of the Kremlin. Behind them, the lights burn all night. And high above the walls, on five towers, you can see the dull red stars that dominate Moscow's skyline.

If you're lucky—and wait long enough—you'll hear the shrill bells ring at the main gate and then see a large black automobile glide out into the cold, still night. No one knows who's in the car. Traffic stops, the people wait, and then the car is gone.

My window on Red Square—room 107 in the National—was the same window Lenin gazed from. I learned, quite by accident, that communist Russia's founder lived in that room for a year in 1917 and 1918. I often thought maybe the former occupant of my room might be able—in 1954—to give a clue, a hint, to what was really going on. But then again—if he were living today—he might not understand either. An American college student, there for only three weeks, certainly couldn't.

But while we were there, five thousand miles inside Russia, we could ask questions and take pictures. We could walk the streets and hear the sounds. We could talk with students, workers, farmers, and bureaucrats. We could argue, debate, agree.

But most of all, we could look around us and—as Ambassador Chip Bohlen put it—breathe in the atmosphere. It is not an atmosphere conducive to generalization, we found out, but the air is fine for bewilderment, doubt,

and confusion for the visitor. Above all, paradox thrives best in that atmosphere.

Russia is made up of a strange mixture of Europe and Asia that has baffled the historian for a thousand years. In a country where God and government cannot live together—by decree—homage is paid daily by thousands to the final resting place of Lenin and Stalin. If anything could be torn loose from the maze, and made into a symbol, it would be the flat marble mausoleum that stands at the north wall of the Kremlin.

The long, black line—which looks like a gigantic crocodile—starts forming at dawn, waiting patiently for the great clock there to sound the hour for the opening of the tomb. We shuffled inside past tiers of red and white flowers, and down the black marble stairs, into a room that—for half the globe—is a modern Mecca. You can look at peoples' faces as they go down the stairs, and see every combination of reverence, joy, fear, wonder, and devotion. But one thing is common—silence. Many of them have traveled thousands of miles and waited outside eight hours for the minute it takes to walk past the glass biers of Lenin and Stalin. The inner room is also black marble, with a red bolt of lightning inlaid in the walls. You walk past, look at the mummies dressed in khaki, and then are outside again in the thin pallor of a winter twilight. You can't understand it, quite, but you don't like it—whatever it is.

IF Moscow is Mecca to half the world, then all the roads leading to it have their own stories, their own peoples, their own mysteries. We traveled down to Baku, in Azerbaijan, and from there made our way by train and plane to Tiflis, Kharkov, Odessa, and Kiev. We spent two weeks on that trip, and should have spent two years.

We talked with everyone we could, but primarily college students. Language, quite naturally, was our real barrier. We had two interpreters with us—graduates of Moscow's school of foreign languages—and we agreed they played it straight. After eighteen hours a day talking with an interpreter you can get the feel of things and tell if the translation is good. We got to know those two young men quite well in a short time. We introduced them to poker and prayer. The first they learned quite well—too well sometimes. As for the second, we never found out.

Our interviews with students—and with the other groups, too—almost always ended with their asking us more questions than we had faced them with. We were greeted everywhere with such an intense curiosity, full of the warmth of inquiry, that hospitality became a natural by-product.

After we had finished with the usual questions and debates about Howard Fast, Paul Robeson, and the Soviet chess players, we might be told that since John Foster Dulles had taken office, General Motors had put Ford out of business. Or sometimes that no American kids went to school on a scholarship.

When we were faced with talk of Senator McCarthy, crime rates, or Korea, we could only answer as we saw truthfully—that these things had to be qualified and that no point of view was absolute. But absolutes in the Soviet Union are as common as borsch and the bellelika.

A Russian student always sends his message to the American student from "all Russian students."

"Do you speak as an individual?" I always asked. "Because if you aren't, I can't understand how you can speak for another a thousand miles away."

"We all feel that way about this," came the answer, "we all think that way."

A communist newspaper editor in Baku told me the American press told lies about the Soviet Union and was so unfair he hadn't read an American paper thoroughly in three years. But he wanted peace and understanding, he said.

A collective farmer in Odessa—whose earth had been scorched in '42—said he wanted peace, too. And you believed him.

Somewhere there is a thin line between sincerity and spoon-feeding. But we couldn't find where the line was drawn or who drew it.

THERE is a paradox, too, between glitter and greyness. You'll find it, for example, in the wonderland of Moscow's Bolshoi theater—where the audience is sprinkled with generals and the stage is full of stars. It was the best ballet I had ever seen.

Everywhere there are movies, ballet theaters, gymnasiums. On a night when the thermometer stuck at 20 below, we stood in Dynamo stadium, outdoors, with twenty thousand hockey fans. We saw opera in Odessa, a year-round circus in Tiflis. We went to a Park of Culture and Rest, and to a kindergarten. We saw posters praising outstanding factory workers, and movies about heroes of socialist labor. And every subway station in Moscow is a marble palace.

I often thought religion is not the only opiate of the people.

There is a genuine pride in the new, but a prejudice toward the old. Minsk—which was 40 per cent destroyed in the war and has since been largely restored—looked forty years old.

The moot testimony to Leventry Beria was an occasional empty nail in a wall of pictures.

The toasts to peace—and there were many—were always made with a great gusto. The arguments about war—and there were many—were always resolved with a handshake. Between the lights that burn all night in the Kremlin and the farmer drinking his vodka in Odessa, there is a puzzling connection. But what it is—containment or crisis—is for wiser heads than those of seven American college students to figure out.

(Broadcast over Columbia Broadcasting System on January 3, 1954.)

Symposium on Short-term Missionary Program

In 1948, *motive* asked the question on a back page, "Do you want to go? . . . This might be the big chance of your lifetime, and it might be such a tragic failure that you would never be able to forget it . . . it is a stint of sacrificial service. . . ."

Harold Ehrensperger, then editor of *motive*, wrote these words and the young men and women responded. Since then he has served his own three years in India.

Some of the 3's have returned to make their future here, many have decided that the lands they went to must become their homes in the witness of Christ. Others are preparing themselves in universities and seminaries for life as missionaries.

***motive*, in the following symposium, has asked those close to this program to evaluate what it has meant and where it is going. Harold Ehrensperger starts the discussion. Upon the basis of his article, former 3's now studying in this land, a teacher of missions, and administrators responsible within the Methodist Board of Missions have made comments and rejoinders.**

NOBLE EXPERIMENT

by Harold Ehrensperger
Director of the Foreign Student Program, Boston University

THIS might have happened. Perhaps it did somewhere in India. A group of high school students at a youth camp sat at the feet of one of the short-term missionaries popularly known in this country as I-3's. The questions had been coming thick and fast from the youngsters who, because they were born into Christian homes and were therefore willy-nilly Christians, were uneasy in their minds, unconsciously, perhaps, feeling themselves outside their culture and related to a "Western" religion. Their questions, therefore, were aimed at confusing the "white Sahib," the evidence of their compensation for having found themselves in this predicament.

"God created everything that has been created?" asked one of the boys.

"Yes," the missionary replied with certainty.

"Then who created God? Did he create himself?"

There was evident satisfaction in the group. This was a stickler; it would floor the young missionary. And it did! But contrary to what the Indian young people might have expected, the I-3 made no effort to conceal his perplexity. Rather, he talked honestly about some of the puzzling questions he had not been able to answer, of the many questions still in his mind, of the growth he had felt since he had come to India and rubbed up against another religion. He went still further. He confessed his Christianity was in a state of flux; he had gone through college in America feeling that all religions were pretty much the same, that Christianity might have a slight edge, but it was only a matter of comparative revelation. This was disarming frankness. A group of Indian young people went to bed that night admiring the honesty of the missionary who admitted he did not have all the answers. At least one thing was certain—this I-3 was popular.

Later that night a boy sat with a visiting American outside his tent.

"I like Bill-Sahib," said the boy. "He's honest. But why do you suppose he came to India? Did he know Indians in America, and did he come because he liked us? Why did he come ten thousand miles to tell us he hadn't made up his mind about God?"

That night an American had a chance to be honest. The visitor admitted he was not quite sure about the answers to these questions. He knew in his own mind the answers might reveal the real problems that had been coming up since the I-3's had been there. What he did know was that the students from America were having the experience of their lives, experiences that were life-changing. Some of them had been recruited on this basis. The visitor remembered a talk he had had with one of them in Iowa when he told the possible candidate she could make no mistake in going to India on this project.

Guiltily he remembered saying he did not know how much contribution any of us could make to India, but he was sure the Americans would never regret the time. "It will be the greatest experience of your life," he had said.

NOW his words came back to haunt him. He knew now, if he never knew before, you don't go to India as a missionary just for the experience. It was altogether the wrong idea. What he had found in the I-3's was disarming frankness, genuine concern and a compelling willingness to do everything possible in any situation. At least, these were some of the characteristics of the best of the forty-eight who went to India at the turn of the middle of the twentieth century. It had been a noble experiment. Both words, "noble" and "experiment," left a sour taste in his mouth. Both words were wrong from a missionary sense, since noble somehow connotes superiority and experiment indicates India was being used as a testing ground for Americans of something nobody was sure would work. Lives in either instance were at stake. Jesus did not come to indulge in a noble experiment, nor do missionaries go out for that purpose.

The I-3's had come to India after six weeks' training. Many of them had had no academic work in religion, some had not even been in the student movement of the church they represented. Most of them were products of church youth organizations. Only a few had traveled, and most of them had not known any people outside their own cultural group. They were almost completely ignorant of the religion and culture to which they were going. To most of them it was "strange" and "fascinating." They had been fired to volunteer by a long process of propaganda, by experience in work camps which they now saw stretched into a three-year term, and by an innate sense of duty that grew unconsciously out of the awareness of their own opportunities and the abundant life they had been living. They were "good kids," unsoiled if not unspoiled, a cross section of the best produced by our provincial culture and our protecting religion.

They were young. This was their chief characteristic. And they were immature. This was to be expected. Their immaturity was not only physical, trapping them by its exuberant energy into exhaustion that laid them open to sickness, tempting them to take chances that often robbed them of usefulness for long periods of time; it was also emotional, making them victims of loneliness, showing them for the first time in their lives what inner resourcefulness means, and what a really challenging thing it is to live with one's self and not be a part of the strangely exciting group living characteristic of the American campus. They were at the age when it is right to want companionship, close and intimate, and they were in a country where this is almost impossible until one has lived into the lives of people after a long period of time. They were thrown on their own emotionally; there was no "date" just around the corner. What was still worse, they were so far away that old loves began to look romantic to them, and they, in turn, began to take on the aura of romance because they were so far away from the boy or girl they had left behind. They had been pledged to celebacy, a noble idea, but they had never had to face the celebate life as a term of years, something stretching into three years, and they were unprepared for the dealing with themselves that had to take place.

All of this emotional uneasiness was thrown against the background of a missionary group that had come to terms with these situations. Some were well adjusted, others were bitter and self-pitying without knowing it. Youth was thrown with age, not as might have been done in apprenticeships in America, but on the mission field where contacts between workers are uncomfortably close, and relationships are strained at best by the inevitableness of the situation. There is little choice in companionships. One learns to live with one's self and with other people. And this is a new experience for most American college students. A mission compound is not a college campus where one gathers primroses while he may!

THEY were religiously immature. Our sensate culture and our college life do not usually produce religious maturity. There is so little opportunity for religious schooling; there is no laboratory in which to test Christianity. The validity of our beliefs is taken for granted, and our society shelves serious discussion of religion in the archives of theological schools. Only the intellectually disrespectable religions are lived, the rest are talked about. Most of the I-3's were from the respectable religious background. It is superficially respectable, uninterestingly proper, somewhat scientifically valid and emotionally cold. Above everything else, it is identified with our culture, and too often it is subservient to it. It is blatantly "Western." This is what the young missionary often takes to other countries. He is white and Western. Both names have reputations in India that only genuine Christianity can overcome.

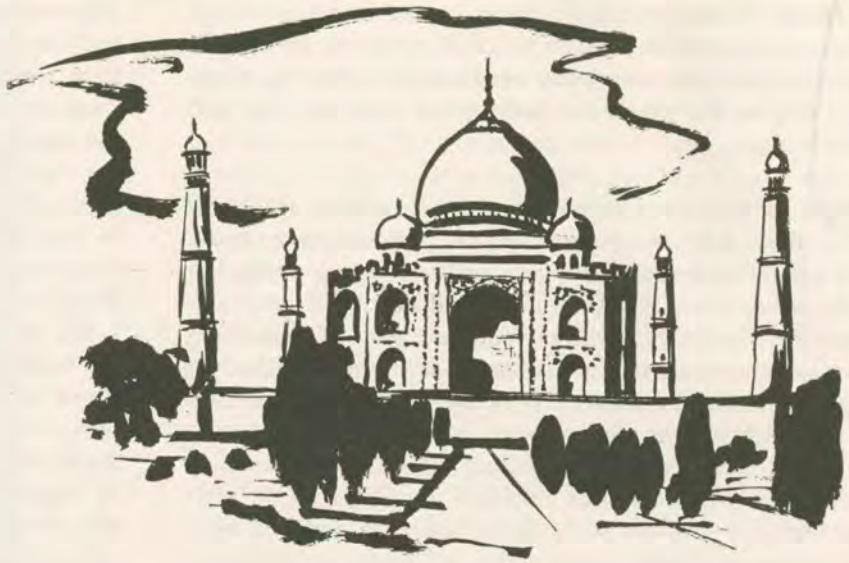
To have this overcoming religion of Jesus means it has been lived into experience; it has been understood by the heart as well as the mind; it has grown into a natural expression of one's self. It is not an artificial, parading virtue that is barbed, that irritates rather than arouses and repels rather than attracts.

So, we had better send only perfect people to the mission field? No, not perfect people, but people, because they have been tested (a matter of time), living their witness (a matter of judgment); people on their way because they know *where they are going* (a matter of maturity).

This is the kind of people we must send to India now. They will be eager to understand the culture and the

(*Continued on page 36*)

Frank Cooley, himself a former missionary in China, gathered a group of former 3's together at Yale University where they are studying in the graduate school. Because the situation was so different in India, Japan and Korea, they made their rejoinders separately, consulting with each other the while.



Rejoinder from Some Who Have Served---

In India

Having read Mr. Ehrensperger's article, we who were in the 1949 group of I-3's would like to look back at ourselves much as the team is anxious to read about Saturday's big game in Sunday's paper. It has been five years since most of us began our associations with the Mission Board as I-3's.

Let's look at the make-up of this "grand lot." In the group there were twenty-four women and twenty-one men. The average age of the women was twenty-five, and of the men twenty-three. In the group there were eight who had completed either a B.D. or an M.R.E. in seminary, a pharmacist, a medical doctor, and several experienced teachers. All were at least college graduates. Several of the men had seen military service. Twelve members of this particular group have either returned or are now in training to return to India.

As far as being persons who had tested themselves and their faith through practical experience in missions work, we were, as the article says, "immature." The group was very conscious of its weaknesses and incapabilities. We would readily agree that what Mr. Ehrensperger points out "might have happened." In fact, we know it did. Yet—was the attempt such a failure as to merit its discontinuance as a plan for accomplishing foreign missions work? We feel these things must be said:

1. Whether the problems of physical and emotional adjustment faced by the I-3's were any greater than those faced by other first-term missionaries is doubtful. Maturity, as Mr. Ehrensperger well knows, is not a matter of age. It may be possessed by a twenty-five-year-old, or it may not be the possession of a fifty-year-old. Adjustment to the standards of living and the differences of culture involved in missionary work often presents much more of a problem to the older unmarried person or to the more settled family group than to younger, single persons. Whether sickness was more of a problem to I-3's than to other missionaries is unknown to us, but we doubt it. The I-3's could tackle language study and necessary cultural adjustments with the flexibility of youth. We could see the disappointments as hurdles of growth and not be discouraged, as so often whole families were who had uprooted themselves and wondered if they should not have stayed in the pastorate back in the United States.

2. Mr. Ehrensperger has suggested that we rethink our purposes for sending missionaries. We heartily agree. Most of the group were motivated by a desire to add our efforts to those movements which were working for a better way of life for the Indian people. We agree that in some cases this concern lacked theological basis, and some of us quickly discovered how inadequate our theologies were. It is a strange paradox that Americans in general, who now have the material tools for helping the underprivileged, suffer from a religious superficiality. The test of our faith in India helped us to realize this. No doubt Mr. Ehrensperger's visit to India did much to help him realize the same thing. Granted, then, that our qualifications for representing Christ were not as great as the demands of the situation. Does this mean that we were not Christian, that we had no conviction, or that no one should try in the future to give the best he has at the moment, though realizing that is not enough?

Original Purpose

3. It must be pointed out that the original purpose of short-term mission work has been interpreted differently by the candidates, by the personnel division of the Board of Missions, and by the nationals of the various countries to which short-term missionaries have gone. A fourth interpretation was probably in the minds of permanent missionaries already on the field. But it is mistaken to think many thought of this program simply as a trial period for those who might possibly be interested in missions as a lifework; or that it was the purpose of the members of the group to preach "Americanism" or to discourage indigenous leadership. Dr. Ralph Diffendorfer sounded the call for fifty college graduates:

> Who would come avowedly as Christians. It would not be their purpose to proselytize, but to serve in love and humility as Christ inspires them to do. They would share the best they are and have. At the same time they would drink deeply, and to their profit, from the fountains of Indian culture.

All over the country on and off college campuses that call was heard, pondered, debated, and wrestled with by many young people who had little idea of what the group would be like when completed. Men planning to enter seminary in the fall debated the wisdom of postponing theological studies for three years. At least two members of the group met strenuous opposition from their parents. The father of one of the girls was seriously ill, and the decision to go might well have meant that she would never see him again. It is doubtful that anyone chose to go "just for the experience." Decisions came after much soul-searching and prayer. Most of us were only too aware of our own inadequacies on the one hand and the immensity of the missionary task on the other to feel particularly "noble." Truly, it was the intention of each member, as far as we know, "to share, to serve the people of the country, to live religiously, to witness to a life not their own."

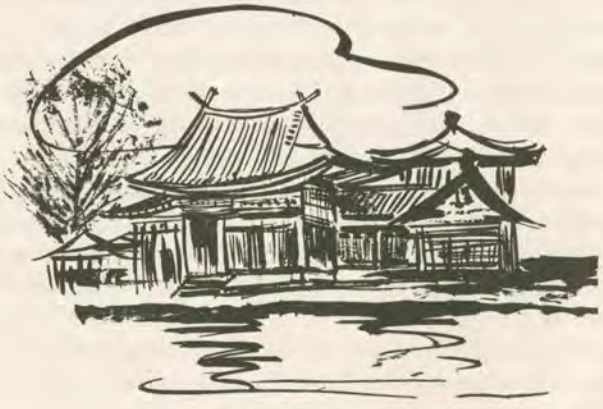
4. We were an experiment. Any mission of the Church, powered by conviction and growing from a consecration to Christ, any venture of faith, is an experiment to be used by God as he wills. Pioneering effort is at the very heart of the missionary enterprise. Through experimentation several members of this group were able to break down walls between the missionary and the nationals with whom he worked—walls which have long existed because of the vast difference in the standard of living of the two. The big bungalows were given up for more modest rooms with the students and Indian teachers. Effective witness calls for all kinds of radical experimentation in cultural identification to communicate the faith and to proclaim the relevance of the gospel to all of life.

The presupposition upon which Mr. Ehrensperger writes is that one who has "made up his mind about God" will have the answers to the questions being asked either in America or in India. No one has the right to limit his faith in this way. Christianity has always been and will continue to be in tension with the situation in which it finds itself. Static answers will not do. The individual Christian also finds himself in tension with his particular situation. He must continually try to grow in understanding of the Christian gospel and to find its relevance in each situation.

What's Your Name?

5. The use of a single term, such as "I-3's," to appraise the work of many persons who by nature and qualification were different, and who worked in widely separated and unconnected areas, doing a great variety of jobs, is really misleading. A senior missionary met one of the I-3's with the words, "We didn't want you to come. We're not sure what you're going to do here, but that doesn't stop us from loving you. What's your name?" This was actually a heartening thing for him to say, because it recognized the fact that each person in the I-3 project was a missionary in his own right—sent by God along with others, but still one whose life would or would not proclaim the faith in Christ which he held.

We have mentioned that the backgrounds of those who joined this group were different. We also must emphasize that the level of maturity of each person was different. The skill and faith, the record of service, and the degree



to which the purpose of missionary work was fulfilled varied with the members of this group as it does with every individual who sets out to work under Christ's banner in any part of the world.

Mr. Ehrensperger has observed keenly and advised wisely. We feel, however, that the central concern in his mind as well as ours is that together we might find God's plan for carrying the Gospel to every part of the earth. The challenge is great, and our abilities are small. Youth, however, has its distinctive contribution to make in answering the call to go teach in all the world. We feel that the short-term mission programs have many positive aspects and that they should be continued, always subject to further appraisal and criticism in the light of the ideal set forth in Mr. Ehrensperger's last

paragraph—which ideal was ours when we set out for India.

Martha Struthers Farley
Bill and Betty Marlow
Ted and Marcy Halstead
Robert Alter

In Korea

On the "Immaturity" of Short-Termers

The youth and immaturity of the short-termers can be seen as liabilities, as indeed they were on many occasions. But in many cases, "youth" proved to be an asset. Under wartime conditions in Korea, short-termers were able to adapt physically and psychologically to emergency tasks, and to take risks that later proved to have been worth taking. In addition, younger missionaries could establish rapport with American soldiers for the implementation of local projects for Korean civilian relief and rehabilitation.

On the "Theological Shallowness" of Short-Termers

Here again Mr. Ehrensperger's point is well taken. But along with it must be considered the fact that the Korean war made necessary deeper theological understanding on the part of all church workers. There was need for experimentation along new lines of missionary endeavor, and younger missionaries made their contributions here. The lack of a body of tradition on which to fall back meant that missionaries had to try new policies along such lines as orphanage and relief work. The "theological" significance of the contributions of younger missionaries here cannot simply be described as "shallow."

Do we then agree with Mr. Ehrensperger that the Christian faith is "a noble experiment"? Of course not, in the sense of his article. But let us recognize the necessity of constant experimentation, which must not be ruled out from a vital and active faith. St. Paul was surely an experimenter, as was Abraham before him, who had set out, "not knowing where he was to go." Luther tried many experiments in spiritual discipline before his restless soul came to grips with a vital God-given faith. Missionaries in every age should be willing to put their faith to work under changing conditions. It is out of such circumstances that the stuff of Christian theology and faith is molded.

James M. Phillips

In Japan

A. RESPONSE TO H. E.'s ARTICLE POINT BY POINT:

1. "Lack of theological answers"

Although some of the J-3's had had some graduate work in religion, it is safe to say we didn't have all the theological answers. If this means we were not concerned about them, this was bad; but if it meant that we were still searching and were taking our Japanese friends into our search, this is commendable. It gave us points of contact with other students our age who would not respond to a doctrinaire laying on the line of the answers.

2. "Lack of religious maturity" (an overly inclusive generalization!)

The real crux of Ehrensperger's criticism seems to be that the 3's seem not to have committed their lives to God in any deep sense of dependence on his redeeming power. This is not only a condemnation of the short-termers (if indeed justified) but rather of our whole church life in the U. S. from which they went out. Church life is thought of and lived as if it were merely a matter of accepting the "ideals of Christianity," the "ethics of Jesus" as compared to the ethics of other religions into which missionaries are thrown. Here is the weakness not of the three-year program but of the whole Church. The central weakness is that we don't really stand in God's judgment and see that only his redemption in the person of his Son is the only power that can save us. We go, not possessing this salvation, but as one beggar telling another where there is bread. Whether this will come with more years of maturity or more theological training is a real question. This weakness was not touched by H. E.

All of the charges starting with "Most of the I-3's were from . . ." could be applied just as well to all missionaries, but probably less to young short-termers than to older missionaries. Certainly they were not as emotionally cold as older people. And as for being white and Western, this is equally the problem of all, but it was better overcome by the young, single missionaries, with flexible, adventurous spirits, who were willing to live in the dormitories with the students or to sell or give away many of their clothes and live as close to the same standard as they could, than could possibly be done by the older, more conservative missionaries with family responsibilities. This is not to do away with the problem,

which is a real one inherent in the situation, but one which the young missionaries went further toward dealing with than older ones could possibly have done.

3. "Noble experiment"

Sending a missionary anywhere is an experiment . . . all of life is one . . . especially any new experience for a young practitioner. . . . Our field work here at Yale Divinity School is an experiment, but we don't for that reason eschew it.

4. "It will be a valuable experience for me"

Few went with this as a primary motive. The reason it is rightfully played up is that after our return we really felt that we were not able to give as much as we learned. Most people feel that way about their work if it is truly a growing experience. But this is not to disparage the contributions we made. Close contact with students on a skiing trip and sitting around the fire in the evening led to asking real questions and struggling for answers such as never could have occurred in a formal situation. Further, in the case of Japan, there simply weren't enough missionaries to go around right after the war, and the J-3's had very vital roles to play. Some were doing evangelistic work in villages surrounding their schools that simply would not have been done if they weren't there to do it.

5. "Physical and emotional immaturity"

The physical part of the criticism is unjust. Only one J-3 had to return or drop out because of a health problem. Emotionally, yes, this is a problem, but so what? It's a problem for the boys that we send to Korea, too, but we think there is a job to do there and so we send them and somehow they make out with it. We had no great trouble with it; certainly nothing that made any of us want to throw in the sponge and quit. The worst thing (!) that happened was that half a dozen couples were formed out of a dozen J-3's . . . and this was a gain for the mission of the Church rather than a loss!

Summary

Harold Ehrensperger presents one side of a picture, pointing out the greatest weaknesses. But when the other side of the picture is seen, we feel that the short-term program is justified.

B. THE LEGITIMATE ROLE OF A SHORT-TERM MISSIONARY

1. In Japan, there was a shortage of all kinds of missionaries when we went there with the original group. So we were filling in in all kinds of jobs that we could have been better trained for, but which wouldn't have been done during the crucial postwar years if it hadn't been for us. Teaching English was the chief time consumer; some felt this was drudgery for which they had neither the inclination nor the ability, but all endured it for the need it filled in the Christian schools at that time and for the contacts with the youth that it gave them. Some engaged in running student centers, some in running social work centers, but these were less frequent.

2. Areas where they might serve now: Student centers (some theological graduate work should be had for this). Social service project work (some training in this would be prerequisite). Work camp organization and supervision—this would probably be a valuable side line for most of the students. Teaching English grammar, conversation, or literature, if especially trained to do this and given suitable textbooks to use.

3. Aside from direct functional purpose, making friends with individuals and making the ecumenical fellowship in Christ real are important contributions these young missionaries can make. There was a deep desire on the part of all of us to do this and most of us would rate it high in the importance of the work that we did there.

4. On returning to this country, their speeches about the ecumenical church, the fresh vision of Christians in other lands, their contributions and their needs, bring a breath of new life to the inbred, provincial character of our American church. Most of us on return were beseiged with chances to speak. Speak we did and try we did; our contribution? Pretty fair.

5. The perspective of the social relevance of the gospel which is a part of most young American Christians: "something can and must be done about this," is a welcomed and needed stimulant to the almost completely Barthian approach of separating religious faith from the immediate political and social facts. . . . Though the Japanese might be amused by these "hairbrained young Americans," many were led into a new experience of finding the daily relevance of God at work in history.

C. POLICY SUGGESTIONS FOR FUTURE

1) More religiously and emotionally mature folk should be sought by the Board.

2) More specific training for the specific jobs projected . . . it takes more than a week's intensive study and then

no textbooks to teach English conversation effectively.

3) More theological training would be helpful, especially in Japan where the Christian young people are theologically quite sophisticated. Try for the second-year theological students all over the country as the best group to have in an internship such as this.

Peyton Palmore *Jo Reynolds Hummel*
Ivan Dornan *Paul Yount*

Some quotes from Japanese students:

Purpose of J-3's coming:

". . . We presumed that the purpose was to use relatively young nonprofessional missionaries to do regular foreign missions work. This led to much questioning and misunderstanding at first. If the purpose could have been stated clearly and been made known more widely there would have been less misunderstanding and more co-operation from the people."

Their work:

". . . It was quite impressive to know how actively they worked in the various aspects of Japanese society. At the same time, there were some lazy J-3's, too. A friend of mine told me a certain J-3 in her school was late to her class almost every morning because she had been out every night on parties and got back so late she could not get up in the morning.

"I feel there should be a greater variety of work for the J-3's, not only in the schools. Even not only in mission schools, but also public schools."

Intellectual background:

". . . As far as I know, J-3's failed in their discussions of the problems of theology and communism before the Japanese students. . . . They expected all American Christians to be theologians, therefore the poor J-3's had a hard time to answer these serious students' questions."

Psychological and cultural background:

"There was a slight tendency towards 'special intimate friendships' between J-3's and their students. Perhaps they themselves did not realize other people interpreted their ordinary friendships in this way, but this kind of thing became very noticeable in the narrow society of Japan. There were more criticisms at this point than anywhere else. I strongly urge more careful behaviour."

Individuality and personality:

"I think the high points of the J-3 project all depended on this. For while the purpose of the J-3 project was rather obscure, the personality of the J-3's gained more favor amongst the students than anything else. . . . Everybody can understand the friendship of an individual."

Umeko Kagawa *Kentaro Shiozuki*

A Boon to the Cause of Missions

IN some things I find myself in agreement with Harold Ehrensperger as he discusses short-term service for young, unmarried people in India. In other regards, from the viewpoint of a board secretary serving our Methodist interests in the Philippines, Okinawa, Japan and Korea, I must take exception.

It is true the I-3's, J-3's *et al* are generally "immature," and certainly not trained to be convincing apologists, in their religious convictions and theological beliefs. True also, that emergence from the average American home and college atmosphere does not qualify a young man or woman to be an evangelistic missionary of the usual type in a non-Christian land. Again, the youth of single, short-termers presents challenges and even crises, the facing of which before the eyes of curious non-Christians —to say nothing of critical church leaders—may not be altogether edifying. We may even grant that all this may lead to some mistakes in social relationships. It may also have resulted in mental, spiritual or nervous disorders in a few cases.

Nevertheless, in the lands of East Asia with which I am administratively concerned the short-term missionary program for single, young people has been effective and should be continued.

When both field and project into which particular short-termers are sent are carefully chosen, it is good for all concerned. A non-Christian community should see how Christian youth adjust themselves to unpremeditated conditions. There is no virtue in having the Gospel represented only by middle-aged or older missionaries, some altogether unaware of the problems confronting the youth of the world today. Moreover, there is real value in having some of the youthfulness and zeal of adolescence in missionary circles in any field. This may be disturbing and even in certain instances shocking to those committed to a stable order of social mores. However, youth conferences, institutes, work camps and even the activities of a fine-spirited short-termer in a project otherwise shepherded by older workers, constitute a form of laboratory

by T. T. Brumbaugh
Administrative Secretary
Methodist Board of Missions

in which new Christian attitudes and relationships may be evolved.

To be sure, youthful short-termers should not be placed in positions of leadership or responsibilities which call for more maturity or training than they possess. The few unfortunate developments of which I am aware have been largely due to such mistakes; and they cannot be laid altogether at the door of the short-termers. In my area of administration, where these young people have been carefully placed in positions of no great responsibility but of broad opportunities for contact with the youth of the lands served, they have contributed something "over and above" that of which the thin line of regular missionaries were capable. In Japan this has been largely in the teaching of English in Christian schools and in the youth work related thereto, for which the J-3's have been specifically recruited. In Korea, in addition to school routines, there has been a great deal of relief work and office detail in which the short-termers have proven most helpful. In the Philippines a group of P-3's with rural background and agricultural schooling, as well as some knowledge of secondary education, music and physical training, have put new life into certain Methodist high schools about which there had previously been great concern. In Okinawa our only 0-3 has developed a student work program which bids fair to become a permanent establishment in the old Shuri Church at the edge of the University of the Ryukyus campus.

CERTAINLY it is well to have these young folks closely associated with older and more experienced personnel in any project to which they are assigned. In general, I would say that no short-termer should be appointed to a task more than ten miles from an older missionary of his own church affiliation. In this, however, I am thinking not merely of the short-termer but of the character of the work which should be carried on beyond his three-year period; and, more particularly, of the older missionaries themselves, who need what these young folks can and do bring into the lives of all with whom they have contact. I can document both results and testimonials in this area of human relationships.

Finally, in addition to what the young short-termer can and generally does mean to the Christian causes served abroad and to the lives of all his co-workers, it must be said that this short-term program does make for mature and stalwart Christian leadership among those who go out under its aegis. There are a few casualties. There are some who do a good or a fair job in that to which they are assigned but who do not care to consider return to the mission field for further service. However, the experience, as Dr. Ehrensperger indicates, will have done them much good; and we are just beginning to be aware of the stimulating effect of a good number of such former "threes" back in the home communities to which they have returned.

Yet, surely, one of the greatest benefits of the short-term program for the fields concerned, for the mission board, and for these young folks themselves, is the desire of so many to return as regular missionaries. Of course, this calls for fresh consideration by our board's personnel department, with much sterner requirements for commissioned than for short-term service. It also involves consultation with the field involved as to whether a particular former short-termer will be invited back as a "regular" by the related church, school or other project.

PRESUMABLY Japan and Korea are the fields with the most experience in this respect, in view of the continued presence of short-termers there since 1948. It must be noted, therefore, that for Japan ten former J-3 men of the Division of World Missions are either there now in regular status as missionaries or in the United States preparing to go back—all at the hearty invitation of their Japanese co-workers. Five of these have married J-3 girls; others have married outside this relationship —both of which add up in favor of the J-3 program as a missionary recruiting agency. Three 100 per cent K-3 couples are on the roll of regular Korea missionaries. Likewise, the Woman's Division of Christian Service, though repeatedly asked to relinquish good short-termers as wives of World Division missionaries, has been sending a gratifying number of former three-year workers back to Japan, Korea, and more recently to India, Latin America and Africa.

All in all, I am convinced that the total missionary cause around the world has been greatly served by the short-term program. I certainly hope that, with whatever adjustments may be necessary as a result of accumulated experience in various fields, the three-year workers will continue to "go into all the world to preach the Gospel" in their own inimitable way.

3's Fit the New Day of Missions

by Floyd Shacklock
Professor of Missions and Comparative Religions, Drew Theological Seminary

ADAM, just as he and Eve were leaving the beautiful Garden of Eden, is reported to have turned to his wife and first expressed that profound and classic observation on life, "You see, my dear, *we* are living in an age of transition."

Missions, too, are in transition.

To the great missionary heroes of earlier generations was given the opportunity to make the first converts in hostile lands. All praise to them, and to the Christians whom they led into new churches. But one great new fact of our age is that in country after country around the world there is a Christian church established. Sometimes a weak church, often a little church—but a baby is weak and little, too. The Christian faith began with a babe in a manger.

So every discussion of missions, or Christian world fellowship, or call it what you will, should begin by recognizing this new fact of our age. Missionaries today, as in the past, will always witness to the riches of the gospel to individuals, one by one. The Christian fellowship grows in numbers and in depth of meaning, by winning individuals.

But today's missionary has the added responsibility to work for the young church. He is no longer a lone eagle. India will never be converted to Christianity by American and European missionaries, but by an Indian church and by Indian churchmen. We Westerners must fit into that pattern. And although it may be hard on Anglo-Saxon pride, the pattern of cooperation and co-ordination with Christians of the newer churches is both strategic and exciting.

Now about the three-year missionaries. When my friend Harold Ehrensperger begins his article with the youth of India sitting at the feet of a newly arrived I-3, I assume he is slyly pointing up our common American readiness to explain and to manage everything and everybody. The dilemma which he describes is real, for, of course, there are questions for which we do not have the neat answers. In fact, I find myself edging away from the person who seems to have *all* the answers. The white sahib is not the missionary ideal today.

There was a day when a young missionary in his twenties, and perhaps on his first job assignment, might become the superintendent of "native" pastors old enough to be his father. In spite of their long experience and their understanding of their own people, the young missionary hired and fired them, to use an inelegant phrase. The same was true in mission schools, when a new missionary just off the ship might be appointed principal over mature national Christian teachers.

Today's young missionary joins the team at a much more wholesome level. Most of the fifty or sixty J-3's and K-3's of the first group were assigned to Christian schools. As we visited them all in their work and talked with their Japanese or Korean colleagues and principals, we were struck with the frequent use of the words, "*our* young American teachers." It was spoken in an affectionate and almost possessive tone that told eloquently how well they were fitting into the schools in a normal way. As recent college graduates they were not expected to run the schools, but they could and did become the intimate friends of students, younger faculty as well as older faculty members because they could be their age as junior members of the staff. Their real influence was vastly greater because they were not up on a Westerners' pedestal.

THIS is a new day in missions, and one of the hopeful signs for the future is the wholesome friendship of young missionaries and young national teachers and pastors, free from the old "prestige." There is emerging a team of Christian leaders, some Western and some national, whose friendship is based on Christian character alone. Friendship of missionary and national workers in the past was of course real. But today, there can be a new dimension to friendship. The newer churches of Asia, Africa and South America will be the stronger because of such leadership.

What, then, will the three-year people do in the meantime? The years seem to pass slowly and youth is impatient.

I would say they should do whatever they can do well. For example, in some countries where the English language happens to be in demand, the Christian schools need English teachers. Thus a J-3's mother tongue becomes a skill. With help on special problems related to his work, he can become a valuable asset to a school. That gives him a welcome and an introduction to some hundreds of eager youth who will come crowding to his quarters hungry for friendship and the long hours of talk that are the prerogative of youth. If he likes people and if he is a sincere Christian, he can add his contribu-

tion to the Christian emphasis of the campus. It will be needed, and he may often be perplexed to know how best to serve. But the young person who makes a Christian witness on his own American campus will find ways to express his faith by words and by actions in the new environment.

Other three-year missionaries are in youth work, sometimes as district advisers to the youth fellowship of the church. This is a natural job for those who have had organizational experience at home. Some assist experienced and overworked missionaries and national leaders in office work, or in relief work. Some teach music or home economics if they are prepared for it.

But no one should suppose there are easy short cuts to preparation, or that a young missionary is magically equipped for technical responsibility just because he is a long way from home. So the placement of three-year people is exceedingly important. They should not be expected (nor should they expect) to carry heavy responsibility for which they have no preparation. In most cases they are stationed near other missionaries, to help in the adjustment to new cultural customs and unaccustomed loneliness. There is frustration over the absence of familiar recreation. Added to the natural perplexities of any first job after college is the need to understand strange ways and to adjust to unfamiliar patterns.

So a wise arrangement to work and help in finding suitable living conditions is essential to the program. These are the responsibility of the mission, and in most cases these have been handled satisfactorily. After watching the three-year missionaries at work in four or five countries, I think their batting average is high. They have special assets of youthful appeal to youth, energy for heavy schedules, unselfish devotion to their work, contagious humor and much more. True, they are also immature or inexperienced. The wise mission administration exploits their assets and safeguards their liabilities. That is true of all missionaries. They all have their strong points and their weak ones. Common sense recognizes both.

So much for their assignments. Let us grant their placements are wisely made and personal adjustments and daily contacts are satisfactory. Let us recognize they are eager to become members of a team and to take the place which their maturity and experience indicate. Is this place significant enough to justify going half way round the world? Is there a reasonable hope that a Christian contribution can be made by college graduates in three years?

My answer is yes. The greatest missionary contributions are not organizational. They are in person-to-person contacts which the daily job makes possible. The genius of the three-year (and every other) missionary is the witness of life to life. As Frank Laubach told a student convention long ago, "one blazing soul sets another on fire."

Let me illustrate by an example from Japan. In 1948 and '49, the J-3's felt great frustration over the attitude of some Japanese pastors and churches toward Japanese youth who wanted to know what Christianity was about. The J-3's wanted to organize youth work in the churches with social evenings, discussion groups, worship services and the rest. In this they wanted the youth to join in the planning of the program and in participation.

But there were pastors, good men to be sure, who were not acquainted with such youth work. They felt, in the tradition of the Orient, that youth should be seen and not heard. They thought untrained youth should not be trusted with the responsibility of planning their own worship services. The pastor could do it better! They did not see that social evenings had a place in a church program. What was needed, they told the J-3's, was to bring the inquiring youth to church to listen to sermons and so learn what Christianity is. They needed a foundation of apologetics in order to understand the gospel. Some pastors even forbade a youth organization in their churches. And youth were being lost to the churches.

IT came to a head in a summer conference on youth work. Seventy or eighty young missionaries and fifty Japanese pastors met in the mountains for a week's conference. In their first day together they found how far apart they were, and the planning committee wondered how the conference could avoid an open and disastrous break. All because each group was so sincere and concerned.

So began a revised program of large and small discussion groups and special plenary sessions. Slowly the delegates got acquainted. Gradually the young missionaries saw how difficult yet important it was for Japanese youth to learn the distinctive meaning of the gospel. Gradually, too, the pastors saw that the recreation which seemed frivolous to them had a deeper purpose of fellowship, and that self-expression in planning a worship service could contribute to learning about Christianity. But these were only initial steps toward understanding and integration of the two different points of view.

So the week ended without a satisfying solution to resolve all differences. Deep and lasting friendships were begun, and in that situation they were more important than resolutions. But as we separated no one knew just what we had accomplished together. A beginning had been made in understanding—but how much?

The results of that week were apparent a year later. Many pastors had invited young missionaries to their churches. Cautiously at first, with success and failure, trial and error, a youth program began to emerge. It was not just what the J-3's had in mind and yet it certainly did not follow the traditional pattern. But it grew.

Within a year or two, the united Church of Christ felt the need for an increasing program for youth. Official committees were organized and supported, as the significance of the new approach grew. Now you will find a very different attitude than that which confronted the J-3's six years ago. There are still points to be improved, of course. But great advance has been made, and I do not see how it could have been done without young missionaries. I consider it one of the finest and lasting achievements of those first J-3's. It is not the only one. I might write at length of the summer service and work camp program which began in spite of apathy or questions, but it captivated the imagination of young people and pastors.

There are other achievements. They are significant because they represent the Japanese church at work. They fit the new day of missions. They show what a tremendous contribution was made by short-term missionaries, working in the modern pattern.

by James K. Mathews
Executive Secretary administering
India and Pakistan, Methodist
Board of Missions

From northern India, in the midst of a missionary conference, Dr. Mathews writes his comments on the 3's program.

A Fine Contribution

IN my judgment the "3's" program is successful. I've seen dozens of these young people at work in Africa, India and Pakistan. They are making a fine contribution.

The philosophy back of this plan follows:

1. It is an outlet for a resurgence of missionary purpose among youth in our church.
2. It enables the church to increase rapidly the number of missionaries in the various fields.
3. Their going to the mission fields tends to lift morale among missionaries and nationals. (This after years of depression and war when few missionaries were sent.)
4. Their presence tends to stimulate recruitment for Christian vocation among youth of the various mission fields.
5. They are doing jobs which in themselves are worth the investment of time and money to send them.
6. Numbers of the young people are finding through their service lifetime vocations, and this from actual experience of missionary conditions.
7. Those who are not continuing as missionaries have "leavened" the church at home with friends of the missionary undertaking and people of international good will.
8. They represent a recovery of "group" Christian expression, so important in the church throughout history.

There have been failures and disappointments; there have been tensions between older and younger missionaries; a few have not adjusted. On the whole, however, it is a great program. Other denominations have praised it highly.

A graduate student at Harvard, crusade scholar Augusto Caesar Espiritu of the Philippines, had a chance to look at a lot of America last summer. This is what he saw in a

SUMMER INTERLUDE

"Americans are in a terrible hurry in spite of the fact that the Gold Rush is over. . . . In New York, people say 'Hi!' as they rush past you and disappear in a great tide of humanity wearing a look of algebra on its face. . . . I have been in this country for more than a year, and I am surprised that I am not yet run over. . . . And in spite of the fact that I have delivered a number of speeches, I am not yet under investigation. . . ."

TWENTY-EIGHT hundred miles by train on seven railway systems, twenty-one hundred miles by car, seven hundred miles by plane on three airlines, and four hundred miles by bus on three buslines—it was my happy luck to cover these distances and traverse countless cities and towns in twelve hectic weeks of unforgetable experiences last summer. I had mixed, during that period, with one thousand two hundred people, memorized about five hundred names, received about one hundred and fifty invitations to visit newly met friends all over the United States. I cannot imagine anything more exciting a foreign student can experience.

I left Boston for Greencastle, Indiana, to attend a conference of crusade scholars early in June. Not long afterward, I found myself in the sweltering heat of Washington on a bright June day. There is only one comment about the Washington weather: summer there is hotter than our hot summers in the Philippines.

I was sent to Washington to attend an institute on "The United States in World Affairs." From the educational point of view, I cannot imagine a better place to spend one's summer than in Washington. In that city, while listening to the lectures of experts on international affairs, we also had the chance to see many of the government offices and the embassies and to witness the actual operation of the Government of the United States.

The institute was composed mostly of high school teachers from all over the United States. Five foreign countries were represented aside from Texas: Lebanon, Iraq, India, Japan, and the Philippines. Two mild-looking Ukrainian-Americans, with Ph.D's after their names, joined us later at American University. Nothing happened, however.

I have said the institute was composed of teachers for the most part. It abounded with unmarried ladies (before whom the subject of age was taboo). I remember with gratefulness the maternal solicitude lavished on me for six weeks. Indeed, in that whole class, I picked out only three ladies who looked as if they were about my age: an Arkansas teacher with whom I had catastrophic tennis engagements; another, an eighteen-year-old high school graduate from Minnesota, who just loved to think every senator in the U. S. Government was her buddy; the third, a young teacher from Ohio, whose deep-set eyes and junglelike eyebrows would have upset John L. Lewis.

I WENT to Washington from Greencastle with a Japanese fellow crusade scholar named Sakurai. Over Sakurai's feeble objections in his "Tarzan" English, my friends and I nicknamed him Saki. Actually, Saki is a very nice and good-natured chap, albeit shy and reticent. A professor of economics in Tokyo, he is taking advanced studies at Syracuse where, he says, "I got so used to sleeping at three or four o'clock in the morning." Since by the pronouncement of friends. I am more or less a riotous character, I felt a fatherly obligation to keep an eye on Saki. On my count, there were four times, during the six-week institute, that Saki was not dozing in the morning classes.

Scottie and Irene, two of the younger girls at American University, and Riki Belew and I decided to go to Williamsburg, colonial capital of Virginia, one week end. The girls decided to drag along Saki. Riki was driving, and beside her sat my friend Saki. Irene, Scottie and I made up the rear. From the rear, we made tremen-

dous noise singing and yelling every conceivable song, rounding up with "Carry Me Back to Old Virginny."

American girls are not entirely aggressive, I think. Nevertheless, when Irene shook Saki and boomed, "Sing, Saki, sing!" Saki looked at me with the mournful eyes of a man ready to be shot, and whispered: "Where we going?"

WE came back unscathed, on time to witness the hearing of Bishop G. Bromley Oxnam by the House Committee on Un-American Activities, or vice versa, depending on which version one might like to believe.

During the last week of the institute, we held our sessions at the United Nations Building in New York City. Americans, I think, are in a terrible hurry, in spite of the fact that the Gold Rush is over. In New York, people say "Hi!" as they rush past you and disappear in a great tide of humanity wearing a look of algebra on its face.

There was much to be seen and heard and done in New York other than attending sessions of the General Assembly. Exploring the *Queen Mary*, raiding Radio Music Hall, climbing the Empire State Building, and shouting, "Hooray, everybody!"

Scottie and others decided we would go to Staten Island one night. We rode in a ferry on a moonlight night. The lights of Brooklyn and lower Manhattan glittered like multicolored bulbs on a huge Christmas tree. By and by, the Statue of Liberty beckoned majestically from a near distance.

Two days afterward, we received our certificates of successful completion of the institute. Then an examination followed. After that, it was good-bye. And long, long thoughts.

It was fun knowing the people I met in the institute. Somehow, I think every foreign student should be able to have an experience like the one I had to take home to his native country. Too often, a foreign student comes to the United States, stays for one year in a big city, mixing only with the intelligentsia—the ambitious and individualistic and indifferent. It was great knowing those simple, friendly people in that institute. They are mild, soft-spoken, unassuming, mindful of the lives and fortunes of their neighbors. They are the grassroots in this country. The Americans. It was one of the highest moments in my life knowing them.

I HAD five more weeks of rich experiences in youth camps in Indiana, New York, and West Virginia, which cannot be related now. I remember the morning watches, the sunset trysts, the candlelight ceremonies, the dedication nights in those camps. Friendship circles around camp fires; the thrill of common, carefree laughter; the harmony of impulses in seeking the good and the true and the beautiful.

And now I pull the whirling seasons, that spring may turn to summer and the warm sun might come out again, and so I may see those beaming faces again—Scottie, Saki, Susan—waving, smiling, singing *Auf Wiedersehen*—in Washington, in New York, on those hills—or perhaps just in thoughts, who knows? Creatures of circumstances though we might be, are we not all born to dream?

URGENT—NEED ACUTE

NURSES (several)—Vellore Christian Medical College and Hospital. Vellore, India—R.N. with A.B. or B.S. degree. Need qualifications for supervision and for work in Operating Theater.

ANAESTHETISTS (one or more)—for hospitals of India.

NURSE—Bancroft Taylor Rest Home, Ocean Grove, New Jersey.

HOUSE MOTHER—Peek Home, Polo, Illinois.

ONE COUPLE—for high school teaching and religious work with youth in Bolivia.

ONE COUPLE—for combined educational, social and pastoral ministry in home missions situation, U.S.A.

CONTACT: Office of Missionary Personnel
Board of Missions, Methodist Church
150 Fifth Avenue, New York 11, N. Y.

Noble Experiment

(*Continued from page 25*)

religions of the country to which they go, because they know any genuine change in culture comes from the inside, not from the outside. This will mean they will stop transferring American ways to India. They will seek to understand Indian ways and work through them. *They will work through Indians*, sharing with them as friends. They will live primarily as evidences of their faith, working as part of their witness.

The I-3's of 1949 were a grand lot. There were many things wrong with the arrangements under which they went. These can be corrected. What cannot be corrected are mistaken notions about the purpose of missionaries. They must go to share (which means give and take). They must go to serve the people of the country (which means what happens to the missionary is a by-product, not the central purpose). They must go to live religiously (which means they go as people sinful and imperfect, with sympathetic understanding and with a sense of humor about themselves and a ready sense of identification which has no place for a feeling of superiority). They must go to witness to a Life, not their own, but one powered by the God of Jesus Christ, which means they will live dangerously wherever they are, in America or in India.

John J. Vincent, Richmond College
Surrey, England, writes

Masters and Men

THE Trade-Union Movement in this country is one of the greatest forces at work today. In our discussion of socialism and its Bevanite resurgence (March), you must have noticed the influence of the unions in the Labour Party. Indeed, the present Parliamentary Labour Party grew out of the Trade-Union Movement. When we have outlined some of the historical factors, we will consider some contemporary industrial problems, and also the contributions of the Church. For most of the facts, and the more reliable of the opinions, I am indebted to a Richmond colleague, Brian H. Jackson. But, as usual, the conclusions are my own, though probably less controversial than in some previous *London Letters.*

* * *

IT was after the Chartist Movement and the repeal of the Corn Laws in 1846 that the Trade-Union Movement really began to develop. Much of the agitation was centered in the northern industrial belt round Manchester and Sheffield. Its leaders were often the sturdy and devout Methodists who built the economical but unlovely chapels which adorn the streets and lanes in unnecessary and scandalous profusion; every new Methodist secession had to be represented in each town. Its concern was with hours of work, conditions in the factories, and scales of wages. Already there had been factory acts (1833, 1844, 1850) introduced by wealthy and altruistic manufacturers, but there was need for representation of the worker's point of view. This did not really become possible before the repeal of the Law of Limited Franchise (1884), introducing the General Franchise, extending to every householder. However, by the end of the century, there were only two socialists in the House of Commons, one of them the famous Keir Hardie. It was, nevertheless, the support of the growing Trade-Unionists that returned a liberal government in 1906, and also fifty socialist members. The later eclipse of the Liberal Party has been largely due to the fact that the old Toryism as an effective political force died in 1906, and the new Conservative Party has largely taken over the function of the Liberal Party, leaving the Labour Party, with the exception of some professional and clerical grades, largely upheld by the factory and other workers, over whom the Trade-Unions exercise no small control.

The Parliamentary Labour Party is not only influenced by the Trade-Unions in its policy: it is also supported by T.-U. funds. There is a political levy on all T.-U. subscriptions, of a penny a week per member, unless the member contracts out. The conservatives, with some justice perhaps, say the men should contract into the levy. Every inducement is used to persuade all workingmen to join their Trade-Union, and at times a whole factory will strike until the one "blackleg" who refuses to join the union either leaves the firm or agrees to join the union. One workingman recently committed suicide because of the boycotting afforded him by his work mates, because he had refused to take part in a strike.

It is easy to criticise the work of the Trade-Unions, and fail to realise the embarrassment caused by men who will not follow their lead. Their task is to act as the *official* representatives of the men in all disputes, which are now settled by a Government tribunal at which the T.-U. and the employers' Federation present their respective views. Some time ago, the question of overtime pay was raised. The employer wanted the men to work longer than the normal forty-eight-hour week in order to meet the demands for the articles. The men replied that they should be paid more for overtime worked. A tribunal was set up, and eventually it was agreed that those who worked overtime should be paid "time plus a half."

(That is, if they were working for 2/6d per hour, they would receive 3/9d per hour for the overtime they worked.)

The Trade-Unions are, however, faced with difficulties not only from men who will not go on strike but also from men who insist on striking without union authorisation. Normally, complaints from workers are taken through the respective "shop stewards" (whom they elect to represent their group of men in a factory at branch meetings) to the union concerned. If the union decides that there is no legitimate grievance, no further action is taken. In some cases, the men have elected opposition leaders, and have insisted upon a strike, without the approval of the union. In many cases, these unofficial strikes seem to be organised by "pirate" Trade-Unions, inspired by communists who aim to impede the production and recovery of the nation and cause "alarm and despondency."

BRIAN JACKSON draws two conclusions from his knowledge of labour relations. (1) *The need for mutual understanding.* It is unfortunate but true that often the Trade-Unions and the Employers' Federations thrive on mutual suspicion. Only a new spirit of understanding can solve this problem. One great motor firm has had strike after strike simply because the managing director has very little patience, enrages the men and the unions, and causes discord and disharmony. Cases could be multiplied of lack of sympathy and insight on both sides.

(2) Concentration on the product. Henry Ford, in his autobiography, *My Life and Work*, said when he had built his first car, he wanted to build two more, make them more quickly and sell them more cheaply: and to do this he needed an assistant. The employee needed him to give him work and wages; but he needed the employee to do the work with him. Both were indispensable to each other. The thing which binds them together is the product. The product is the *only* thing from which any profit can come. All interests must be bent toward producing goods more efficiently and therefore more cheaply, for only this can make possible the profit of the employer or the wage of the employee. A new view of this corporate and individual responsibility to the world at large *via* the product is the necessary prerequisite for more healthy labour relations.

THERE are one or two other talking points, reference to which ought to be added. The first concerns the relations of the Church and industry. The record of Methodism is here brighter than that of most other denominations, though it is quite true that the Christian Socialists, Frederick Denison Maurice and Charles Kingsley, had a considerable influence in the mid-nineteenth century, quite apart from any effect from Methodism. Many Methodists joined Robert Owen's Grand National Trades-Union, and the six Tolpuddle Martyrs (1834), included Methodist local preachers. It was a revitalising of this spirit that inspired Hugh Price Hughes and John Scott Lidgett in the present century, and which is not altogether dead in our church today. But Methodism, as we observed two months ago, is losing her hold on the working people, and the alliance of Church and Master which has successfully alienated so much progressive thought from Christianity in the last century is threatening today to rob us of the potential leaders of the people. ("The Master" is not a religious term, but a north-country one to describe the employer or boss! Pronounce with short, contemptuous "a.") The attempts of some to introduce religion into industry have not been altogether happy. There are "Christian Businessmen's Associations" up and down the country which draw support mostly from sincere but wealthy fundamentalists. There is the moral Rearmament Movement, the administrative if not the spiritual successor to the Oxford Group. The difficulty with well-meaning organisations of this sort is that they only confirm the ordinary man-in-the-street's suspicion that the Church is "a capitalist organisation." I remember vividly the contempt with which a Sheffield trade-unionist described M.R.A.'s contribution to industrial peace. He was taken to Switzerland for a conference, and told to discuss his problems with a Chilean industrialist who had never even been to England!

Perhaps there is more hope in the kind of teaching that an increasing number of Methodist and other ministers are giving to their laymen—that it may often be their Christian responsibility to go to Trade-Union, local Town Council, or political meetings on week nights when they might otherwise attend church functions. The Trade-Unions easily fall into the hands of left-wing hotheads, as the ordinary member does not bother to attend the branch meetings. Here is a place of strategic and relevant Christian witness.

I have always felt, since I began a cursory study of theoretical economics some eight years ago, that there ought to be a Christian scheme of economics. I do not feel that capitalism dependent upon competition can ever be a permanent feature of a Christian society, and I fear that the *economic* solution of the communist ideal will be lost in the opposition to communism as an abhorrent political system, and the Christian element enshrined therein be lost to our generations. And in politics, too, cannot the communist also claim an element of value? We are rightly proud of our freedom, but often it leads merely to disunity based on our own respective material well-being.

The word *communism* is used in at least four senses, to describe (1) a system of communal living, without private property, (2) the *Marxist* economic and political dialectic, (3) the countries over the Iron Curtain, (4) the political parties outside the Iron Curtain. Now, the Englishman is opposed to communism in all its forms because: (1) his socialism, conservatism or liberalism appear better ways of obtaining social justice than the "classless society," (2) he has a deep suspicion of Marxism as it is materialistic and atheistic, (3) he fears and distrusts the "communist" countries, (4) he knows that the communist

parties are unscrupulous ("take a man by the hand that you may take him by the throat"), and aim at revolution.

With all this, I find myself in very large agreement. Politically, I am a Liberal (which means that at present I don't know how to vote!). What I have tried to do is to add certain Christian insights and considerations to this fundamental core of agreement between myself and my countrymen, and probably you also. It is in this light that my intentionally provocative statements on communism and "McCarthyism" (which symbolises for us something much worse than it either does for you or is in reality!) are to be viewed. It is precisely because fundamentally we are right in opposing so many forms of communism that we must be so careful to recognise the good in them. For example, my praise of the communist (sense 1) answer to our social dilemma in no way lessens my condemnation of the communist (sense 2) attitude to history and religion, the communist (sense 3) use of dictatorship and dishonesty, and the communist (sense 4) attempts to disrupt society.

But we must not use the devil's methods to arrest the devil. The methods which we must use are not so easily manufactured. The threat from communism (senses 3 and 4) will, I believe, only ultimately be answered by the Church. And these are to be her methods:

1. An outliving of the communist (senses 3 and 4) "equality" in terms of greater unselfishness and social concern by Christians.
2. The entry into political life of those who have a lively and uncorruptible sense of responsibility as Christians.
3. The clear and categorical statement by the Church of the elements which she condemns in "communism" (senses 3 and 4), with her reasons for so doing.
4. Meeting the intellectual and idealistic challenge of communism (sense 2), especially at the university level, by the superior economic and social idealism of the Kingdom of God.
5. A new searching for the social truths of the Gospel, based on a frank recognition that communism (senses 3 and 4) has thrived on the sin of the Church, and would, in its present political form, have been unnecessary if the Church had been fulfilling her task.

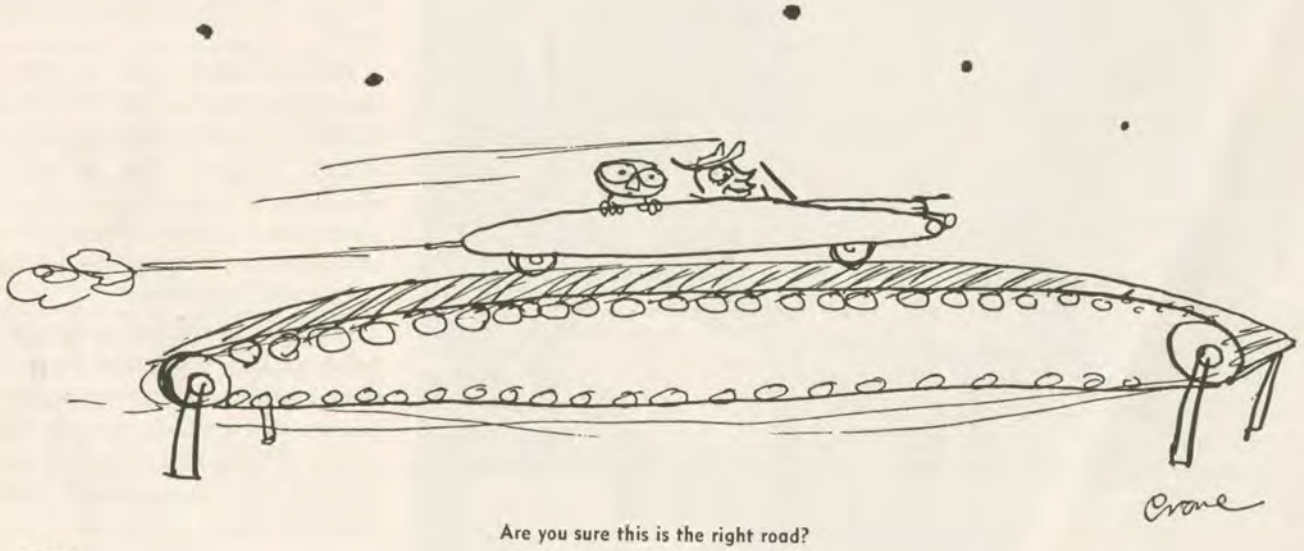
The Christian Hope for Students

(*Continued from page 14*)

is the only way effectively to witness one's faith and hope.

Just as faith and hope in Christ place the Christian under the law of love, so do they make him free to love; faith and hope both require love and make love possible. The Christian does not have to place his ultimate and anxious hope in particular men and the creations of men; his ultimate hope is in Christ who is Lord over all men. Therefore, when men die or go wrong, the Christian need not be disillusioned; since the crucified Christ judged all men to fall short and to be sinners, the Christian need not be surprised when they go wrong. In Christ the Christian is free to love and follow particular men and movements and is prepared for their shortcomings; he is free to love and serve them and free to turn away from and criticize them when they go wrong. Because he has this freedom in Christ, the Christian can hope and serve men without anxiety; he can love and serve his brother in the community because he knows that both he and they depend on the same Lord and hope.

Therefore, the responsibility of student Christians concerning the theme of the Evanston Assembly is not so much to speculate about the manner of the Second Coming as it is to acknowledge, proclaim, and give witness to him whom they know in their hearts and lives to be their Lord and hope of the world. The task of the SCM facing and following Evanston is still evangelism; not demonstration of the rationality of its faith in Christ, but living witness to him on whose person and work all Christian faith is founded, "Christ—the Hope of the World."



Are you sure this is the right road?

CAMPUS ROUNDUP

Auburn Prof Quizzes Students on Red Writings

An Auburn professor went out on the limb recently when he conducted a survey in one of his classes as to whether five selections of writing were clearly communistic or non-communistic.

Professor Mitch Sharpe of the Auburn faculty asked his twenty-four students to read five paragraphs and decide individually whether these writings were pro-Red.

The paragraphs were taken from five well-known sources. Two of these were communistic articles and three of them were definitely noncommunist. The sources of the paragraphs were not given on the exam.

Students simply marked "Yes" if they thought the writing was communistic and "No" if they did not.

Here are the results of Professor Sharpe's survey as they were reported in the Auburn *Plainsman*, student newspaper.

1) *Black Beauty* by Anna Sewell
   Yes 3 No 21
2) *The Bulwark* by Theodore Dreiser
   Yes 6 No 18
3) Speech delivered before the U.S. Senate by Sen. McCarthy, March 30, 1950.
   Yes 9 No 15
4) *Crito* by Plato
   Yes 21 No 3
5) *Ten Days That Shook the World* by John Reed
   Yes 15 No 9

The articles by the communists are, of course, numbers two and five. It is significant that a majority of the class named Plato along with John Reed as being a Red writer.

Professor Sharpe made these observations about the answers: "that Senator McCarthy is somewhat fuzzy in his speeches before the Senate; that a communist writer can write a novel without appearing communistic; that Plato was born approximately 2,274 years ahead of his time."

Of all these figures the most amusing is that nine Auburn students felt that a paragraph from one of McCarthy's speeches appeared to be communistic to them. McCarthy had better watch out. He will be investigating himself before this thing is all over.

—*The Vanderbilt Hustler*

On Beer and Sex

A survey conducted recently by *Newsweek* magazine indicated that beer and sex are less prominent on the average college campus nowadays. . . .

Regarding world problems and politics, the survey noted these trends: "collegians devote little thought to international troubles or politics; many accept McCarthyism, although a goodly number in every institution question its methods. Students are wary of 'anything with a Red tinge!'" A Northwestern coed said, "you want to be popular, so naturally you don't express any screwy ideas. To be popular, you have to conform."

—*The Purple and White*
Millsaps College

Students Want to Vote

City College students want to vote!

At least that's what a poll of some four hundred City Collegites conducted by the *Collegian* on the 18-year-vote question shows.

Out of that small but representative total, 231 felt that Congress should include 18-year-olds among the nation's voters. Some 197 students, though, felt they and their fellow non-voters should be denied the privilege, while approximately 22 students offered no opinion.

Voting Age

Those who favored a decrease in the voting age felt the responsibilities of taxation and probable army service, coupled with the training provided by high school civics courses and the "school of hard knocks," warranted passing of the voting privilege to them.

The dissenters felt, on the other hand, the general lack of political maturity of the teenagers and its resultant threat to the already poor standards of candidate selection prevalent in this country should obviously eliminate any immediate thought of voting age reduction.

In its search for factors which might influence the opinions of the poll participators the *Collegian* included certain questions which might bring these effects to light. Included were age, sex, political leaning, and draft status (if male).

—*Los Angeles Collegian*

Worship service at the Wesley Foundation at Georgia Tech in Atlanta shows a small reproduction of the worship center used at the National MSM Conference in Lawrence, Kansas.

Photo by C. E. Jones

BOOKS:

Freedom and the Modern Temper

Reviews by Roger Ortmayer

DURING my freshman year in college, my English teacher suggested a number of books I ought to read. Among them was one which fit the mood of self-recrimination and pessimism into which I was falling, *The Modern Temper*. ***Joseph Wood Krutch*** was the author and in that highly pessimistic document he did, at many points, accurately estimate the forlorn plight of modern man.

Since my college days, as I read his reviews of drama and literature, and as I delighted in some of his volumes on nature and the good life in the country, I wondered just what had happened to the temper of Mr. Krutch. He himself gives help, having an important sequel to this volume of twenty-five years ago, **The Measure of Man** (*Bobbs-Merrill Company, Inc., $3.50*). He takes a delight in probing and puncturing the pompous claim of the social scientists who think man is simply a product of conditioning and environment; the soothsayers that think they can create Utopia by getting into the driver's seat and then conditioning all men into their kind of good society; the forecasters who are convinced there is a science of man which will enable one ultimately to predict every turn and twist of humankind.

In the midst of this contemporary consistory there is, he says, the "stubborn fact of consciousness." It cannot be dismissed with the insulting labels some social and psychological scientists use, such as "epiphenomenon." He denies that watching Pavlov's dogs is any good reason for saying free will is dead; that what is true of a rat is true of a man. We have a chance left to think again, but not unless such disciplines as the social sciences are interested in locating the sources and the techniques of freedom in the human being, instead of insisting it is dead.

If man is to be free we must have faith in his responsibility. If he is simply a product of conditioning, of environment and cannot make his own choices and be held responsible for them, then all hope is gone.

For a many thoughtful and earnest people there is only one great radio reporter today—***Elmer Davis.*** The reasons why they think so are clear in his new book, **But We Were Born Free** (*Bobbs-Merrill Company, Inc., $2.75*).

Mr. Davis takes us "through the perilous night" of one of the most trenchant and hard-hitting discussions of McCarthyism now in print, the attempts of such as Senator Bricker to improve on "the Founding Fathers," handling of news and truth in the open field of "Congressional jurisprudence," plus the hazzards of "perpetual jeopardy," and "the pertinent excerpt." Elmer Davis examines many of the recent Congressional investigations and the persons who make them. The conclusion is that they are aimed at destroying America, if America is the land of the free. They make it impossible to get at the truth and if the truth cannot be seen men cannot make up their minds on the issues. They can only follow the leader. Even some of the most respectable and high-minded Senators have operated in a committee and then voted in such a way that one reporter could insist, "Yesterday Senator ——— ——— wrestled with his conscience. He won."

George Orwell first introduced most of us to doublethink in *1984*, that world of self-deception and training of the memory to say that white is black and black is white. Davis insists we can defeat the attack on freedom of the mind if enough will stand up against it. Such certainly implies the defeat of McCarthy, for more than any other man he has done serious injury to the United States in the popularization of doublethink, in the spread of suspicion and distrust and hatred among ourselves—the best formula for failure.

POINT FOUR

We have had in operation a practical program for the extension of freedom, known as Point Four. ***Shirt-Sleeve Diplomacy*** by ***Jonathan B. Bingham*** (*John Day Company, Inc., $4*) is a description of this program in action.

I remember riding an airplane in the Middle East when my seat companion, a turbanded Arab, asked me if I were a Point Four worker. I replied, "No, I am not." I shall never forget the disappointment in his face—I was just another American on the loose. But a Point Four person seemed to be the kind in which he was really interested.

And there is no question but that much of the world is interested in Point Four. The author, son of a former U. S. Senator now practicing law in New York City, was for some time a deputy administrator of the Technical Cooperation Administration. He avoids trying to give simple answers or saying this is the only way of meeting the totalitarian threat. But he certainly believes Point Four is casting light on what is possible and what is impossible, and that it is preparing the way for progress and for peace.

Kermit Eby insists the delusions and generalities which would destroy us are the work of a hoodlum devil. He is not so much concerned with academic discussion or metaphysical speculation. He is interested that we find brotherhood in action and the implications of what it means to love God who is love.

Mr. Eby begins with an account of his Brethren upbringing. The stanch moralism of that pietistic upbringing continues. It is an attitude generally lacking in religious circles in academic communities today. That is why it would be good for many professors and students who, I am afraid, won't bother to read **The God in You** (*The University of Chicago Press, $2.50*). Incidentally, Kermit Eby and his assistant in writing this book, Ray Montgomery, are both old-time contributors to *motive*.

The difference between Eby and many of his critics is that he knows from experience rather than speculation. He has involved himself in labor unionism, in

direct action for peace and although he now is a University of Chicago professor, no narrow cloister is going to pen him in.

KNOWLEDGE OF THE WAY

James S. Stewart is a distinguished preacher of Scotland. He has written a volume which "offers advice to preachers, tells what results to aim for and what to avoid in preaching to be effective."

The fact of the matter is, ***A Faith to Proclaim*** *(Charles Scribner's Sons, $2.50)* is an important book for anyone interested in the way of communicating the gospel. Whether he is operating in a bull session, on radio, on TV, as a clergyman, or whether he just wants to think about the nature of the Christian life, this book is an excellent volume.

He notes it is not enough to offer people "Christian ideas." "The most serious menace to the Church's mission is not the secularism without, it is the reduced Christianity within; the religious generality and innocuous attitude of a pallid, anemic Christianity. . . ."

DIPLOMACY AND WAR

Herbert Butterfield, editor of the *Cambridge Historical Journal,* is an avowed Christian as well as a first-rate historian. He believes that the Resurrection, the forgiveness of sins, and the Sermon on the Mount must be taken seriously by the historian—and he is no worse a historian for his faith. Indeed, current journals whose perspective is far different rank him as a leading scholar.

In ***Christianity, Diplomacy, and War*** *(Abingdon Press, 1953, $1.75)*, Butterfield shows how Christianity offers special insight into the problems of international order, and he defends a fantastic thesis: the idea of the "limited war" for the twentieth century. (Many a scholar, clergyman, or office secretary has been hauled before congressional committees for trial as a witch for less than that!) Butterfield thinks Christianity contains principles that free men from the blindness of mere partisanship and enable them to think and act with humility and charity, so their nations can learn to limit their aggressiveness and achieve, inch-by-inch, some victory over the jungle in their relationships. Total security, he says, is not possible in this dangerous universe, but men can attain a tolerable international order, despite the daily threats, the crises, the showdowns, and the hysterical cries for vengeance against the enemy. A small number of committed Christians, he says, can change the whole face of the globe, so that war itself can be limited in power, scope, and destructiveness.

A prime target for Butterfield is the idea of a "war for righteousness." He shows that when men are fighting for "morality" or "Christian civilization," their wars mount in hatred, fury, and destructiveness. Self-righteousness, a disease especially prevalent in international affairs since 1914, blinds combatants to the sins of their own nation and paints the enemy as totally depraved. This gives vaster scope to war's furies—obliteration bombings, Hiroshimas, starvation blockades, unconditional surrenders, destruction of states, hysterical war crimes trials.

But if war is seen as "only the servant of a negotiated peace," and if the very idea of a war to establish righteousness is rejected, then the scope of war is narrowed. If men will admit they are fighting for Persian oil and not seek to justify their conflict as a "war for righteousness," it will be easier to fight for limited ends, easier to compromise. But it becomes sin to stop short of total victory once they are committed to the vindication of morality.

All this is true. The difficulty here, however, is that man being moral and responsible, cannot engage in the bloodiest of all business without a noble reason. This is all the more reason, Butterfield counters, for the unmasking of holy crusades and for promoting the understanding that war is justified only for limited aims—for defense. The UN, he says, returned to the old concept of limited war in Korea "to rectify a local evil" without seeking to destroy the power or system which the UN regarded as responsible for the aggression.

Christianity helps us see that our own nation is never as virtuous as her apologists assume her to be, and that, while there is depravity in the enemy camp, the frank facing of our own sins will clarify our vision and improve our judgment. It will help us understand that, under God, we and the enemy are members of the same club, subject to the same passions and failings, so that in the hour of conflict, defeat, or victory we will remember our own iniquities and temper all actions with mercy—"civilization itself requires the doctrine of the forgiveness of sins."

It is an idea we might look into, but it is a subversive idea from a series of subversive pamphlets: the New Testament.

—Woodrow A. Geier

Stewart insists we must be confronted with the Gospel. "If you believe what you'd like in the Gospel," said Augustine, "and reject what you'd like, it is not the Gospel you believe but yourself." Certainly one of the important aspects of this book is the consciousness of Christ as the Lord of history and this soul-searching experience to hear Christ say, "I am with you alway, even unto the end of the world."

Writing from the perspective of Scotch Presbyterianism, but from the land where he has become Bishop of the Church of South India, ***Lesslie Newbigin*** examines what the nature of the Church is for an ecumenical age in ***The Household of God*** *(Friendship Press, $2.75)*.

He explores his subject in a responsible fashion and from a provocative angle. The Church is not to be defined by what it is, but by the end to which it moves. But that is not to whitewash the Church.

It is particularly pertinent that Newbigin should insist that church unity in terms of federation is a snare and a delusion. It is so because such federations dodge the heart of a problem, leaving each sect free to "enjoy its own particular sort of spirituality . . . the sort of unity which focuses not on the Word and Sacraments of the Gospel in the setting of a local congregation, but at the conference table in the committee room."

This is an important book and one which those interested in the World Council discussions must seriously consider.

Another Scotsman member of the Church of South India, ***J. R. McPhail,*** writes somewhat more simply concerning the nature of Christian doctrine, ***The Way, The Truth and The Life*** *(Oxford University Press, $3.50)*. The Reverend Mr. McPhail is a professor of English at Madras Christian College in Tambaram. This book must be a result of his teaching experience with young Indians in guiding them to an understanding of the articles of Christian faith and its meaning in daily life. Perhaps its cogency is in part a result of this necessity to be simple, to be direct and yet not to escape profound intellectual problems, nor twist the doctrine to conform to an opinion.

E. Stanley Jones is another contemporary church leader with long experience in India. He continues his list of devotional books with a guide for 365 days, ***Growing Spiritually*** *(Abingdon Press, $1.50)*. Dr. Jones speaks of personal involvement often in new perspective. This is not the false casting away of worry and trouble—of "going out into the world and relaxing"—which some false prophets preach today, but if followed diligently will help to bring good

temper, self-control and a certain amount of peace into the life of the faithful.

The lucidity and ease which have characterized the translations by ***J. B. Phillips*** of portions of the New Testament are transferred to the immediate and personal type of prose which he uses in radio broadcasts.

A collection of his broadcast addresses has been gathered under the title ***Plain Christianity*** (*The Macmillan Company, $1.65*). They are conversational in tone. They are immediate and personal. Many sentences are pointed with wit and immediate in their significance.

It does seem that his attempt to be familiar and direct and to make pictures talk out of the abstract forces Mr. Phillips, at times, to make God a kind of big brother. For instance, on the matter of sin, "But please don't think for a moment that it gives God any pleasure to make you feel sinful, or to humiliate you. God is much too big a person for that. But once you have seen a bit of the real God in Jesus Christ and have started to cooperate with what he shows you to be his plan, I am afraid you are bound to feel soiled and flabby and a bit of a fool. But don't worry. God can put all that straight: after all, he's the only one who has the right to forgive." There is such a thing as being simple and there is such a thing as oversimplifying. They are not necessarily the same thing.

On the other hand, he does make Christian truths clear and plain and they have all the immediacy of a conversational broadcast for most of us.

CONFIDENTIALLY

In confidence, many Eliot devotees will admit that much of their clamor is the result of their uncertainty as to exactly what Eliot is about. This is not to disparage one of the most important of contemporary poets, dramatists and critics but to say that he is not always the clearest of authors.

We feel, sometimes, like Sir Claude trying to figure out what to say to Lady Elizabeth, when Eggerson insists,

She has too much respect for your business genius.
But it's true she believes she has what she calls "guidance."

Sir Claude

Guidance. That's worse than believing in her judgment:
We could argue about that. You can't argue with guidance.

Some of the Eliot critics seem to have had special guidance so that they can assert with confidence each analogy. The nice thing about ***The Confidential Clerk*** by ***T. S. Eliot*** (*Harcourt, Brace and Company, $3*) is that it is good and spritely reading in itself and those who are looking for esoteric overtones will also find them.

In many respects I find this new play more profoundly religious than some of the rather obvious religiosity of *The Cocktail Party*. The play touches upon our insecurities and the need for enduring love and certainly this is at the heart of man's religious passion.

Last summer when in New York City, I noticed in the *Times* announcement of evening services at the Cathedral of St. John the Divine, Dean Pike and Chaplain Krumm were giving dialogue services, alternating in roles of Skeptic and Believer. I wanted to go but my train left town.

Now I find that I am going to have the benefit of these sermons anyway. ***James A. Pike*** and ***John M. Krumm, Roadblocks to Faith*** (*Morehouse-Gorham Co., $2.25*).

In these conversations they have not tried to skirt around profound religious issues and they are the issues which are at the heart of the mission of the church to the campus: scientism, relativism, moralism, nihilism and religious isolationism. These are the roadblocks the person on the campus finds in the way of faith. Pike and Krumm help to remove them.

Recent pamphlets helpful in understanding the issues of the Second Assembly of the World Council of Churches are now available. "Evanston Issues" (35 cents) is a study guide to the Second Assembly prepared by Ralph Hyslop. His pamphlet puts the conference in the context of the development of the World Council of Churches and suggests the relevance of the theme to the different areas of church life with which the Assembly must struggle.

"Evanston Notebook" (50 cents) by James W. Kennedy is a more "popular" attempt to interpret World Council matters in a study booklet.

"Evanston and Everywhere" (20 cents) is essentially resource material which presents in all too brief form questions and evaluations which different groups about the world have made in preparation for Evanston.

All of these may be ordered from the World Council of Churches, 156 Fifth Avenue, New York 10, N. Y.

REFERENCE

A good reference work is one which will probably not be outdated in a lifetime. For such volumes, the person building a library should be willing to make a sacrifice.

Cassell's Encyclopaedia of World Literature (*Funk & Wagnall's Company, $25*) is a two-volume study in exactly that category. Time will make new supplements necessary, but the body of data gathered into this encyclopaedia is so carefully treated it will be a basic work of literary scholarship for the next generation.

This is the kind of reference work which is fun just to pick up and read. Anyone who uses books should make every effort to place this reference work in his library. It treats eighty-three different literatures (including Eskimo—did you know there is an Eskimo literature?). It is gratifying to know, also, that the English editors of this work have called upon the skills not only of scholars and linguists but also important literary figures from different traditions, such as William Saroyan and André Maurois.

AUDIO-VISUAL GUIDE

Audio-Visual Resource Guide (*3rd edition*) (*National Council of the Churches of Christ in the U.S.A., 79 E. Adams St., Chicago 11, Illinois, $5.50*) is getting bigger and bigger. It is a cumulative edition of evaluations released from 1948 through 1953.

The evaluations are classified topically, and indexed both topically and by title. There is a chapter on "Sources of Audio-Visual Materials" plus one on "Agencies."

It is hard to see how a center that is doing much with audio-visuals could afford to be without this definitive guide.

PHAMPLET

A new pamphlet of special interest to those who plan religious services on the college campus has been published by the National Conference of Christians and Jews, "And Crown Thy Good: a manual on interreligious cooperation on the college campus" (National Conference of Christians and Jews, 381 Fourth Avenue, New York 16, N. Y., 25 cents).

This is a practical pamphlet that seeks, on the basis of studies, to locate the possibilities of cooperation in religious programs on the campus. It will probably be of greatest use to those in larger universities, but the smaller colleges will find principles and basic policies which will apply in their situations. It includes a somewhat extensive bibliography and a list of agencies which will be helpful in securing material, speakers and advice.

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THE MINISTRY

(*Continued from page 21*)

hard work, make no mistake about that, but it is more fun than any job in the world.

In many ways the greatest privilege of being a minister is coming into personal relationships with people in a way not open to other men. He will see people at their best and at their worst. To him who has been possessed by the dream of being a good minister of Jesus Christ, there will never come cynicism nor lasting bitterness. So often the pathway to God is through personal relations, and for the minister, that pathway is plain, straight, and bathed in light.

Let me close this with an incident related by Hans Zinsser that has meant very much to me in my ministry. He stood in the rain one day, as an obscure doctor was buried in a muddy grave on a Serbian battlefield. He was glad it was raining, because it obscured the tears which he could not hold back. And then he says:

> I felt in my heart, then, that I never could or would be an observer, and that, whatever Fate had in store for me, I would always wish to be in the ranks, however humbly or obscurely; and it came upon me suddenly that I was profoundly happy in my profession, in which I would never aspire to administrative power or prominence so long as I could remain close, heart and hands, to the problems of disease. (Curtis and Greenslet, *The Practical Cogitator*, Houghton Mifflin, 1945, 270.)

With every man called to minister to the cure of souls, there will abide troubles, temptations, and triumphs, these three; but the greatest of these are triumphs.

THE CURRENT SCENE

On Floods and Trickles

by Roger Burgess

In mid-April three Republican Senators and six Republican Congressmen introduced another of what has become a long line of bills designed to rewrite the highly illogical McCarran-Walter immigration law. The bill would provide for the pooling of unused quotas, and would change the base year for determining the immigration quotas assigned. It would also eliminate many of the injustices created by the administration of the law as it now exists.

The bill is a good one. Some of the others introduced in past months have been good too. But there appears to be no chance that any of the measures will receive consideration this session of Congress because of what seems to be a tacit agreement against calling up any more immigration legislation.

President Truman vetoed the McCarran-Walter Act in 1952, stating that it "repudiates our basic religious concepts" of the "brotherhood of man." But Congress overrode his veto. The act sets an annual immigration quota of 154,637, but at the same time sets extreme limitations on the kind of person who can enter the U.S. For instance, no religious conscientious objector to war can become a naturalized citizen. This limitation alone would have ruled out many figures who made tremendous contributions to American history in the past; William Penn for one.

Quotas assigned to the various nations are based on the distribution of U.S. population according to national origin in 1920 which causes real discrimination against southern and eastern Europeans in favor of western and northern European nations. Although these countries, like England, Ireland and Germany, do not use their full quotas, there is no provision for adjustment. Thus a flood of people desiring entry from the eastern countries piles up against the immigration barrier. Opponents of the McCarran-Walter Act, which include many major church groups, would permit the unused quotas to be reassigned to countries with less than 7,000 immigrants a year such as Italy, Greece and Austria.

These examples only hint at the many inconsistencies and discriminations in the Act which have caused bad public relations for the U.S. in many parts of the world, and which have bogged down the flow of immigrants through the eastern gateway to the U.S.

Another factor has contributed to the immigration trickle in the East. In the fall of 1953, President Eisenhower signed the Refugee Relief Act which many church groups hailed as being a step that would at least help to counteract some of the damage done to world brotherhood by the McCarran Act. It authorized admission of 209,000 refugees and escapees from communism over a period of three years. Yet by March 1, 1954, only four individuals had been admitted to the U.S. under its terms. Tremendously intricate and detailed security precautions (involving an elaborate investigation of each applicant abroad), assurance that each individual will not become an economic risk, checks on required sponsors in this country (who must take full responsibility for the applicant) etc., have turned what was to be a helpful and sympathetic act on the part of the U.S. into a farce.

At the same time there have been questions raised by reliable publications such as the Washington Post and The Reporter magazine as to whether there is any real effort being made to clear up the red tape and make the Relief Act work. Of course certain security checks are necessary, but it is within the power of those administering the program to change those checking procedures into a workable plan which will provide adequate protection for this country and at the same time allow a reasonable number of refugees to enter each month. At the present rate there will have been only 12 out of a possible 209,000 individuals admitted by the time the Act expires.

While the world's migrating population jams up against a jerry-rigged dyke on the eastern shore, a strange contrast exists at the southwestern border. Though security measures make it highly difficult even for foreign merchant seamen to get shoreleave in New York, an unchecked hord of unregistered aliens flows across the Mexican border at the rate of 100,000 a month or more than 1,000,000 a year. This migration of "wetbacks" has been a constant problem for several decades. The picture is that of tremendous and elaborate security checks at one corner of the nation and practically no security at all at another.

The Christian Science Monitor recently commented, "Why should international communism send its agents into the United States by way of tightly administered ports when any night they can walk across a 1,600-mile border patrolled by less than 1,000 men?"

Editorial

The Holy Club

GREEK: What do you know, the Holy Club's moving in next door.

PROFESSOR: Do you mean a religious center is locating next to your fraternity?

GREEK: Right between us and the Sig Nus.

PROFESSOR: Sandwiched between the Knights of Alcohol and the 4:30 Bedders?

GREEK: The dean is worried. He has told their director that our fellows have to have their sleep on Sunday morning.

PROFESSOR: How's that?

GREEK: They sing hymns and that kind of stuff at some unholy hour—10 or 11 o'clock in the morning.

PROFESSOR: Sunday's unholy hour?

GREEK: We have a house rule that there is to be no racket between 6 A.M. and 1 P.M. on that day.

PROFESSOR: Nice orderly bunch of boys.

GREEK: Of course, it is an improvement over our old neighbors.

PROFESSOR: Why?

GREEK: They used to team up with other private owners on the street and send protesting delegations to the administration about every three or four months.

PROFESSOR: The Holy Club won't howl?

GREEK: Most of them are students, even if a little queer, so they understand better.

PROFESSOR: Have your new neighbors tried to cramp your style?

GREEK: No, they haven't even tried to make us pay for the window we broke.

PROFESSOR: Did you break it on purpose?

GREEK: No, quite by accident. Some of the boys, coming home one night, decided to play a little game of football. They lost their ball: it went through a window of the Holy Club.

PROFESSOR: Did you offer to pay them for the breakage?

GREEK: Not yet. We thought maybe they would start a "hassle." But so far, no noise.

PROFESSOR: Not even on Sunday morning?

GREEK: Not even then. Instead of singing hymns in their house they go to church.

PROFESSOR: Looks to me as if you have not much to kick about. Why are you worried?

GREEK: Oh, just being there bothers us.

PROFESSOR: Your consciences hurt once in a while?

GREEK: Maybe that is it. You know how it is—a Holy Joe can louse up the best of parties.

PROFESSOR: A conscience is an irksome thing, isn't it?

GREEK: I wish they would go away.

PROFESSOR: Would that relieve your conscience?

GREEK: At least it would not be stimulated so often.

PROFESSOR: And you hope, would atrophy and drop entirely away?

GREEK: Not quite that, just for my college days do I want to be free. After I graduate and have a family I'll revive it.

PROFESSOR: Just turn it on and off?

GREEK: Let it be dormant for awhile.

PROFESSOR: Why bother to get it back, then?

GREEK: I admit the necessity of morality for stable family and community life.

PROFESSOR: But not for college days?

GREEK: Isn't it pretty well accepted we should sow our wild oats?

PROFESSOR: Maybe it's the destiny of the Holy Joes to remind you of an immutable, an inexorable (being in college you understand those words, don't you?) law: "Whatsoever you sow. . . ."