

PROBATIONER: That's a clumsy word.

PROFESSOR: Which one?

PROB: Ecumenical.

PROF: I quite agree, but so is its witness.

PROB: What do you mean?

PROF: If you think the word is awkward, imagine what must be its witness: about every kind and diverse type of those who believe ever spawned by Christendom.

PROB: What does the World Council of Churches propose to do with them?

PROF: House them.

PROB: *Oikos* means house in Greek. I'm with you.

PROF: So we use the word *Oikoumene*. The English is *ecumenical*. The whole faith is housed—all races, nations, and branches of the Church.

PROB: Do you have to be religious, even Christian, to be ecumenical?

PROF: Why?

PROB: Electricity is ecumenical, isn't it? Or, as someone has said, "Water is an ecumenical H₂O from Turkey to Timbuktu."

PROF: But notice the rest of the symbolism: a ship with a mast in the form of a cross.

PROB: I see.

PROF: If you are going to be a disciple of the Galilean fishermen, you are something other than a natural process, you are committed.

PROB: If you are to be housed, you've got to ask to be let in?

PROF: And repeat the password.

PROB: Like a secret club?

PROF: Not quite. It's chiseled into the stone over the doorway, so none need plead ignorance: "I believe in Jesus Christ. . . ."

PROB: I'm against secret societies.

PROF: This is no secret society. As I say, the password is everywhere apparent. All that is required is that you repeat it.

PROB: Just to get in?

PROF: To identify yourself.

PROB: Could not the hypocrites use the words?

PROF: They could and they do.

PROB: What advantage is there then? Better at least be secret; although, as I said, I'm opposed to the secret.

PROF: The value of the password is not the impression it makes on the one who hears. What counts is your witness.

PROB: You won't be let in otherwise?

PROF: This is different from water which is just naturally water. It can't help itself.

PROB: And if I believe in Jesus?

PROF: You're a member of the household.

The Password Is No Secret





a message from the
World Council of Churches

REJOICE IN HOPE

TO all our fellow Christians, and to our fellow men everywhere, we send greetings in the name of Jesus Christ. We affirm our faith in Jesus Christ as the hope of the world, and desire to share that faith with all men. May God forgive us that by our sin we have often hidden this hope from the world.

In the ferment of our time there are both hopes and fears. It is indeed good to hope for freedom, justice, and peace, and it is God's will that we should have these things. But he has made us for a higher end. He has made us for himself, that we might know and love him, worship and serve him. Nothing other than God can ever satisfy the heart of man. Forgetting this, man becomes his own enemy. He seeks justice but creates oppression. He wants peace, but drifts towards war. His very mastery of nature threatens him with ruin. Whether he acknowledges it or not, he stands under the judgment of God and in the shadow of death.

Here where we stand, Jesus Christ stood with us. He came to us, true God and true Man, to seek and to save. Though we were the enemies of God, Christ died for us. We crucified him, but God raised him from the dead. He is risen. He has overcome the powers of sin and death. A new life has begun. And in his risen and ascended power, he has sent forth into the world a new community, bound together by his Spirit, sharing his divine life, and commissioned to make him known throughout the world. He will come again as Judge and King to bring all things to their consummation. Then we shall see him as he is and know as we are known. Together with the whole creation we wait for this with eager hope, knowing that God is faithful and that even now he holds all things in his hand.

This is the hope of God's people in every age, and we commend it afresh today to all who will listen. To accept it is to turn from our ways

to God's way. It is to live as forgiven sinners, as children growing in his love. It is to have our citizenship in that Kingdom which all man's sin is impotent to destroy, that realm of love and joy and peace which lies about all men, though unseen. It is to enter with Christ into the suffering and despair of men, sharing with them the great secret of that Kingdom which they do not expect. It is to know that whatever men may do, Jesus reigns and shall reign.

With this assurance we can face the powers of evil and the threat of death with a good courage. Delivered from fear we are made free to love. For beyond the judgment of men and the judgment of history lies the judgment of the King who died for all men, and who will judge us according to what we have done to the least of his brethren. Thus our Christian hope directs us towards our neighbor. It constrains us to pray daily "Thy will be done on earth as it is in heaven," and to act as we pray in

every area of life. It begets a life of believing prayer and expectant action, looking to Jesus and pressing forward to the day of his return in glory.

Now we would speak through our member churches directly to each congregation. Six years ago our churches entered into a covenant to form this Council, and affirmed their intention to stay together. We thank God for his blessing on our work and fellowship during these six years. We enter now upon a second stage. To stay together is not enough. We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided. We therefore ask you: Is your church seriously considering its relation to other churches in the light of our Lord's prayer that we may be sanctified in the truth and that we may all be one? Is your congregation, in fellowship with sister congregations around you, doing all it can do to ensure that your neighbors shall hear the voice of the one Shepherd calling all men into the one flock?

The forces that separate men from one another are strong. At our meeting here we have missed the presence of Chinese churches which were with us at Amsterdam. There are other lands and churches unrepresented in our Council, and we long ardently for their fellowship. But we are thankful that, separated as we are by the deepest political divisions of our time, here at Evanston we are united in Christ. And we rejoice also that, in the bond of prayer and a common hope, we maintain communion with our Christian brethren everywhere.

It is from within this communion that we have to speak about the fear and distrust which at present divide our world. Only at the Cross of Christ, where men know themselves as forgiven sinners, can they be made one. It is there Christians must pray daily for their enemies. It is there we must seek deliverance from self-righteousness, impatience and fear. And those who know Christ is risen should have the courage to expect new power to

By now all Christendom knows of the Second Assembly of the World Council of Churches. (It had the largest press coverage of any event held in this country except the 1952 nominating conventions.) Held in Evanston, Illinois, August 15-31, the meeting studied the theme, "Christ—the Hope of the World."

This is a continuing emphasis in Christendom; it is a theme which serious-minded students will ponder for a long time to come. *motive*, in this issue, makes available some of the principal addresses delivered there.

break through every human barrier.

It is not enough that Christians should seek peace for themselves. They must seek justice for others. Great masses of people in many parts of the world are hungry for bread, and are compelled to live in conditions which mock their human worth. Does your church speak and act against such injustice? Millions of men and women are suffering segregation and discrimination on the ground of race. Is your church willing to declare, as this Assembly has declared, that this is contrary to the will of God and to act on that declaration? Do you pray regularly for those who suffer unjust discrimination on grounds of race, religion, or political conviction?

The Church of Christ is today a world-wide fellowship, yet there are countless people to whom he is unknown. How much do you care about this? Does your congregation live for

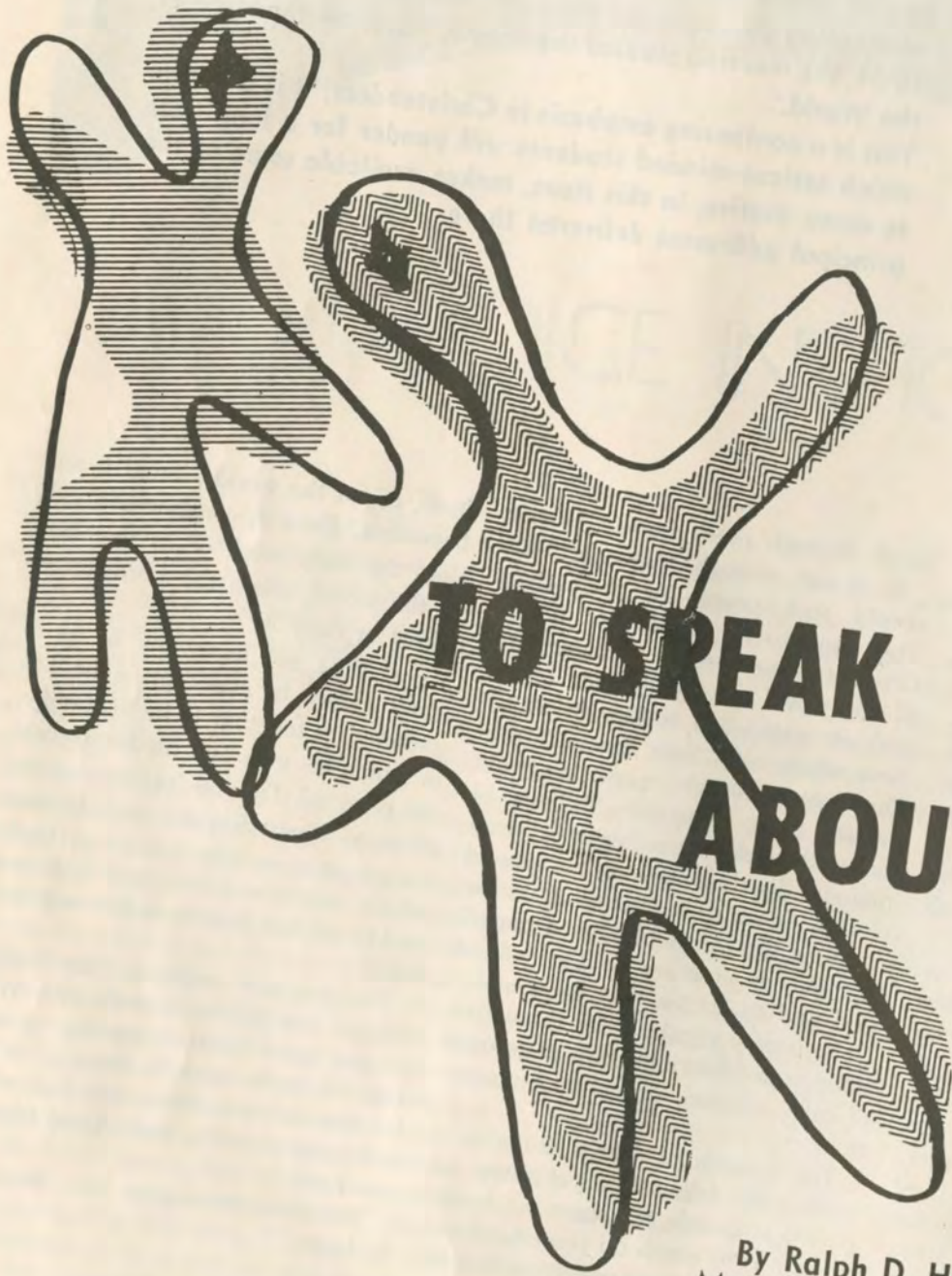
itself, or for the world around it and beyond it? Does its common life, and does the daily work of its members in the world, affirm the Lordship of Christ or deny it?

God does not leave any of us to stand alone. In every place he has gathered us together to be his family, in which his gifts and his forgiveness are received. Do you forgive one another as Christ forgave you? Is your congregation a true family of God, where every man can find a home and know that God loves him without limit?

We are not sufficient for these things. But Christ is sufficient. We do not know what is coming to us. But we know who is coming. It is he who meets us every day and who will meet us at the end—Jesus Christ our Lord.

Therefore we say to you: Rejoice in hope.





TO SPEAK PLAINLY ABOUT HOPE

By Ralph D. Hyslop a secretary of the Main Theme Co-ordinating Group. He is professor of Historical Theology and the History of Christianity at the Pacific School of Religion, Berkeley, California.

motive

As Ralph Hyslop indicates in this interpretative article on the main theme of the World Council of Churches, the report which was brought by its Advisory Commission on the Main Theme was the subject of considerable debate. The Second Assembly voted to forward the report "not as the only utterance of the Assembly on this subject, but as a creative and provocative ecumenical statement of the Christian hope for this day. It is, therefore, forwarded to the churches, with the commendation of this Assembly, for their study, prayer and encouragement."

The report engaged the full attention of the Assembly, which in forwarding the report said, "It moved us not only to agreement and disagreement, but to testimony. It is our desire that all who read it will be moved to give utterance to the Christian hope in their own words and with the additions which their thought and prayer discover. Our witness will thus become our united response to the report, for by its aid, and with the guidance of the Holy Spirit, we shall then speak together of the living Christ, the hope of the world. The joyous word brings across the world and through all time: 'Christ is risen!' We cry: 'Christ is risen indeed!'"

NOT everyone greeted with enthusiasm the choice by the Central Committee of the World Council of Churches of a theme for the Second Assembly. It was not that there could be objection to the idea of Christian hope, and none were prepared to deny the statement that declares Christ—the Hope of the World. The anxiety, manifested in rather wide circles, was the result of the query, "What will the theologians do with this?"

It was a quite natural question, for along with its choice of the theme, the Central Committee announced the plan of appointing an advisory commission of distinguished Christian thinkers to prepare a report on it to the Assembly. The first meeting of the advisory commission resulted in the issuance of a preliminary report which did little to allay the fears of those who had asked the original question. Sharp division within the group was recorded in regard to the emphasis to be put upon present and future, proximate and ultimate hopes. The second meeting resulted in a second report, far more comprehensive and balanced. The final meeting of the advisory commission in August, 1953, brought together a group of Christian thinkers who had now come to know and trust each other, in whose fellowship prayerful listening had replaced firm and independent declaration. They knew their deliberations were being observed with intense interest by Christians through-

out the world, many of whom had contributed to the "ecumenical conversation" by the preparation of careful and constructive critiques of their work. More important, they were sustained by the prayers of thousands as they sought to speak a word that would be both true and relevant, biblical in its foundation and keenly appreciative of the character of our modern world. Their report was presented to the Assembly and came before its members for discussion in Evanston in August.

All the delegates and consultants discussed the main theme, with the report as basic resource material, in fifteen discussion groups each including about fifty persons. The groups met four times for a total of a little over eight hours of discussion. It was then the task of the co-ordinating group, composed of the fifteen group chairmen headed by Bishop Hanns Lilje, to prepare a statement embodying the thinking of the Assembly on the main theme and its reaction to the advisory commission report. The statement, adopted by the Assembly, would go as a covering document with the advisory commission report to the churches. It was suggested by the steering committee of the Assembly that these two documents be forwarded with a third: a summary of the discussions in the main theme groups. As the groups discussed this proposal, it was evident that the steering committee would be supported in its proposal by the Assembly. Very



few wanted to "kill" the report, but very few were willing to have it go forth as the sole utterance of the Assembly and without at least brief mention of its omissions or inadequacies.

This was a situation in which sharp criticism was necessary, but it was also one in which the great strength of the report might be missed in the discussion directed at its weakness. To some extent this did happen, but it was remarkable that so little of the criticism was negative in character. Everyone who criticized the report felt compelled to state his own positive views at that point and the result was an impressive body of testimony to the Christian hope from the Assembly. Everyone recognized the plain fact that so large a body could not, in so short a time, even approach the excellence of the statement produced in three intensive periods by a small commission. What the Assembly could do was to witness to its own convictions under the stimulus of a superb statement of the biblical view of hope as grounded in the promises of God fulfilled in Christ, and yet to be fully consummated in his ultimate reign.

The report began with the words, "God summons the Church of Jesus Christ today to speak plainly about hope." Some of its critics did not think the members of the advisory commission had listened carefully enough to that summons. Was the report really characterized by "plain speaking"? Was it not possible to state the Chris-

tian hope in simpler, more compelling terms—in language that the layman could understand and to which he might respond in faith and action? If you are certain the answer to that question can be given in the affirmative, the Assembly discussion may provide a salutary warning against confusing superficiality with simplicity. It appeared that every attempt to simplify the discussion of hope resulted in the loss of an important aspect of the profound complex of truths which alone is worthy of the term *Christian* hope. The trouble with our world is that its hopes, while urgent, are insubstantial; that is, they lack foundation in the very reality of life and destiny. Let no one suppose that the Christian has a simple and

easy apprehension of the nature of that ultimate reality, that final destiny. He has an invincible witness, a sure token of God's promise in the life, death, resurrection and ascension of Jesus Christ. He knows the world is ruled by him who was once given a crown of thorns by those who mocked him. Living in a world whose true, though unseen, Lord is at the same time the living leader, the example and the empowering of his life, the Christian has both an ultimate assurance and a present guide. He knows what he hopes for is certain, and he is given the right hope through attachment to Christ who *is* his Hope.

Can these things be said simply and yet sufficiently? Can the certainty of God's rule be stated in such a way

that man's responsibility is not qualified? Can the importance of the ultimate victory of Christ be stressed without robbing his present companionship of our ways of its deep meaning? Can we expose the illusory character of the world's hopes without seeming either cruel or complacent, and can we recognize the partial validity of these hopes without qualifying hope in Christ? Perhaps the most troubling question of all: can we even speak of hope without distortion of the faith? Must we not, rather, speak of faith and love as the positive ingredients which give hope its right to exist, its evidence and its life?

Faced by these questions and by the profound and searching character of a great ecumenical document, the Assembly seemed almost to waver and shrink from any statement at all. A message was to issue from the Assembly; this would, of course, speak of the Assembly's theme. Yet this was addressed to the world as well as to the churches. The advisory commission spoke directly to the churches in the person of their elected representatives meeting at Evanston. In referring its report to the churches, the Assembly itself had not only the right but the duty to speak—and not only in appreciation of the report but in testimony to its own hope in Christ, as Christians will always speak to each other. The wavering halted, though not the debate. A statement, which passed through eight successive drafts, was finally adopted by the Assembly. It did what all of us are now encouraged to do: it stated a sober and reflective response to the report and it gave expression to the faith of Christians who have been summoned "to speak plainly about hope." Thus to speak is to be spoken to. We have nothing to say until we listen to all God has said through his prophets and apostles in past ages, to all he says through the Church in our day, and above all, to the word he speaks through his Son, who says to us, "Lo, I am with you always, to the close of the age."



"All is lost."





By Robert L. Calhoun, Pitkin Professor
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Christ--

the Hope of the World

In 1951 the World Council's Central Committee established as the main theme of the Second Assembly, "Christ—the Hope of the World."

At a casual glance it seemed almost a truism, but became the center of discussions of a vast differential of emphases, shown by the bulging file of correspondence at the World Council's Geneva Headquarters.

Professor Calhoun gave one of the three presentations on the main theme at the opening of the Second Assembly.

WHEN a small company of men and women from a dozen countries, of widely diverse theological training and churchly tradition, work together for three years on a single theme, they learn much from one another. Their differences find some measure of reconciliation without ceasing to be real and important. Their words acquire new depth and clarity in face-to-face conversation. The theme itself becomes for them a living reality in which they share, a source of light that helps each to see himself and his companions with new insight. Hard-won mutual confidence takes the place of insecurity and mistrust. Disagreements are turned into

common problems, not walls of separation.

But when the members of such a company try in a single week to share what they have found with thousands of fellow Christians even more diverse in experience, unprepared by close companionship and quiet conversation, the results are hard to predict. Under such conditions it is needful that we talk frankly to one another not only about our theme, but also about ourselves in relation to it. Christian life and thought in any of our countries is far too complex and diverse to be written off in a few simple formulas. There has been far too much of premature judgment both of our

theme and of one another, in spoken and in printed words. One part of our task here is to clear away some of these false and one-sided preconceptions. Our concern is not to obscure or to obliterate differences but to set them in clearer, truer light, so that each of us may learn from his neighbors, and our differences, purged of arrogance and error, may come to enrich, not to violate, the unity we affirm.

I

Our theme, as all the world knows by this time, requires that we seek some common understanding of Christian eschatology. This is by no means the whole meaning of the theme, but it defines an essential perspective in which the meaning must be interpreted. The eschatological perspective, however, is itself at times a subject for debate and a source of division. Such debate has occurred repeatedly in Christian history, and it is not unfamiliar to those who have helped prepare for this assembly.

The difficulty is not merely that the word "eschatology" is a somewhat formidable one, less familiar in some parts of the church than in others. It would be frivolous and unforgivable to let any word, merely because it is large or strange, block the road to common understanding. The real trouble has been that the word "eschatology" is all too easily misinterpreted by omitting or underemphasizing essential aspects of its meaning. The ordinary popular paraphrase, "doctrine of the last things," actually favors such misinterpretation. It suggests much too simply either some "far-off divine event" at the end of a long, vague future, without direct bearing on our life today; or else an end of the world at a particular date, calculated by methods for which most of us find no good warrant in either Scripture or Christian experience, and in which most of us do not believe.

Preoccupation with "the end" as if it were a date on the calendar—the final date, the only crucial one that still awaits us—and neglect of "the present" as comparatively trivial in importance lead to one sort of dis-

tortion. Preoccupation with "the present" and refusal to take seriously the significance of "the end," in its biblical and Christian sense, lead to another sort. Both these errors are made easier when we oversimplify the admittedly difficult concept of Christian eschatology into a static "doctrine of the last things."

Happily, there is a better reading of the word, closer both to the classical and to the biblical meaning of its component parts. Eschatology is the doctrine concerned with *the limits or boundaries* of our living, in time and existence, toward which at every moment our whole lives tend.

For Christian faith, God revealed in Jesus Christ is the boundary of our time and our existence, at once infinitely beyond us and immediately near. For us he who is our Creator, the First, the Source of our being, is at the same time the Last, the End that gives it significance. Time is our name for one order of the living relationships in which his presence and his acts are known to us and bear upon our lives. Time thus understood is neither illusory nor merely abstract or ideal. It is as concrete and actual as anything in the physical world. But it has no independent reality apart from the living God, Creator and Sustainer of the world, who makes himself known in Jesus Christ as Redeemer, who as Holy Spirit acts unceasingly in human affairs.

Past, present and future are not separable segments of an endlessly outstretched line, a kind of space to be filled, but dimensions and directions within the living interaction of God and men. The future is not a kind of inverted past, nor an endless repetition of "tomorrows," but the homing of our unfinished lives to the One who gives them direction, meaning and fundamental security. He is the one who comes to meet us at every moment, yet who lives and promises that we can live beyond the limits of earthly time and space. Hope is then not a mere expectation of things wished for, but the powerful, deep impulse with which we face joyfully and confidently toward the living boundary, the true end of our lives and of our world,

at once here-now and yet-to-be. This is to say, in the profounder language that runs in a great crescendo throughout the Bible, God himself—"the God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ," God the Father, Son and Holy Spirit—he is our hope, who enables us so to live.

To think of eschatology in these terms is to reaffirm with full vigor the basic insights of a theology that finds the Kingdom of God, the lordship of Jesus Christ and the power of the Holy Spirit very present living reality. The Kingdom of God is of all present realities the most real, the providential order full of vital tensions, the cleansing flame of judgment and the stillness of grace, the steady swell of sustaining power and the incessant denial of rest here, that gives meaning to our life on earth. The Lord Jesus Christ and the Holy Spirit are at work now with the incalculable power of truth and love, transforming both church and world. But the Kingdom and the Power are not restricted to the earthly doings of men. They work in judgment and mercy toward such glory for both church and world as we can neither foresee nor achieve. In all this is our hope, despite all the forces of evil here or hereafter.

In contrast to any simpler doctrine, Christian eschatology is multidimensional, paradoxical and dynamic. It is many-dimensional in the sense that, like good poetry or great music, it subjects us to the impact of reality at many levels, under many aspects, from many angles of approach; it demands of us readiness to respond in complex and subtle rather than in literal-minded, mechanical ways. Such complex response need not be sophisticated and technically expert, still less bookish or pedantic. But it must be imaginative and discerning, with the many-faceted vision of the childlike mind that Jesus praised—the mind unfettered by prematurely rigid notions of time and space, of nature and man, and therefore able to see the "eternal power and deity" of God in and through "the things that have

been made," the impending fulfillment of his Kingdom foreshadowed in the events of everyday.

The doctrine is paradoxical (or dialectical) in the sense that in trying to suggest the profound, mysterious truth of our lives in a world sustained and negated, transformed and fulfilled, drawn forward and everywhere met by the living presence of God, it combines contrary affirmations that have to be affirmed together and that lose their meaning if they are separated. This is not contradiction. A self-contradictory utterance tries to combine factors that may be quite intelligible taken separately but make nonsense when combined. Square triangles, uncreated creatures, unthinking intellects are contradictions, nonsense terms that refer to nothing real. But when Jesus says, "He that loses his life shall find it," or when Paul writes, "It is no longer I that live, but Christ liveth in me," or "We preach a Messiah crucified, . . . God's power and God's wisdom," these are not contradictions. They speak paradoxically of reality too vital and profound to be analyzed or fully defined.

So it is when we hear of the Kingdom that is already "in the midst" of Jesus' listeners and yet is still to come "as a thief in the night," or of Paul's life "in the Spirit" now, which at the same time presses on to a goal not yet attained. This is the language of paradox that we use without hesitation when we try to understand the mysteries of love, loyalty and self-sacrifice, of individual and social existence, of human bondage and human freedom. It should not surprise us that such language is needed when we try to think about the Kingdom of God.

This doctrine is dynamic in the sense that it sees the end that is yet to be as already at work giving direction and meaning to what now is. It sees the present as full of both past and future—not flatly identical with them, but full of tensions both life-giving and destructive, because it participates in what has been and what is yet to be. Past, present and future are not segments of a line that stand outside one another. Neither are they merely three names for one single fact.

They are inseparable and interpenetrating dimensions of life, in which men and God meet one another in the fluid counterpoint of living communication. Memory, realization and hope likewise are not three words with one meaning. Neither do they stand for three independent realities or responses. They are inseparable, interpenetrating, active attitudes of men who face God and one another in the living web of time and history.

The fundamental reality is God, his Kingdom and his righteousness, ever present and ever coming to judge and to bless his creatures. He is our hope, because in Jesus Christ he has come down into the midst of earthly history, taken our cross upon his shoulders and our wounds into his heart, met death and hell face to face for our sake, and filled the human scene with a vast new light in which we men are judged and blessed as never before. He is our hope because in Jesus Christ, died and risen, he gives us promise of strength to endure the stress of earthly battle, and of life with him beyond all earthly bounds.

On some such understanding of Christian eschatology and of our hope in Jesus Christ the members of the Advisory Commission have agreed.

II

But very difficult problems remain, for our discussions here and for our life and thought as fellow Christians when we return to our homes. Even those who agree on a provisional statement of belief are sure to understand it diversely, and to others it may be quite unacceptable.

The reason, of course, is that each of us is conditioned in all sorts of ways, conscious and unconscious, by his own unique place in the fluid network of history. Each shares with his nearest neighbors—though never completely even with them—a great body of cultural and churchly tradition, of practical attitudes and presuppositions, of memories, loyalties and hopes. To each his understanding of the gospel has been mediated, in large measure, through these living historical involvements. For each, therefore, not the whole gospel as God knows it but

some aspect or version of the gospel as a man can know it—"in a mirror dimly"—is disclosed.

It is right that each shall affirm with conviction what his own "eyes have seen" and his "hands have touched, concerning the word of life." When such affirmation is guided by clear recognition of the finiteness of every man and every historical version of the gospel—not only those cherished in other countries or church traditions, but also one's own—then together we may be led by the Holy Spirit into more ample vision of the truth. But when we lack such critical self-knowledge and claim finality and completeness for our partial visions, forgetting that we all are "men and not God," then we risk turning the light in us into darkness. This is the reason that we must talk frankly together not only about our theme but also about ourselves.

Each of us can speak most helpfully about the people, the tradition and the way of understanding the gospel that he knows best, and so I shall speak here. Each of us, moreover, will know that he and his nearest neighbors cannot fairly be described in clichés. None of us is a walking stereotype; an activist or a pessimist, a liberal or a neo-orthodox thinker, a Continental or an American Christian. All of us know that to be content with pinning labels like these on one another is a confession of ignorance, not a sign of understanding.

At the same time, such labels can have a legitimate use. They can serve to remind us that though the gospel is one, our ways of reading it are many; that our varied perspectives are shaped by generations of varied living and deserve patient exploration together until we can recognize their proper meanings and their common source; that each needs the other for illumination and correction; and that, by God's grace, these human differences must find their true, vital place within a shared life vaster and more deeply united than any of us has yet known.

III

One such human perspective, shared by many Protestant Christians in

North America and in other lands, is often labeled "American activism." The phrase is misleading, for "activism" has been a major factor in Christian life from the beginning, had a large place in the Reformation, and is strong today wherever Christians take responsible parts in public life. But for all that, the term does refer to a familiar American disposition—a source at once of real difficulties and of great potential strength, as yet but partly realized, for the church in our time. The men and women who in three hundred years have settled and brought to national status the United States and Canada have been, of necessity, very active and busy people. Most of their energies have been expended in taming a continent, building homes, towns and cities, establishing and maintaining popular government on a hitherto unprecedented scale, devising new techniques for controlling the forces of nature, and developing a vast system of education for more and more millions of children and youth. Today we, their sons and daughters, find ourselves called upon to play a new and difficult role in the active life of nations. The demand upon us is still mainly for deeds. We have perforce inherited and seek to practice, under God, the ways of self-reliant action; and when we think of hope, it is usually hope for a better life tomorrow, for our children, for the increasing number of those who depend on us and for whom we feel responsible.

In this context, much of our theology has come to lay especial stress on ethics and to be far less confident about eschatology. Two major roads have led to this result. One was frontier evangelism, the other the rise of the modern "social gospel." Until less than a hundred years ago the oldest Protestant churches in the New World maintained a vigorous, full-rounded theological tradition, mainly Calvinistic in temper, and produced theologians like Edwards and Bushnell who can stand with the ablest thinkers in Protestant history. But evangelists among the log cabins, in the forests, and prairies and along the rivers of the inland frontier, had little

use for theological subtlety. Their strength lay in devout, uncritical reading of the Bible, assurance of the presence of the Holy Spirit, and a rough-and-ready gospel for rough and busy men. They preached about heaven and hell, but their central concern was life here and now. Theirs was a homespun theology, remote from the college and seminary classrooms of the Atlantic seaboard.

Moreover, in the nation-building period since 1865, a time of swiftly accelerated growth of cities, industrialization, scientific and technical advance, and development of state-supported schools and universities that exclude dogmatic instruction, a major part of our academic Protestant theology itself came to be concerned less with the structure of biblical and traditional doctrines and more with the task of redressing injustice in the new industrial and political scene. This social and moral stress has a solid foundation in the Reformed theology shared, in one form or another, by most North American Protestants. It found support also in the moral and social interpretation of the gospel in Ritschlian thought, which many of our biblical and theological teachers studied in Germany and adapted to the American situation. For many reasons it seemed and still seems to many devoted American Christians the most relevant way of preaching the gospel to a vast, diverse, hurrying society, widely convinced of the positive values of the sciences and technology and the present obligations of free men and women.

For such theology the Kingdom of God, the lordship of Jesus Christ and the power of the Holy Spirit have had very concrete, present and imperative meaning. Often too simply, but in all sincerity, such theology has echoed the gospel word: "The Kingdom of God is in the midst of you," and has taken very seriously the reply to John the Baptist and the injunctions about feeding the hungry and setting prisoners free. It has found signs of the breaking in of God's Kingdom here at home in the advancing conquest of diseases and hunger, the abolition of chattel slavery and the extension of

Christian conscience from private to public affairs. Its hope has been centered in the manifest power of God to overcome evil with good here and now, and throughout man's future on earth. It does not forget the final judgment nor the life everlasting, but its chief confidence has been in God's grace from day to day, and its chief stress on the duty of every Christian to live as a devoted follower and servant of Jesus Christ.

This theology is not irresponsible. It is not given to elaborate speculations, to emotional extravagance, nor to moral inaction. Neither is it divorced from either biblical or traditional Christianity. It makes much of the prophetic teachings in the Old Testament, the centrality of Jesus Christ in the Gospels, and the summons to follow him in obedience to his Father. Moreover, it takes seriously in practice, without much theoretic discussion, the traditional judgment that the Christian gospel is a word for this world, a truly historical word rooted in actual existence and demanding present day-by-day response, not a remote ideal nor a way of escape. It affirms also, in strenuous if not always well-directed action as well as in spoken and written language, the Reformers' insistence that this world must be transformed according to the will of God, our Creator and Redeemer. Its most characteristic prayer is, "Thy Kingdom come, thy will be done on earth." Its characteristic hope looks for the ever-clearer manifestation of God's sovereignty and the power of his promises in human history.

As far as it goes, this is sound and basic Christian doctrine. But it is neither proof against distortions nor free from shortcomings. The most dangerous distortions spring from the group egotism that is universal among men, and that takes among us a distinctive cultural and theological form. We tend to confuse the will of God with our way of life, and to suppose that our version of the gospel of hope is the only one that is meaningful and true.

It is perilously easy for us to identify God's promises with the peculiarly American way of life; to suppose that

the Kingdom of God is, at least in principle, our republican form of government, the economic system we call free enterprise, the social and cultural heritage we cherish. If all these assumptions were true, then the Kingdom of God would be established on earth precisely if and when our particular way of life was imposed on all peoples. To state such a position clearly is enough to make plain its unchristian character. As Christians, we do not and cannot really believe anything of this sort. We may well cherish (without exaggerating) the measures of freedom, justice and simple decency in our heritage, and try to help others gain like benefits. We may well defend vigorously what is good in our national life when it is threatened. But the sharpest self-criticism is needed if we are to be thus loyal without turning the object of our loyalty into an idol, immune to criticism and jealous of any rival.

Further, like fellow Christians in every country and in every part of the church, we are apt to regard our own understanding of the gospel as, at least in principle, both correct and sufficient. To maintain sturdily that we see and know in part the authentic gospel is one thing. To affirm that what we see and know is the whole truth, and to reject or disparage what others see in a different perspective from our own, is quite another. It will not do to claim for any particular doctrinal tradition or current habit the infallibility of God. We are all fellow servants, none of us entitled to lord it over the rest. Jesus spoke sharp words for those who call their brothers simpletons and fools. We Protestants of North America may properly hope that all our brothers will heed the Lord's admonition, but our first responsibility is to remember it as a word addressed directly to us.

This bears immediately on our treatment of the main theme in discussion here. In at least two familiar ways "American activism" can hamper, unless we are alert, our understanding of the gospel of hope. These limitations should not be exaggerated or misjudged, but they must not be ignored. First, there is always a tendency for

moral earnestness to stiffen into dogmatic moralism that centers attention on human effort and thinks of Christian hope primarily as assurance that our best efforts will succeed, with God's help. It is surely right to keep our eyes on goals that seem to accord with God's will, and to work toward them with unflagging devotion and confidence. But it is seriously wrong to think of God primarily as one who guarantees the achievement of our cherished goals, or to judge the truth of his promises by the measure of our success. It is right to be assured that in his keeping our work is not in vain. Yet there is need to remind ourselves constantly that God's ways are not our ways nor his thoughts our thoughts; that Christ our hope was crucified before he was raised in glory; that God's will, not ours, is to be done.

A second limitation often regarded as typical of our thought is the supposition that the Kingdom will be fully realized within earthly history. Here again a valid insight is involved. This world is God's world. His Kingdom enfolds it and his will is being done in the midst of it, overcoming its evils with the redeeming power of good. But as recent events should remind us again, there is no sign that earthly history is being progressively purged of evil and steadily nearing perfection. On the contrary, new achievements bring new perils and new forms of corruption. As far ahead as we can see or think, vast forces of evil deeply rooted in the lives of persons and societies, taking unforeseeable new forms as the patterns of life change from generation to generation, beset the way at every stage. And death, "the last enemy," armed at this moment with terrible new weapons, waiting inexorably at every moment, stands across the path of every human person and people. Whatever can be achieved in earthly history—and no one but God can judge how great the achievement will be—a hope that can rightly triumph over such hydra-headed perils must envisage in some sense "a new heaven and a new earth."

Again it is God and not we who can know what this new order will be.

Too confident speculation is out of place, and we American Protestants for the most part have sought to avoid it. But in so doing we have often lost touch with the faith of the church through the centuries, that in "the age to come" there will be a new corporate life in a new environment, in the full light of the presence of God.

IV

When the first Christians began to proclaim their good news that the God of heaven and earth was in Christ, crucified and risen, recalling the world to himself, they were preaching to people harassed by fears and confused by false hopes. The Gentiles feared both man and nature, death and the mysterious powers of fate and fortune. The Roman talent for conquest and government had promised at least political security around the Mediterranean basin. But the republic of old Rome had gone down in a welter of civil wars, and given place to rule by a haphazard series of autocrats threatened by conspiracies at home and by barbarians inside and outside the empire. As for nature, fate and death, the Greek hope in reason, once held high in the great philosophic schools though never dominant in everyday life, was rapidly fading in a revival of skepticism and pious irrationalism.

Into that troubled world the preaching of the gospel brought a great surge of new hope. By the act of God in Jesus Christ, Ignatius of Antioch wrote as the second century began, "all sorcery was dissolved and every chain of wickedness vanished away, ignorance was removed, and the old kingdom was destroyed; for God was manifest as man for the newness of eternal life, and that which had been prepared by God received its beginning."

Today the first part of that exultant word is still awaiting fulfillment. The gospel now has been preached on every continent, but most men—including us who proclaim it—have never really understood and lived by it. The church has now encircled the globe, but displays in its own life the

(Continued on page 44)

THE CHURCH

DEPENDENT— INDEPENDENT



By Bishop Friedrich K. O. Dibelius,
Evangelical Church in Germany

JUST recently, we in Germany recalled that twenty years ago, our Confessional Church made a pronouncement at Barmen in regard to church and state; it was there stated:

Jesus Christ, as revealed to us in the Holy Scriptures, is the one Word of God which we must hear, which we have to trust and obey in life and death.

We reject the false doctrine that the church as a source of its proclamation should and could recognize outside and alongside this one Word of God still other events and powers, forces and truths as God's revelation.

This was uttered over against those,

who, in the ecstasy of first enthusiasm, saw in Adolf Hitler a God-sent liberator. Now the church should place itself clearly and unequivocally at the state's disposal. From all pulpits the church should proclaim that the new beginning in the life of the state was a beginning with God. However, the Confessional Church did not conform. It did not identify itself and its task with a nationalistic movement. It knew itself obliged to proclaim the word of God regardless as to whether this proclamation pleased or displeased those in power. This is what the church confessed in Barmen. It has adhered to it although often this ad-

herence was difficult. The declaration further states:

We reject the false doctrine that the state—above and beyond its special task—should and could become the only and total order of human life.

This meant the same as the Central Committee of the World Council of Churches Statement in Chichester, fifteen years later:

The doctrine that the state with its power should include everything within its power is false. This doctrine affirms that ethical com-

mandments which unconditionally oblige e.g., therefore also the state—are not in existence.

This was what we said at Barmen. Only it was somewhat more dangerous to speak like that in the year 1934 in National Socialistic Germany than it was in 1949 in Chichester.

We in Germany still stand in fullest unanimity behind these statements of Barmen, regardless of whether we be Lutheran or Reformed or belong to the United Church, regardless of whether we live in East or West Germany.

The church has but *one Master*: Christ. It acknowledges but *one authority*: the *word of God*. The church has to obey God rather than men—in the name of Jesus Christ. For this conviction we went to prison and to concentration camps.

The decisive factor is that the church, depending solely upon the word of God, thus establishes its independence from the state. Certainly its independence can be threatened from entirely different sides. It may become dependent upon the mercy of rich people, feudal powers, modern slogans or similar pressures. But the Holy Spirit of God has again and again helped the church through such trials. And we are sure that he will continue so to do.

Here, however, is the decisive acid test. In our secular time, state and politics are the most powerful factors in the life of each nation. Whether the church remains steadfast here, whether it remains independent from the state, from its propaganda, from its political will, *there* its destiny will be decided.

Here it is certainly easy to assert fundamental principles. It is difficult, however, to *live* according to those principles.

To name but one of these difficulties in advance: It is so much easier for the church to keep itself independent from the state, if it is not dependent on its financial aid.

We all know that the situation in our churches varies greatly at this point. We have countries in which the state carries almost the entire expenses of

the life of the church. We have others where that "life-and-death principle" rules: Not a penny out of state funds for the church! Finally, we have churches to whom the state pays moderate, but not decisive, allowances.

As long as no conflict exists between church and state, these differences may not become apparent toward the outside nor even the inside. By this I do not mean to say that it is a good sign for the *inner* strength of the church if it, at no time, has any conflicts with the temporal power. Be that as it may, when strife rears up, when troubles appear on the horizon, then those churches which in freedom depend on themselves, have surely better chances to retain their independence. And inasmuch as no country and no church knows what the future will bring, it becomes an important spiritual task of each church to educate its members early enough to sacrifice for their church in order to become as far as possible independent from the state and *free for obedience toward Jesus Christ, their Lord*.

But do not let us imagine that financial independence will guarantee the spiritual independence of the church. The basic, severe test for the freedom of the church will come only in that moment when the state declares itself a totalitarian state. Be it noted that there is a totalitarian climate not only in Europe, but in other parts of the globe. Let us not think that a totalitarian state will permit the churches to organize the freedom to sacrifice of its members in such a way as is common; e.g., in the Anglo-Saxon countries. The temporal power expects its citizens to sacrifice exclusively for state purposes and not for the church. In a totalitarian state the church is not permitted to print even the smallest slip of paper which urges sacrifice. It is not permitted to enter the homes to collect the faithfuls' contributions. Therefore the church must discover new ways to carry its life through times of testing.

The church in the totalitarian state will always have limited material assets. In eastern Germany—to illustrate this—a catechetical teacher with three children receives about 250 marks,

that is 50 marks per person during the month. That is the price of one pair of shoes of the poorest quality. Here the tempter approaches: If you enter *state* service, if you work in the spirit of state propaganda, then you will receive four times this amount and you can support your children without worry. The church in the totalitarian state experiences a daily battle with this temptation.

There is much quiet martyrdom in all churches which live under a totalitarian regime. Those people, however, who have the strength for this quiet martyrdom, are those who preserve the independence of the church.

Independence from men and dependence on God alone can grow into the church only from within. It must daily plunge into the word of God; it has to be at home in the world of the Sacraments. Daily and urgently it must pray to God to be with his Holy Spirit at their side. This involves something which is of basic, decisive significance. The temptation of Jesus is continued in the history of his church. Only after the church becomes independent from the worry over daily bread, independent from the danger of conceit, and independent from every aspiration toward external power, only then can it rest assured that the Spirit of Jesus Christ is with it still. Only then it may refer to itself, in humble confidence, the words of Holy Scripture: "Then the devil leaveth him and, behold, angels came and ministered unto him" (Matt. 4:11). From within the world, however, where earthly dependence constantly increases, a great yearning comes to the church: There has to be *one* place in this world where liberty becomes apparent, the kingly liberty of those who find themselves bound but to their heavenly Lord.

If the church lives thus, then it is at any rate—regardless of what its tradition and inner structure may be and regardless of how it may otherwise live—a living witness to the fact that there is still another world, a world over which the state possesses no power and which sets a limitation to its totalitarian demands. The totalitarian

state is really totalitarian only when the church, as a church, no longer exists within its orbit.

If God grants his grace, this shall nowhere happen; this must never happen.

For us, however, descended from the German reformation, it is *now* that the real problems manifest themselves. We cannot and dare not be satisfied to live within churchly liturgies, to present the word of God and to leave it up to men to see how they can ever apply it to their lives. We feel responsible before God to help them in their efforts. We must help them to lead their lives in their vocation and as citizens of the state in such a way that their conscience will not be injured and that they can remain in an atmosphere of love and truth. Since we have baptized all these people—most of them when they were children—we know ourselves to be responsible for *this*, that the grace of God into which we have led them, may come to a full realization in their lives.

Of necessity there will be clashes with people and powers which are differently orientated. Clashes with the state will come—with the totalitarian state which demands the highest authority for itself.

Sometimes the task is plain and

clear. If in schools hatred against other races, other peoples and against other special groups is preached to the children, then the church must rise and proclaim with John the Apostle: "Whosoever hateth his brother, is a murderer" (I John 3:15). If through state channels books are distributed in which religion in general and the Christian faith in particular are opposed, then the Church of Christ cannot remain silent. There is no need for deliberation here. The only need is decisive strength and bravery in faith.

But there are sufficient other cases in which decision is difficult and painful. Should the church speak or should it be silent? I select one example. The state unfolds an elaborately planned *propaganda program for peace*: The other half of the world, so this propaganda proclaims, wants war. We, however, want peace. Now the church is supposed to join in this propaganda program and call, together with the state, the world to peace!

Should the church do this? That it desires peace and not war, is evident. Who should more ardently desire and more fervently pray and hope that peace be preserved than the church? —the church to which the message of God's love has been entrusted. But—

and now comes the great "But"—when the state is making peace propaganda, it has a definite political form of peace in mind. You cannot blame the state for this. The state cannot act other than politically. Should the church then permit herself to be drawn into this political front? Should she not rather say to the state: Perform your task! As for us, however, we will work for peace within the ambit of own resources, retaining our loyalty to the word of Him who is our peace and our hope, thus holding fast to our independence from you, the state.

Perhaps the state will not understand this; it can only think politically. Even among Christians, many will not understand this. But should not the church, for the sake of her independence, remain steadfast at this point?

For the church in a totalitarian state, these questions are the daily bread. Daily the church has to decide anew, and she must, if she decides against the wishes of the state, pay for the consequences that must result.

No one who has not lived in a totalitarian state, has any conception how heavily this burden rests upon the churches. They can but pray again and again to God to keep them free from fear of men while making their decisions, so that it becomes apparent also to the opponent: The church does not act out of political reflection, but under the word of God. Her ardent desire is that even the enemy may be brought under the power of this word.

It is not given to any man to render much outward help to the church engaged in this struggle for independence. Inner freedom must be fought for and won by a wrestle within. This is as true for churches as for individuals.

There is one great thing, however, others may and *can* do: They can permit us to ask from them the one thing for which Paul the Apostle asked the congregation of Christians in Rome: "that ye strive together with me in your prayer to God for me." (Romans 15:30).



SUMMONS AT MIDNIGHT

By D. T. Niles



Sketch of detail from El Greco,
"Christ in the Garden of Gethsemane"
Exhibition, Art Institute of Chicago

Which of you who has a friend will go to him at midnight and say to him, "Friend, lend me three loaves; for a friend of mine has arrived on a journey, and I have nothing to set before him" (Luke 11:5-6).

IT IS MIDNIGHT in the parable. It is also midnight in the world today. The night is so deep that everything has become just an object to be avoided, an obstacle in the dark against which men must take care not to bump. Certainly there are those who are blaring out guidance; but the guidance offered is so confusing that wisdom seems to lie in not accepting any of it. The hour of midnight is the hour when all cows are black, and he is a good prophet who simply tells men what not to do.

Besides, at midnight every color loses its distinctiveness and becomes merely a dirty shade of gray. There is today so much disappointment and disillusion, so much frustration and bewilderment, that cynicism and despair have taken possession of many men's souls. Nothing seems to matter, not in the dark. Honesty, chastity, sobriety, courtesy—these deal with distinctions in human behavior which tend to become irrelevant when it is a long midnight. Men at midnight listen easily only to those who speak about the tragedy of life.

ALSO, at midnight, nobody expects anything to happen. It is the hour when no-happening is good news. How anxiously, in whatever part of the world we live,

we read our newspapers and as we put them down heave a sigh of relief. Nothing has happened! Everywhere the unresolved problems continue to stand on end and nowhere have they toppled over into violent activity or event. So midnight drags on with our ears strained in the hope that they will hear no sound.

But as in the parable, so in our day the tense silence of midnight is disturbed by the sound of a knock. It is the door of the church on which somebody is knocking. That is still the one familiar landmark to which the traveler at midnight comes. How bitterly men and women speak about their disappointment with the church. They may be right or wrong, but at least in this their attitude is significant, they feel that the church should not have disappointed them. It is the one house which stands where it has always stood, the house to which the man traveling at midnight either comes or refuses to come. Many decide not to come. Some, however, come and knock. And those who decide not to come are still preoccupied with the church which they have rejected.

BUT is it only individuals who knock at the door of the church? What, for instance, is the truth about this assembly of the World Council of Churches? Whose knocking has compelled the churches to gather here? Too exclusively and too easily we conceive the Christian task as that of seeking and finding the lost; we are constantly preoccupied about going out to do it. We do not sufficiently realize that the evangelistic situation is again and again that of being surrounded and sought after and questioned. There are those who are knocking at the door of the church—and they are not merely the hungry, the homeless, the refugee, the displaced person, the outcast. There are at the church's door also every type of community—nations, races, classes, political groupings—knocking for different reasons. Some ask for bread. Others simply ask what kind of people live in this house in which a light shines at midnight. Still others come just to shake their fists in the faces of those who keep a light burning but have no bread.

For it is true that so often there is no bread in the house. The church is expecting no callers and has laid in no supplies. With what bread it had it has just managed to feed its own children. It has sufficient obedience not to put out the light in the window, but it does not have sufficient expectancy to believe that anybody will come.

Unfortunately, however, there is also the other fact—that so many members of the church get worried when the church tries to prepare to welcome all callers. A year ago the Ceylon government lifted its subsidy on rice, and the political parties of the left declared a day's *hartal* in protest, a day's general stoppage of work. Some hooliganism broke out and the government used force to quell the disturbances. It was the kind of situation in

Address at the Plenary Session of the World Council of Churches, August 16.



D. T. Niles, born of Tamil parents in Ceylon, is chairman of the W.S.C.F. and a Methodist pastor in his homeland.

which most people were concerned with what was policy and expediency, and where the common mass of people felt helpless to think or speak in terms of what was right or wrong. Their silence and helplessness knocked at the door of the church. The Methodist Church in Ceylon heard the knock, woke up, and spoke to the situation in the name of Jesus Christ. Immediately the question was raised, "Should not the Church have kept quiet? After all, it is midnight, and nothing that the Church says or does will make any difference!"

IT is true, isn't it? that there are those who bear the name of Jesus Christ who want the church not to answer any call but the call of private personal need or the call for salvation after death. Here at this assembly the churches have come together to speak on the questions put to the church on international affairs, on racial and ethical tensions, on social and economic problems, on the issues of church unity and disunity—and surely the churches are right in this undertaking. "God so loved the world that he gave his Son." So that the task of the church is to proclaim God's Son as the hope of the world. This means that Jesus is the hope of men in all the complexities of their relationships to one another, and that Jesus is the hope also of the church precisely

when the church is engaged in setting forth Jesus as the hope of the world.

Evangelism means that the Christian community, by all that it does and says and is, brings to bear the truths of the gospel on the torments of the world. It means that thus the pressure of the gospel upon the world is maintained, so that the solution to every human problem—whether it be the problem of war-torn Korea or the problem of a widowed mother who does not have the wherewithal to feed her children—may be worked out under that pressure by those whose responsibility it is to work it out. It is a question wrongly put when it is asked, "What is the Christian solution which the Church can offer to this or that problem?" For the task of the Church is not to offer Christian solutions to specific problems, but to incarnate the Word in every human situation. The result of such evangelism may be that the Word is crucified, but Jesus "must go to Jerusalem and suffer many things and be killed and on the third day be raised." Pilate had power to send Jesus to his death, but Pilate had no power to prevent the resurrection. The hope of the world is Jesus whom the world has the power to crucify.

When the Church ceases to be concerned with the world, then it ceases to hear God speak to it; for God's conversation with the Church is a conversation about the world, and the Church must be willing to converse about the world if it is to converse with God. It is the world which is the direct object of God's action. He made it. He loved it. He saved it. He will judge it through Jesus Christ. Indeed, a church that is disobedient to its commission to go to the world becomes a menace to the world itself. Disobedient Jonah was the cause of the storm that overtook that ship on its normal trading voyage, and those sailors had no alternative but to throw him into the sea. Even this is part of God's providence when the world casts the Church overboard and leaves it at God's mercy. The Church may not escape its commission to be the friend.

A FRIEND of mine has arrived on a journey." So speaks the man in the parable, and in so speaking he defines the position and attitude of true evangelism.

Whoever comes and whenever he comes, he comes as a friend, and he comes because we have turned ourselves into friends. Have we not found that when we Christians begin really to desire to share with others our friendship with Jesus Christ, when we give ourselves to expectant prayer asking God to help us find new friends for Jesus, when we take seriously the need of keeping watch over ourselves lest they who come to us find no evidence of our friendship either with Jesus Christ or with them—that then the experience of evangelism becomes not so much the experience of going out to find as of being ready to welcome those who come?

The ashram in Jaffna, the town in Ceylon from which I come, last year opened an evangelistic mission among the Veddahs, the aboriginal tribe of Ceylon. There it is

a contest between the power of the gospel in the whole life of man and primitive belief in the power of demons. There was in the place a Hindu devotee who was the center of no-response to the Christian work that was being done. How were his cooperation and sympathy to be won? One day his son, going out into the woods to gather honey, got stung by forest wasps. It was known to be fatal to be stung like that. The boy, running away in headlong flight, came to the ashram settlement. A crowd gathered. The mother of the boy was sent for. But there was nothing anybody could do. There were no medicines, no doctors in a place so far away from anywhere. The body of the boy began to swell. The Christian evangelist in charge of the place had a cup of hot coffee made, gave it to the boy, knelt down and began to pray. As the prayer went on, the boy quieted down. Soon he was breathing without panting, and in two hours' time he went home with his mother, perfectly whole. The next morning the father arrived, full of apologies and bursting with thanks. A friend had been won to the cause of Christ. Christ had brought him to the door of a friend.

THERE are many causes for the lack of results in evangelistic work, but the primary cause always is failure in expectant love. Often we do not care sufficiently about people as people. We are concerned about evangelism, but this concern is largely the consequence of a desire to fulfill our evangelistic duty as Christians. But evangelism, to be true evangelism, must cease to be a duty. It must become an inevitability. The shepherd looking for his lost sheep is not fulfilling a duty. A mother praying for her erring child is not meeting an obligation. A church declaring God's judgments to the people is not just obeying a call. A friend sharing his friendship with Jesus is not simply discharging a responsibility. "The love of Christ controls us," says St. Paul.

Listen to the cry of him who is the Evangelist, as it comes to us echoing down the pages of the Bible: "Adam, where art thou?" "How shall I give thee up, Ephraim?" "How shall I deliver thee, Israel?" "Oh Jerusalem, Jerusalem, how I would and ye would not!"

It is so easy to engage oneself in what are known as evangelistic activities, to have even a true theology of evangelism, and yet be and remain the kind of person to whose hands the Great Shepherd cannot entrust his sheep. Let me put the question in this way: Can you mention the names of the people—two or three perhaps—who are to you a cause of real sorrow because they are not Christians? They are good people, they are your friends, but always when you think of them there is a pain in your soul because they do not serve Jesus Christ. Are there such people in your life? If not, you are not an evangelist, however much the evangelistic work which you may be doing.

This emphasis on the impulse of evangelism is also of significance where the so-called foreign missionary enter-

prise is concerned. There is a world of difference between the missionary who comes to proclaim the truth of the gospel and the missionary who comes to care for a people with the care of Jesus Christ. The heart of the experience for every evangelist lies just here: it is when we are really concerned with people as people that we discover our own poverty too. We have speeches, arguments, techniques; schools, hospitals, orphanages; books, pamphlets, posters—but of love and real care we do not have what is necessary to meet the need. As in the parable, so we are driven to say: “A friend has arrived and I have nothing to set before him.” We cannot feed them on scraps. We love too truly to do that.

But there is another Friend to whom we may go, one who has promised to provide us with bread whenever we ask. “Ask,” he said, “and it will be given you; seek and you will find; knock, and it will be opened to you. For if you who are evil know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him?”

THE answer to the prayer for the Holy Spirit is always Yes! There is always bread with him who is the Bread of Life. And he gives it to those who ask. Our problem is that we forget we cannot feed our friends who come to us out of our own sufficiency, or that we do not know the way to our other Friend’s home sufficiently well in order to run to him in a hurry. The evangelist must be a man of prayer or he will never find the bread with which to feed the hungry. But it is just here that we must reckon with another truth, a truth which any evangelist who has gone to Jesus asking for bread knows. Again and again the answer of Jesus to the request for bread is this: “Friend, a large supper is ready; therefore go and bring your friend, and not only him but many others also.”

Bread for those whom Jesus will bring to our door, and bread for those whom Jesus bids us go and find and bring to his door—both are indivisible parts of the one task. We have no bread, but he gives the Holy Spirit to them that ask him. A supper is going to waste, a supper which God gave his Son to die on the cross to prepare. Therefore, “go out to the highways and hedges and compel people to come in.”

Some who are hungry will come asking for bread, but many who are equally hungry must have the bread taken to them. “Do you believe in Jesus?” we ask someone whom we would win for the Kingdom. We get no answer, for the question in his heart is, “Does Jesus believe in me?” The evangelist must know how to say, and say convincingly, “Yes, my friend. Jesus does believe in you and he is waiting for you. Come!”

But just what does it mean that the Master says to us, “Go, and compel people to come in”? What does it mean that we are ordered to succeed? Surely we are here face

to face with the basic contradiction in which the evangelist is involved—the contradiction between the command to succeed in his mission to those to whom he is sent and the need to be faithful to the message with which he is entrusted. The truth is that many who are invited will not come, and that the Master will not send his invitation back to them in a more acceptable form. Our faithfulness to Jesus Christ does set limits on our search for successful evangelistic methods, but even so does the love of God for every man drive us to seek for methods which will be more successful.

Jesus was led by the Spirit into the wilderness to be tempted by the devil. The temptations arose because he must succeed in that which he came to do and because he must also be faithful to his Father who sent him.



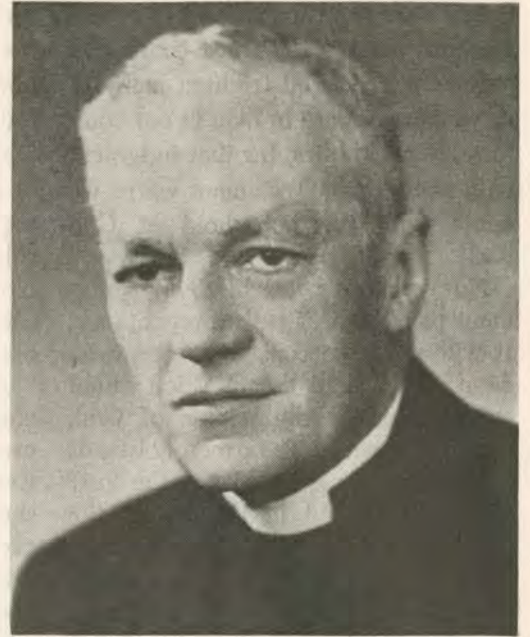
Our serious temptations, too, lie just where we are led by the Spirit.

By way of illustration, let us look at a pervasive feature of the human situation today, a situation which seems to be a characteristic of this midnight hour in which we live. For countless men and women, the natural context of their lives has been destroyed. Family and neighborhood no longer determine how life is lived. Rather, the determining factors are the companions with whom they work, the clubs of which they are members, the gangs to which they belong. When the evangelist succeeds with people like this, there arise congregations of Christians whose form of existence calls into question the normal structure of the parish. Do we see where the path of obedience lies in this situation? We must be faithful; we must also succeed. What shall we do? Our present problem—and it is an urgent one—is that in situation after situation of this kind, where evangelistic experiment has pointed to uncharted ways or called into question accepted structures, the churches are in large measure refusing to be led by the Spirit into the wilderness, there to be tempted by the devil. They seem to prefer to go to the cross some other way.



ELECTION

By Theodore O. Wedel, Canon, Washington Cathedral and Warden, College of Preachers, Protestant Episcopal Church



AS THE PEOPLE OF GOD

BLESSED be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world."

The Epistle to the Ephesians opens with these words. As we, the children of the Christian fellowships to whom they were first addressed hear this theme song of faith, can we fathom its meaning?

It has been my privilege, as it may have been yours, to visit the Grand Canyon of the Colorado River, and to gaze in awe upon the drama of the geological history of our planet earth. The rocks at the bottom of that canyon, so our scientists tell us, are at least a billion five hundred million years old. The place where the visitor stands has been under the ocean seven times. Let the observer, in addition,

look up into the starry heavens, shining clear in that desert air, and contemplate his littleness in comparison with those gigantic galaxies of fire, and he may well paraphrase the psalmist's cry: What is man that this abyss of unimaginable time and this ocean of space should be mindful of him?

Yet we who know the God of heaven and earth as the Father of our Lord Jesus Christ can reply: "Before the mountains were brought forth, or even earth was formed," their Creator had us in mind. We are those predestined before the foundations of the world to be God's sons and to reign with Christ in glory everlasting. All space and time are but setting for our appearing. The Shepherd of Hermas, one of the earliest witnesses of the wonder of the Gospel, could say, as though he were echoing our text: "For the Church the world was made."

But dangers lurk in the Church's confession of her greatness in the sight of God and of eternity. We are, indeed, God's people, "a chosen race, a royal priesthood" (I Peter 2:9). But woe unto us if we enjoy our citizenship in heaven as if we had earned it. Are we worth all this divine love and

the promise of eternal life? "Chosen before the foundation of the world"—these are breath-taking words. But chosen for what? To enjoy our salvation and our comforts in the Gospel behind closed doors, our worship shrines safe hiding places from the world, a world given over to God's wrath and ultimate destruction? The privilege of sanctuary is, indeed, not denied us. Can there be a more compelling witness to the Gospel, in lands far and near, than islands of God's peace, of faith, hope and charity, in the midst of a strife-torn world? The community of faith, indwelt by the powers of the Holy Spirit, must be the primary evangelizing agent calling to all who labor and are heavy laden: "Come and see."

And yet, can our responses to God's election end there? Let us have the witness of the sanctuary of God's peace by all means, with gates ajar for all who will enter. The voice of judgment, however, meets us even here. Are our doors really open—no color bar, full welcome for the repentant publican and harlot, no entrance requirement of respectability or of the good works of the Pharisee

before we permit the convert to enter? The prospect of the Lord coming in judgment may well frighten many of us who are at ease in Zion in our comfortable assemblies, for that judgment will, as the New Testament warns us, begin with the household of God itself.

Nor will the voice of divine judgment pause at this call to repentance. It will ask us to consider on an even deeper level still the question about our election as the people of God. Elected for what? To be merely islands of the saved in the midst of the lost? Are we included in this: "We, the elect"? Did Christ die only for us or those who may perchance find us attractive enough to present themselves for church membership at our doors? Are we an aristocracy among the future citizens of heaven? Are we not instead custodians of an election meant for every son of man? "Go therefore and make disciples of all nations" (Matt. 28:19), is our Lord's command. The Church is an evangelizing army on the march, and a haven of rest only between campaigns when it returns to home base to renew its strength and to receive fresh orders. We have no right to our Sabbath ease and our promised end before the Gospel will have been preached throughout the world.

Would I be wrong, however, in suggesting that such a doctrine of election comes to us still as a shock and a surprise, though it is writ large in our Bibles? Some of us at least, in our safely harbored churches, have resembled a family enjoying a rich inheritance on an ancestral estate. It was ours, we supposed, to cultivate and to make a model for neighboring households. We thought we were obeying the demands of the original title deeds and the noble traditions handed down to us by our fathers when we opened our doors to the sojourner and the stranger, when we were given to hospitality and charitableness, and when we answered calls for aid from distant areas. But, like a stroke of lightning out of a clear sky, we learn that our ancestral estate is not ours at all. We have been occupying public domain. We had misread

our title deeds. We may not be turned out of our ancestral home, but we are now permitted residence only as custodians of a communal inheritance. Our aristocratic privileges, even those of generous condescension and sharing, are taken from us. Ours now the sole vocation of carrying to the poorest citizen of the land the good news of his rightful share in the inheritance once thought to be ours alone.

Apply the little parable to our churches of comfort and ease and it can lead to a searching of hearts. Every chiseled stone in our Gothic shrines, every carving on our pews, every cushioned parish house stands under judgment if it is not serving the apostolic calling of the Church—a Church on mission sent. Every human soul over the face of the globe has as much right in the Gospel as we have.

To pay lip service to the cause of evangelism is easy. To be generous with an occasional gift on a missionary Sunday or to support with contributions and attendance an evangelistic mass meeting is also not too costing. But if evangelism means to us no more than this, however needful and right such tokens of concern may be, it were better if the subject were dropped from the Assembly's agenda. Of pious pronouncements in favor of evangelism we have had enough.

The need today is for a sober look at the world outside our church walls, and an even more sober look at our churches—at their structure, their community life, their worldliness, their comfort and ease.

Here are some of the problems we face.

First. Do we really want to carry the Gospel out into the world? This would mean not merely opening our doors and welcoming those who find us attractive enough to join our fellowships, but moving out into the slums of our great cities, among the poor and downtrodden, the social and racial minorities, the skeptics and unbelievers, let alone the unevangelized multitudes in distant lands. It would mean surrender of our pride in membership statistics and accepting those

outside our walled-in church compounds as and where they are. "God makes his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Have we the right to fence in this free Gospel? Our evangelism must sound to many outside our churches as if we said to them: "Become socially respectable and financially independent as we are, move to our beautiful suburb, and sign on the dotted line as a weekly contributor, and we will welcome you to our lovely Sunday service, with the heavenly music of our choir, to our church suppers, and even to membership in our missionary society." This is caricature, of course. God loves suburbs as well as the lost in city slums. But can we honestly say we place no price tags on our evangelizing membership drives? Our survey of evangelism around the world is full of reports of pioneers, eager to minister in factory or university scene, who have been branded failures because they could not produce an immediate harvest of new church members.

Second. If we take seriously our call to declare the good news of God's love to the world regardless of profit to ourselves, have we the power to do it? Do we ourselves know what the Gospel is so we can communicate it to our neighbors? Our chaplains in the last war testify to the appalling religious illiteracy of our Christian youth. In thousands of our nominally Christian homes the Bible is an unread book. Is not the traditional language of the Church at times little more for us than a soothing cloak for ignorance and sloth? Yet the primary evangelists of the Church are none other than its laity and not its ministerial order. The layman is thrust out into the world, into factory and office, each and every one called to be an apostle and a witness to the Gospel. Something more is needed for this vocation than a chaotic jumble of ideas about religion or a vague sentiment of good will.

Third. If the individual Christian stands under judgment as one called to be an evangelist, our churches stand under judgment also as churches. Trust in mere verbal presentation of the Gospel is never enough.

The power of God must be seen by those outside the Church's life in action—above all, in the corporate life of those who call themselves members of the Body of Christ. Yet what does the outsider see? We may well listen to the nonchurch citizen's appraisal of his neighbors. How are they different from their worldly environment, except by the observance of a few moral taboos, sporadic attendance on Sundays at a peculiar pious exercise, and at times an offensive self-righteousness? The church on the local scene often resembles a club competing with a multitude of not dissimilar rivals, and the outsider sees little difference. Within the churches he often notes the same competitive success-worship that he meets in business or sees written large on the society page of his newspaper—the commercialized bazaar, the fashionable wedding, the treadmill of guilds and committees, each spending its energy in encouraging members to attend the next meeting, no one knows quite why. My portrait may be inexcusable exaggeration. Yet are our churches guiltless of transforming the fellowship of the Holy Spirit into an institutional tyrant and

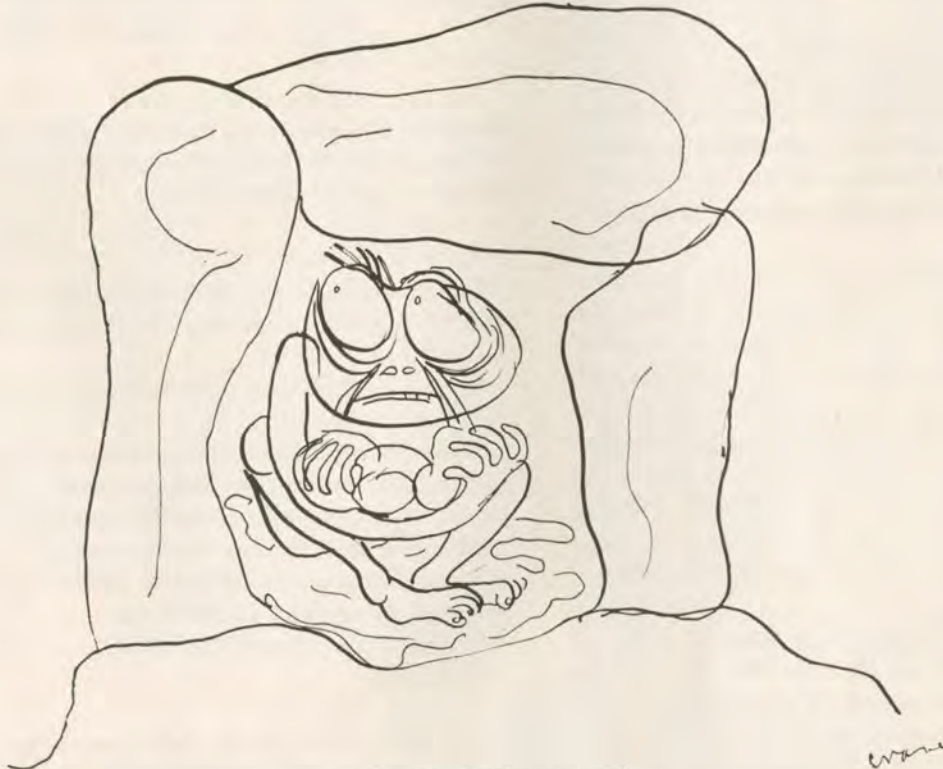
even monster, devouring her children for the sake of her own prosperity and grandeur? A church desirous of becoming a true evangelizing church may have to listen again to the voice of the Lord of the Church: Only a church which loses its life will find it.

"Except a man be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5). Our evangelizing fathers in the faith believed those awesome words of Christ. "Rescue the perishing," "Throw out the life line," they sang in their militant evangelizing hymns. Surely it is still true that only by repentance and baptism—be it only the baptism of desire—is salvation possible for man. A Christianity reduced to sentimental good will shrinks from accepting this inexorable fact. Yet heaven and hell are as real today as when the New Testament was written, with its warnings of judgment to come—the hell of loneliness and of separation from God, the heaven of joy for the sinner reconciled. To meet God and to live in his presence demands a dying to self. It demands the surrender of pride and the prayer, "God be merciful to me a sinner," and a resur-

rection into the new life of forgiveness. Hence the coming of the kingdom awaits the preaching of the Gospel to every creature. Hence too, the need of planting cells of Christ's kingdom near and far, in which men and women, suffering the loneliness of separation from God, can find, in the fellowship of the repentant and the forgiven, the courage to die with Christ and to rise with him and to sit with him in heavenly places.

There can be no urgency, even that of hydrogen bombs, equal to this. The prospect of the end of the world did not frighten the Christians of apostolic days. It need not frighten us. But those early Christians lived in the fear of God, knowing that only as they obeyed the command of the Gospel would they be able to claim for themselves its promise of eternal life.

We are, indeed, God's elect, "a chosen race, a royal priesthood, a holy nation." Chosen and elected for what end? The answer is plain to read in majestic apostolic words: "That you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (I Peter 2: 9).



"I deserve what I've acquired."

STRAIGHT FROM EVANSTON



The Church marches through our secular world avoiding and rejecting self-identification with any human absolute.

The most imperceptible temptation the Church lives in lies in the avowed or unavowed desire to use God for human ends, to profit from what we call religion, to attain a false security, to convert the faith and cult into safeguards of human earthly treasures and possessions.

—DR. JOSEF HROMADKA

Every present-day attempt to give human history a simpler meaning and a simpler ending than the biblical faith gives it, proves itself to be the source of both confusion and evil.

—DR. REINHOLD NIEBUHR

... the first responsibility of Christians is to live and work for the reconciliation of men to God and, therefore, as individuals and nations to one another. Endeavors to secure that nations shall live together in peace on any basis less fundamental than this are always precarious; at any moment they may prove to be but frail expedients in a world which has not yet become subject to the power of the Cross. Nevertheless, the preservation even of these "frail expedients" in a world where Christ's reign is not yet acknowledged, is morally imperative as a minimum condition of international order.

—W.C.C. from Section on International Affairs

Who are the "we" who have hope not only for themselves but for all the world? The people of God, the Church of Christ on earth. For the Church is the community which is able to say this "we" in truth. Indeed, called from heaven and answering on earth, set by God as the sign and sharer of the life and work of Jesus Christ, the Church's very existence is a miracle of grace. To evangelize is to participate in his life and in his ministry to the world.

—W. C. C. from Section on Evangelism

The Church witnesses to this hope when it seeks, in unity with its Lord, to be *his* Church; when it is in the world as he is in the world to seek all, to save all, to serve all; when it manifests growing unity in its fellowship; when in its sacramental life the bread and cup are truly

shared across all barriers of class and race, culture and wealth.

—W. C. C. from Final Statement on the Report of the Advisory Commission on the Main Theme as Adopted

There is a "holy impatience," such as in the prayer for the Kingdom of God, and there is another sort, a sentimental impatience such as when you and I feel the other ones are too slow . . . yes, there are people who simply get angry with the Christian churches because the churches are not prepared to unite now and on the spot. The answer has to be that the growth is up to God and will be completed in his time . . . we do not determine the timing of God's process.

—BISHOP EIVIND BERGGRAV

The World Council of Churches is not in any sense a "superchurch." Hence we do not ask the World Council of Churches to initiate plans for union, but to keep providing occasions for honest encounter between divided Christians.

—W. C. C. from Section I on Faith and Order

We are convinced that peace will be seriously endangered so long as the armaments race continues, and so long as any nation seeks to extend its power by the threat or use of military force.

—W. C. C. Plenary Session

Christians have the deeper assurance that, whatever may be their reward in this life, their labor is not in vain in the Lord.

—W. C. C. from Section VI on the Laity

We believe that the return of the communions to the faith of the ancient, united, and indivisible Church of the Seven Ecumenical Councils, namely to the pure and unchanged and common heritage of the forefathers of all divided Christians, shall alone produce the desired reunion of all separated Christians.

—W. C. C. from dissenting declaration of the Orthodox Delegates

Africans regard most white people as their masters and bosses, not their friends. Only when the offer is sin-

motive

cere enough to prove to the African that he is being regarded as a brother in Christ will he be willing to share religious experience.

—REV. PETER K. DAGADU

Never do we listen to each other more attentively than when we ask in common, assembled as a Christian community in the exposition hall at Berlin, or in the mission tent at Hamburg, or in a temporary hall in Leipzig: "How do we remain faithful to God in our daily work in the East and in the West?" Then we notice that lies threaten our life in both situations, that the temptations of power are the temptations of states and politicians in both East and West, and that the more radical situation in the East helps those living in the less radical circumstances of the West to see the situation clearly.

—DR. ELISABETH SCHWARZHAUPT

Nowhere in the early Church do we find distinctions drawn on the basis of country or race. In the . . . medieval church . . . the basis of membership was faith not race, Christ not color, creedal acceptance and not nationality.

—DR. BENJAMIN MAYS

The problems of race, difficult as they are, insoluble as they sometimes appear to be, provide for Christians an opportunity for obedience . . . if Christian obedience leads to suffering, that is part of the price.

—W. C. C., Section of Intergroup Relations

Students go back proficient in this or that technique, but with hardly any knowledge of the deepest things the Western world really has to offer, and with even less critical appreciation of the deepest values of their own culture.

—CHARLES MALIK

A war to be fought in the hearts of men can be waged by those speaking directly to men. It is here that I see the great, the overwhelming task of the Churches and of all men of good will of every creed in the work for peace. Their vital contribution to this work is to fight for an ever wider recognition of their own ideals of justice and truth. . . .

—DAG HAMMARSKJOLD

First, and at the very least, there would be a reminder to each of us that the cause of peace needs God. We would come to know also that responsibility for peace or conflict rests in some degree with each of us. Each would be heartened and strengthened by the certainty of close comradeships in faith and purpose. Thus, there would be set in motion a great and growing force that could unify men in peace as a common peril unifies them in war.

—PRESIDENT DWIGHT EISENHOWER

Whenever we ask about the future of the world, we come immediately and unavoidably in the New Testament to the announcement of the end of the world. Wherever the coming of Christ is spoken of as the Hope of the world, the end of the world is always spoken of, too.

—DR. EDMUND SCHLINK

The World Council is essentially an instrument at the service of the churches to assist them in their common task to manifest the true nature of the Church. It is an instrument and must therefore never be considered as an aim in itself. The important thing is not the World Council as an organization. The World Council is not the World Church. It is completely erroneous to suggest that the World Council is or has any ambition to become a superchurch.

—DR. W. A. VISSER 'T HOOFT



The Christian congregation in East Asia is a unique social phenomenon. There is nothing like it in any of the non-Christian societies. To join the Church and to remain loyal to its Lord, requires one supreme act of personal surrender and countless daily acts of obedience to Christ. Proclaiming the transcendent Word of God and being a community of Grace intension with the political, economic and social orders in East Asia, the Christian congregations have a revolutionary significance in the Asian scene.

—DR. RAJAH B. MANIKAM

The cry for Christian unity for the sake of spreading the Gospel on the one hand, and for a willingness on the part of the richer nations to share the wealth of the world's resources with their poorer brethren on the other hand, sounds on many ears as it has never sounded before. . . . The churches must explore ways to help the people of Asia in their efforts to attain a standard of living which might give them the basic human needs and in their search for a more just social and economic order.

—G. K. A. BELL, Bishop of Chichester





Wood Panel
CRUCIFIX WITH SAINTS
Bigallo Master
13th Century

Authentic Religious Art

There were more delegates than people at the World Council of Churches. Most of them (these others) were housed at The Art Institute of Chicago.

These paintings represented many of the great traditions in worship and religious devotion. They came from distant lands and many ages.

In the catalogue of the "Masterpieces of Religious Art," *Paul Tillich* of Harvard University and *Theodore M. Greene* of Yale University wrote an introduction from which our commentary is drawn with the gracious permission of *The Art Institute of Chicago*.

MEDITATION ON THE PASSION
Vittore Carpaccio
16th Century

The Metropolitan Museum of Art





Collection of Stephen C. Clark, New York

ST. JAMES
Harmensz Van Rijn Rembrandt
17th Century

TO be authentically artistic is to be artistically alive, to possess artistic vitality. Such art is the product of the artist's creative imagination, and it exhibits to the sensitive observer the hallmarks of his fresh and untrammelled creativity. It will exemplify, on the one hand, the artist's individual style—or some phase or period of his evolving style; it will carry, as it were, the distinctive imprint of his artistic personality, his signature as a creative artist. It will also, simultaneously, exemplify other more generic styles—the style of his school, movements or tradition, the inclusive style of his embracing *culture* and, above all, the style of his own historical epoch. Thus, a contemporary Picasso will be in the individual style, and more specifically in the current style, of Picasso himself; it will also be in the expressionistic Western European tradition; and it will be, in its own way, expressive of the mid-twentieth century.

A work of art can be artistically authentic or vital without being great or profound. Indeed, most authentic art of any age is not great, and much of it is relatively slight in artistic stature. But to be *real* art, whether it be profound or slight, it must be freshly and honestly conceived and executed. The crude art of children often has this quality, as does the art of many adult artists whose craftsmanship and whose insights are more or less inadequate.

Such art, in turn, differs radically from all prescriptive or academic art, however excellent



LAMENTATION AT THE FOOT OF
THE CROSS
David Gerard
Early 16th Century

Art Institute of Chicago

its craftsmanship and however noble its prescribed purpose may be. For such prescriptive art is produced according to some formula and lacks the *sine qua non* of authentic art, that is, fresh imaginative creativity. It is imitative—imitative of some older style, for example, the Gothic, which was once artistically vital but which belongs to another historical epoch, or imitative of the style of some renowned artist or established school. An artist can even imitate himself, that is, cease to be authentically creative and merely repeat his own past performance. . . .

The great religious art of the past is bound to be more intelligible and acceptable to us because we are familiar with it. Contemporary religious art which is dynamic and pathfinding is difficult for us to comprehend because it speaks to us in an unfamiliar style, and it is deeply disturbing because it is so often anguished and violent. That is, however, inevitable because each age must develop its own style and idiom and because our times are times of violence and anguish, anxiety and despair. It is not strange that our most sensitive and creative artists should so poignantly express this cultural distress in such baffling ways; nor is it surprising that they should so seldom express a triumphant faith or *the peace that passeth all understanding*. For their art, as authentic art, is an affirmation of the creative imagination, and their very violence is an implicit affirmation of all the values which are being threatened and violated in these tragic times. In an age of spiritual turmoil and anxiety, when all spiritual affirmations are difficult and rare, they have at least had the courage and the artistic integrity not to retreat into an empty formalism, or a traditionalistic conventionalism, or a dishonest saccharine prettiness. This courage of theirs may well be prophetic of a new religiously oriented cultural vitality which, we can hope, is slowly and painfully coming into being in our day.

PAUL TILlich THEODORE M. GREENE
 Harvard University Yale University



THE LAST SUPPER
 Andre Derain
 Early 20th Century

The Art Institute of Chicago



What THE BIBLE TEACHES About Work

By Alan Richardson, D.D.
Canon of Derby Cathedral
Professor of Theology
University of Nottingham

So enthusiastic were those who heard Canon Richardson speak before the Accredited Visitors section that they rushed to the book store and completely exhausted all supplies of his volume on the same subject.

IT is sometimes said the Bible teaches that work is a curse laid upon the human race as a punishment for disobedience: "In the sweat of thy face shalt thou eat bread" (Gen. 3:19). If this statement were true, it might be claimed that this is the only biblical insight with which the unregenerate working man agrees at seven o'clock on a Monday morning. But it is not true. The Book of Genesis does not teach that work is a curse. In the stories or parables of the Creation, man is put into the world to be a worker; *before* he has fallen from grace, he is placed in the Garden "to dress it and keep it" (Gen. 2:15). But the Bible does, of course, teach that the whole sphere of man's work, like every other aspect of his life, stands under the curse of sin. That for which man was created has become a burden. Work has become drudgery. What should have been a joyous co-

operation of man with man for the benefit of all creation has become the sphere of bitter struggle and fratricidal rivalry. Man is expelled from the Garden, and the ground is full of thorns and thistles (Gen. 3:17-19). Cain slays Abel, and our brother's blood cries from the ground for vengeance (Gen. 4).

Nevertheless, though work has lost its original joyous character, it remains a divine ordinance for human life. This is assumed rather than argued in every part of the Bible. It appears in the Decalogue, not so much as a positive command, but as a statement of the inevitable order of things; "Six days shalt thou labour and do all thy work" (Exod. 20:9). We need not understand these words in a woodenly literalistic way as a condemnation of "the five-day week." Their intention is clear enough: an honest week's work is the God-ordained duty of every man. Alike in the Old Testament and in the New, the duty of work is taken for granted: "Go to the ant, thou sluggard; consider her ways and be wise" (Prov. 6:6). St. Paul rebukes the Thessalonians who considered that now that the New Age had arrived the ordinances of the Old Dispensa-

tion no longer applied: "He that will not work, neither shall he eat" (II Thess. 3:7-12). God's intention in the Creation must still be fulfilled, even though now because of sin men do not work from pure delight in obeying the will of God. They must work, even though now they do so only under the sanctions of hunger, of coercion, or from motives of profit or prestige. The field is cursed but the work must be done, until man returns to the dust from which he was taken.

Because the men of the Bible think of work as the will of God for human life, they never regard it as degrading. The Hebrew view is totally at variance with the Greek conception of work as beneath the dignity of gentlemen and fit only for slaves. Nor does the Bible romanticize work, as some modern writers have done. It nowhere speaks of work as "creative," nor does the Bible represent the divine image in man as consisting in man's creative capacity. Indeed, the biblical writers would shrink from the presumption of claiming that man's creative ability is in any way akin to God's creative power. The Bible does not refer at all to what we nowadays often call "creative work"—the work of artists,

craftsmen, writers, scientists, discoverers and so on. When the Bible speaks of work, it means ordinary everyday routine humdrum work, the work that never comes to an end, such as ploughing fields and gathering harvests, cooking food and sweeping rooms. It is this work which the Bible regards as honorable and not beneath the dignity of man. The later editors did not think it necessary to delete the story of Saul's ploughing with his oxen in order to enhance his royal dignity (I Sam. 11:5).

THE New Testament writers show no special interest in the fact that the Lord Jesus had lived the life of a working man. It seems to occasion little surprise and they draw no theological or sociological conclusions from it. After all, every Jewish rabbi was a working man, because the rabbis were not allowed to take any payment for their professional work. The fact that Jesus was a *tekton* (artisan, possibly carpenter) is mentioned quite incidentally in the Gospel story; the word occurs only as a disparaging remark on the lips of the unwelcoming villagers* of Jesus' home country (Mark 6:3). No conclusions are drawn concerning the dignity of labor, and the Lord's example as a craftsman is nowhere commended to Christian workers as a pattern to be imitated. In the Epistles Christian slaves are bidden to follow the example of the patient suffering of the Messiah, but they are not told to copy the virtues of the Good Carpenter. This, of course, is no reason why we should fail to see the deep significance of the fact that God, when he most wonderfully and humbly chose to be made man, was incarnate in the person not of a king or a ruler or a philosopher or a priest, but in that of a village workman. Such a truth cannot be without significance for Christian faith and life. But the New Testament writers do not take notice of it. They pass over in complete silence the years during which our Lord worked in Nazareth as an artisan. For them *the* work of Jesus is not his work as craftsman, but his work as the redeemer of the world. The work which God had

given him to do was the work of the world's salvation (John 4:34, 17:4, etc.), the work which was accomplished on the cross with the cry *tetelestai* ("It is finished." John 19:30).

In the same kind of way the New Testament writers are not so much interested in the work by which Christian believers earn their daily bread as in the work which they do for the Gospel's sake, the work of preaching and teaching and caring for the flock of Christ. In fact, the word "work," as we find it in the New Testament, is used metaphorically in the great majority of instances. It refers to the "work" of Christians as laborers in God's harvest of the world, their work as sowers of the word, as planters, husbandmen and reapers (I Cor. 3:9; II Cor. 6:1; John 4:35-38, etc.). In this work all Christians are expected to engage as "fellow workers with God." Thus the proper "work" of Christians is not for the New Testament writers their secular employment, but their service in the furtherance of the Gospel; the word "work" is almost always used in a technical-theological sense and not in its literal meaning. As Christ's proper work was not his work as a carpenter, so also the proper work of Christians is not their secular employment. Paul and Aquila and Priscilla might continue to earn their livelihood as tentmakers (Acts 18:3), but their Christian work is not the task of earning their daily bread. The Christian disciple must be ready to forsake his earthly employment for the work of the Kingdom of God, like those original apostles who left their nets and followed Christ.

HENCE, as we might expect, the word "vocation" in its biblical sense never refers to a man's earthly calling, his profession or occupation; it means God's call to repentance and faith and to the life of service within the redeemed community. We cannot with propriety speak of God's calling a man to be a doctor or a schoolmaster or an engineer. God's call is to fellowship with himself in Christ's body, the Church—God's *klesis* brings his *ekkletoi* into his *ekklesia*. This vocation or calling comes to every Christian, and

thus he becomes a layman, or member of the *laos* (people) of God. This basic New Testament truth has been sadly obscured by the common practice of speaking of God's call to the ministry as if the Church consisted of clergy and "ministers" only. In the New Testament vocation means God's call to membership of the laity, the *laos* of God; and it means nothing else. God calls men (laymen) into membership of his Church, and therefore to a life of *ministry* (*diakonia*), and every layman or member of the *laos* is endowed with a special gift (*charisma*) of the Holy Spirit which enables him to perform his allotted ministry in the total ministry of Christ's body (I Cor. 12). The division of the Church of *laos* of God into "professional" Christians, called clergy or ministers, and nonprofessional Christians, called "laymen," is one of the most serious distortions of New Testament teaching which has ever appeared in Christian history. And it is almost universal throughout the Christian world. A layman in the apostolic church was one who had responded to God's call (vocation) and who had been baptized into Christ's body, being thereby duly commissioned to undertake his appointed ministry in the work of furthering the Gospel. A layman today is all-too-frequently one who takes little active part in the furtherance of the Gospel beyond subscribing to church funds and thus maintaining a professional ministry which relieves him of the duty of actively ministering the Gospel. The New Testament teaches that *all* the members of Christ's Church are laymen, including apostles, bishops (overseers), presbyters and deacons, and all must exercise their function or ministry as the different organs or members of the one body. There is, of course, difference of function within the total ministry of the Church, for not all the members of the body have the same office; but there can be no division along the lines of "professional" and "amateur."

THUS, from the New Testament standpoint a man's secular occupation is a matter of secondary importance; likewise from the Church's point of

view it should be a matter of merely secondary importance whether a man is a doctor or a bricklayer. Or in New Testament terms, it matters little whether a church member is a ruler, a tentmaker, a silversmith or a seller of purple, provided his occupation is not inconsistent with his Christian profession. A silversmith, after his conversion, could no longer enrich himself by making images of Diana of the Ephesians, but most of the occupations in which Christians engaged would not thus conflict with the profession of the name of Christ. As a matter of fact, we may infer from the New Testament Epistles that a high proportion of the rank-and-file members of the apostolic church were *douloi*. This word is usually translated "servants," "bond servants" or "slaves" in the English versions. But the fact is that there is no exact modern equivalent of it because the social system of the first century A.D. has long ago disappeared. The translation "slave" suggests to modern ears something much too harsh and cruel, and in any case the *douloi* or household slaves of the Epistles were not the criminal slaves of the mines and galleys. They were the "workers" who performed the daily toil of the household, the farm and the workshop. They were pre-eminently the laboring classes. But they were not necessarily depressed, nor were they depersonalized as modern industrial workers often are. A slave might rise to a position of high responsibility in his master's household, and he was often treated with respect and affection as a member of the family (cf. *oiketai* in I Pet. 2:18—members of the *oikos* or home).

Several of the Epistles contain exhortations addressed to Christian *douloi* concerning their duties as workers (Col. 3:22-4:1; Eph. 6:5-9; I Tim. 6:1, 2; Tit. 2:9, 10; and I Pet. 2:18-25). The general instruction given is that Christian slaves must obey those who are their masters (*kurioi*), not with eye-service as men-pleasers, but as *douloi* of Christ, working as for their Master (*kurios*) in heaven. They are to commend Christian doctrine by the blamelessness of their lives. If they have Christian masters, they must

not try to take undue advantage of the fact. If they are treated harshly, they must suffer gladly, remembering the example of Christ's passion. Their daily work, rendered faithfully as unto Christ, will thus become "an adornment of the doctrine of God our Saviour" (Tit. 2:10). Though advice is thus given to slaves, who form the majority in the local congregations, masters (*kurioi*) are not forgotten; an occasional slave owner, such as Philemon, would be found here and there in churches. They are enjoined to render to their *douloi* what is just and equal, remembering that they also have a *kurios* in heaven (Col. 4:1), with whom there is no respect of persons (Eph. 6:9). Thus, the earthly master becomes the "type" of the Master in heaven, and we find that the language, drawn from ancient social institutions, of the master-servant (*kurios-doulos*) relationship is used very frequently in the New Testament to express the relationship between Christians and their Lord.

SUCH *catechesis* (instruction) would be unacceptable to the mass of the workers in our modern industrial society. It is not possible to transfer the ethical advice relevant to a situation long past and apply it in the changed conditions of today. We must not look in the Bible for a code of social ethics that will apply to our situation in the twentieth century. The New Testament *catechesis* for *douloi* would sound like the "opium" which the "bosses" dole out to the workers to keep them contented with their lot. It speaks of duties and not of "rights." We must find new forms in which to express the Christian attitude toward daily work in terms of our present social conditions. Yet, having said this, we must assert also that the early Christian workers' catechism, as we find it preserved in the New Testament Epistles, embodies permanent truth concerning the Christian attitude toward work. It remains true that the Christian, like other men, must work because work is a divine ordinance for human life; he too must work in order to earn his daily bread, to sustain his family and to secure the

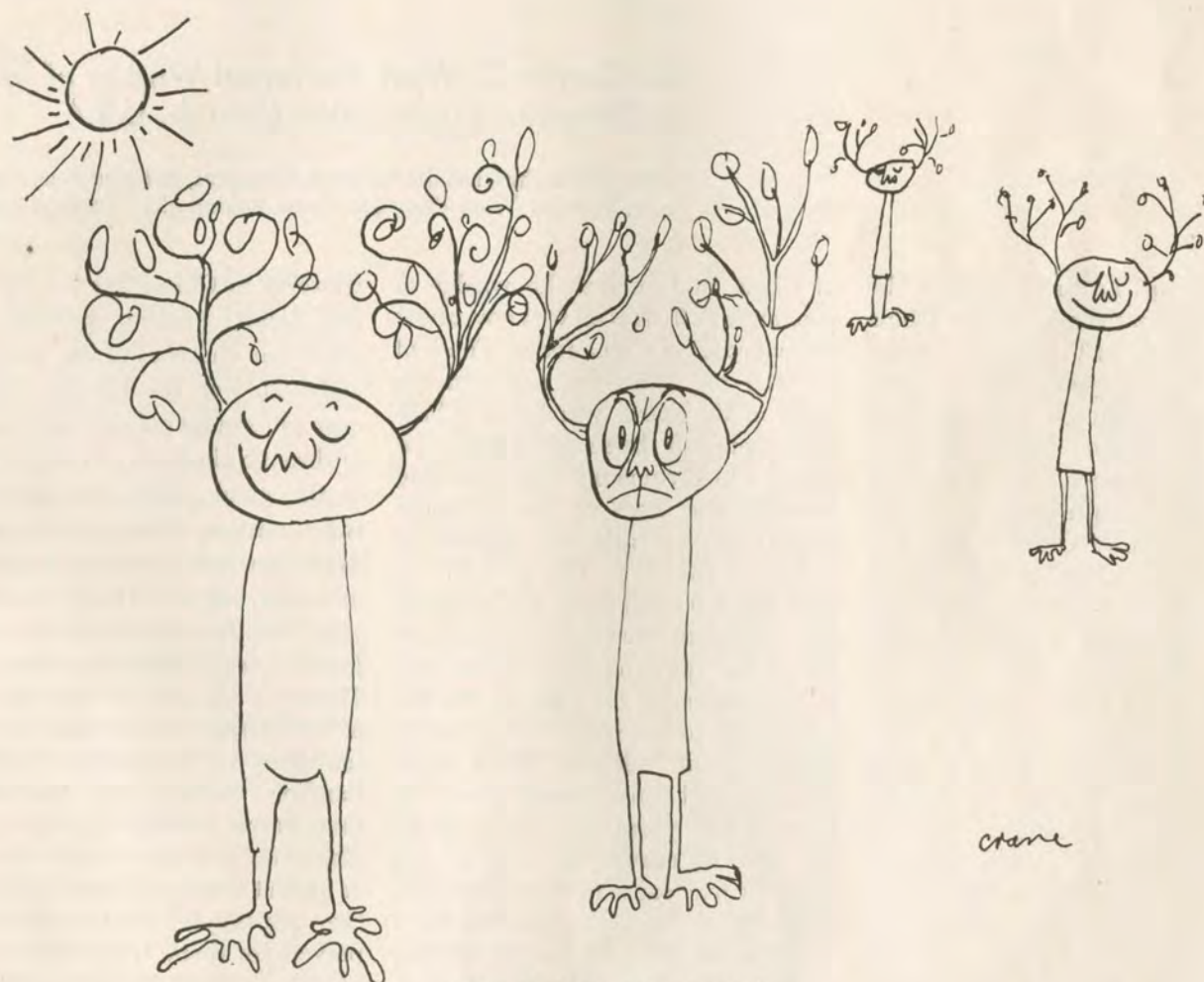
material basis of the good life. But he now works from a higher motive and under a different pressure from those pressures of hunger, fear and greed which are the incentives of other men. He works because he must, but a new attitude toward his work is implanted in him. He works not as unto man, but as unto his Master in heaven, and thus he finds in work well done the satisfaction which cannot be derived from earthly rewards or diminished by earthly hardships. Here lies the redemption of work; the significance of our work on earth lies not in its earthly rewards but in its character of service rendered to our Lord in heaven, who will pronounce upon it the final verdict: "Well done, thou good and faithful *doulos*; . . . enter thou into the joy of thy *kurios*" (Matt. 25:21-23). It is the final, the heavenly (eschatological) goal which invests our earthly labor with ultimate meaning and worth. This is a truth which the non-Christian can never know; and thus the biblical doctrine of work is relevant only to Christians. It cannot be handed out to the masses and the classes as a solution of all our problems of industry and labor. It is the Christian hope which alone renders possible the Christian attitude toward work.

There is in the Bible a close connection between work and worship. The Decalogue sets the ordinance "Six days shalt thou labour" within the framework of the commandment to keep holy the seventh day. It is implied that though work may occupy six sevenths of a man's life, it is nevertheless not the whole of it or the highest part of it. What happens on the seventh day, the worship of God in his holy place, is man's highest activity here below, the anticipation of that heavenly rest which remains unto the people of God (cf. Heb. 3:7-4:11). In the New Testament, as we have seen, we find the conception of work well done as a service that is rendered to our Master in heaven, who thus becomes the Lord of all our work, our ultimate *kurios* or "employer." There is thus a sense in which it may be said that *laborare est orare* (or *adorare*), that work and worship are

alike forms of offering which Christian folk present to God. Man offers to God his whole life in every part, including his worship and his work. Not, of course, that man can in virtue of his own merits or skill offer anything that is worthy to the all-holy God. From the standpoint of God's absolute demand men must always confess that they are "unprofitable *douloi*" (Lk. 17:7-10). But now in Christ, God has opened for men a way to himself, and men who are in Christ, though sinners, can nevertheless bring their offerings

to God, including all the labors of their hands. No longer are they called *douloi*; they are called "friends" (Jn. 15:14, 15). This profound mystery, the deepest truth about the New Testament doctrine of work, is given sacramental expression in the Church's central act of worship, the "breaking of bread" or Eucharist. In this service are brought and offered the fruits of the labors of men's hands, the bread and the wine, symbols of all our work. Here in the Church's offering God gives back to us the gifts we have brought to him, but now they are

made sacraments of his grace, the very life of God himself, the sacred body and blood of Christ. Here in the Eucharist is enshrined the whole mystery of man's labor as well as the whole drama of man's redemption. Here is the perfect symbol of the wholeness of the Christian life, the unity of work and worship, the strange unbreakable link that exists between the bread that is won in the sweat of man's face and the bread of life that is bought without money and without price.



"Education is a growing process."



the church behind the “bamboo curtain”

By Charles C. West, Fraternal Worker of W.C.C.
in Germany, Presbyterian Church, U.S.A.

Some of the churches did not have delegates, not always on their own wish. Charles West discussed those behind the “bamboo curtain.”

THERE was no delegate from the churches on the mainland of China at the Assembly of the World Council of Churches, to speak with his own voice about his church. Although four of China's largest denominations—the Baptist Council, the Episcopal Church, the Congregational Church and the Church of Christ in China—have been members of the World Council from the beginning, there was no letter of greeting or good will from them, no sign whatever of their participation in our labors at the Assembly. For over three years the only news which has come to us of their doings has been brought by departing missionaries and refugees, and the communist-censored church publications which come into our hands. We depend for our interpretations of Christian life in China today on the shrewd guesses of former missionaries or Chinese churchmen in exile, based on their knowledge of the Church there before and just after the communist revolution, on their knowledge

of China, and on their knowledge of communism. This is all we know about the churches in China today. Those of us who are called to maintain the bond of the spirit with fellow Christians there, sift the scraps of news and rumor which come our way. We read between the lines of the censored church papers, and the reports of “official visitors” to China. And we pray that God will guide our imagination to discern what in fact is happening in the spirits of our friends, and in the witness of the Church. No letter comes to us from China which helps us with this task. Most of us treasure still unanswered notes of three or four years back, notes we do not dare to answer for fear of the harm we may cause to those whom we love who may receive them. No regular channels of secret communication cross the Bamboo Curtain. China is cut off from the rest of the world by every human means. This is the situation in which we seek to bring before our eyes a living picture of the

churches in China. Yet we must seek this living picture, precisely here where the churches of the world have gathered. For the Church does not express its unity only through the post, or through channels of commerce and of the mind which are opened between nations whose politics are congenial; nor is it split when human contacts are cut off. There is a power which has formed us—the lordship of Jesus Christ—which defies these limits. There are channels of contact—those of intercessory prayer and of minds sensitized by its practice—which no Bamboo Curtain can frustrate. If there is one message which we know Christians in China want to convey to us here at Evanston above all, it is that they are praying for us, and ask our prayers for them. It is well that there be some report therefore, of what these channels tell us of Christians in China. It is well that we should for a few minutes try to comprehend what the Christians in China are trying,

through these very channels, to convey to us.

There continues to *be* a Church of Jesus Christ in China. By this I mean not simply that external conditions allow religious worship to continue. The evidence on this is quite ambiguous. On the one hand, the common program under which the communist government operates, and the draft of the new constitution, guarantee "freedom of religious belief," which has generally been interpreted to mean the right of church groups to meet for worship and other religious activities, so far as these are cooperative with government projects and propaganda, or at least not offensive to the government. It has meant the right of churches, under government license and guidance, to organize nationally, hold synods, conduct theological education, publish materials, and the like, so far as these have no foreign contact or finance. In the cities, on the whole, this right has been respected. In some cases violation of religious liberty thus defined has even been redressed when the Church appealed the case to a higher authority.

On the other hand, this freedom has been made dependent on the churches proving themselves "anti-imperialist." Some church leaders are in prison, and some have been executed, or have disappeared. In 1950 a group of pro-communists in the Church prepared under government guidance a "Christian Manifesto" denouncing American imperialism and pledging the Church to purge itself of elements unfriendly to the communist government. Signature of this statement has become practically a test of loyalty among Christians. In rural areas churches are usually closed during the long period of education, purge of the government's victims, and redivision of the land, under land reform. In some cases they are allowed to open again, in others not. In city and country few people in active life can find the time for church life, because of the schedule of required public meetings, training courses, and lengthened work days. In the ranks of the mass organizations and the Party itself, the freedom which the state grants to religion

ceases. The case of the young Christian whom this speaker knows is typical of the situation. He joined the communist group after being assured that he could remain a Christian. But some months later he was accused and expelled on charges of having joined with insincere motives. "You are the only case," they told him, "in which a Christian has failed to give up his religion after a period with us. Therefore you must have had false purposes in joining us, in the first place."

So the picture of permitted religious activity is ambiguous, and it varies from place to place and from time to time. Yet there exists a Church of Jesus Christ in China today, not because it is permitted, but because there are men and women who in the midst of the insecurity, the fears, the pressures on their freedom, their time, and on their daily bread, continue to live from the nourishment of the Word of God, and to gather around the table of the Lord. The evidence we have for this is more in symbolic examples than in detailed reports. We hear of a rural church, scattered by the force of communist conquest, faced with the hostility of the new officials, beginning to gather once more in little groups for prayer and Bible study wherever it is possible. We hear of a church in Shanghai which has taken in four hundred new members in the past year. We hear of a growth in Bible study and Bible circulation in all the churches. We hear of a few leading churchmen who have endured the indignity of mass trials rather than accuse others or compromise with the truth as it was given to them; and we hear of others who out of their failure and confusion in the time of testing, have learned new things about the mercy of God and proclaim the Gospel with sounder theology than ever before. We hear hints of the way the fellowship of the Church has been strengthened in love and trust, and of little ways which Christians find to serve their neighbor regardless of what the pressures on them are.

The Church lives in China. And because it lives it faces problems which we can share, even though only the

fellowship of common prayer is left us at the moment.

The first of these problems—and the basic one—is that of finding an expression of the Gospel which is genuinely free from the charge that it is a part of the imperialism of Europe and America. The Chinese believer does not have an ancient tradition of Christian culture on which to draw. Christianity came to China with the help of imperialist power. Its worship, its theology, its education and its social service have been part of the revolution which has changed the fundamental patterns of Chinese life. China has been in this revolution for over a hundred years. Her leaders have long since ceased to think in terms of the ancient Confucian culture, and have sought the new pattern of China's life, in some Western system of thought and social order, which at the same time will be China's answer to Western dominance. Communism has become this system. It is the first power in centuries which has given China relatively incorrupt and efficient government. It has covered the land with great projects, both industrial and military, and has shown its force in aggressive war. It has gripped the imagination and changed the lives of millions of Chinese youth. It has left those who are oppressed by its power and repelled by its total claim no place to turn. For it is presented to the Chinese as China's answer to Western imperialism. Allegiance to the communist state and to communist plans for society has become a test of patriotism. This is the dilemma with which the Chinese Christian is confronted. With his Christianity he has received a Western education. His church follows the American or European pattern in worship, in organization, and theology. Its leadership has been till recently missionary. The great institutions of the Church—its hospitals, schools and colleges—have been supported by American or European funds and have been run on Western principles. He cannot easily distinguish between this heritage of Western culture, and the Gospel which underlies and motivates it. This average Christian does not

want to fall into communist ideology. But he wants just as little to be captive to a way of life which is foreign to the future of his country. Therefore he does not reject the communist charge that Christianity has been used by imperialist powers. He tries to examine himself and his church in the light of it. We see this reflected above all in the attempts which Christian leaders are making to restate their theology and to develop their spiritual life. China has not been noted in the past for original theology. But after the revolution, all Christians, whether liberal or fundamentalist, were faced acutely with the question: What is the uniquely Christian message to this world which communism is forming?

"As we began to enter through prayer into the deep places of faith," a student body from Peking reports, "we began to see that Christian faith is essentially a life obedient to Jesus Christ; that its chief task is to bring men to repentance, to belief in the Gospel, and to reconciliation with God. We began to see that to obey Christ means a total denial of self and a total love for others; that to bring men to repentance involves taking part

in the construction of a new China; that to spread the Gospel involves entering the Church, creating an indigenous theology related to China's own cultural background, and going in with the whole heart and mind for every kind of service to men."

This was also the message of a former president of the World Council of Churches, Dr. T. C. Chao. His one great plea as long as he was free to write and speak in communist China was for inner reform of the Church in order that the quality of its fellowship might outdo both the communist ideal and practice, and bear witness to them of the love of Christ. This meant for him church union as quickly as possible, mutual open criticism in love between pastor and people, and between classes in the Church—a thing rare in old China. It meant leadership through service in an age which "cannot tolerate individual heroes." It meant evangelism through the example of Christian life. It meant finally, preparation for a ministry to the communists themselves. In his own words:

Communists are human beings, like fragile Christians. They are groping for

appropriate policies, for economic development, for political and social structures, for educational methods, and for industrial advancement. Are Christians groping for something in organization, in church unity, in evangelistic methods, in creative fellowship, to match them? Not to be creative while living in a creative period, is the greatest of sins.

Just at this moment, and for some years to come, communism is too full of passion and self-confidence to be tackled. But as everything else in this ever-changing world, the romance will die down and the hard facts of human sin and selfishness along with the human need of a spiritual redemption and the human yearning for God in Christ, will stare in the eyes of the erstwhile enthusiasts. Then the time will come, perhaps not in the too far distant future. Then, not a few of the communists will knock at the door of the Church for admission and for salvation.

There is of course an illusion lurking in words such as these I have quoted. The Christian who accepts the communist definition of loyalty to his country, and who tried to prove himself anti-imperialist by those standards will never succeed. We see these internal struggles written across the face of the public denunciations which some Christian leaders made of their colleagues in 1951, quite apart from the external pressures which forced these statements. Christian leaders invited to Peking supposedly to discuss financial problems arising from the freezing of foreign funds, found themselves confronted anew with charges that imperialist habits of life and thought were still preventing their loyalty to the People's Government of China. We cannot understand these men or their actions unless we understand that this charge had moral force for them. It struck home. They felt guilty of attachment to a culture of bourgeois privilege which they were convinced was gone from China forever, with its blessings of freedom as well as its curse of social chaos. Several of them denounced their colleagues, mostly for such sins as an American frame of mind, Western clothes, attachment to foreign culture, personal vanity and the like. But they left that fateful meeting with the feeling that the difference between ac-



eusers and accused was frighteningly small. The whole Church had not yet found its message, free of its cultural background, to a communist society.

BUT this was only one instance of this problem. We see it again in the relation of these churches to the ecumenical movement. Every Christian organization operating on an international scale was denounced by name, in a speech which the communist minister of education made to a group of Christian leaders, for its part in the world imperialist front. The Korean War brought the matter to a head, since the World Council explicitly supported the United Nations. How was the Chinese Christian, unaided by access to free information, to distinguish his loyalty to the fellowship of world Christendom, from his support of China's political enemies? We see the problem again reflected in the theological struggles of the Church itself, so far as they appear in the censored publications. How far is the Christian doctrine of hope in a heavenly kingdom an excuse for not working with all one's strength for the building of a socialist society? How is the doctrine of Christian love for one's enemies consonant with a required patriotic hatred of imperialist exploiters? Does the unity of the Church force Christians to deny the reality of class warfare?

This is not presented as a story either of success or failure, but as a problem of Christian living, which for Chinese Christians is a genuine one. Its reality is only deepened by the fact that communism's total hold on power and propaganda distorts the issue and prevents an easy solution. For the Chinese Christians must one day find the Word of God and the way of Christian life for a communist society, which will not be a reflection of their yearning for the freedom we enjoy, and their hatred of their oppressors, but of the freedom which they have in Christ, and the Gospel to their oppressors.

The second great area of problems is that of Christian living, especially community living in the Church. We must turn here for the realism which

balances the illusions of many leaders about the benefits of communism, and for that communion which seems so often to be broken by the actions of the men at the top. The problem of the average Christian and his congregation is that of Christian living under pressure—the pressure of the total ideology, the total power and the total planning of a communist state. This pressure shows itself in a number of ways. There is the pressure of time already mentioned which itself cuts drastically into the visible fellowship of the Church. There is the intense pressure of the training school on each Christian youth, to “give up the burden of his superstition” in order to give himself fully to the service of the people. There is the pressure of great communist reconstruction projects, and of the dedicated spirit of communist cadres, which seems sometimes to make Christianity irrelevant. There is the pressure of money in a society where socialization of all business and farming proceeds apace, and bond drives or government charities absorb spare cash. But above all there is the pressure of purges and accusations on the Church itself, undermining the mutual trust which is of the essence of Christian community.

The answer of Christians to such pressures as these has varied greatly. Undoubtedly the Church has been greatly reduced in numbers. Many have found it not worth the risk to continue to seek fellowship of other Christians, to pray and read the Bible. Especially among youth there are many even in government service who harbor in the back of their minds a faith which they cannot relate to any practice in their lives. Among other Christians the ancient Chinese custom of yielding with words but not with deeds has been adapted to foil this new tyrant as it has every other. Accusation meetings are held to pile abuse on the heads of fellow Christians who, by tacit agreement, are all either dead or out of the country. Elaborate purge plans are made as an alternative to ever carrying them out, and other purges are reported which never happen. Pastors preach a certain quota of violent political sermons, whose

function is apparent to the congregation by the very excess of their zeal.

Sects have multiplied since the communist conquest, largely at the expense of the established denominations. Some observers estimate that a majority of Chinese Christians are no longer in any organized church, but in small worshiping groups without any organizational connections at all. Most of these sects rest upon the twin bases of ecstatic, pentecostal prayer, and a rigid, legalistic interpretation of whatever words of Scripture appeal to them most. A few, like the now suppressed “Jesus Family,” succeed in organizing the whole life of the believer in a kind of communist community on a Christian base. Most, however, do not take the whole of life so seriously. All of them, however, are a natural response of simple Christians to the chaos of both the world and the Church. Ecstatic, pentecostal prayer is assurance for them of the presence of the Holy Spirit, an experience more real than the whole nightmare of communist order in which they must live. The words of the Bible literally interpreted certify that reality, regardless of what the communist literature may say. The loose organization of most sects—their lack of connections or of obviously responsible leaders—is protection against government attempts through fellow-traveling churchmen or by direct action, to control them.

THE popularity of the sect, however, only points up a more fundamental movement within the Church toward more intense prayer and Bible study. There is no clear line between sect and Church in many parts of China today because of the concern of both for a more intense spiritual life. The withdrawal of the missionary has not been an unmixed evil, for many congregations which previously depended on his leadership and instruction, have discovered resources of leadership among themselves, and depths of the Spirit testifying to the Word of God, which no foreigner could have supplied them. This also, however, is not a story of success or failure in itself. The danger of indi-

vidualism, of losing contact both with the Church and with the world, lurks in this intense spirituality. Yet surely where prayer and the Word of God are taken with such desperate seriousness as among these Christian people in China today, they will make the fullness of the Gospel known. Already two former sects are among China's largest churches. The sect of today may be the Church of tomorrow.

When all has been said, however, the barrier remains between us and our Chinese fellow Christians. We have seen it to be a barrier raised higher by our differences on questions of politics, faith, and morals, than the communists had already raised it. Most of us cannot understand or share the illusions about Christian cooperation with a communist government which has led our Chinese friends to such fateful compromises. Most of us

are sick at heart about the lack of sound theology which has denied them the vision of a transcendent Kingdom of God, a true hope in the coming of Christ, which would have freed some for the joy of martyrdom, and all from that fatal fascination with the inevitability of communism which undercuts every resistance to it. Most of us have watched with sinking feelings, the way in which compromise with truth—at first only on matters of international politics—was skillfully exploited by the communists until Christians were forced to denounce and accuse other Christians. And finally, the growth of the sects places a new barrier between us. These things we cannot understand, nor can we suppress our concern about them. If we could see our Chinese brethren's list of concerns about us, we would probably be even more appalled. It is

not human understanding, even in matters of theology and ethics, which unites us, but the knowledge that we can lay these differences, these burdens too heavy for us to carry, before the mercy of God. *There is forgiveness to spare, both for our transgressions and those of our friends in China. There is the strength to go on praying for them, sharing their problems and rejoicing in their witness with them; for Christ is Lord both there and here. We are called to prepare for the day when, in God's time and in his way, the door to China opens again, and we can talk to one another; in order that in that day we waste no time defending ourselves or settling scores, but turn ourselves with thanksgiving, to those common tasks in that common fellowship, which God for our discipline has seen fit to interrupt for a time.*



"Ike" with retiring presidents of the World Council: Eivind Berggrav, Lutheran (Norway); Marc Boegner, Reformed (France); Dwight Eisenhower; G. Bromley Oxnam, Methodist (U. S.); Archbishop of Canterbury, Geoffrey Fisher, Anglican (England) and the Lord Archbishop of Thyateira, Athenagoras, Orthodox (England). Three persons on the second row not identified.



The Road Ahead



IN a vast upsurging which began before the first world war, peoples of every race, color and creed are clamoring for equality of personal and national status, and for an opportunity to live in a manner befitting human dignity. We are caught in the swirl of a world-wide revolution with social as well as political aspects. While some societies have been reinvigorated and over seven hundred million people have attained political independence, the upsurge continues with undiminished force.

In their early response to this situation, proponents of the traditional democratic society relied largely on the appeal of personal freedom and, failing to recognize the depth as well as the magnitude and intensity of the world revolution, were slow to take dramatic action to meet its legitimate demands. Proponents of the communist society, with glowing promises of material betterment, expanded their control by propaganda and penetration and, where it seemed necessary and reasonably sure of success, by the use or threat of military action. From the second world war the United States and Soviet Russia have emerged as two competing nations possessing the greatest concentration of strength,

with the inevitable clash of interests and the ever-present danger of military conflict. About one third of the human race is currently under Soviet domination, and it is folly to close our eyes to the likelihood of continued effort to expand by any means that might prove effective. The U. S., having lent economic assistance to a degree unequalled in history, is variously viewed with feelings of gratitude for its generosity coupled with resentment against the long-continuing need for its help, jealousy because of its power, suspicion as to its future intentions and uneasiness over its approach to international problems.

In a real sense the world is divided into two major armed camps, with a number of nations seeking at least temporarily to maintain an intermediate position in order to prevent the outbreak of large-scale war. The explosive elements on the world scene assume a menacing significance in our day because of the known and potential destructive force of atomic and hydrogen weapons. The harnessing of nuclear power has ushered in a new era. Will this prove to be an instrument of divine judgment leading to catastrophic destruction or of divine mercy resulting in human betterment?

**By O. Frederick Nolde
Director, Commission of the
Churches on International
Affairs**

The outcome will certainly be influenced by the manner in which we approach the critical problems of our time.

In this perplexing but challenging situation the searching question of the prophet Micah is addressed to us as Christians: "What doth the Lord require of thee?" A responsible answer must translate the prophet's own words into terms that have concrete meaning for the present international situation—". . . to do justly, and to love mercy, and to walk humbly with thy God." This is no easy task but it is one which we dare not shirk.

In order to determine the major direction we shall follow we must first of all choose between two fateful alternatives. Do we believe deep-rooted international problems can be solved only by war or are we convinced their solution can be found and must unwaveringly be sought in a framework of peace? Our decision will affect

policy in all areas. In the event of limited military action, a right decision may provide a necessary restraining influence.

Many would claim the choice is obvious and an announcement repudiating war is unnecessary. Let not complacency or oversimplification delude us. The irresponsible demand for a preventive or so-called righteous war is not completely stilled and it may be raised under varied pretexts. Moreover, in every walk of life there are those who yield to defeatism and take the position that "an end with horror is better than horror without end." There is no place for degenerating fear. The Christian's hope springs not from the expectation of accomplishment through his own reason or strength, but from the knowledge of what God through Christ has done for the world. Man must plant and water but God alone gives the increase. Christians must be in the forefront in proclaiming that a third world war is not inevitable. It can be avoided. It must be prevented.

Our major objective must categorically be peace—a peace to which we give the positive content of justice and responsible freedom. With this decision insistent and irrevocable, I find myself unavoidably driven to accept coexistence as a point of departure. Only on this assumption can alternatives to war be found. This conclusion is so obvious it need not be labored. But in accepting coexistence as a point of departure I find it necessary immediately to reject the label because its widely accepted connotation is untenable. It too often carries the implication of a world divided into compartments with an apparent commitment that both parties will respect the existing geographical and ideological boundaries. My objection is based both on grounds of political realism and on grounds of the Christian faith.

The traditional concept of a free democracy and the Soviet concept of the communist society have both demonstrated themselves as dynamic forces. They cannot be confined in rigid compartments. Nor should it be expected that existing governments which do not truly represent their peo-

ple—whether in Central Europe, in the Western hemisphere, in Africa or in Asia—will be assured power in perpetuity. While repudiating military action as a method of change, it is equally necessary to guard against the tragedy of endorsing oppression or injustice.

From the standpoint of the Christian faith, there are in reality no geographical compartments. There is one world. The Christian who seeks to heed the Great Commission knows that he must preach the Gospel to the uttermost parts of the earth. The ecumenical movement is progressively demonstrating that there is a Christian fellowship which recognizes no frontiers. The Christian conception of justice in an interdependent world places upon all men the responsibility for combating injustice, no matter in what form or in what part of the world it may exist.

A viable form for "coexistence" must manifestly reveal the opportunity for a release of the dynamic forces which are known to exist, and for a harmonizing of them to every degree which fundamental principles will permit. The alternative to war can only be found in *peaceful competition with a sincere commitment to growing cooperation.*

The competition to which I refer will have to reckon with an unavoidable clash of national interests. While this will be most apparent in the case of the United States and the U. S. S. R. as two dominant powers, it will in varying degrees arise in connection with virtually every nation. Conflicts of national interests are not new and they will in one form or another continue. They can be, and the time has come when they must be, adjusted by peaceful means. The right of defense against aggression is recognized in the United Nations Charter. But it must be clear to everyone that the use of or even the threat of military action to advance merely national interests will endanger or make quite impossible any form of coexistence.

Not completely divorced from the clash of national interests but still weighty in its significance for international relations is the conflict of

differing social systems. While attention is popularly fixed on the traditional democracy and the communist society, there are in reality varied forms and many nations are seeking to work out systems which will most effectively meet their peculiar needs. It is not unnatural that each should seek to win as wide acceptance as possible for its own philosophy and practice. The threat to a peaceful world lies in the use of force as a means of propagation. If competition can go forward peacefully, any system should be given the opportunity to demonstrate its worth. So long as expansion by force remains the intended policy of any national or social system, coexistence will remain precarious and cannot long endure.

Competition will also require the clear recognition of a fundamental ideological conflict. Marxist communism in its orthodox philosophy is atheistic in its conception of ultimate reality and materialistic in its view of man and his destiny. Its violent revolutionary strategy and its totalitarian practices disregard the sacredness of human personality. On issues of faith the Christian cannot compromise, and those who on other than Christian grounds hold to the dignity and worth of the individual man will not yield. The World Council of Churches has taken the position that totalitarianism is false in doctrine and dangerous in practice. This applies to totalitarianism wherever it appears and in whatever form. It perverts the goals of social justice which it professes. Serious as this fundamental ideological conflict is, it cannot be resolved by military action. The very nature of the struggle demands peaceful competition. But, where faith is not denied and where human need can be more adequately met, competition must give way to cooperation. This becomes a moral imperative.

We turn now to more specific ways in which peaceful competition with increasing cooperation may be advanced. What can Christians support and urge upon their governments as involving a minimum of risk and a maximum chance for peace?

In the statements which follow, I

may seem at least by implication to make disproportionate reference to the United States. To the extent that this proves to be the case, it is prompted by the Christian conviction that God is the God of history. Of a nation that has been given much, much is required. The American people and their government must constantly keep this truth in mind.

A New Outlook

The new outlook to which I refer must be lodged in the thinking and the emotions of men on both sides of the Iron Curtain.

Attitudes which prevail in some powerful groups in the United States and in various countries of Western Europe are not conducive to peaceful competition, with growing cooperation. This holds true for two extremes. Those who see a communist threat in every shadow press investigations which violate the traditional right for free trial. They promote an atmosphere of control where people are afraid to speak freely. They oppose legislation to authorize financial support for any international enterprise where communists may cooperate or be remotely involved. They reach the point where they will support action not if it is intrinsically right but only if it is anticommunist. Let them ponder their attitude because it may be a factor in bringing about a third world war. Equally dangerous are those who see no problem anywhere—who overlook persecutions and purges, who fail to recognize unjust methods of infiltration and coercion, who claim we must find agreement at all costs. The end result may be a situation where war does seem inevitable.

Without presuming to pass judgment on the motives of people in communist countries, their public utterances indicate uniform support for official governmental policy. The positions taken seem frequently to be reached on the basis of erroneous information or in the absence of information. Except during what appear to be officially dictated intervals, anticapitalistic, anti-United States, or anti-Western slogans abound. While peace

is a widely proclaimed battle cry, there seems to be little discrimination between the Soviet actions which promote and those which threaten peace. There is no evidence that the voice of the people can be freely raised in criticism or commendation as conscience dictates.

If we are to have a peaceful competition there must be developed a balanced point of view. There is need for clear understanding of the issues at stake, an objective exposure to facts and to other points of view, confidence in the integrity of the decision reached, and courage to take a stand no matter what opposition may be encountered. When enough people are fortified in this manner there need be no fear in moving into the open market place and competing with those who have a different mind. A new and more objective outlook will set the stage for cooperation when the opportunity for it arises.

Purposeful Negotiation

Some regard negotiation as in essence appeasement and favor it only when anticipated results coincide fully with their own desires. Others contend that formal negotiations should be arranged in response to every proposal and without regard for conditions favorable to effective action. It must be frankly admitted that recent attempts at negotiation have produced agreements mainly when preceded by a *fait accompli*. The Berlin blockade was ended only at a point where it no longer served its original purpose. The Geneva Conference succeeded in concluding an armistice in Indo-China only after the communists had achieved virtual military victory in Vietnam. The negotiations leading to these agreements are appreciated but their background must be understood. In most other important instances—as in the case of the unification of Germany and Korea, and the peace treaty with Austria—negotiation proved inconclusive and there lies ahead the painful pathway of uncertainty by virtue of deferred action.

Notwithstanding past experiences of failure or only partial success, it must

be obvious that if international issues are not to be settled by war, they must be settled by negotiation or similar methods prescribed in the U. N. Charter. While there will doubtless be need for special conferences, full use should be made of the United Nations as a center for harmonizing the actions of nations and for adjusting international disputes. The willingness of a government to enter negotiations under conditions favorable to sound results and the public support which it receives are in a measure a test of a nation's repudiation of war as an instrument of foreign policy. Reference to the need for favorable conditions is not intended to offer an excuse for evasion, but to recognize that both parties must give evidence of a readiness to make the adjustments on which an adequate solution will depend.

Negotiations will become increasingly effective as people outgrow the popular tendency to think in terms of a diplomatic victory. A diplomatic defeat almost inevitably gives rise to another diplomatic controversy. The test to be applied in appraising the result of negotiation lies not in the extent to which a government's original position has been sustained, but rather in the degree to which a much-needed solution has been advanced to the point where it can command sufficient support of all parties concerned to move competition toward cooperation.

An End of Imperialism

I understand imperialism to mean any force operating from outside a country which results in thwarting the legitimate self-determination of a people.

Generous tribute must be paid to those governments which succeeded in assisting previously dependent peoples to develop to the point where independence was granted, as in the case of India, Pakistan, Burma, Indonesia, and the Philippines. Recent action by the French government in Tunisia is encouraging. The danger of economic and political chaos in too hastily advancing remaining dependent peoples to independence or self-government cannot be lightly dismissed. The problems of adjustment

in the plural societies which have developed will be difficult. Moreover, self-determination will not be realized if the withdrawal of one power merely leaves a territory open to domination by another imperialist power. Nevertheless, the temper of the new nationalism must be heeded and reasonable risks taken in giving assurance of the earliest possible independence or self-government, and in honoring the pledge by speeding developments toward that goal.

A more indirect form of imperialism, found in the practices of various countries but particularly ascribed to the United States, is exercised by economic power. Investments in a foreign land in some instances have led to an exploitation of natural resources while benefits accrued to only a limited number of people with the vast majority remaining in a state of relative poverty and subservience. By credits, trade agreements and like measures, control has been attempted from outside a country and in order to protect vested interests measures have been taken to keep a friendly government in power. Military and ideological conditions have at times been coupled with economic assistance to an unwarranted extreme. Capital investments particularly in underdeveloped countries are urgently needed and protection against expropriation must be assured. International relations will be improved and justice served when the rights of indigenous peoples are more fully respected and when economic relations are freed from coercive pressures.

In recent years a new imperialism has beset the world in the form of international communism. It involves a distinctive method developed by Soviet Russia which can take advantage of situations where widespread resentment and dissatisfaction have arisen. An indigenous or native minority within a country is selected, trained and equipped, and then captures control by such means as may be necessary including the threat or the use of military force. The Soviet government and the people of Russia must come to see that this kind of imperialism is not only unjust but also a direct

threat to the peace which they profess to seek.

Human Dignity

In the crowded ways of life and in solitary places injustice, tragedy, and suffering have left their mark. Millions of refugees seek survival for themselves and their children in camps, in huts, under the open sky—homeless, many stateless, virtually all without any prospect of the kind of life which human dignity deserves. Peoples in lands hitherto underdeveloped, as well as those who have suffered from long-standing discrimination, are demanding social justice and a position of equality in the family of mankind. Wherever totalitarian forces dominate, human rights are violated and the freedom to speak and act by conscience is restricted or denied.

These three areas of human concern—refugees, human rights, and economic and technical assistance—merit separate treatment but they are bound together by the common thread of human dignity. Here is an opportunity for fruitful competition as the advocates of differing ideologies and social systems seek to win the confidence and support of peoples. There is place for bilateral assistance programs such as are carried on by the United States and the United Kingdom, for help to refugees by one government acting alone or with other congenial governments, and for national and regional action to promote respect for human rights. But such actions should be taken in the spirit of mutuality and with the primary intention of helping people who are in need of help. Surely assistance will win adherents to the cause of freedom not where it enslaves people but only when it strengthens or expands their freedom. This is not a one-way proposition. Soviet Russia has equal opportunity to demonstrate that it can give help without imposing a totalitarian control upon whom it assists.

While separate action is justifiable in assistance programs, in help to refugees, and in promoting human rights—both on grounds of effectiveness and as a form of legitimate competition—

international action under the United Nations offers an opportunity for essential cooperation. When a nation insists on acting only unilaterally—no matter how generous its support may be—it is not playing its full part. Allowing that each project calls for careful scrutiny, it must be contended that under given conditions international action through the United Nations can be more effective than unilateral action, and support of it represents a step toward tearing down the barriers now dividing the world.

Reduction and International Regulation of Armaments

Fear lays hold on man as he contemplates the terrifying power of atomic and hydrogen weapons, as well as other weapons of mass destruction. Little comfort is found in the claim that the development of the hydrogen bomb has established a *de facto* nonaggression pact among the major powers. What one side considers necessary for purposes of defense is looked upon by the other side as a threat of aggression, and the armaments race continues unchecked. An act of insanity or desperation could bring the world to a catastrophe baffling imagination. Effective international control of national armaments would immeasurably increase the chances of peaceful competition and growing cooperation.

The Christian's first approach to the problem of disarmament is a spiritual one. In repentance, he will recognize his own implication in the world's guilt. As long as weapons of mass destruction have not been abolished or brought under international control, he must urge patience and restraint. Brought face to face with power drawn from the universe itself, he must insist upon responsibility to the Ruler of the universe.

The effort to secure agreement on a system of effective regulation and control under the United Nations has thus far met with no success. The proposals advanced by France, the United Kingdom and the United States have not found acceptance and those advanced by the U. S. S. R. have met the same fate. It may be that the impasse will

be broken only if a plan originates with a government or governments not so directly involved in the dispute. Certainly a resolution jointly sponsored by the U. S. and the U. S. S. R. would command serious attention. Thought might profitably be given to the appointment of a small committee representing both governments which would meet in seclusion to seek a common approach, with the understanding that no findings would be made public unless agreed upon by both governments and only thereafter would be submitted to the U. N. Disarmament Commission for debate. This may sound almost facetious, but it illustrates a condition which may have to be met in order that competition in armaments may give way to cooperation in disarmament.

At various times, the C.C.I.A. has announced the position that the reduction of armaments is not merely a mechanical or mathematical proposition but above all a political and moral problem. We do not live in a static world. Change is unavoidable. If changes which are required in the interest of justice are to be effected by means other than war, the development of internationally accepted methods of peaceful change must be accelerated.

The International Family

As Christians, we rejoice in an ecumenical fellowship which penetrates all artificial curtains and transcends all barriers of race or nationality. Our differences on social and political questions should be seen in the double perspective of our determination to free men from misery and want and to stand against totalitarian doctrine and its pressures. When full expression of our fellowship is impossible, we should live in such a way as to be prepared for understanding when we meet face to face. Thus we make our contribution to the cooperation which must succeed competition.

Beyond the Christian fellowship, there are the ties which unite all men in common humanity. Every effort

should be made to relate people personally to each other in the pursuit of common interests be they religious, educational, economic, athletic, or cultural. Where there is no opportunity for personal contact, suspicion and misunderstanding tend to increase. The professed friendship of people for people needs to be strengthened by tangible expressions.

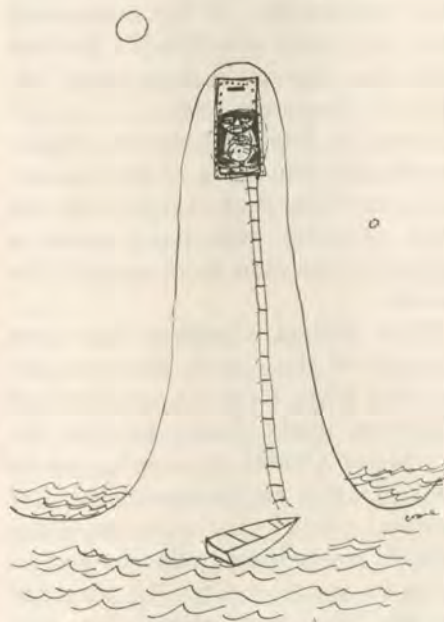
There is also the international political family where governmental representatives gather for deliberation and decision. In this area, the most critical problem today revolves about the seating of the People's Republic of China in the United Nations. I yield to the position that until the Korean armistice has progressed to a treaty of peace and until its spokesmen cease their vehement condemnation of the United Nations, the People's Republic does not meet the Charter qualifications for accreditation or admission to membership. At the same time, it should be clearly understood that the seating of representatives in the United Nations is not conditional upon the form of their government and that

the expressed desires of regional neighbors ought not to be interminably ignored. Certainly, no government should say today what it is going to do tomorrow, when the circumstances of tomorrow cannot be forecast.

Domestic Society

No greater responsibility rests upon the Christian citizen and upon every citizen than to put his own house in order. In conflicting and competing societies, it is easy for people to repent of each other's sins. It is far more difficult to remove the beam from one's own eye. The building of a sound and healthy domestic society is a form of competition where no harm can be done and much good can be achieved. The domestic community where men and women can determine their faith by conscience and freely express it subject only to the rights of others, where they can choose their vocation and have equal opportunity to pursue it, where they can rear their children to meet the responsibilities of an oncoming generation, where they can satisfy legitimate material needs, where their concern reaches to their fellowmen around the world—that kind of domestic community will stand as a magnet to attract all men everywhere. To build it is our first task!

The tensions and difficulties by which we are now beset in all probability will continue for some generations, and then new problems will arise. Peace and justice are never won with security or finality. They are the object of continuous striving. I have tried to show that in this struggle for peace and justice Christians and churches have a distinctive contribution to make. I do not claim that their effort will of necessity prove successful but I am convinced that the effort must be made. Into God's hands we commend our bodies and souls and all that is ours, sincerely praying that his will may be done on earth as it is in heaven. Therein lies our hope. The outcome rests with God.



"The world can change if it wants to."



the SCM and the Ecumenical Movement

By Roger Ortmyer



John R. Mott

IT is difficult to make a guess as to just what the World Council of Churches might have been had it not been for the student Christian movement. It is safe to say it would have been quite different from what it is.

Possibly it would not even be in existence. It has been the vigorous experimentation of students and their leaders which has helped to bring the ecumenical movement to life. One of the earliest moves of the newly founded Y.M.C.A. and Y.W.C.A. nearly a hundred years ago was to bring into existence their student departments.

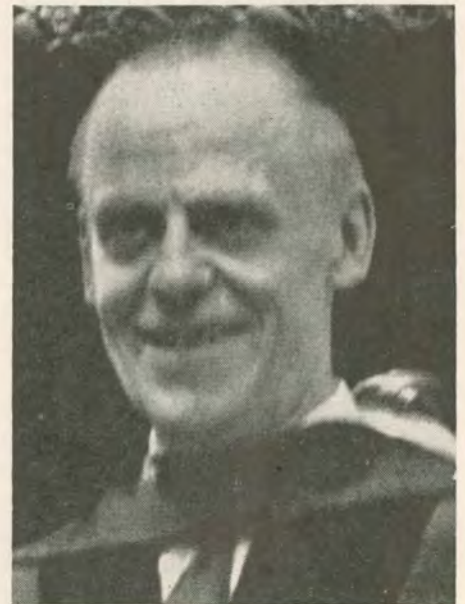
These student departments were sturdily international. They soon learned the technique of international conferences. They were in touch with the church in every land of their representation. Their leadership brought the "granddaddy" of the ecumenical tide into being, the World's Student Christian Federation, formed at Valdesta in Sweden in 1895.

Soon the Student Volunteer Movement came into being as the missionary arm of the student movement. Its very existence was based upon a united relationship to all areas of the world.

This student Christian movement brought to the church the new ecumenical idea: Christians of different churches might "unite to win the world for Christ." It sought, not to make persons undenominational, but to develop loyalty to the denomination of each and to bring to the ecumenical altar its creative gifts. The churches would "give their riches, not give them up."

It would be incorrect and unfair to say that the World Council of Churches is the creation of any cer-

tain persons, but without question the indelible stamp of the late Archbishop of Canterbury, William Temple and of J. H. Oldham had much to do with both its hope and its meaning. Each of these great ecumenical leaders publicly acknowledged his indebtedness to participation in the British student Christian movement.



Willem Adolf Visser 't Hooft

All historians of the contemporary ecumenical movement date its modern tide with the name and person of John R. Mott, founder of the World's Student Christian Federation and the Student Volunteer Movement. His immersion in student life was the spark which illuminated the scandal of Christian divisions and sought the unity for the people called Christians.

When the World Council of Churches came into being at Amsterdam in 1948, a distinguished church leader remarked that it was just about like a homecoming. The responsible leaders were those with whom he had worked in the student Christian movement. Most of the men on the platform at Amsterdam had been connected with the movement in some one of its phases.

At the Second Assembly of the World Council of Churches in Evanston last summer, the evidences of college and university movements were on all hands. Three fourths of the executive leadership of the World Council had been drawn directly

was often taken from student movement sources.

It has been the role of the student Christian movement to be a source of creative experimentation. Students, being an arm of the Church and not the Church itself, have been free to venture where the churches have felt more restricted. On the basis of their experiments, student Christians have often shown the churches the areas in which real cooperation is possible, and those where the most difficult problems would be met.

While the student movements have been making this contribution, they should not become self-satisfied; but ought, in all humility, recognize that at many points they have contributed to the disorder of the churches and the shortcomings of institutionalized religion in our day. Some of the recent action of the student Christian movements would indicate a reactionary ecumenicalism, rather than the creative role which the student movements have played in the past.

Nevertheless, it is worth noting that when the World Council of Churches became an actual and operating agency in international church life, those responsible for choosing the executives who would implement its program went directly to the student movement for their selection. They took W. A. Visser 't Hooft from his job as general secretary of the World's Student Christian Federation. Later they had to choose his associate, and the almost inevitable choice was Robert C. Mackie, the genial Scotsman who was the general secretary of the W.S.C.F. and later became its chairman.

In the American branch of the World Council operation, vigorous leadership has been provided by Robert Bilheimer, formerly of the inter-seminary movement in the U.S.A. He was the executive directly responsible for the arrangements and management of the Evanston Assembly, and is the newly elected associate general secretary. He took up his duties in Geneva immediately following the conclusion of the Assembly.

In the Evanston Assembly, the main theme, "Christ—the Hope of the

World," was the most controversial item on the docket. Three staff persons responsible for working with the main theme groups: Keith Bridston, direct-

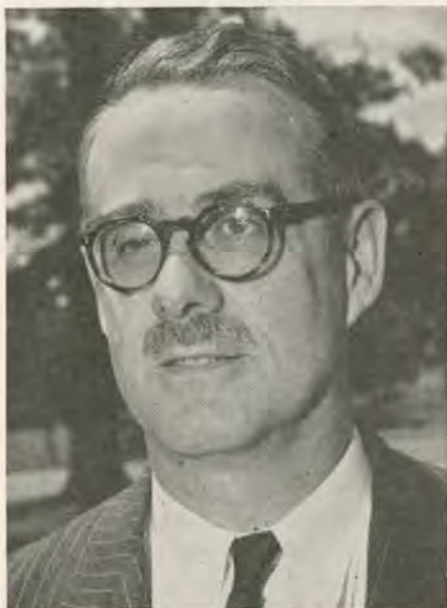


Robert Bilheimer

ly from staff responsibility in the W.S.C.F. and Lutheran Student Association; Ralph Hyslop, formerly national executive of Congregational-Christian student work; and Charles W. Ransom whom American students recall as the vigorous leader at the last national conference of the Student Volunteer Movement, held at Lawrence, Kansas, in 1952.

When the W.C.C. wanted solid intellectual leadership for its newly formed student department, it dipped into the Methodist Student Movement, taking J. Robert Nelson, formerly associate director of the Wesley Foundation at the University of Illinois and study secretary of the U.S.C.C. Staff leadership was spotted with much vigorous young leadership, e.g., Edwin Espy of the Y.M.C.A., Winburn Thomas of the W.S.C.F., and John Garrett of the British s.C.m.

Those who had been in the student movement for very long knew who would stir the Assembly as they spoke from the platform: Robert Calhoun of Yale in the opening sessions, Canon Wedel, formerly of the Episcopalian s.C.m., with his solid speech on the meaning of the main theme, and D. T. Niles of Ceylon and at present chairman of the W.S.C.F., with his stirring



Robert C. Mackie

from the student movement; an estimated one half of the delegates had their first and decisive ecumenical experience as members of one of the s.C.m.'s, usually the platform speakers were familiar voices to those in the student movements; and the literature, both devotional and analytical,

sermon on evangelization. In the accredited visitors section of the Assembly the speech which seemed to receive the most general approval was that of Canon Alan Richardson of Great Britain. Those of the student Christian movement of Great Britain and Ireland were not surprised. They have been used to his stimulating study leadership. It was only moments following Richardson's address that all copies of his book were sold at the Assembly bookstore; a book published by the Student Christian Movement Press of England.

One of the most celebrated laymen at the Assembly was Dr. Reinhold Van Thadden-Trieglaff of Germany. His has been the inspiration and guiding hand of the tremendous KirchenTag, or Church Day, celebrations in Germany. The most recent of those was held behind the Iron Curtain in Leipzig with over 600,000 in attendance (and the Soldiers' Field Festival of Faith beginning the W.C.C. Assembly was considered the most tremendous thing in American church life with 125,000 in attendance).

Another layman who received much attention at the Evanston Assembly was Colonel Francis P. Miller. This Virginia layman, active in the liberal

wing of politics in the Old Dominion through its general assembly, is a former chairman of the W.S.C.F., a politician who is aware of the meaning of "responsibility."

Even tragedy seemed to have its student implications. One of the Assembly's most distinguished delegates, John Forrester-Paton, died on a bus returning from a plenary session of the Assembly. Not only was he moderator of the United Free Church of Scotland, but was president of the World's Alliance of Y.M.C.A.'s, having succeeded John R. Mott, founder of the World's Student Christian Federation, in that position.

When the delegates at the Assembly came to worship, their hymnbook was the one students have produced and used, *Cantate Domino*. In worship at Evanston, the liturgies owed much to *Venite Adoramus*, the companion W.S.C.F. volume of worship materials. One of the most puzzling and divisive of problems to face the delegates continues to be that of intercommunion. A special issue of *The Student World* continues to be one of the basic documents in the study of that central problem of ecumenical life.

A wise decision on the part of the constituency of the Evanston Assem-

bly was to include a large and representative group called "youth consultants." They had freedom of the floor, favored seats in the auditorium—in fact, all privileges except that of voting. Their listing was almost a roll call of student Christian leadership around the world. A large proportion already knew each other from meeting in India and other youth-student conferences. With them will rest the task of carrying on the strengthening of the ecumenical church.

The student movement, however, must be careful lest it boast and become self-satisfied. It must recognize that, to it, God has given an essential responsibility: training in ecumenical leadership and thinking ahead ecumenically.

This is possible only if the students note, in full humility, their shortcomings and their share in the failure and scandal of church disorder. Students may not absolve themselves of responsibility for the life of their communions. To them, however, God has given a privilege, both in action and in thought, which in the past a student movement has been able to meet. The real future of the student movement rests, however, upon how responsibly it meets this task today.



Christ—the Hope of the World

(Continued from page 11)

anxious rivalries and inner conflicts of the world. Once more mankind is torn by wars and civil strife, not of armies only but of whole peoples. Once more forces of nature and feats of reason, that seemed for a time to be our more and more obedient servants, have put on—thanks to our own folly—the masks of destructive demons. Once more death stands at our elbow, un-

forgettable, and goes with us wherever we go.

The word of hope to such a world must still be the gospel on which the martyr bishop of Antioch staked his life: that the God of Hosts is with us, that in Jesus Christ he has come to share our lot and break the tyranny of sin and death, that therein "that which had been prepared by God re-

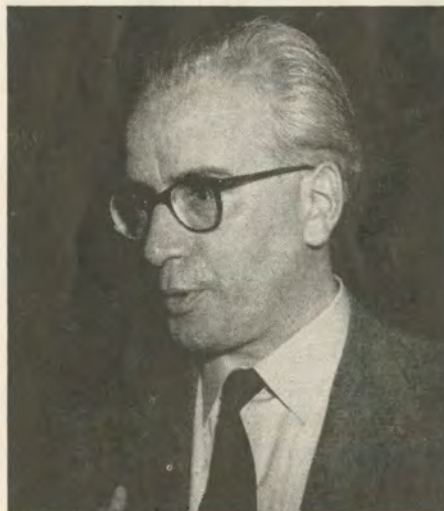
ceived its beginning," and that the course of history and the end of all things are in his hand. That gospel on the lips of apostles and martyrs struck root in a hostile world. We are here today from the ends of the earth in witness to its power. If we in turn can proclaim it in language for our day, with something like their burning faith, we too shall find in Christ the hope of man.



Witness in Hungary

Bishop John Peter
Reformed Church of Hungary

WE are experiencing in Hungary a self-assertion and increased public appeal of the Gospel in the course of a process separating our church from the state, that is, in the course of the secularization of society. In some parts of Europe this process of secularization began several generations earlier and has assumed proportions quite unknown to our parishes in Germany, France, Sweden, England and elsewhere. Moreover we discover, if we look closely, that the Reformation itself began in a period which manifested some signs of secularization. In ages when the process of secularization reaches a particular intensity, the Church, prompted by the instinct of self-preservation and skillful maneuvering, is tempted to use the rediscovered Word as an instrument to turn back the process of secularization. The noteworthy coincidence of these epochs of secularism on the European continent with the revival movements and a closer scrutiny of these epochs furnish many examples of this temptation in the past. Yet the Church must not follow, in these epochs, the natural pattern of human societies,



but must seek, with hope and assurance, in the Word of God, what help the pure Word of God may give to the congregation in the time of need. It is in this way we have discovered the paramount importance of Bible study for the entire life of the Church. I might almost say there is no pastor in our churches who would not attend for a week each year a conference devoted to Bible study. The systematic study of the Bible is a general requirement and general practice with us in

the education of elders, in confirmation classes, in the religious instruction of the schools, at missionary conferences, in pastoral work.

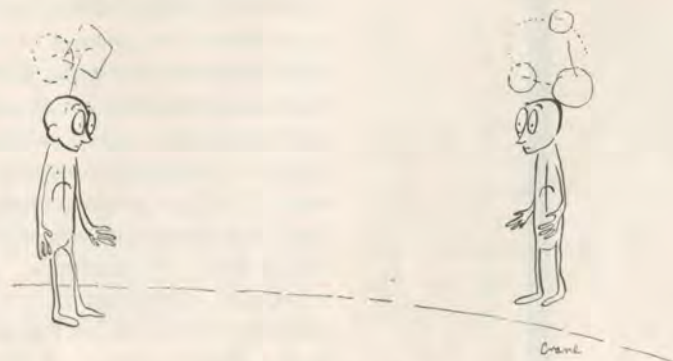
The other temptation is to isolate the Gospel of conversion from the full context of the Gospel. We have recognized that we are made by God to account also for our empty speaking, for we have often acted as though the Kingdom of God consisted of speaking. The proper self-scrutiny of a discredited church means to measure, first of all, the purity, fullness and obedience of preaching, using the Word of God as the supreme standard. So we have recognized we must proclaim the Gospel of conversion together with the Gospel of sanctification. The events on the way of salvation cannot be separated from each other. In the time of Jesus and John the Baptist, the call and promise to repent and to be sanctified were joined together in their preaching. We believe the things which belong together must be proclaimed together. As God's revelation demands together our love toward God and our fellow men, we too must both preach under the same breath and practice at the same time.

This search after the fullness of the Gospel prevents us from yielding to another temptation. The process of secularization carries with itself the temptation for the Church to give up its responsibility for public life and, fleeing from the general problems of communal life, to withdraw into a spiritual ghetto, mistaking the Gospel events for something done in a corner. In the measure to which we succumb to this temptation, the congregation will be fed with a mutilated Gospel, with a dwarfed theology and it will gradually degenerate into a ghetto-church. It is the joint proclamation of repentance and sanctification, the joint demand for Godward and manward love, the inspired vision of the cosmic dimensions of sin and salvation, the acceptance of the promise concerning the new heaven and new earth that teach the congrega-

tion to look with open eyes upon the entire field of public life, to exercise its responsibility therein and to be present wherever it may do some good for man, against the suffering of man, for his benefit and to the glory of God. It is with the realization of this public responsibility that our church is profoundly interested in all the important events of national and international life that are significant to the Word of God, and thus it gives thanks also for the fact that it is in this month, for the first time since 1932, that there are no overt acts of hostility in progress upon the face of the earth.

As to the outer framework of the witness of our Church, thus characterized by blessings and temptations, mention must be made of the agreement concluded between church and state which, beside guaranteeing the freedom of church life, grants us a gradually decreasing state subsidy for the time of transition during which the church may become fully self-supporting. I am glad to say that this agreement has been a success. The state subsidy is reduced 25 per cent every fifth year. The first reduction took effect January 1 this year. We have been grateful for the experience that the increased giving of the congregations has made up the difference.

We are now building up our central fund which will enable our church to maintain essential pastoral charges in smaller parishes where people are unable to raise all costs. Our theological academies, charitable institutions, orphanages, old people's homes are, by the liberality of our congregations, in immediate contact with the fruits of the evangelistic work which proclaims the Gospel of repentance and sanctification. This transition to financial self-support requires of our entire church, beside the education of the congregations, constant economy and a planned financial management. The church lives in this manner; in a freedom in which it is able to solve its own problems, as the sign of God's grand design of salvation, as a constant witness to God's redemption. Our witness is also expressed by the main theme of the Assembly: "Christ—the Hope of the World." We measure the solution of all problems of human society by the final and full solution which the work of redemption by the Lord Jesus Christ brings to us. In exercising our responsibility in the Hungarian People's Republic, in our country, among our people, with regard to all issues of human society at home and abroad, it is with this great hope that we render our witness.



"And . . . who are you?"





BOOK REVIEWS

Christian Hope

When "Christian Hope" was, as some may have thought, innocently suggested as the theme for the Second Assembly of the World Council of Churches, the reaction soon disabused the naïve. The discussion, from the moment of adoption, has been vigorous and opinionated. It continued through the sessions of the World Council of Churches, and when the Assembly ended there was still no consensus of opinion.

The basis for discussion at Evanston was a report made by the Advisory Commission on the main theme. This commission was chaired by both America's H. P. van Dusen and India's Bishop Lesslie Newbigin, and listed many of the most prominent theological thinkers of the world. Its complexion is indicated by stretching from Boston University's Divinity School Dean, Walter Muelder, to Professor Edmund Schlink of Germany. In Dean Muelder is represented the vigorous social action and liberal theology so often under attack in the last two decades. In Professor Schlink, one sees the dogmatic neo-orthodoxy of continental Europe, with its emphasis on a literal second coming.

The additional vigorous debate at the Second Assembly revolved around six ecumenical surveys. Both the report and the surveys have been published in one volume: *Christian Hope and the Task of the Church* (Harper & Brothers, \$5).

Beside the official writings, there have been a huge assortment of articles and some books that have discussed the same issues. Two of them, written by American scholars, are of particular interest: *Paul S. Minear, Christian Hope and the Second Coming* (Westminster Press, \$3.50) and *T. A. Kantonen, The Christian Hope* (Muhlenberg Press, \$1.50).

The complexities of this theme are suggested by Dr. Minear: "Christian hope is a continent of the spirit which grows larger in the very effort to explore. The more we traverse its valleys and mountain ranges, the less easily it can be met. Its roads are open only to pilgrims seeking their homeland. To them the country into which they are called is more real than

the realm of shadows and deception which they leave behind. To casual on-lookers, the reverse is true, God's Kingdom being far less tangible and dependable than the kingdom they refuse to leave." And as Dr. Minear goes on to show, even the second coming is not as simple as it would first seem. Our human terminology is simply inadequate to deal with either hope of the promised return. On first sight, the second coming is a meaning to be either defended or rejected. There was a first Advent, a second will arrive. This is a much more subtle thought than we had imagined. Any efforts to date the various advents should be viewed with suspicion and alarm. And too close a focus upon Christ's return is liable to distort the perspective of the hope which is in Christ. This hope is a direction, a movement of the pilgrim people toward the Kingdom of Christ.

With his usual literary skill and imaginative description, Dr. Minear has made Christian hope and the second coming a much more exciting topic than the diffident would imagine.

Dr. Kantonen, a Lutheran scholar teaching at Hamma Divinity School, agrees that Christian hope is not founded upon some vague attitudes of optimism, but is the fulfillment of Christ's specific promise to carry God's Word for the world through to a triumph. *T. A. Kantonen, The Christian Hope* (Muhlenberg Press, \$1.50).

He warns against speculation which would go beyond biblical insights. As a true Lutheran, he will abide by the Word, even if it contradicts our reasonable sense, and when the Word is silent, he, too, will be silent.

Dr. Kantonen, however, has a wealth of reference to draw from, both literary and scholarly. And his contribution to the discussion of Christian Hope is a solid one and needs to be read.

One of the most widely known and discussed personalities at Evanston was the chairman of the World's Student Christian Federation, whose sermon at a plenary session we have printed in this issue of *motive*. His most recent book is closely allied to the hope theme: *D. T.*

Niles, Preaching the Gospel of the Resurrection (Westminster Press, \$2).

The resurrection, in the words of Dorothy Sayers, is "the only thing which really happened." It is upon this event that hope lives. God does not will that death shall come to man, for his will is to live, but God willed that his Son should accept death when it came, and we, too, accept it, but it is a signature which Niles says has been crossed out, "and on the cross we see another signature, God's signature of love."

It is certainly significant that a young Methodist preacher from Ceylon should be a witness to the testimony of the resurrection. To those of us who comfortably live behind the lines of the Christian witness, this word from D. T. Niles should awaken us to our responsibilities as implied in the basis of our hope.

A Treasury

Anthologies of religious writings come and go. In fact, so many of them show up, that it is difficult to get excited about the prospect of reviewing another.

I took about two looks into *A Treasury of the Kingdom*, compiled by E. A. Blackburn and others (Oxford University Press, \$3.50), and got hold of the basic notions for a series of lectures which I had to give! In fact, any anthology that gives you one good idea is probably worth the price, and this has more than one in it.

What I particularly like about this anthology is that the selections are taken from literature off the well-read course. St. Patrick and William the Silent, Lawrence Houseman and Jeremy Taylor . . . and stories such as that of Elizabeth Pilenko who on Good Friday, 1945, took the place of a girl who was marched into a Nazi gas chamber—all these make a most excellent anthology.

The Bible in Today's Thought

AMONG the documents published this year by the Study Department of the World Council of Churches are those seeking the implications of biblical testimony to the question of work and the role of man in society. The results of the

inquiry are two excellent biblical studies: Alan Richardson, *The Biblical Doctrine of Work* (Alec R. Allenson, Inc., \$1) and G. Ernest Wright, *The Biblical Doctrine of Man in Society* (Alec R. Allenson, Inc., \$1.50).

Both works are the result of lengthy consultations and studied analysis on the part of committees which had long been at work on the themes. Each study, however, is also the responsibility of the biblical scholar whose name is connected with it. Each writer has taken the work of the committees and the contributions which each member has made and brought together the papers and notes into a coherent whole.

The word "doctrine" as it is used in these studies is a weasel word. It is not a dogma incorporated in a unique biblical revelation; it is "testimony" and "inference." The testimony is to what God had done. The inferences are what the biblical writers have made of the testimony and those which we draw in our historical situation from the light there given.

An idea of the quality of the Richardson volume can be gained from his article in this issue. When presented to the Accredited Visitors section at the World Council of Churches, it probably was the most generally applauded speech of any. It was not very controversial, but was certainly given with a word of confidence.

We are now in the midst of a pattern of biblical thought which holds the conviction of an essential unity to the Bible. While it does not read out different expressions to a basic biblical outlook, it is convinced that there is a unity which binds together the different interpretations, so that one can say there is a basic biblical testimony with respect to work and to man in his society. These two volumes are important, not only with respect to the subjects which they have discussed, but as insights into the directions that contemporary biblical studies have gone.

There are many of us who are not experts in the field of biblical studies, but who do not want to be ignorant of what is going on. We are fortunate to have available such a series as "Studies in Biblical Theology."

Eleven volumes in this important series are now available with others promised.

The books are modest in format, paper bound, well printed, and vary from about sixty to one hundred thirty-five pages in length.

They are solid studies, but not so technical but that the interested student or pastor can profit immensely. The list currently available is:

1. Oscar Cullmann, *Baptism in the New Testament* (Translated by J. K. S. Reid)

2. G. Ernest Wright, *The Old Testament Against Its Environment*
3. Floyd V. Filson, *The New Testament Against Its Environment—The Gospel of Christ the Risen Lord*
4. Walther Eichrodt, *Man in the Old Testament* (Translated by K. and R. Gregor Smith)
5. John A. T. Robinson, *The Body—A Study in Pauline Theology*
6. A. J. B. Higgins, *The Lord's Supper in the New Testament*
7. Ian Henderson, *Myth in the New Testament*
8. G. Ernest Wright, *God Who Acts—Biblical Theology as Recital*
9. Gerhard von Rad, *Studies in Deuteronomy* (Translated by David Stalker)
10. Oscar Cullmann, *Early Christian Worship* (Translated by A. S. Todd and J. B. Torrance)
11. Eduard Neilsen, *Oral Tradition—A Modern Problem in Old Testament Introduction*

Published in America by Alec R. Allenson, Inc., 81 W. Van Buren Street, Chicago, Illinois. The price of each volume is \$1.25. There is a special rate for those who subscribe for the whole group and future publications, upon application to the publisher.

There is no doubt but that biblical theology is currently in such popularity that those who are not conversant with what is going on, not only are impoverished in their understanding of the Christian faith, but are quite at a loss to participate in theological conversation in the contemporary world. Fads in theology come and go, which is exactly as it ought to be, for theology must be pertinent to its day and time, but biblical theology will always be a norm in Christian conversation.

How Our Bible Came to Us, H. G. G. Herklots (Oxford University Press \$3.50), is a story delightful to read and necessary to know. Nothing has happened to the Bible like the act of Caliph Othmann who fixed a text of the Koran and destroyed all the old copies which differed from his standard, although it came nearer with the Old Testament than with the New Testament. For the New Testament there is no standard text. The surprising thing, however, is that in spite of the different versions the agreement on basic doctrine is overwhelming.

Much of the current opposition to the Revised Standard Version of the Bible is the clamor of ignorance and prejudice. Nothing is going to hurt the faith by clarity and the uncovering of truth. Some prejudices are dislocated. All to the good. The basic concerns of the Bible not only remain, they are formidably buttressed. The story of how we got our Bible, the exciting story of some of the discoveries

which have occurred since the war, the anticipation of new ones that may pop up at any moment, help to make the Bible the living Word, which it is.

After Marriage

W. Clark Ellzey (another *motive* writer who is authoring books) makes a wise and useful distinction between the romantic dreams of marriage which precede its consummation and the practical realities of a romance that is life long. How does a couple mix the fanciful excitement of imagination with the practical realities of married life? They do not want the dreams to be lost, nor should they be taken as a poor substitute for marriage itself.

In *How to Keep Romance in Your Marriage* (Association Press, \$2.95), Dr. Ellzey has some, not only useful, but attractive suggestions. His whole book is easy to read, full of the kind of illustrations which makes life experiences real. It should be of considerable help to those who have just started their marriage. It will be of more help to those whose marriage has gone far enough to dull the first edge of excitement, and where real romance now needs to grow.

Mixed Marriage

The Roman Catholic Church is not in favor of mixed marriages, but she has a formidable contract which will go into operation before the marriage when a mix occurs. While some Protestant churches (e.g., The Methodist) do not have a strict ecclesiastical rule on the subject, it is of increasing concern and many other denominations have strict and authoritative pronouncements and warnings to any of their communicants who may anticipate a mixed wedding. The Protestant-Catholic marriage is not the only mixed type: increasingly there are Jewish-Christian and Christian-agnostic, etc., marriages.

James A. Pike provides most excellent counsel in *If You Marry Outside Your Faith* (Harper & Brothers, \$2.50). It is obvious that the famed Mr. Pike is an Episcopalian clergyman with a solid legal training and practice before his ordination. His approach is legalistic using the case illustration tempered by the warmth of the counselor. He analyzes the implications of trying to avoid a direct confrontation of the problem. The moral implications are made obvious. The demand of individual responsibility within the religious pattern is insisted upon.

This is a most important volume. It should be in the library of every student center. It will provide the basis of many excellent discussions of marriage relationships, as well as a reference for troubled individuals.