

revolution & reconciliation



motive november 1955

Walter Dill

Revised and reprinted by  
School of the Holy Spirit

NOV 15 1955

Roger Ortmyer ..... Editor  
 Henry Koestline ... Managing Editor  
 Eddie Lee McCall ..... Circ. Mgr.  
 Maury Phillips .... Editorial Assistant  
 Margaret Rigg ..... Art Editor  
 Patsy Worthy Luther ..... Secretary

Contributing Editors

Herbert Hackett      Harold Ehrensperger

Editorial Council

John O. Gross              H. D. Bollinger  
 Woodrow A. Geier        Richard Bender  
 Howard Ellis              Harvey Brown  
 Harold W. Ewing        Myron F. Wicke  
                                  Jameson Jones

**Campus Editorial Board**

ANDERSON, RUTH, Hendrix College  
 BODURTHA, PAUL R., West Virginia Wesleyan College  
 CHASE, STEPHANIE RENÉE, College of the Pacific  
 DUTT, HARRY JOHN, Dakota Wesleyan University  
 FLOYD, HARRIET ANN, Winthrop College  
 HARBER, HUBERT E., JR., Louisiana State University  
 HARPER, KATHY, Oklahoma City University  
 HARRIS, PHYLLIS JO, Albion College  
 HOOKER, RICHARD B., Western Michigan College  
 JOHNSON, MARY LYNN, Mississippi Southern College  
 JONES, JIM H., JR., Kentucky Wesleyan College  
 JONES, PATRICIA MAE, Longwood College  
 LINDEMAN, DOROTHY D., Montana State University  
 MCINNIS, NOEL, Kendall College  
 NIXON, RAYMOND B., University of Minnesota  
 PETERSON, MARILYN JEAN, University of Washington  
 PHIPPS, SARA, Allegheny College  
 RICHIE, JENILU, Christian College (Missouri)  
 ROY, CHARLES EDWARD, Brevard College  
 SANFORD, ENID, University of Miami (Florida)  
 SNOW, M. LAWRENCE, Drew Theological Seminary  
 SWAYZE, DARLANN, Southwestern College (Kansas)  
 TOW, MAXWELL G., University of Iowa  
 WILEY, WALTER B., DePauw University  
 WITTERS, SHIRLEY, Willamette University  
 WOLFSKILL, ELIZABETH, Syracuse University

*motive* is the magazine of the Methodist Student Movement, published monthly, October through May, by the Division of Educational Institutions of the Board of Education of The Methodist Church; John O. Gross, Executive Secretary. Copyright, 1955, by the Board of Education of The Methodist Church.

Subscription rates: Single subscriptions, eight issues, \$2. Group subscriptions of fifteen or more to one address, \$1 each. Foreign subscriptions \$2.50. Single copies 30 cents.

Address all communications to  *motive*, P. O. Box 871, Nashville 2, Tennessee. Please accompany articles, stories, poems and art work submitted with return postage.

Entered as second-class matter at the Post Office at Nashville, Tennessee, under act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, act of October 3, 1917, and authorized on July 5, 1918.

# C O N T E N T S

Volume XVI, No. 2

November, 1955

The Lord's Prayer from Moses' Day On  
 Mary Dickerson Bangham 1

Precision and Culture ..... Joseph Sittler, Jr. 2

REVOLUTION:

Africa in a Revolutionary World ..... Eduardo C. Mondlane 4

Bandung: Unreconciled Revolution ..... Homer A. Jack 8

Eleven-thirty in Malaya ..... Harry Haines 10

The So-Called "Language Barrier" ..... Earl W. Stevick 11

Biblical View of Reconciliation ..... M. A. Thomas 12

Faith and Revolution ..... Keith Irwin 16

Crucial Issues in the World Revolution ..... G. Bromley Oxnam 20

Revolution and Reconciliation in Art ..... Margaret Rigg 23

The Church: A Treasure from God ..... Tracey K. Jones 28

SYMPOSIUM:

Africa: Belgian Congo ..... Joan Warneka 30

Asia: Korea ..... Ed Poitras 31

Asia: India ..... Esther A. Armstrong 32

South America: Brazil ..... Joy Little 33

South America: Bolivia ..... Will Boots 34

North America: United States ..... Beverly Chain 35

Preparation for Missionary Service in a Revolutionary Age ..... 36

The "Foreign Mission" Field Comes to America. Dorothy Nyland 39

Presenting: The Methodist Student Center, University of Kansas 41

DEPARTMENTS:

Campus Roundup ..... 42

Recordings: A New Dimension ..... Hobart Mitchell 43

Book Reviews ..... David E. Durham and Roger Ortmyer 45

Drama: We're Here Because We're Here ..... Tom F. Driver 47

The Current Scene ..... Joan Gibbons 48

Editorial ..... Roger Ortmyer Back Cover

*motive* Cover: Art Editor Margaret Rigg shows "man is a dynamic participant in both the revolution and reconciliation."

Inside Back Cover: Gail Corbett interprets Jonah. The underlying theme is the reconciliation between man and God.

# THE LORD'S PRAYER

. . . from Moses' day on . . .



Throughout the Old Testament, from Moses' first delivery of God's promise, on through his successor Joshua, on through the words of Daniel, run these commandments: "Be strong and of good courage, do not fear or be in dread: for it is the Lord your God who goes with you; he will not fail you or forsake you." The promise, rephrased, appears in Jesus' words: "Let not your hearts be troubled, neither let them be afraid. I will not leave you desolate. Be of good cheer, I have overcome the world. . . . Lo, I am with you always."

Unspoken, unwritten, the promise runs through The Lord's Prayer!

Our Father who art in heaven—

*It is the Lord your God who goes with you, who is in the heavens which surround you!*

Hallowed be thy name.

Thy kingdom come,

Thy will be done,

On earth as it is in heaven—

*Be strong and of good courage, do not fear or be in dread—for the doing of God's will on earth takes strength and courage, fearlessness and lack of dread!*

Give us this day our daily bread—

*Do not fear or be in dread of lacking daily bread for the Lord your God . . . will not fail you;*

And forgive us our debts,

As we also have forgiven our debtors—

*Do not fear! It is the Lord your God who goes with you! Your slowness in forgiving others comes from fear. Do not fear!*

And lead us not into temptation,

But deliver us from evil—

*Be strong and of good courage, do not fear or be in dread: for it is the Lord your God who goes with you; he will not fail you or forsake you. . . . Do not fear or be dismayed.*

by Mary Dickerson Bangham



# precision and culture

by Joseph Sittler, Jr.

*Words strain,  
Crack and sometimes break, under the burden,  
Under the tension, slip, slide, perish,  
Decay with imprecision, will not stay in place . . .*

Eliot, T. S.: East Coker, *Four Quartettes*  
Harcourt Brace & Co.

LANGUAGE is a function of culture; and man's relation to culture is uncertain and ineffectual when language falters. There are reasons why language, a coinage of perception, signification, and communication, should at the moment deserve the superb statement by Mr. Eliot which is printed above. The relentless pounding of events, and the deepening disorganization of men as they try to achieve an integral response to the world is a fact which underlies every effort to understand what men are saying, singing, painting, building in ever-changing forms in our contemporary culture.

We have the words to utter forth our thoughts and feelings. But the words are old, invested with clothing of

We are creatures condemned, or married, to the use of symbols, of language. Perhaps the big symbols of our time are "revolution" and "faith." It might be that the revolution has turned against man who made it because he put his faith in the revolution. At least before going further in *motive's* discussion of "revolution and reconciliation," note what Joe Sittler of Chicago Lutheran Theological Seminary has to say about "Christian precision."

other times and events. They ring out—and produce a wave-length which misses, by much or by an infuriating ever-so-little the authentic stuff we call upon them to put the finger on and convey.

Among these words, and heavy with the signification that words have carried for hundreds of years in the Christian West, are terms which present us with a double problem. On the one hand they are *given* terms, springing out of a particular drama of God and man, played out in the theater of actual history—and there are no other words to denote events, relationships, dynamics, to which they point. There is simply no use in hoping that somehow we can find newer, fresher terms for the

evangelical actualities that are the referents of love, hope, faith, redemption, grace, church.

On the other hand, life like a stream flows past these up-jutting rock-terms. The stream carries men and events. And these men talked and are talking. High and rich among the terms they use is the term *faith*; and how wildly various is the stuff men mean when they use that common term. Paul of Tarsus said faith, and meant a God-relationship in Christ which revolutionized everything from the meaning of the Cosmos to the quality of personal hospitality and finally had to postulate a "new being" to denote the depth and scope of the gift and promise.

A Credit Association says faith—and means a calculated risk based upon men's recorded behavior in the matter of paying bills. A political leader talks about faith, and means a corporate confidence, hardheadedly related to material resources and national energies. One gets on a university campus and learns that faith is a term used to designate the fact that about some matters the facts are not all in, and faith is the term proper to the period of waiting! Work and waiting, to be sure, will take care of these darkneses—and faith is the temperament that coincides with trust in a method which needs only more time to deliver all ultimate goods.

In ". . . this general mess of imprecision" it is a useful effort to point out that culture is the product of precision. Before any of us in virtue of our Christian faith can help the shaping of our culture all of us must know what is involved in being a Christian. I cannot know what God has given to me or what God expects of me if the language I use to speak of these things is imprecise, and waves a hand toward an area in general but never puts a finger down upon anything in particular.

The resolution to say this has been formed by thousands of man-hours in student affairs presumably organized around an interest in "religion." Passion without precision is a sheer caloric celebration. And only an age that has elevated the verbalization of joint confusion to the dignity of a "quest" could have estimated so toweringly the good of it. The spirit killeth but the letter giveth life.

When a Christian speaks of faith he means his relationship to God. No other relationship ought to be indicated with the term. Our common failure in precision at this point is responsible for the fact that discussions about faith and culture are in general so unrewarding.

What are these other relationships? And in what terms ought they be spoken? Love, loyalty, confidence, expectation—these are several of them. I have *faith* in God and am commanded to *love* my neighbor. I am not commanded to have faith in my neighbor. In the proper sense of the term (indicating the God-relationship) such faith would be both idolatrous and cruel. Idolatrous because no man can bear the weight of this absolute trust or be expected to; and cruel because every man knows this! I am to love my country, be loyal to my country, sacrifice for my country and serve her. But I

am forbidden to have *faith* in America. No historical fact can be the object of absolute trust.

A profound Christian thinker once spoke of faith as "the absolute relation to the Absolute." Life abounds in relationships—but only one ought to be properly designated in these terms. The idolater is a man who is absolutely related to the relative. The dilettante is a man who is relatively related to the relative. The "religious" man is one who is relatively related to the absolute. But to have faith is to be absolutely related to the Absolute.

How is the Christian, then, to relate himself to the life of culture—its achievements and its tasks? By hearing, learning, and doing what is involved in becoming a Christian! This will definitely not mean that his life and activity henceforth are curved exclusively inward upon the area of his God-relationship; it will rather mean that the entire range of man's thought, feeling and activity, becomes the huge theater in which the life and command of God is actualized. For the God-relationship has the action of God in Christ as its center, and the whole world and the total scale of life for its field.

In the letter to the Philippians the argument of Paul comes to a curious close. In the preceding chapters the apostle has pleaded for "one thing," for a concentration of the whole meaning of human existence at the point of Christ, has asserted that "to live" is identical with the fact of Christ, and death which releases into fullness of fellowship is therefore gain. But now, near the end of his letter this *Christian precision* suddenly talks about what is the scope of life and activity available to this narrowness and decisiveness which one knows in the Christ-commitment. "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

The way to true breath is the way of disciplined narrowness; the way to true inclusiveness is a way that excludes false absolutes; the way to true culture is the way that denies the absoluteness of culture; the way to relate oneself positively to the world is to relate oneself absolutely to God; the way to have knowledge is to come to a halt before the word, ". . . rather I am known!"

"Seek ye first the Kingdom of God, and all these things shall be added to you."



Africa, labeled by the white man in his pride, "the dark continent," is one of the latest areas to be exploded by the revolution. Now the whole area trembles in rebellion and desire and none knows the future.

Eduardo C. Mondlane, son of a chief in the land many of us know best through Alan Paton's *Cry, the Beloved Country*, is finishing his Ph.D. work at Northwestern University before returning to South Africa.

# revolution

## AFRICA in a revolutionary world

by Eduardo C. Mondlane

AS I am writing this article the smoke of gunfire is beclouding the North African skies in French Morocco and Algeria. In the Sudan a pitched battle between the government forces and a section of the army is going on; from time to time one hears of the continuing bush hunts of Mau Maus by the British army. In South Africa the Nationalist Government is resorting to all sorts of measures to try to crush down the growing passive resistance movement organized by both Indian and African leaders, and in British Central Africa white workers are being forced to move faster than they would wish to in giving African workers the opportunity to be upgraded in industrial wages. In West Africa the British are trying to repeat what they have done in Asia, namely, to train the native peoples of the Gold Coast and Nigeria in the administration of their own affairs. In the Belgian Congo the need for technicians to speed up the extraction of precious metals such as uranium and copper is forcing the Belgian Government to establish institutions of basic education with the intention of at least enabling the majority of the younger people to read and write.

In Kenya, where the Mau Mau movement has been causing headaches to the British Government, a number of measures have been passed to give more representation to the Africans and Asians. Already one of Kenya's top ministers in the executive is an African native. In the Central African Federal Parliament the African people are not only represented but they have people of their own race and culture defending their rights in the same house with white representatives, although the latter are disproportionately overrepresented.

In several territories, such as Tanganyika, Togoland,

motive



the Cameroons, and Somaliland the United Nations is trying to train the native peoples to handle their own affairs.

The above political facts represent one phase of the revolution that is going on in Africa and elsewhere in the world. Maybe from the point of view of a non-African who does not know the history of Africa in the last two centuries, the above facts may not seem impressive enough to deserve the designation revolutionary. But for anyone who has the slightest idea of the problems of Africa, these facts represent a very important indication of the underlying feeling of restlessness sweeping Africa today.

Other indications of revolution in Africa can be noticed in the economic life, education, and religion. In the economic life Africa has seen terrific changes during the last seventy-five years. These changes involve, among other things, technology, attitudes and the distribution of wealth. In technology Africa has tended more and more to follow Western methods of production; due in part to the nature of goods produced and to the strong cultural influence of the West in general. Technologically the extraction of gold, diamonds, coal, copper can most efficiently be performed by the use of Western methods, although Africans are known to have mined these minerals for centuries using methods which might be out of pace with the modern world. In agriculture, however, there has tended to be a synthesis of African and Western methods, due perhaps to the cheapness of labor. In the more remote parts of Africa the traditional systems of agricultural production still prevail. How long they will last under the impact of more efficient methods of production brought in by Western peoples it is anybody's guess. Some economists believe that change in agricultural production is in direct relation to the use of Western currency. That is, the more of Western currency one finds in an area the more use is made of Western agricultural methods. But others think that Western currency is attracted by better methods of production.

In education the traditional African system was centered in the family. Even today a large part of African families still do practically all the educating of their children with little aid from outside. Yet with the beginning of Christian missionary activity came a new system of education, namely, formal institutionalized education, which has now spread all over Africa. The advantage of formal education over the traditional family education is, among other things, the facilitation of cultural change. While many Africans argue that formal education as brought by missionaries has tended to subvert and undermine African traditional life; one wonders what African traditional life would be in the present-day situation where non-African political and economic (not to mention religious) forces are at work.

African religious life has been deeply affected by the three factors already discussed. African religious life was basically a family affair, not only because they worshiped their ancestors, but also because Ancestor Wor-

ship is one of the least institutionalized religions. While there are some strong ties between the family and the community and the nation as a whole, yet the object of worship has always tended to be connected with some specific family or clan. The impact of the Christian as well as Mohammedan religions has tended to shift the center of activity of the religious life of the African from the home to some outside institution. An important factor influencing revolution in Africa is the distribution of land. This is more so in Southern and Eastern Africa than it is of other parts of Africa. Perhaps one could say with a greater measure of accuracy that in the so-called "white settled" areas of Africa, land distribution has tended to favor the whites, although they are a minority. This is the case in the Union of South Africa where the Africans, who compose four fifths of the population, own only 13 per cent of the arable land; in Southern Rhodesia, where whites own more than 50 per cent of the productive land; and in Kenya, some parts of Tanganyika and French North Africa. The above description, though very brief, is an attempt to show that the revolution in Africa is a many-spangled thing. It is a political revolution as much as it is an economic, social and religious one. Politically it attracts more attention in the world, especially when acts of violence are involved, such as in French North Africa and Kenya. Failure to understand the underlying social, economic and religious changes has often led many people to underrate the importance of the political aspirations of the African peoples. For example, many well-wishing Westerners argue that the African people are not yet ready to govern themselves because their institutional life is still primitive, meaning among other things, that they are out of pace with the Western technologically advanced world. To support their position they point out the fact that most of Africa still follows a hand-to-mouth economy, the high percentage of illiteracy, and for some Christians, the fact that only 2 per cent of the African population is Christian.

It is, however, important to understand that the revolution that is going on in Africa is essentially an industrial phenomenon, with its religious, moral, and social corollaries. It was touched off in Europe, especially Britain, in the eighteenth and nineteenth centuries; it is now in one of its high points in North America, and it is sweeping Asia, South America and Africa. It drags behind it all sorts of changes: social, economic, political, and religious changes. In Africa this revolution is made worse by the political powerlessness of the majority of the population. In Britain, France, and North America the major problems stirred by industrialization involved mainly clashes of interests between classes, moral degeneration, mainly due to the forces of urbanization, and what I might call *religious disaffiliation*, due perhaps to the growth of extreme individualism.

In Africa, however, it is these problems plus a host of others resulting from the existence of non-African powers who often rule the people with an iron hand; while in most Western countries when a new problem

arises the community as a whole tries to handle it as a group, using methods and measures that are within the cultural tradition of their land. In Africa, on the other hand, the tendency has been to impose a solution couched in a foreign presupposition, which many times may be contrary to the existing cultural and social mores of the people concerned. In South Africa the opposite tends to be the case: that is, the imposition of an African solution to a problem that has no traditional connotations whatsoever. For example, the introduction of a tribal system in a detribalized city community, or in the present-day South African Native Education program, the use of a rural curriculum for city African children, etc.

In certain territories controlled by Latin colonial powers there has been a tendency to enforce Christian education upon children, without parental approval and many times against the wishes of the parents.

The problems that may result from these practices are far reaching. To sum them up one could say that lack of cooperation is the major result; this is often followed by general distrust of each other which later may lead into political and social disturbances. It is an old Western saying that there is no substitute for democracy, and this applies to Africa as well.

In the white settled areas of Africa the direction of the revolution is toward partnership rather than the expulsion of whites. This partnership includes the sharing of economic and political power with all the peoples inhabiting the various countries; religious tolerance and social equality. The Latin European powers such as the French, Belgian, and Spanish believe that partnership is only possible within their own European cultural, political, and economic systems. They assume that all non-European cultures are inferior to the European, and that it is only through a cultural change from the African to the Western that Africans can be allowed to share the rights and privileges of citizenship. So while they strongly denounce the color bar they develop the culture bar.

The Anglo-Saxons, on the other hand, tended to follow the opposite direction. They believe that a people's racial and cultural inheritance is a sacred thing, that destroying it is a crime. As a consequence they try to set up all sorts of racial and cultural barriers to prevent miscegenation and cultural pollution. Yet both the Latins and the Anglo-Saxons fail to realize that once people of different races are forced to live together in the same country, no matter how one tries to keep them apart they will mix both genetically and socially. Cultural borrowing takes place as of necessity once you work together in the same gold, diamond, copper, and coal mines and manufacturing industries, and once you have individual members of one culture live and work in one's home as cooks, servants, and orderlies. The most superficial social relations are capable of inducing cultural borrowing. As soon as you have a disproportionate number of males of one racial and cultural group in another country ideal conditions are set for miscegenation.

The above brief discussion is aimed at showing how

futile are all the social, cultural, and social barriers set up by European powers to bar Africans in almost all the white settled areas of Africa. It may mean that there is no barrier of man against man. It seems to me that something more powerful than man is at work breaking down man's puny devices to separate himself from his fellow man; especially when he is foolish enough to set up programs of education and religious indoctrination to convert members of the other group, as practically all the European powers are doing today. South Africa is trying to retrace the steps now by reshuffling the whole of her educational system "to suit to the cultural and social life of the Bantu." Unfortunately for South Africa it is too late. The seeds of change have gone too far to be stopped, especially in view of the present economic situation. So the stage is set for the revolution and it seems as though nothing that anyone can do will stop the forces of economic, political, and social-cultural change.

In those countries where partnership is not the issue but complete independence from Europe is the major focus of the struggle, cultural change is already set in. The North African states of Tunisia, Algeria, and Morocco may ultimately disentangle themselves of the French yoke, yet the several centuries of French rule will leave deep marks in their national life. Already Britain has left the stamp of her political and legal heritage in West Africa, besides the language and other more superficial cultural traits. At this point it seems fairly safe to predict that within the next twenty years Africa is going to experience far-reaching political, economic, and social changes.

#### RECONCILIATION

It seems inconceivable to think of reconciliation in Africa in the present situation, for fear is the most dominant attitudinal characteristic for both Africans and Europeans. Africans are afraid that whites will continue to use repressive measures against them in most phases of life. This fear has a rich historical background to support it. They look back into recent world history and find very few examples of voluntary withdrawal of imperial nations from their possessions, and almost no examples of class and racial barriers were ever broken down voluntarily. In those cases where the British have shown signs of yielding their power to the native peoples there has to be a great deal of agitation and hard feelings to convince them of the necessity to move out. This is the case in British West Africa. Even here the inhospitality of the climate may have been more responsible for the easy withdrawal of the British. In East and Southern Africa where the climate is good for white settlers, the political direction is quite a different one. The African people have seen how Britain has dealt and is still dealing with the Kenya situation: the concentration camps, mass massacres of native peoples, etc. They have followed closely the South African scene with its mass encarcerations of African and Indian leaders, and they are now watching the French in North Africa with great interest.



The one colonial power that has shown some sense of responsibility is the United Kingdom. Maybe here is where one can talk of reconciliation. I am assuming a thing that is not easy to do—that the motives were humanitarian and ideological. Maybe the British have learned from their Asian experiences and they are now willing to face their empire with a modicum of realism. Whatever the reason may be, Great Britain of late has been giving a good example to the other European colonial powers. In West Africa the British colonial policy is showing signs of yielding to the imperatives of human justice. In the white settled areas of British Africa an attempt is being made to at least appear as if the age-old British ideals of fair play and Christian justice were being put into practice. This is the case in British Central Africa, East Africa, and the Sudan. Other signs of reconciliation may be indicated by the stepping up of educational programs in the various African territories: the establishment of institutions for higher learning, and some signs of integrated settlements in the Portuguese colonies, and a few political gains for Africans in the recently formed Central African Federation, Konga and Uganda, as well as some of the attempts by the United Nations to develop the Trusteeship Territories.

Unfortunately the social and economic interests of certain racial and cultural groups are deeply entrenched to allow far-reaching reconciliatory moves. There needs to be a change in the basic attitudes of most white people in Africa. The traditional idea most prevalent among colonial whites—that Africans are an inferior people—is on the way out; in its place is the idea that it will take Africans hundreds if not thousands of years to understand Western culture. The implication is that the Africans cannot be entrusted with the responsibilities of government until they have acquired Western civilization. While some of these arguments may be rationalizations of the economic and social privileges of the whites there are some Westerners who genuinely believe in the inherent goodness of their traditional way of life as against that of the African people. Either position is not conducive to a reconciliatory mood on the side of the Western peoples. There are some Africans who think that even those signs of reconciliation mentioned above were basically the result of fear; that actually selfish reasons forced whites to give in wherever they have done so.

#### CHRISTIAN CHURCHES AND RECONCILIATION

It is almost impossible to speak of the Christian position in relation to the present problems of Africa for there seem to be as many Christian positions as there are political viewpoints. As far as I am concerned there is not a single Christian voice that can be allotted a leading position in African affairs. The Dutch Reformed Churches of South Africa with their apartheid theology are pulling in one direction while the Anglican Church with its theology of social equity in the other, and in between one can find almost all the other churches nicely spread and some of them standing on the neutral point

so well balanced and so comfortably that one finds it hard to associate them with the man who lived one of the most uncomfortable lives that one can imagine—Jesus Christ of Nazareth.

It would be unjust not to mention however, that the Christian churches have been mainly responsible for developing education in most of Africa. Aside from this there is little that the churches have done and are doing to ease up the tension between the European and the Africans. This is said with due recognition of individual Christians who without support of their churches were willing to go out and express their views, trying to apply the Christian ethics in the best way possible. Among the most outstanding are Reverend Michael Scott, Reverend Trevor Huddleston and Alan Paton, all of them belonging to the Anglican Church. However, from the same church came a statement from one of its top clergymen saying that after visiting South Africa he was impressed by the fact "that one cannot make any judgments on the situation." This is, from my point of view, typical of the attitude of most church leaders. While they accuse intellectuals of being lukewarm on moral issues, they themselves are often unwilling to express an opinion on political and economic affairs. How can Christ be "The Hope of the World" if his most outstanding representatives on earth shun opportunities to witness for him?

Here is a basic problem for the Christian Church. The material and social interests of man do not often cohere

---

#### source

**The extent and rapidity of successes sowed terror everywhere. After having underestimated or despised Lenin and his companions, Europe is now inclined to admire their successor beyond all reason. Communism has even been likened to a salvationist religion and compared with Islam, whose armies overthrew the infidel and whose ideas won souls.**

—*The Century of Total War*, by Raymond Aron

---

with his spiritual and intellectual values. The Christian Church in Africa seems to be caught in this dilemma. The Church as a spiritual entity still believes in the same ideals it once inherited from its Master, namely, love for one's neighbor as one loves oneself; but as an institution, run by men who belong to certain specific racial, cultural and social groups, it often fails to clearly interpret to its members what is meant by the concept "neighbor." This apparent failure of the Church is not unique of Africa, but it seems to be true all over the world. While in the days of the apostles Paul and Peter the Church was represented by people who were politically, economically, and socially underprivileged, today some of the most powerful people in politics and in the economic life are at the same time recognized leaders in church affairs. Maybe this is truer in Africa than in other parts of the world. In Africa the Church and Western power are often taken as one and the same thing. Although race and culture

(Continued on page 19)

Dr. Jack, world traveler, writer, and clergyman, recently returned from a five-month study-tour of Asia where he attended the Bandung Conference and interviewed many of the leaders of Asia. He is author of the forthcoming anthology, *The Gandhi Reader*, and is minister of the Unitarian Church of Evanston, Illinois.

## **BANDUNG: unreconciled revolution**

by Homer A. Jack

**B**EFORE World War II, a great part of Asia was under colonial occupation. Today most of Asia is self-governing. This constitutes one of the great revolutions of our time. Five children of this revolution—Burma, Ceylon, India, Indonesia, and Pakistan—were desirous of continuing this revolution and spreading it to Africa and so they called together a conference of Asian and African nations last spring. In all, twenty-nine nations eagerly came to Bandung, Indonesia, representing almost two thirds of the peoples of the world.

There were immediate fears on the part of the predominantly white nations of the world that the Bandung Conference would be antiwhite. And there was a basis for these fears, because all the nations invited were nonwhite and the peoples of these nations had suffered decades of prejudice, discrimination, and racism.

There were fears on the part of the anticommunist nations that the Bandung Conference would be procommunist. And there was a basis for these fears, too, because the communist Peoples Republic of China was invited and because some of the Conference leaders, such as Pandit Nehru of India, were on friendly terms with both Moscow and Peiping.

There were fears on the part of the United States Department of State that the Bandung Conference would be anti-American. There was less basis for these fears, because some of the participating countries—Turkey, Pakistan, Thailand, and the Philippines—were close allies of the United States, although others were “uncommitted” and a few were outright communist.

There were fears on the part of the colonial powers (Britain, France, Belgium, Portugal) that the Bandung Conference would be anticolonial. And there was a basis here, too, because many of the participating countries still had fresh memories of long decades of colonialism and were eager to free their brothers still under the tyrant's heel—in West Iran, Goa, Malaya, and much of Africa.

Delegates came to Bandung differing in language, dress, and religion, but they were united in being a community of the poor and dispossessed—if politically free. For seven days they met in plenary and committee sessions to get to know each other and to find common answers to their common problems. Europeans and Amer-

icans were there, but solely on the side lines as journalists. For once the Asians and Africans ran their own show. And it turned out to be one of the best-run, most productive international conferences in modern times.

**T**HE communique of the Conference, an unanimous document issued on the eve of adjournment, is an important charter of the hopes (and frustrations) of these new countries. Anyone who has not seen a copy should try to obtain one.\* It is a prospectus of what Asians—and some Africans—want. It is the considered plea of almost two thirds of mankind and, as such, cannot long be ignored.

Surprisingly, there was no antiwhite outcry at Bandung. This “prayer meeting of the colored peoples of the world” rightly condemned racism (especially in South Africa), but it did not condemn white people as such and it did not reopen old racial wounds.

Surprisingly, there was little procommunism at Bandung. Red China, in the person of Chou En-Lai, had its say but it did not automatically have its way. The Conference communique was more a carbon copy of United Nations policy than any Moscow-made or Peiping-piped program.

Surprisingly, also, there was little anti-Americanism at Bandung. America's NATO and SEATO allies present at the Conference befriended her when necessary. The leaders of the “uncommitted” nations, especially Mr. Nehru, went out of their way to greet America. Even Chou En-Lai was in a conciliatory mood. Tragically, the United States went out of its way not to send greetings to the Conference.

Unsurprisingly, there was much anticolonialism. The Conference declared that “colonialism in all its manifestations is an evil which should speedily be brought to an end.” Specifically, it called for independence of Algeria, Morocco, and Tunisia—and it welcomed unofficial delegations from French North Africa and apartheid-bound South Africa.

Burdened with their own social, political, and economic problems, the Asian-African nations nevertheless realized that their new-won freedoms would be lost in an atomic flash if there were a third world war. Thus the Conference spent much time discussing ways to end the tensions between the U. S. and the U. S. S. R. A strong statement was issued on world disarmament. One by-product of the Conference was the public statement by Chou En-Lai that China was willing to discuss outstanding differences with the United States. Bandung thus became an important prelude to the Summit Conference in Geneva and in a real sense it prepared both East and West for a Summit Conference for Asian problems.

\* See *The New York Times*, April 25, 1955, or *Bandung: An On-the-Spot Description*, by Homer A. Jack. This 37-page pamphlet is available from Toward Freedom, 343 S. Dearborn St., Chicago, for 35 cents postpaid.

**W**HAT had Bandung to do with religion? Delegates came to Bandung representing political entities—nations and not religions. A few of the nations represented were religious states, such as Islamic Pakistan, but others were secular states often with large minorities of one religion, such as Buddhist Burma. Islam, Hinduism, and Buddhism were well represented and speakers at plenary sessions often went out of their way to evoke references to these Eastern religions and their traditions.

What about Christianity at Bandung? It is all very well for the Church to say that the social justice evident at Bandung was a direct result of biblical prophecy or that many of the leaders at Bandung got their schooling at Christian missions or that even one or two voices at Bandung were Christian. However, the fact is that Christianity was little in evidence at Bandung, and less in obvious relevance. The Church didn't even bother to send observers.

How relevant is the Christian Church—in Asia or Africa—to the revolution of the dispossessed? Does the average American Christian, in this new age of piety, even know that there is a world-wide revolution, one that cannot be cured by positive thinking? How concerned, for example, have the local churches of Asia—or even America—been with Bandung—before, during, after? How can Christians reconcile this basically non-Christian (but surely not anti-Christian) Conference with Christianity? Will they at least study the magnificent communique? How does the communique of the Conference compare to the actual goals of Christians working in Asia and Africa today?

And just how relevant are Christian young people to this revolution continuing in Asia and Africa? How can they reconcile their dream of wearing a grey flannel suit in the suburbs to this revolution and to a Christianity which can be relevant to the times? Is taking some office for a year in a religious foundation on campus enough? Is going to a crowded church every Sunday enough? Is going into the ministry even enough?

How many Christian students will pledge a portion of their lives to work in these lands of revolution—as Christians? And to work more to cooperate than to convert? The day of the missionary in the house (with a higher standard of living) on the hill (and thus separated from the people) is drawing to a close. The days of white church leaders in nonwhite countries are numbered. Some new relationships will have to be worked out, of working *with* and not *for*, of working through governmental and private technical aid programs with broad ecumenical or even secular auspices.

Revolution is rampant in much of the world today. It has been untamed by narrow anticommunism or simple evangelism. The political religion of communism is seeking to capture this revolution—and with some success in Europe and Asia. The ethical religion of Christianity could capture this revolution, but the time is terribly short. Christians everywhere must get off their knees

and out of their air-conditioned offices and student unions. They must begin the hard work of understanding, then continuing the revolution of the dispossessed, not of thwarting it.

#### SOURCE

---

President Sukarno of Indonesia, in opening the Conference said, "Religion is of dominating importance particularly in this part of the world. There are perhaps more religions here than in any other regions of this globe. . . . Our countries were the birthplaces of religions. . . . Unless we realize that all great religions are one in their message of tolerance and in their insistence on the observance of the principles of "Live and Let Live," unless the followers of each religion are prepared to give the same consideration to the rights of others everywhere, unless every State does its duty to ensure that the same rights are given to the followers of all faiths—unless these things are done, religion is debased.

The Prime Minister of Ceylon, Sir John Kotelwala, stated that the peoples of Asia and Africa, for the first time in history, have the power to apply the spiritual values of life and the dignity of human personality to world problems. He stated that these values are the distinguishing features of all great religions. "The great teachers of all religions," he said, "are agreed that it is not through hatred and violence, but through compassion, peace and good will, that mankind can find salvation. He then quoted Buddha as saying "Not at any time are enmities appeased through enmity, but they are appeased through nonenmity. This is the eternal law."

So frequently was religion referred to in the plenary sessions that Premier Chou En-lai in his extemporaneous remarks at the end of the second day admitted, "We communists are atheists, but we respect all those who have religious beliefs. We hope that those with religious beliefs will respect those without. There are in China not only seven million communists, but also tens of millions of Moslems and Buddhists and millions of Protestants and Catholics. Here in the Chinese delegation, there is a pious Imam of the Islamic faith. . . . The days of instigating religious strife should have passed."



## ELEVEN-THIRTY IN MALAYA

by Harry Haines, on Furlough, Studying at Princeton

Malaya, in many respects, is the focus of the revolution in Southeast Asia. So much depends on the choices made by the people of Malaya. Harry Haines, now on furlough study at Princeton University, is a worker with The Methodist Church, his home being Malaya.

**M**ALAYA, at the southern tip of the Asian continent, is the cross-road of Southeast Asia and may yet hold the key to the future of that vast area of teeming millions.

Singapore and the Federation of Malaya is an area about the size of Alabama, and has a total population of a little less than seven million people. The Malays, who number 45 per cent of the population, are all Muslims. The Indian-Pakistani group is largely Hindu, with many Muslims, some Sikhs and Christians. Roman Catholics number 86,000; Protestants in full membership 47,000. There are 18,000 in full membership in The Methodist Church, and a total constituency of 33,000. The Anglicans number 16,000, the British Presbyterians 5,000.

The above statistics give a key to understanding the complex problems of this strategic area. Singapore and the Federation enjoy the highest standard of living of any country in Asia, and yet it sometimes seems that the people lack a common loyalty and purpose. Here is a melting pot of widely differing cultures, of many races and languages, but there is yet to appear any real national character. If the many races represented in this country could be united into one great nation, they would supply a real answer to the surrounding countries who also have this problem of communalism.

Missionary work in Southeast Asia has tended to follow historical and national associations. Catholic missions are strong in lands once under Spanish, Portuguese or French control such as the Philippines, Macao, Indo-China and Malacca. Protestant missions be-

gan in Malaya in order to secure a springboard to enter China.

By the middle of the nineteenth century Malaya was at the crossroads. Already her destiny was bound up with Great Britain, and in the years ahead this country was to be greatly developed. Rubber plantations and tin mines were opened and today Malaya produces one third of the world's supply of these two strategic materials.

Two major problems confront the people of Malaya today. One is communism; the other self-government and independence. Self-government is the established policy of the British administration in Malaya. It will certainly come within the next ten years. But what does self-government mean? All political parties have as a common platform self-government within the British Commonwealth, but who will rule Malaya? The Malays were the original inhabitants; the Federation is ruled today according to treaties made between the Malay sultans and the British. This is their country and 80 per cent of the registered voters are Malays. Yet the Chinese outnumber them. They are more aggressive; indeed they dominate the economic scene, and they are better educated. So, today, the Malays have political power and the Chinese economic.

There are real tensions—racial, religious, economic and political. Malaya has been living in a state of emergency since 1948. Seven years of living under curfew, the daily incidence of ambush, sabotage, arson and terrorism has left its mark. Five thousand well-armed communist terrorists, of whom 90 per cent are Chinese, are tying down over a hundred thousand British troops and national police forces. The aim of

the terrorists is quite clear; they want to overthrow the Government and take over the country. The ordinary people have suffered greatly from communism. Thousands have lost their lives. The cost to the Government is over \$250,000 a day. This means so much less money available for education, public health and social services. If Malaya should fall into communist control the result would be catastrophe. In the first instance the economic reaction would be felt throughout the world. Then the political results would be beyond all imagination for it might mean the collapse of surrounding countries.

In Ipoh, the tin capital of Malaya, is a Chinese temple. Inside are to be found statues of Confucius and Buddha, many of the gods of Hinduism, Jesus Christ and the Virgin Mary, St. Sebastian, and Sun Yat Sen, and a large framed picture of a British battleship. Here is a summary of what many people in Malaya think and feel: "Let's keep on the side of all the gods, just in case." Someone has said, "In Malaya it is always 11:30, never 12 o'clock." Will 12 o'clock ever come to Malaya? How far away is the hour of real decision in this land?

Into this confused scene comes the leaven of the Gospel. The challenge of these ideologies is fundamentally a spiritual challenge. It cannot be met simply by military or economic measures. One of the central tasks of the Christian Church is to proclaim God's Word in such a way as to demonstrate its relevance to this ideological struggle between nationalism, racism, and communism.

What is the Church in Malaya doing? How wide is its influence?

(Continued on page 38)

This age is one of communication. Fundamental to the revolution and the reconciliation is the problem of what to make of the symbols which help to divide or unite us. Basic in the problem of symbols is that of language. Now, how to master these symbols?

Earl W. Stevick is a teacher of linguistics at Scarritt College. He can teach about anything—including spoken East Armenian!

I'D LIKE to go into foreign mission work, but how could I ever learn a foreign language?" Too many able young Christians have been stopped at our national boundaries, or at least confined within the English-speaking world, by the so-called "language barrier."

Yet almost anyone *can* learn to use a foreign language—or as much of it as he really believes he needs. A young missionary who went to Africa a few years ago wrote back before he had been in the field a year, saying that he was teaching a course on the Life of Jesus, to Africans, in Portuguese. Another, who had never shown much linguistic ability in the States, distinguished herself for fluency both in French and in Swahili!

How? The principles are simple. In this article we will suggest (1) a useful way of *thinking about* language and language learning, and (2) some things you can *do* to put yourself "in shape" for learning a foreign language.

First, a fruitful way to look at languages, and at language learning.

A language—any language—is a system of symbols. These symbols are made up of speech sounds, and are used by a certain group of people (the "speakers of the language") for purposes of communication. According to this view, the *spoken* language is more real and more important than writing; writing is, in fact merely a pale (and historically very recent) derivative from speech. The spoken form is therefore the proper starting point for one's study of a new language, though reading and writing are certainly not to be neglected nor long postponed.

Using a foreign language—really using it, not just deciphering it out of

a book—is a set of skills, a set of habits. To a large extent, these skills and habits are muscular, for we speak by moving tongue, lips, diaphragm, and countless other parts of our "speech apparatus." Learning a foreign language is therefore much like learning to swim. In this sense, it is quite *unlike* the study of plane geometry, literature, or even linguistic analysis.

Of course, a person studying a foreign language can make good use of

lish. List all the English vowel and consonant sounds. Pronounce them out loud to yourself. Then, using a mirror or any other means you can think of, try to find out how you make them. A book like C. K. Thomas' *An Introduction to the Phonetics of American English* may help.

Next, experiment with modifying these "100 per cent American" sounds, altering the position of your jaw, lips, or tongue. Listen to the results.

Finally, try making entirely new

## The So-Called "Language Barrier"

by Earl W. Stevick, Scarritt College

a knowledge of logic, phonetics, or grammatical terminology. Phonetics is especially valuable. Similarly, the engineer who is learning to swim may profit from his understanding of hydrodynamics, human anatomy, and Archimedes Principle. But what really count in both fields of endeavor are: (1) ability to "let oneself go" in the new medium, (2) readiness to change one's habits to meet the demands of the new medium, (3) willingness to invest long, tiring hours in practice, practice, and more practice.

Now for some of the things you can do to get ready for this exciting process of learning to use someone else's language. Although we cannot emphasize too strongly that hard work and perseverance are absolutely necessary, the reader should be warned that some of the exercises we are about to recommend may turn out to be fun!

1. *Develop flexibility.* One needs to develop—or rather, regain—a great deal of flexibility in producing speech sounds. My oldest daughter's first utterance in this world consisted of a syllable which is very difficult for English-speaking adults (or for her, now) to produce. A child between the ages of six months and three years produces a great variety of "exotic" sounds, but as the months go by he gives up most of his repertoire in favor of increased fluency in the sounds used by his native language.

How can one recover some of this flexibility? It's best to start with Eng-

sounds. K. L. Pike has a fine set of exercises in his *Phonetics*.

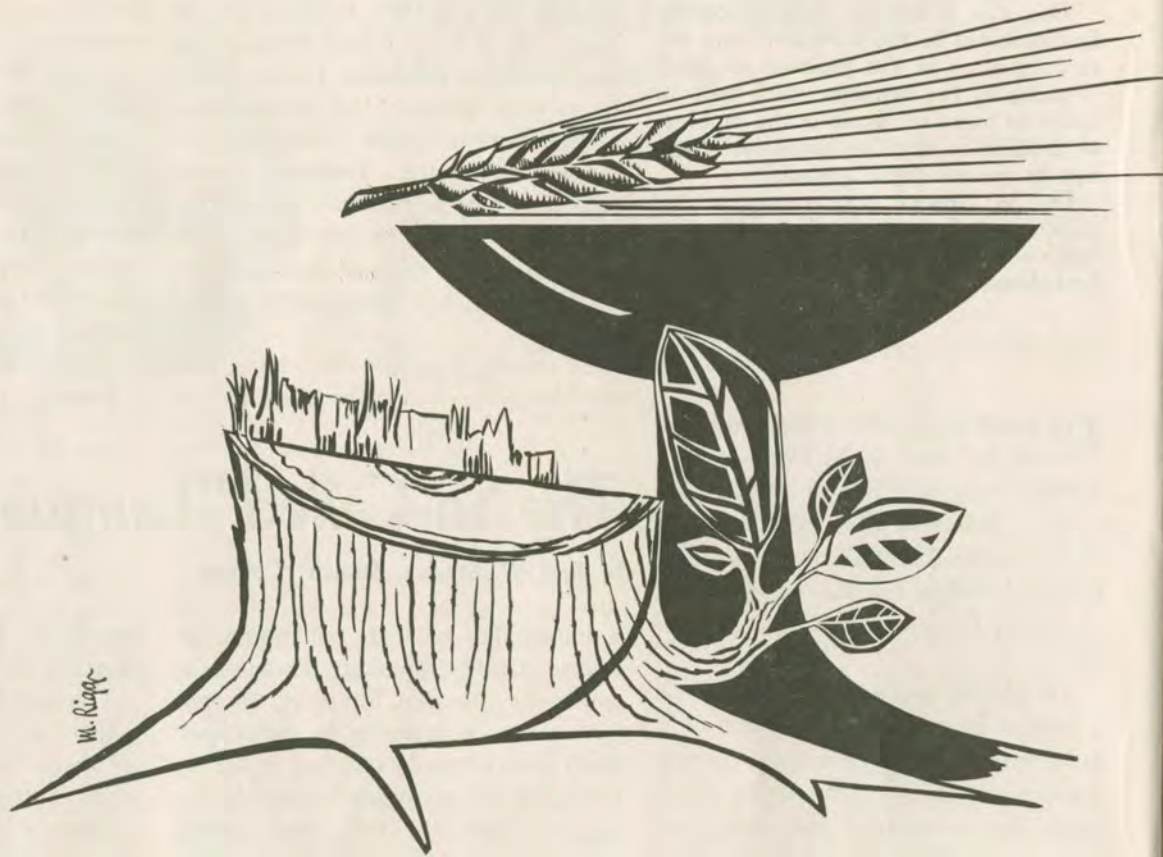
The best thing about these exercises is that you don't have to set aside time for them. They can be sandwiched in while walking to class, while waiting in line, while washing clothes, etc. Five minutes at a time are enough.

2. *Learn to mimic.* Mimic anything or anybody. It is best, of course, if you can mimic a speaker of a foreign language. Take advantage of the fact that there are international students on your campus. When you mimic, be very critical of yourself. Ask your tutor to correct you, and go out of your way to thank him for any corrections that he makes.

As a part of your mimicking, you can learn a number of useful phrases. As you learn more and more of them, you will find that the language is quite arbitrary, not only in the way it makes sounds and distinguishes among them, but in its vocabulary and grammar as well. This discovery can be a most salutary experience for you, even if the language you are mimicking is Portuguese and the one you expect to learn "for keeps" is Japanese. Which brings us to our third recommendation:

3. *Broaden your linguistic background.* Get experience with as many languages as you can. If you're not sure which country you're going to, or if "your" language is not spoken by anyone who lives nearby, then twenty

(Continued on page 38)



God is as God does. The record of God's mighty acts of reconciliation is contained in the Bible. The Christian community must know what it is to be "in Christ." Only then can it know the essence of reconciliation in a revolutionary world. M. A. Thomas is of the Mar Thoma Church of South India, which according to tradition was established in India by the Apostle Thomas. He has been serving for the past year as a part of the SVM Quadrennial Conference staff.

## *Biblical view of reconciliation*

by M. A. Thomas, Mar Thoma Church, Travancore, S. India

**T**HE Bible is not a dictionary. So, in it we cannot search for a definition of the word reconciliation. But the Bible reveals the divine message of reconciliation through the lives of men and their relations with each other and God. The term reconciliation implies an estrangement which has been overcome, so that happy relations are again possible for the estranged.

In the Old Testament we come across this term only occasionally, though the idea contained in it is present throughout. The first relationship between God and his creation is one of perfect harmony. But the evil

desire to become like God enters the hearts of Adam and Eve; a desire to become as wise as God is, an attempt to be his equal, an effort to have an existence independent of God. The result is estrangement.

A sense of separation from God makes Adam and Eve hide themselves among the trees of the garden. They could not stand in the presence of God any more. Fellowship between God and man is lost. Adam blames his wife. She blames the serpent. There is no repentance on their part. They try to rationalize their sin. When the fellowship with God is broken, the true fellowship between Adam and Eve

too is broken, for without God there is no real community. Now the urgent need is reconciliation between God and man and between man and man, that there may be perfect harmony. The Bible is the story of God's reconciling act.

Let us look at the story of Jacob and Esau. Their relationship was once estranged, but in the end they are reconciled. It is preceded by Jacob's encounter with God. Before the encounter takes place, Jacob trusts in his own ingenuity to appease Esau. He is possessed by fear. After Jacob's meeting with God, Jacob and Esau embrace and kiss each other. Confidence takes

the place of fear. David and Esau in the wilderness of En-gedi is another example. When David remembers Jehovah, he seeks peace with God. Fear disappears and enmity turns into friendship. God is the power reconciling men.

The concept of sacrifice in the Old Testament is associated to some extent with the idea of reconciliation between man and God. Sin stood in the way of fellowship between God and man. The people of Israel were sensitive about their estrangement from God. They knew their ultimate destiny was reconciliation with him. So sacrifices were offered for "expiation" from sin that there may be "at-one-ment" with God. "And they brought forth the he-goats for the sin offering before the King and the congregation; and they laid hands upon them: And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the King commanded that the burnt offering and the sin offering should be made for all Israel." (2 Chron. 29:23, 24)

The priestly function was to wash away the burden of sin from the people that they might stand in the presence of God with peace. Israel believed that the victim used in the sacrifice bore the sins on behalf of the sinner for whom the sacrifice was offered. The relationship with God was restored as sin (the cause of separation) was removed. People resorted to "sacrifices" as an easy way of restoring lost fellowship, without real repentance and ethical living. They lived in iniquity, trusting in the finality of "sacrifices."

The prophets arose declaring the will of God to the people, that God was not pleased with mere sacrifices and offerings. "Will the Lord be pleased with thousands of rams or with tens of thousands of rivers of oil? He hath shewed thee, o' man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God." (Mic. 6:7, 8) While one class of people were enjoying privileged life, another class was undergoing the pangs of injustice and inequality. In

such a situation the privileged class could not expect to be reconciled to God until they meted out justice to others who were also dear to the heart of God. "For I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings." (Hos. 6:6)

A true knowledge of God involved the practice of an ethical relationship between man and man, without which there was no reconciliation with God. Again it is brought to our minds in the forceful utterance of Amos: (5:21-24) "I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and cereal offerings, I will not accept them, and the peace offerings of your fatted beasts, I will not look upon."

Take away from me the noise of  
your songs;  
to the melody of your harps I will  
not listen.  
But let justice roll down like waters,  
And righteousness like an ever flow-  
ing stream.

God through Amos is speaking to our churches today in the same emphatic language. When millions are living under conditions of poverty and disease, will the prayers of a privileged people, unmindful of its social responsibilities, be heard by God? Reconciliation involves our active participation in social, economic and political emancipation.

The necessity for a true heartfelt repentance is again and again emphasized as a condition for establishing a restored relationship with God. "They do not cry to me from the hearts, but they wail upon their beds; for grain and wine they gash themselves, they rebel against me." (Hos. 7:14) "Repent ye, for the Kingdom of God is at hand," preached John the Baptist. "Repent and be baptized," announced Peter. But repentance is not easy. It starts only when a man begins to get absorbed in the interests of other people. He recognizes his complete helplessness, in relation to the wrong he has already done.

Mere repentance alone is of no consequence. "And forgive us our debts, as we also have forgiven our debtors" is an essential element necessary for

reconciliation with God. Jesus said, "If therefore thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother and then come and offer thy gift." (Mt. 5:23, 24) We cannot live in enmity with each other and be reconciled to God. Zacchaeus who had defrauded others was prepared to restore fourfold when confronted with Christ. Philemon and Onesimus get reconciled through the ministry of Paul. If man cannot love his brother whom he can see, how can he love God whom he cannot see? This does not mean that man is in himself capable of reconciling with man in isolation from God. It is the recognition of God that helps man to approach man as his brother. It has to be a vertical and horizontal relationship. Reconciliation with man presupposes reconciliation with God. Reconciliation with God presupposes reconciliation with man.

**I**N Paul's concept of reconciliation we are confronted with the central Christian affirmation. He combines the idea of sacrificial offering (priestly) and the new life (prophetic). In Paul's time among the Gentile peoples, there was a vague but crushing fear of the unseen spirit. Among those who lived under the law there was a haunting sense of guilt. Among those who knew God as he had been revealed through the prophets, there was a deepening sense of separation from God. People everywhere were crying out to be delivered from this. They yearned for salvation from this condition. Paul confronted the situation with the proclamation that through Jesus Christ, salvation was now within the reach of man. Christ had triumphed over the "princes of the world." Neither angels, nor principalities, nor powers should be able to separate them from the love of God. There is therefore now no condemnation to them that are in Christ Jesus. Men have peace with God.

God is greatly pained at the alienation of man. So he has taken the initiative to reconcile man in Christ, by bearing on himself the sin of the world.

The sacrifice on the cross is the one great sacrifice offered for all mankind. No more "sacrifices" on the part of man are required for the removal of sin. Christ, our high priest has done it once and for all. Man stands forgiven, justified and reconciled to God in the redeeming act of God in Christ. God being perfect love could will only the perfect happiness of man. So he has offered man the happiness which arises out of man's oneness with God. God being perfect goodness, man's happiness depends on his perfect harmony with the will of God. That is man's obedience.

Words like forgiveness, justification and reconciliation, freely used by Paul show the different aspects of God's redeeming love. Forgiveness is a gift of the grace of God. But that is not the precise end for which Christ suffered. It is something more. Justification is a mighty act of God by which God receives man as righteous. And reconciliation is an act of God in accepting men into fellowship with him. "We also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation." (Rom. 5:11)

**H**OW does man appropriate this reconciliation offered in Christ? "God was in Christ reconciling mankind unto himself." (2 Cor. 5:19) The death and resurrection of Jesus Christ call forth man's faith in him. And those who by faith are united to Christ are forgiven by God and restored to fellowship with him. "You that were once alienated and hostile in mind, doing evil deeds, he has now reconciled." (Col. 1:21) God reconciles man with him. God is the subject and man the object. Christ was not reconciling the Father with the world, but was showing in his cross God the Father's love for man, God's yearning to offer man fellowship. The love of God thus supremely manifested in the cross is such as to impel man to repentance and to responsive love. "We love because he first loved us." (1 Jn. 4:19) There is no reconciliation without faith on the part of man. Faith is not a mere intellectual assent given to some concept. Christ should become a living

reality in man's daily life, the Holy Spirit guiding him in all the realms of his life without any exception. This is man's response to Christ. This response is a part of the atonement. "Work out your own salvation with fear and trembling, for God is at work in you, both to will and to work for his good pleasure." (Phil. 2:12, 13)

Man by his faith continues to live in Christ and Christ in him. The moment there is weakening of this life, reconciliation is broken. For man there should not be any greater ambition than to be in Christ. It is no more he, but it should be Christ that should live in him. It is this state of oneness—reconciliation that produces in man the fruits of the spirit such as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

"If anyone is in Christ he is a new creature; the old has passed away, behold the new has come." (2 Cor. 5:17) The reconciled man is a new creature. His attitudes are all new. "To as many as received the Word, to them gave he the right to become the children of God, even to them that believe on his name." (Jn. 1:12) Men live as children of God if they are in Christ. Their oneness in Christ makes them a family. That is God's peaceful community, outside of which there is no real understanding and peace. No attempt to achieve peace apart from the acceptance of the redemption offered in Christ could achieve its goal. The peace that passeth man's understanding proceeds from God.

If men are children of God, God is the Father of the family. It is a responsible family, responsible to each other and to God. Their responsibility is to be continually in the process of being reconciled and play the role as ministers of reconciliation. "All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation." (2 Cor. 5:18) The Church, the family of the children of God who are redeemed by Christ and reconciled, is the reconciling community.

God's will for the world is that the world should be reconciled to him, which means that man should be

reconciled to man and man to him. This reconciliation is already given in Christ. Man has only to appropriate it by faith and obedience. And only in obedience will man find his true self. No nation, no class, no race, can afford to stay away from each other because it will be contrary to their destiny. "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all and in all." (Col. 3:11) No man can pride in his privilege, for he is a child of God just as the other is. All our racial and class pride crumbles and we are humbled. It reminds us of our reconciling role as champions of the peoples struggling for national freedom, economic, and social justice.

"From now on, therefore we regard no one from a human point of view." (2 Cor. 5:16) When we are in Christ our perspective becomes entirely different; it is no more human. We shall act only as "ambassadors of Christ." The Christian Church is a community of Christ's ambassadors. God works his reconciliation through this community. He is making his "appeal through us."

Very often we forget our primary vocation of bringing men to union with Christ that they may belong to God's community. We speak primarily on behalf of our nations rather than God. As an Indian, my natural inclination is to defend Nehru and India, right or wrong. But as men to whom "the word of reconciliation is committed" we cannot afford "to regard anyone from a human point of view." My national interest may conflict and conflict seriously with my vocation as a member of the reconciling community. I have to remember my prophetic role. I must pay my obedience to God first, and not to man.

Unfortunately today many churches do not have a prophetic word to the world—even student communities seem to have become King's men who cry down and stone the prophets. A world that is in strife, a world in revolt against the ordinances of God, a world groping in the dark for real freedom and community, needs badly to know its divine destiny of recon-



ciliation in Christ. Only in acknowledging him as Lord and Saviour and paying its obedience in the fulfillment of its responsibility, will the world find itself reconciled.

But a Church divided in itself cannot fulfill its ministry with effectiveness. So it has to address to itself the message of reconciliation. The world will not believe the Church's message because it does not know forgiveness and reconciliation in its own life. This is very tragic; very painful to God. God's agony is great because the world is not yet responding to his love. He is more at pain because his redeemed community to whom this word of reconciliation is committed is divided in itself.

The God-man Jesus is our example of reconciliation in whom the divine and the human are reconciled to perfection. And humanity knows reconciliation only in relation to that reconciliation. In mere human "togetherness" there is no reconciliation, for God has to be at the center of the very drama.

This brings us to the urgency of Christian communication. We have to proclaim from the housetops that what the world wants today is the Gospel of Christ—the whole Gospel to the whole world redeeming its political, social, economic and every aspect of life. Man's highest wisdom which is his real blessedness is his willing response to the love of God shown in Christ, thus permitting himself to be reconciled to God.

When we are truly reconciled, we are truly free. We then enjoy the real liberty of the sons of God. Freed from sin and spiritual death, and introduced into a new, abundant life of inner peace and liberty, the reconciled man can tolerate no ideal less than that of the freedom of the spirit in man in every sphere, religious, social, economic, national, and international.



## Source

Whenever there is silence around me  
 By day and by night—  
 I am startled by a cry.  
 It came down from the cross—  
 The first time I heard it.  
 I went out and searched—  
 And found a man in the throes of crucifixion,  
 And I said, "I will take you down,"  
 And I tried to take the nails out of his feet.  
 But he said, "Let them be  
 For I cannot be taken down  
 Until every man, every woman, and every child  
 Come together to take me down."  
 And I said, "But I cannot bear to hear you cry.  
 What can I do?"  
 And he said, "Go about the world—  
 Tell everyone that you meet—  
 There is a man on the cross."

—Elizabeth Cheney



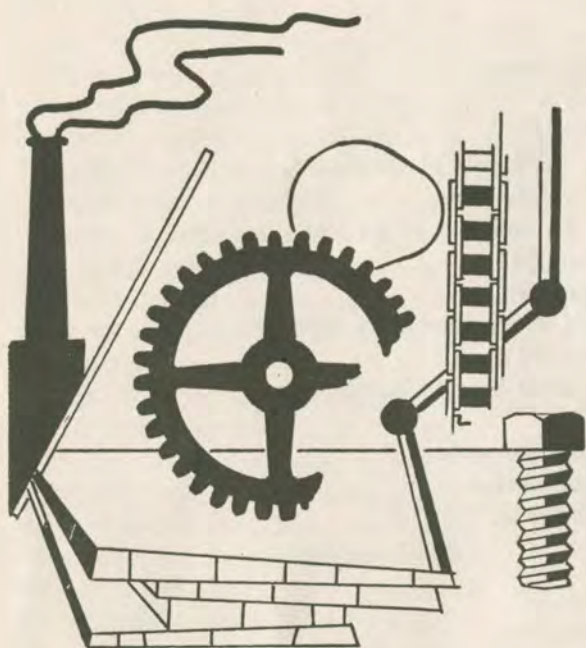
Here where we stand, Jesus Christ stood with us. He came to us, true God and true Man, to seek and to save. Though we were the enemies of God, Christ died for us. We crucified him but God raised him from the dead. He is risen. He has overcome the powers of sin and death. A new life has begun. And in 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.

—World Council

A French philosopher used to say that bringing others into the presence of God is the responsibility of all men. There is no coming to God alone. The first question God would ask of anyone coming alone before him would be, "Where are the others?"

Rev. Frederick H. Thompson, D.D., Portland, Maine

—*Rethinking Missions*



# FAITH and revolution

by Keith Irwin, graduate student,  
University of Minnesota

THE particular interests of the various sciences give rise to differing definitions of man. These definitions vary in accordance with what seems most essential from the standpoint of that scene. "Man is a political animal," becomes the key assertion of the political scientists from Aristotle on down. The anthropologist, interested in tool-making and artifacts, sees some uniqueness in the fact that man is an animal with an opposed thumb. The student of dentistry or medicine would classify man as distinct from the rest of the animal kingdom in virtue of unique features in his dental structure or anatomical structure. The student of theology, the study of the "why" and "wherefore" of man's proneness to worship, might say man is distinct from other animals in that he is a "faithing" animal, to coin a word worthy of returning to a little later.

All of these various attempts have posed to the philosopher the problem of "essence." What is the essence of the matter? Which of these varying uniquenesses is essential rather than accidental, or is it even possible to say that above and beyond all the above particular party interests there

is such a thing as a "defining essence," an essence that will enable us to decide for any given "x" whether x is a man or x is an animal.

#### Man's Essence and American Democracy

These considerations might seem rather abstract and academic, but they are by no means without their very practical implications which affect the way in which man understands his culture and any efforts to change that culture by revolution. One illustration might help. Among the political documents in the heritage of the United States—a document used to justify a revolution—is the statement that "all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the pursuit of Happiness." This is a statement about man's essence. It is essential, not accidental, to his nature that he have these rights. Any violation of these rights is a violation of humanity. Because liberty is of the essence of man's nature, to enslave someone is to destroy him as a man, and in his original draft Jefferson charged that King

George "has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere." A doctrine about the essential characteristics of man's nature becomes a platform for political revolution.

If one looks at the influence of this doctrine on Western culture, he becomes aware of the extent to which such a view can have a wide influence. The "democratic way of life" with its accompanying creeds of free, universal education, religious toleration and freedom, the rational inquiry into truth, the economic doctrine of the right to possess property, the concept of academic freedom in university circles, all have rootage in this view of the essence of human nature. With its origin in certain aspects of Christian thought from biblical times, Greek and stoic philosophy, the doctrine of natural law, all brought to fruition by the work of men like Locke and Jefferson, this view has had a deep influence on our contemporary life.

## Man's Essence and Marxian Determinism

Now, consider another illustration, also having a deep influence on the contemporary world, particularly on the revolutions of our time, as over against the influence of the Locke-Jefferson view on the revolutions of the eighteenth and nineteenth centuries. This view, oversimplified as was the former, roots in the doctrine that man's nature is determined by the economic framework in which he lives. As it is man's labor that creates value, his nature is realized only in an economic system in which the working man shares with all others the full value of his labor, rather than seeing the value drained off to reward those who contributed the capital. Putting it negatively, man's nature is violated when his labor is exploited for the profit of others. The process of history is determined by the strife which will inevitably arise in any system which creates two classes, the exploiters and the exploited, the bourgeoisie and the proletariat. Peace and harmony will only come when out of this clash and revolution in history there arises finally a classless society in which all labor and all share equally the fruit of their labor.

This view, like the former, has a deep influence on the whole culture of any nation or group which adopts it. Every phase of human activity is judged according to its capacity to contribute to forwarding the cause of the proletariat. As any opposing view does violence to this understanding of the "true" process of history and development of human nature, there is no necessity to tolerate it, or give it a hearing, any more than a man bent on poisoning a city's water supply should be given the freedom to do so. The doctrine of economic and political freedom is simply the tool of the bourgeoisie to create a system which will guarantee the right to exploit others. So in this view there would be universal education, but no academic freedom as the West has come to voice it; religious tolerance would not exist, for to allow the Christian religion to continue would be to continue the sleep of the proletariat under

this opiate; reason pursues truth only within the boundaries set up for reason by the historical dialectic; art and music have creative right only when they reflect the triumph and of the spirit of the proletariat.

Here we have classical Marxism, deterministic and materialistic, an off-shoot of an emphasis upon certain aspects of the same Western tradition that produced the Locke-Jefferson democratic tradition.

### The Wheel of Culture

Step back, now, from these two illustrations of the broad implications which develop out of any view of the essence of human nature, and look at them within the larger context of a least common denominator view of culture. Imagine the figure of a wheel with the individual as the hub or center and any given culture as the rim or outer circumference. The rim is related, kept in contact with the hub by a number of spokes, and both hub and rim are mutually dependent upon the spokes to keep their relationship to each other. Man and his culture have a relationship of mutual dependence to each other. Any "great man" theory of history or culture ignores the determinative factor that the place, time, and circumstances of a man's life have on him. Any cultural determinism—be it that of Marx or of some contemporary sociological theories current in this country—ignores the creative capacities implicit in every individual to effect significant changes in his cultural environment.

Name the spokes of the wheel for the major areas in which the relationship between every man and his culture goes on. The spoke of political activity, the spoke of religious beliefs and practices, the economic life of the community, the social organization of home, club, community, esthetic activity in the various domains of the fine arts, the spoke of intellectual life and activity represent these major areas. They shade into each other, and reciprocal influences take place, but abstracting from the actual flow of our experience, they represent a satisfactory approximation of the major areas of human effort.

If this "least common denominator" is applied to any specific cultural situation the ways in which the individual's activities go on could be plotted in the areas swept out by each of the above spokes. If individual A in his cultural situation were known well enough, his political beliefs, religious professions and actions, his manner of decorating his room in the dorm to suit his esthetic tastes (or lack of them), the social patterns he would establish, the way in which he used his money could all be plotted out.

### The Determinative Spoke

The point now to be made is the point at which the analogy of the hub and the wheel breaks down, for it cannot be represented within the framework of the analogy. Usually the pattern of organization for an individual's reaction to his culture, or for a culture as a whole, can be found by finding which area of the six mentioned is determinative for the rest. Looking at the two previous illustrations: in the Locke-Jefferson view man's nature as a *political* animal has determinative implications for the view of freedom and tolerance in religious beliefs, economic activity, intellectual endeavor, and so forth; in the view of classical Marxism the understanding of the role of the means of *economic* production and distribution in human life is determinative for every other area of human life. To provide another illustration, the Middle Ages is generally viewed as an era in which the beliefs and actions of a *religious* institution were determinative for the art produced, the philosophy developed (with theology the queen of the sciences), the order of political and social organizations, and so forth.

Revolution takes place whenever there is a change in the determinative factor(s) in the history of a nation or civilization. A revolution takes place when the framework of the Middle Ages is replaced by that of the Age of Enlightenment, when czarist Russia becomes the Union of Soviet Socialist Republics, when an atheist becomes a man of Christian



faith, and the illustrations could be multiplied *ad infinitum*.

### Faith and Culture

After this long prolegomena, the question of the role of Christian faith in all of this now needs to be introduced. Can the Christian faith become the determinative factor for either an individual as he faces the problems of living in a revolutionary age, or for a nation or culture seeking to build its life on some abiding principle of organization? In evaluating the course of action we would like our nation to pursue in these difficult times, is there such a thing as a Christian course to pursue?

It seems easiest to tackle the question, can there be a Christian culture? Is there a uniquely Christian path of action for the nation to pursue in the midst of the complexity of the contemporary world situation? These aren't quite the same questions, and the second might be further subdivided to clarify it. Is there such a thing as a Christian economic order, or a Christian form of government, or Christian art, or a Christian society? It is possible to label an individual a Christian in virtue of his profession in apparent sincerity and integrity of a Christian faith. But what would make an economic theory or a political institution Christian? Some Christians have felt that Adam Smith's classical laissez-faire economic theory was correct and most applicable to a given set of economic problems encountered

by a nation. Does that make it Christian? Other Christians have felt that the Keynesian economic theory seemed to find sincere Christians who believe that the Marxian critique of capitalist economy is correct. In the midst of these conflicts, is it possible to imagine a Christian economic theory above and beyond these existing theories that Christians hold? Wouldn't any claimant to this title simply be another alternative, alongside existing ones, held by some Christians who don't accept the existing ones? This same analysis could be supplied to political theories and forms of government.

It would seem that there are Christians who hold this or that view, this or that theory, plug for this or that party, but that none of them have any *unique* claim to being Christian, neither in virtue of the fact that a Christian holds them, nor by their own intrinsic merits. It is clear that there is no such thing as Christian biology, or Christian physics—although there are Christian biologists and Christian physicists. The facts with which the scientist deals, be he political, economic, or natural, are objective and neutral in regard to the interpretations applied to them.

Return then to the question of Christian culture, or Christian civilization. Has there ever been one, is one possible in theory, or do we come back to the view that there are only Christians living in this or that culture, and holding this or that belief about what culture ought to be like? Specifying the question more closely, was the culture of the Middle Ages, synthesized as it was by the intellectual and social concerns of a dominant religious institution, a Christian culture? If so, should we return to it for a pattern of Christian culture in our day (and there are many who would have the West return to the cultural womb of Mother Church!), or must we find some new pattern? Granting the character of history, the former would seem impossible and the latter simply a cultural view or theory or pattern labeled Christian because Christians advocated it.

Another illustration of possible

Christian culture might be seen in a microscopic fashion by considering such homogeneous religious communities as those of Hutterites, the Amish, or others who seek, sect-like, to preserve the pattern of the New Testament Christian community described in the first chapter of *Acts*, or to preserve the pattern of social life apparently dictated by the Sermon on the Mount. Would such an experiment be possible on the broad scale of the national community? Even granted that it would, which one of these community patterns would be followed? It seems that, unless it is dogmatically asserted that *this* position is Christian, and all others aren't, the only feasible view to take is that there is no uniquely Christian culture, but only varying views of culture held by Christians in the light of their particular convictions about the faith.

### Faith and the Christian Revolutionist

But is this the last word of help to the Christian young person trying to see his way through the revolutionary times in which he finds himself? "Yes," and "No." Even as faith has been defined in terms of the words response, transformation and power in the life of the individual, so these words describe the relationship of the man of Christian faith to his culture.

As in personal faith one responds to the objective fact of God's initiative to-us-ward, so in faith one responds to objective facts in a natural and social environment which is the created order from God. The scientist must subject himself to the objective facts of the world of nature, using his personal powers of imagination and creative intellect on a world which is independent of him and which to use a metaphor "speaks" to him. The Christian has an even more intense stake in this sort of response for it is grounded in the heart of his faith. "Ever since the creation of the world his (God's) invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made" (Romans 1:20). In faith the Christian responds to this objective creative expression in nature *and* in the world of social and cultural

organization. Indeed, it is the very power of faith that gives him the perspective to so respond.

Faith also conveys the *power* of cultural *transformation*, just as it carries the power of individual transformation. The Christian faith has never married itself to any cultural framework in such a way that it (like the Hindu widow in old custom) must die on the funeral pyre with the culture. Rather its relation has been to hold an ideal of culture, the ideal of the divine society of the Kingdom of God, above every human culture as a plumb line of judgment, appreciative of what measured up as true, critical of all that leaned from the plumb line due to the pervasive power of human sin in social institutions. Just as the individual Christian finds himself *impelled* to transform himself by the very power of Christ the pattern working in him, so he finds himself impelled to immerse himself into the give and take, the creative and destructive surges, the welfare with hosts of wickedness even in *spiritual* places that goes on in any culture, seeking to transform it by virtue of the pattern of the Kingdom of God of which he is a member. Many of the world's religions are cultural religions, dying with their cultures. Not so the Christian faith, for it has outlived several cultural revolutions, some of its own making, in virtue of its capacity to both enter in and stand above any given culture.

One last word needs to be said about the personal feelings of the Christian as he involves himself in the revolution of our time. The Christian stands in no privileged position. He must, with "fear and trembling," seek to devote full conscience and time to work out his salvation in the world. He cannot remain aloof from it. Even as God's love for the world lead him to immerse his life in it in the person of Jesus Christ, so the Christian is called to submit to all of the pressures and currents of his time, "losing his life" in imitation of Christ. This means suffering, anguish, despair, hopes dashed to the ground, the frustration of ideals, for the nature of culture is always such that a cross looms on

the horizon, as it did for Jesus. In the midst of the elemental isolation of people in our callous day from the vicarious sharing of the depths of human experience with others, the Christian is called to share and thus to suffer, from his participation in the doubt and upheaval of this revolutionary period.

But this, though it might be the *alpha* of his experience, is not its *omega*. Here is where the reconciling work of God comes in. The secularist, humanist, nonbelieving idealist, who hopes for human improvement has nothing more than his own human resources to fall back on at those times when humanity fails him. The high hopes of the first stages of the French Revolution were dashed in

the blood bath that followed, and this is often the character of revolutions. In periods following revolutionary fervor there is frequently a wave of cynicism, resulting from an inability to sustain the defeat of hope.

The Christian has a particular advantage at this point. He knows from the experience of his Master the worst that culture can do, and he knows it with a realism that places his efforts in proper perspective. But he hopes, too, through the very glory of the life of the Master, and he is able to sustain this tension through his confidence that whether his efforts suffice to redeem a particular stage in history and culture, or whether they fail, he has, in his Master, been reconciled both to God and to his fellow man.

## Africa in a Revolutionary World

(Continued from page 7)

are important and often powerful sources of antagonism between whites and Negroes in Africa, many Christian Africans had hoped that their religious affinity with most whites would form a sure basis for reconciliation. Looking at political and economic trends in South Africa today there seems to be little hope for the Christian solution.

Political, economic, and racial problems are shaking the world today. If the Christian Church has a message of peace to the world let it give it now, not only in statements of faith but also in actual deeds of love and friendship. Unless these deeds of Christian love and friendship are expressed in tangible terms they may have little meaning to the world.

Real reconciliation in Africa will begin when the white Christians, who still compose the majority of the people in power, start to demonstrate their love for God and obedience to him by genuinely changing their basic attitudes toward the African people. We often think of God as one that speaks to us in the "sweet small voice of calm," and thereby forget that he sometimes speaks in "storm and thunder."



Will man abolish war, establish economic justice, and realize racial brotherhood in this twentieth century?

Bishop Oxnham centers our attention upon the word reconciliation, the key word if we would move from contemporary struggle to brotherly cooperation.

by Bishop Bromley Oxnham, Washington, D. C.

# crucial issues in the world **revolution**

**W**HAT is the twentieth century to be called? The "great nightfall," as Whittaker Chambers recently wrote? The century of collective homicide, resulting in world suicide? Is civilization to be cremated in the fires of a hydrogen blast?

Call me naïve, unrealistic, ingenuous—but I dare to affirm the belief that this will be called the century in which man abolished war, established economic justice, and realized racial brotherhood. It will be the century in which men learned how to live together, the century of the great reconciliation, the century in which man was reconciled to God, and got right with his brother!

The first issue in the world revolution involves one's world view. If you would know a civilization you must ask three questions. First, how did they earn their living? second, how did they live together? and third, how did they know their world? The first question, of course, has to do with economics, the second, with politics,

and the third, with philosophy or religion. It is the third with which we are concerned. Our conduct is determined by our world view. Our faith determines what we live for and what we are willing to die for. The first issue in the world struggle, therefore, is the religious issue, the reconciliation of man and God. What is your faith?

I am not a theologian. I hold the theologian in profound respect. I am sure faith must be undergirded by sound theology. It is obviously better to have a good theology than a bad theology. I may be wrong, but for me religion really takes off where philosophical speculation ends. True enough, the early Christians were soon involved in explaining Jesus, but religion for them was essentially a matter of experiencing Jesus. Religion was not a form, it was a force. As I read Jesus and St. Paul, the leaders of the early Church, the men who had actually been with Jesus, it seems to me that religion is not an argument, it is assur-

ance. It is truly becoming a new man in Christ Jesus.

The first of the crucial issues lies in this question. Can you say with intellectual honesty, "I believe in God the Father Almighty"? Do you hold and have you experienced that God's love is not an impersonal love for mankind in general but for me in particular, that man's relation to God is personal, direct, immediate? Is it your position that nothing stands between a man and the Eternal save his own will, neither church, nor clergy, nor creed? Are you committed to the proposition that nothing can separate a man from the love of God which is in Christ Jesus? If you hold this, it follows that in all matters affecting your eternal welfare you are beyond the reach of any human dictator, you are not dependent upon any human institution.

In the world struggle, we deal first of all with the struggle for the minds of men. There are those who believe that man is but an incident in an inexorable historical process. They in-

sist that reality lies in the process and man is incidental. They hold that social institutions and in large measure a man's philosophy are determined by the prevailing mode of production. This is the communist view. They reject the affirmation of faith and cannot in honesty say, "I believe in God the Father Almighty."

This is a crucial issue in the world struggle. It has to do with faith. For us, a decision must be made. It is to accept or to reject the Christ. It involves the complete dedication of the self to his way, his truth, his life. God is relevant to all the activities of men. The first issue is in the realm of faith. The course we follow as we confront succeeding issues will be determined by the decision we make when facing this first issue.

**T**HE second of the crucial issues lies in a question. Can we reconcile the necessities of technology and the necessities of brotherhood? The answer is clear. We must.

We must face the fact that there are necessities both in the realm of technology and of brotherhood. There are those who think that decisions are to be made solely in terms of economic or technological necessity. There are others who hold that decisions must be made in terms of brotherhood. We must never forget that if we hold there is a Father of us all, and that his will is written in the nature of things, that those who reject the commandment "Thou shalt love thy neighbor as thyself" will find themselves working against God himself. They cannot break that law indefinitely; it will break them.

On the other hand, there are stern necessities written into technology itself. Gandhi, who stands as one of the great souls of history and who used the spinning wheel for political as well as economic purposes, could no more hold back the tides of industrialization than could King Canute restrain the seas. Trotsky insisted that the system that produces goods the most efficiently will win. What he did not realize was that while man does need commodity, he likewise needs community. It is much more likely that the system

that can develop community will survive when in competition with a system that produces commodity without community.

It was Jesus who said that man does not live by bread alone. That is true. Of course, without bread he does not live at all, but bread alone is insufficient. The soul hungers, too. Berdyaev was right when he said that bread for me is a material matter, but bread for my brother is a spiritual matter.

We must work out a splendid synthesis wherein we may conserve the creative initiative that has flowed from individualism and appropriate the benefits that lie in collective endeavor. We must reject the immoral proclamation that moral right must bow to economic necessity. Here is a summons to engineers, to economists, to educators, a clear call to ethical teachers. It is the demand that we take the religion of Jesus with sufficient seriousness to discover the concrete means to translate its ideals into the realities of a common life. This means that while we keep all the great advances of technology, maintain our research, manifest our organizing genius and all the rest of it, we do so in the presence of God.

This means that we have to face up to some of the very difficult problems of our day. How can we remove the contradiction that lies in our ability to produce and our inability in large areas to distribute in a moral or rationally adequate way? How can we remove the barriers that economic nationalism places between us and an unimpeded world market? How can we protect the American standard of living, for instance, from the competition of lower standards of living where with machines as good as our own they will put commodities in the world market at a price we cannot meet?

It becomes apparent here that we must be guided less by fixed systems of economic dogma than by loyalty to ethical principles and the moral law. The American people, in their manifestation of the pioneering spirit and the democratic ideal, have wisely refused the strait jackets of economic dogma. I am one who believes that what we call free enterprise, in the

overwhelming majority of our endeavor, will in the long run issue in greater creativity, result in larger productivity and make a more fundamental contribution to freedom than any system that has yet evolved.

This does not mean, however, that I will on a doctrinaire basis refuse other answers to particular problems that can better be answered, let us say, by a collective answer. Surely it is far better for us to have the highways of the nation collectively owned than to have a system of privately owned toll roads. I do not want somebody calling the American highway system socialist. I prefer to say it is American and it is good. I am sure that our endeavors in the field of public education, public health, in social security, our public playgrounds and our national parks are better answers to these problems than private answers could possibly be.

In a word, we keep our minds free. We use the best answers to particular problems that we can find. As I say, in the overwhelming percentage of our enterprise, private enterprise will in all probability prove to be the answer the American will choose, but we refuse to be manacled by midget minds whether socialist or capitalist or cooperative, or what not; we are going to examine the proposals in the light of the ideal. We must discover some way to reconcile the necessities of technology and the necessities of brotherhood. We have made extraordinary advance.

**T**HE third crucial issue involves the reconciliation of the interests of the one and of the many. We are charged with striking a balance between the freedom that is essential for the fullest expression of the creative mind and the order that is necessary for united action. There are those who believe this is the century of the Mass Man, the century in which the individual is overwhelmed, the century of regimentation, the century of revolution. That we witness mass movements, we cannot deny. Marxism is essentially the engulfing of the one by the many in the name of exalting the one. In the name of abolishing the exploitation of

man by man, we witness the most abhorrent of all exploitation, namely, the exploitation of the mind of the one by the mind of the many. Here again is a contradiction in terms because it is actually the exploitation of the many by the one who is the tyrant.

There have been vast movements that are manifesting themselves in the new nationalism that is sweeping through Asia, mass movements that mark the rise of the men of color who refuse segregation and no longer bow to the dictate of the white man.

The reconciliation of the interests of the one and of the many will not be achieved by the street fighting of revolution nor by the organization of world-wide conspiracy, trained in espionage and sabotage, and pledged to the seizure of power in the name of the proletariat. It is not revolution, nor for that matter is it, first of all, reform; it is rather regeneration. This is a religious term, but it is a well-known term. It involves a new spirit. It is a new spirit that is essential. It is the spirit that leaps artesian-like from love. Reconciliation is dependent upon regeneration and awaits the coming of the new man in Christ Jesus.

**T**HERE is a fourth issue in the world struggle, namely, the reconciliation of the diversities of national cultures and the civilization of the world community.

Just as the eventual reunion of the Christian community must be based upon the principle of diversity in unity and all that has been discovered in the age-long search for God must be conserved for the benefit of the new Christian Church, so, too, the cultural riches of the centuries, now manifest in the national unit, must be preserved for the benefit of the coming world community.

All that has been achieved in the arts, the sciences, in philosophy and religion, by all the peoples of all times must become now the treasured heritage of all people in our time. But this means peace, economic justice, racial brotherhood. It means the end of war and of class struggle and the conflict of color. It means disarmament. It means law and order. The curse of

conflict must pass. The cure of cooperation must come.

Peace has many aspects. Like bread it must be made daily. It is one thing to build a house. It is another to rear a happy family. We must face the fact frankly and fearlessly that after twenty centuries of Christian teaching men have not yet learned how to live together. Nonetheless, we are determined to establish world law and order, economic justice, and racial brotherhood.

Men who declare war is inevitable, who in confusion speak of preventive war or "anticipatory retaliation" repudiate the Christian faith and, if followed, will lead humanity to its doom. Such men mouth patriotic slogans, wrap themselves in the flag, and betray the nation. On the contrary, those who are resolved to build a peaceful world wherein dwelleth righteousness not only work with God himself, but are the patriots who in fact preserve the nation and its priceless heritage.

We are out for peace. We are realists. We face contemporary threats to freedom. We know that Russia is at once an expanding imperialism and an infiltrating ideology. Most of us believe the nation, in cooperation with other nations and working through the United Nations, must be so strong that we can convince Russia that if she pursues her expansionist policy she will jeopardize the peace, and having jeopardized it, because of our strength she cannot hope to win. But Russia is also an infiltrating ideology. We must never forget that an ideology cannot be demolished by atomic bombs, nor suffocated by poison gas. It must be met by a better ideology, equally dynamic, that when translated into reality brings more of freedom, justice, and brotherhood to men; in a word, more of abundant living. We possess such an ideology.

It must be self-evident that we must take the next step in the evolution of government and establish world law and order and the institutions essential thereto. We must end international anarchy. There must be world peace, world law, world order, world justice, world brotherhood. We have a long

way to go. Yes, it is a long journey from the caves to the cathedrals, from the fratricidal sons of Cain to the fraternizing sons of Christ, but we shall march on.

President Eisenhower spoke recently of "cooperative peace." There can be no other. No nation can set up the conditions of peace. Peace cannot be dictated. It must be cooperative. Cooperation involves understanding. There must be increasing respect for the cultures of other peoples. Eternal vigilance is the price of liberty, and an informed and dedicated public opinion is essential to the maintenance of peace.

The world must be reborn. When we speak of peace we are thinking of world community. This means the extension of mutual respect and mutual trust to the world. Without mutual trust, legal arrangements, no matter how perfectly expressed in charters or constitutions, cannot function. The world needs a new unifying force.

I have sought to center your attention upon the word reconciliation. This is the key word if we would move from contemporary struggle to brotherly cooperation. But we must not be sentimentalists. We must recognize clearly that there are some practices that cannot be reconciled. If you have tyranny, you do not have freedom. You cannot have at one and the same time a static and a dynamic community. If you would keep the dynamic society, we must keep the distributive aspect of the community. Those who would silence the pulpit, control the press, and deny civil liberties in the name of maintaining our freedom, are the ones who themselves are so exalting the collective aspect of the community as to make the state supreme.

Tyranny and freedom cannot be reconciled. Truth and falsehood cannot be reconciled. The Way, the Truth, and the Life were revealed long since by One who was the full revelation of God himself. "God was in Christ reconciling the world unto himself."



# revolution and reconciliation

by margaret rigg

THE times in which man finds himself are charged with urgency. He is enmeshed in the network of converging historical and social tensions of his situation. What does it all mean?

What time is it? Man does not readily know. He gropes for the way, he seeks for a savior, perhaps in a revolt. The civil war will promise him freedom. On every hand is heard, "we believe in our rights . . . justice, freedom, equality, higher wages." Or, one hears, "follow the leader, he will save us from further oppression."

"During the war," people say, "terrible things happen (fig. 1), but it is the war."

But after the battle (fig. 2) who can account for the anxiety still left in the faces of those who were recently so sure of their cause? (fig. 3) When the uprising is over, the children come out and play among ruins (fig. 4); the people cry again for a leader, for bread, for justice. Now they are "free," yet they surge over the earth still seeking for hope, for strength to rebuild homes, for work to do, for peace and unity. Their savior was the revolution and its gift was disillusionment.

These, the ones who arose because they could no longer stand the hunger, the fear, and ignorance that made up their world, put their faith in the revolution. In return for their faith, they have reaped bitterness and disillusionment. (figs. 1-4)

Where are we? Do we really know? Those who have eyes to see and ears to hear understand that we are caught in a world torn by revolution. We are scattered and have lost our way trying to follow first one god and then another.

The signs of the times are all about us pointing to the fact that rebellion and disorder have proved false gods. Revolution, death, war and hate; these separate and destroy. We cannot bear

existence as such separated beings; that kind of existence means despair and nothingness. We have need of wholeness and unity in order to live.

What is life?

If the chaos and struggle of the revolution were all the recourse left to man in his predicament, we could say no more. We have heard it said that life is meant to be rich and joyous. (fig. 5) Who will guarantee us such a life? Revolution, we remember, only led us from one slavery to another.

Life is meant to contain order and the basic unity of the family group. (fig. 6) The violent revolution of war scatters and takes away; this woman has no husband, that child has no father.

Economic and industrial revolution have also split the family. Villages in Africa and towns in midwest U.S.A. witness to it. There can be no unity, only unrest, when the strangeness of the city swallows up familiar patterns and washes away family ties. Bread apart from unity and order; that is not life.

Something more is involved as a part of man's destiny than sheer existence from one day to another. Wholeness and meaning must become fused with life. Life also involves a sense of an overarching Authority who gives man the capacity for ordering his life, finding joy, and responding to the mysterious beauty of the starry night. (fig. 7) The prospect of this personal response to God draws man toward wholeness and offers him an alternative to the bloody war. Revolt is not man's only way to freedom.

Along with his unique capacity to respond man finds himself free as to *how* he will respond. It is the chance God takes with man. God acts, man responds: God speaks, and man must answer, either in obedience, or in disobedience; it is man's choice. Some

answer in obedience (fig. 8) and are ready to participate in a new kind of life. Others are unprepared (fig. 8). They are ready neither to receive nor to serve.

Those who listen for the word which the Lord speaks, who desire to be obedient and ready, are those who have remained faithful to God alone and, therefore, can see the revolution for what it is. In Him they find their unity and wholeness. The struggles, tensions, and powers of earth do not scatter them, for their faith is not in powers and principalities. Their faith is in the Lord.

And these who have this faith minister to the pain and the need of the world. These people seem to find the strength to act with love, healing, and conviction.

Where do they get their power? When all others are acting according to violence, taking any means to the end, these faithful commit themselves in little places, and often in dull routines to bring about a measure of order and justice. They seem to be "the possessed" who know their Master, the One who feeds them. (fig. 9) *He* has acted and has thereby changed everything. By the event of His death and victory over death He has reconciled men to Himself and to His way of doing things. Now, because He acted in love first, toward man, man can act in love toward others.

This fact and power is renewed and re-established when we come to the "table." Here man is fed. It is God who acts, and man who is acted upon, who is transformed.

The Supper miracle happens again and again, as we, taking action in this worship, are re-created able to "go out" into the world and act by love rather than force. It is He, God, who has made all things, even this, possible.

... man becomes more and more desperate and eventually will support any movement which convinces him that it is capable of restoring order.

—*Encounter with Revolution*  
by M. Richard Shaull

We have seen that social chaos may remain latent so long as no major crisis occurs. But whenever mass unemployment or war brings the tension to a climax, new solutions must be found.

—*Freedom, Power, and Democratic Planning*  
by Karl Mannheim



Bec  
desper  
order  
he has  
turn f  
find a  
ingless



(fig. 1) *The Bloody War*, F. Goya, 1810      courtesy: Smithsonian Institution, Washington, D. C.



Because man cannot flee from God, he is  
ate for a faith that will give meaning and  
o his life and to the world. But because  
revolted against religion, he refuses to  
or help to the one place where he might  
answer. As a result, despair and mean-  
ness have come to dominate his life.

—Encounter with Revolution  
by M. Richard Shaull

(fig. 3) Anxiety, E. Munch,  
1896  
courtesy: Collection of  
Museum of Modern Art,  
New York.



*I remember very well how  
bad I felt when I discovered  
that in this world there are the  
rich and the poor. And the in-  
teresting thing is that what  
pained me most was not the  
knowledge that there were  
poor people, but that, at the  
same time, there were also rich  
people . . . and that the exces-  
sive profits of the rich were the  
determining cause of the pov-  
erty of the poor.*

—La Razon de Mi Vida  
by Evita Peron

(fig. 4) Reconstruction, 1945, B. Shahn  
courtesy: Collection of Whitney Museum of American Art, New York.



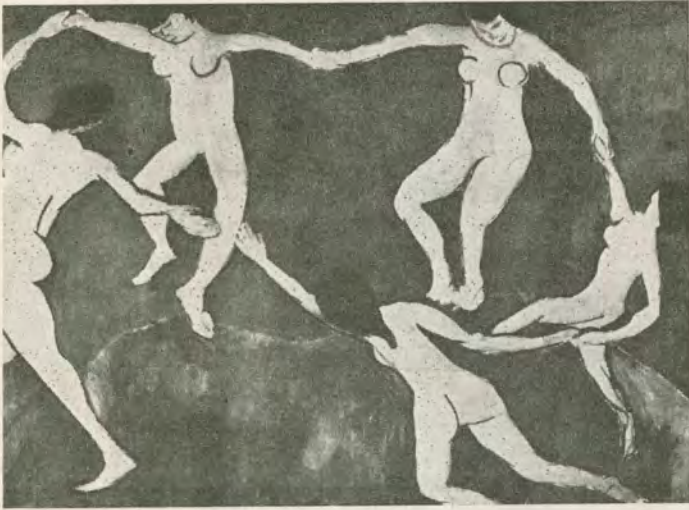
*And this is eternal life, that they know thee the only true God, and  
Jesus Christ whom thou hast sent.*  
—John 17:3

*Make a joyful noise to the Lord, all the lands!  
Serve the Lord with gladness!  
Come into his presence with singing!*

*Know that the Lord is God!  
It is he that made us, and we are his;  
we are his people, and the sheep  
of his pasture.*

—Psalm 100

(fig. 5) *The Dance*, H. Matisse, 1910  
courtesy: Walter Chrysler Collection, Philadelphia Museum  
of Art.



(fig. 7) *The Starry Night*, V. van Gogh, 1889  
courtesy: Collection of the Museum of Modern Art, New York.



(fig. 6) *Family Group*, H. Moore, 1945-1949  
courtesy: Collection of the Museum of Modern Art, New York.

“. . . look here, the doctors, who you now and then say cannot do very much—which I will let you say as often as you think proper—very well, do you know what they can do nevertheless? They press your hand more cordially and more gently than many other people, and sometimes their presence can be very sympathetic and reassuring.”

—from a letter by Vincent van Gogh  
Arles, April 10, 1889

... so he who wishes to see a Vision, a perfect Whole,  
 Must see it in its Minute Particulars, Organized, & not  
 as thou,  
 O Fiend of Righteousness, pretendest: thine is a Dis-  
 organized  
 And snowy cloud, brooker of tempests & destructive  
 War.  
 You smile with pomp & rigor, you talk of benevolence &  
 virtue;  
 I act with benevolence & Virtue & get murder'd time  
 after time.

—What God Is  
 by William Blake



(fig. 8) The Wise and Foolish Virgins, W. Blake, ca.1805  
 courtesy: Tate Gallery, London

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by the one offering of himself, a full, perfect, and sufficient sacrifice for the sins of the whole world; and did institute, and in his holy gospel command us to continue, this memorial of his precious death: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving this bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may also be partakers of the divine nature through him, who in the same night that he was betrayed took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat; this is my body, which is given for you; do this in remembrance of me. Likewise after supper he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the new covenant which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. Amen.

(fig. 9) The Last Supper, A. Derain, 1911  
 courtesy: The Art Institute of Chicago.





# THE CHURCH: A TREASURE FROM GOD

by Tracey K. Jones

Can the Church be God's channel of reconciliation? What is the nature of the call to missions today? Is the work of the missionary any longer significant?

Four years ago Tracey K. Jones, Jr., worked as the executive for the last Student Volunteer Movement Conference. Since that time he has lived in Malaya, recently returning to take executive responsibility for the Division of World Missions of The Methodist Church.

**A** MAN picked up a rough stone from the ground, examined it and threw it aside. It was found later to be a diamond.

A second man lived on barren land which he thought to be worthless. He sold it. A few months later oil was found on it worth a fortune.

It is possible to possess a treasure and not know it.

The same has been true for some Christian students in their understanding of the Church. Only slowly are they realizing that the Church is one treasure given by God.

It is about time that our minds grasp the significance of the Church, for there are powerful forces at work that would destroy its influence.

In some Asian countries nationalism has tended to ally itself with age-old religions.

In India, Hinduism, believing Christian missions to be receding, hopes to absorb the Church as one of its many sects. The Government is under pressure to help speed up this process.

In Burma and Ceylon, Buddhism, believing Christianity to be the source of two catastrophic wars, has issued a call to win the world for Buddha. Prime Minister U Nu is one such sincere missionary.

In Pakistan, Indonesia, the Near East, Islam is growing in strength and influence. In some parts of Africa, the name of Mohammed grows as fast if not faster than the name of Christ.

Dr. J. C. Hoekendijk, missionary statesman and scholar, writes, "In the face of the overwhelmingly great tasks still ahead of us, the real encounter of the gospel with the great world religions has as yet scarcely begun."

Not only are there age-old religions, but there is communism, so real and widespread that no elaboration is needed.

A further challenge is the resurgence of tribalism. The Mau Mau uprising in Kenya is partly an attempt of a detribalized people to seek again the simplicity of life and custom that was theirs before the onslaught of a complex, technological world. This tribalism could break forth in other parts of Africa.

These various challenges have brought us to a deeper realization of the uniqueness of the Church as a household of God, not something we have built so much as something given to us.

As Protestants we know that the Church is not the Kingdom of God. The identification of the Church with

the kingdom is the tragic mistake of Roman Catholicism and has resulted in arrogance, ruthlessness and pride.

Although the Church, including Methodism, is not the Kingdom of God, it is a glimpse, fragmentary to be sure, of what that kingdom shall be. One major reason for the "growing together" of Protestant communions known as the ecumenical movement is this renewed consciousness that in the kingdom seen in Scripture Christians should be *one*. If this is the meaning of the coming kingdom and we find ourselves not one, but many, obviously something more must be tried. Thus the driving power behind this "growing togetherness" has been obedience to Jesus Christ's command that "all shall be one."

In a world that seeks reconciliation lest it perish in violent convulsions, we believe God offers to mankind a community of people, known as the Church, who being obedient to Jesus Christ find themselves from all the corners of the earth increasingly pulled together as a unique communion. It is through obedience to Jesus that such unity has been made possible.

**H**OWEVER, the growing unity of the Church is not an end in itself. The purpose of unity is to provide a stronger springboard for Christian missions. This has nothing to do with Western culture or prestige. Rather it is the mission of Christians everywhere to a non-Christian world. As heavy a missionary burden lies on the hearts of Christians in Asia, Africa, Europe and South America as on Christians in the United States. It is the dissatisfaction, the uneasiness of Christians who realize that their neighbors know not Jesus Christ and what his life and death meant for mankind.

I say it has nothing to do with east nor west, for Asian Christians are also foreign missionaries. An Indonesian missionary to British North Borneo, having spent fourteen years among the primitive Dyaks, said, "During my fourteen years we have gone 120 miles up this jungle river searching out the people in the name of Jesus. There are 180 miles to go before we reach the end of the river."

Here is illustrated the *mission* of the

Church! In all countries there are rivers, not all geographical—some are industrial, racial, economic—and all Christians should be restless until they get to the end of such "rivers."

This willingness to sacrifice that the end of the rivers might be reached is what pulls Christians together. The Indonesian missionary mentioned above has recently broken in health, again an illustration of the price that must be paid.

It appears that unless there is suffering the Church cannot perform its function. Suffering was the redemptive channel of our Lord's life. Can the Church hope to escape if it is to continue his mission?

**T**HE call to missions today is a call to Christians in all parts of the world. That should have been obvious in the brief comments about the Indonesian missionary. If not, perhaps this illustration will sharpen the point.

Two years ago four Methodist missionaries were traveling together in a dugout boat up the Rajang River of Borneo. They were doing the same

work to serve the same people. One was a Malayan Chinese, the second a Batak from Indonesia, the third an American Negro, the fourth an American Caucasian. Here is the genius of the Church—because these men were obedient to the same Master, willing to sacrifice for the same end, they traveled in the same boat to do the same job.

Interracial and international missions is the pattern of the future. Here the Church in an age of secular divisions, yet in an age when man seeks brotherhood, can witness to what the final kingdom of brotherhood shall be.

The work of the missionary is as significant as it has ever been in the past and probably more difficult. This will be particularly true for Westerners. In the past they have been asked to sacrifice their lives. Many did. In New Guinea there were more dead Dutch missionaries after fifty years of work than there were Christian converts. Today, although there are dangers, it will be less a martyrdom of life than of pride, the most difficult sacrifice of all. There must be a willingness to be relegated to the menial task while nationals assume more important roles. The call to such a missionary vocation remains.

Here then is a gift—the Church. Common obedience to Jesus is what has pulled our Christian communions together. This new unity does not exist for itself, but as a more effective means of missions to non-Christians, and the call to such a mission is to all Christians, east and west, with some being set aside as a special interracial missionary force to travel together up the various rivers of the world.

To those who know the purpose of the Church comes a confidence about the future, for the Church is seen as a part of God's redemptive plan. Nations may perish, cultures may die, but the Church will live to the end of time fulfilling the purpose for which it was created at Pentecost. This is an audacious claim but it is the one that brings us up sharp to the realization of what God has given us! Before we minimize its rule we had better look closely.

It may be a treasure near at hand whose significance we had missed!

## Source

Africa\* (by Chester Bowles) *Colliers*

But perhaps the most momentous development in Africa today is the awakening of its 200 or more million people. After a long night the sleeper is stirring, blinking away his drowsiness and stretching his limbs with all the eager, impatient spirit of youth approaching manhood. In the next few years Africa will be bursting with explosive problems. Mr. American will be worrying about them whether he wants to or not.

The great British historian, Arnold Toynbee, tells us that our time will be remembered "not for its horrifying crimes or its astonishing inventions, but because it is the first age since the dawn of history in which mankind dared to believe it practical to make the benefits of civilization available to the whole human race. "Today the revolution generated by this new awareness is alive, self-conscious, and racing ahead. In all parts of Africa, in fact, one starts from the point that the inertia of the past is being overcome, that nearly everyone knows it, and that for better or worse—I believe for better—a new day is dawning. The effect on government priorities has been spectacular.

"The Revolution" as a word of magic, as a symbol or a myth (to borrow from Georges Sorel) was linked up, all over the Western world, with violent, dramatic, heart-stirring events. There were the June Days of 1848; the resistance to the *Coup d'Etat* of 1851; the Commune of 1871. There were the less dramatic or less dramatized days of 1848 in Berlin and Vienna; there were riots and risings in the Romagna, in Valencia; there were the great strikes—and their bloody consequences, Fetherstonhaugh and the battle between the steel strikers and the Pinkerton gunmen hired by Carnegie and Frick. There were Moscow and Petersburg in 1905; Paterson and Lowell; the "Wobblies" and the mutineers of the 17th Infantry at Montpellier; all the tradition of insurrection and defiance that runs continuously from the first Fourteenth of July:

When death was on thy drums, Democracy

And with one rush of slaves, the world was free.

It is the theme of the revolutionary songs: of 'L'Internationale :

Debout les damnés de la terre!

—*The Price of Revolution*

by D. W. Brogan



## SYMPOSIUM: AFRICA ASIA SOUTH AMERICA NORTH AMERICA

How do the young missionaries around the world view this revolution? Just a year or three removed from the American campus, they make their report.

### AFRICA: BELGIAN CONGO

*Joan Warneka* returned this spring from three years in Africa where she taught in a mission school in Elisabethville, BELGIAN CONGO. She is from Erie, Penna. Graduated with B.S. in physical education and recreation from Boston University School of Physical Education for Girls, 1951. But taught also courses in religion, English (in addition to physical education work), also vacation church schools, etc.

Joan has been selected as field secretary for the Joint Committee on Missionary Personnel of the Board for 1955-56, and will be visiting campuses throughout the country. She has been working in regional student conferences this past summer.

**F**OR three years I was living in one of the most exciting places in the world as far as changes are concerned. Bishop Raines, who recently made a trip through Africa, said, "What is going on in Africa is tantamount to a racial, cultural, economic, social, political and religious revolution all at the same time."

This past summer at a Methodist camp I have been discussing revolution and reconciliation with senior groups. We have searched for signs of revolution, talked over our responsibilities in a revolutionary world, and actually planned how we could do something to show our concern for people who are now in the midst of revolution. There has been a growing awareness among Christian youth of our task in this world filled with homeless and hopeless people.

Elisabethville, Belgian Congo, where

I served as an A-3 has a white population of 10,000 and an African population of 110,000 made up of over a dozen tribes. These Africans have been pouring into the city from the bush villages in search of work and material gains. The Protestant churches have, until recently, been stronger in the villages, but now we are seeing our enormous responsibilities in the cities of the Congo.

I saw many things during my term of service in the Congo. At first I did not think of these daily occurrences as being of a revolutionary nature, but now as I re-evaluate them I can see in them the great changes which are coming about not only in the Belgian Congo and Africa, but in the whole world.

**T**HESE are the things I saw: A child hiding a school book in her skirt so that

motive



she might "borrow" it that night to teach her mother to read; a thirteen-year-old girl forced to quit school before she could read more than the first two pages of the first-grade reader because her older brother needed money for his marriage and the only way to get it was by having his father marry off the young girl; another young girl forced to marry a rich old man chosen by the girl's father because he could pay a higher price than the young schoolteacher whom the girl wanted to marry.

I saw a child, who one year before had been a wide-eyed eager student in one of our daily vacation Bible schools, change so completely that he had to be

dismissed from school after moving from his small Christian village to the uncaring city.

I became acquainted with an old man who used to fill his worn-out bicycle tires with grass so that he could continue to move from village to village to preach the Word of God. I was present when a group of women from a small village voted to give their collection money that day to help the people made homeless by floods in the western part of the United States.

I lived with a young teacher who refused to marry the man her father had chosen for her because she did not love him. She chose instead to stay at the school, teaching and helping her people.

And I visited a bride's house near mealtime and noticed a place she had set for herself at the table because she had been to school and was an equal to her husband. She did not sit on the floor in the kitchen to eat as most African women do.

All of the events which I have described are symbols of the great change that is taking place in men's minds and hearts because they have come in contact with other cultures and new ways of life.

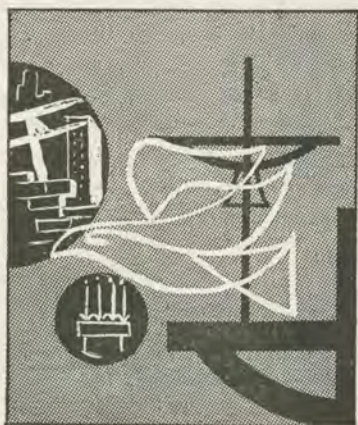
We as missionaries, teachers, representatives of American culture are by our presence contributing to the revolution. We must not fail to recognize it. We are as disciples of God and by the faith we teach contributing to reconciliation.

## ASIA: KOREA

*Ed Poitras* is from Marblehead, Mass. He graduated from Yale (College) in 1953, and plans to enter the divinity school there on his return from KOREA.

In Korea he has been teaching English to the students at the Methodist Theological Seminary.

He describes his experience in college as "remaking of my entire life. There I . . . discovered religious experience, true friendship, the meaning of knowledge and the reason for its attainment, and something of the world and my relationship to it. . . ."



**W** RITING as a young new missionary, my impressions are undeveloped and incomplete; but certain facts stand out to me in Korean life in this fluid postwar time.

I have been on the field two years. I came from a comfortable suburban background where I was active in high school and during college ran head on into the ultimate questions of life. I have since tried to find answers to these questions and the search led me through experiences in the mines in Alaska, in the Ne-

gro slums of Chicago, participation in the church, a decision to become a minister and as a result a missionary. I want to add to the work of Christ's church by being an instrument through which men come face to face with Christ.

While I waited outside a Pusan shipping office for a load of relief goods to be cleared through Customs, a small boy attracted my attention by saying, "Money?" His seven-year-old face was so dirty that it could have been considered an achievement. Like most of the orphan beggars who wander homelessly around the city, he wore only a torn and patched pair of overalls held together by the resourceful use of a string.

He repeated his plea, "Money?" pronouncing slowly and carefully, drawing it out in a plaintive but demanding way. He was only the first of many child beggars who trespassed upon my conscience that day. The small shoulders of children are carrying the burden of Korea's tragic involvement in the sin of modern war.

When large numbers of families in Korea built "box houses" out of old cardboard cartons and beer cans, it was as-

sumed that life under such conditions would be temporary. But as years pass and the shacks which survive the frequent fires are recovered and patched, the refugee standard of life has become permanent in Pusan.

We speak of the "revolution in Asia"; it is a vast movement with many forms, and the fact behind it is that the nations must learn to live as a family of equals.

Life today to most people here in Korea is uncertain, confused, and tense. The enthusiasm, vigor, and imagination which I saw in a man with no legs farming his field, are accompanied by a pervading sense of hopelessness and destiny.

Where is the redemption? The church is working to bring it about. It has kept alive a hope where there was no other hope; it has kept burning a light in the darkness. In a nation where chaos has tried to overcome the traditional order of life, the Christian Gospel has been a rock to which many have come for security and direction.

The church has built orphanages to take care of child beggars. It is trying to provide food, clothing, and spiritual strength for the people in the "box houses."

Man tries through revolution to resolve his sinful alienation from his brothers, but only the Church of Christ with the reconciling power of God's love can bring men into one family of God. In Korea, as elsewhere, when Christian love has been tried it has worked reconciliation.

# ASIA: INDIA

*Esther A. Armstrong* from Cedar Rapids, Iowa. Graduated from Cornell College, 1952. B.A. degree. Since 1952 she has been doing public relations work in the Delhi (INDIA) Methodist Information Office.

She reports that her article is "something of a composite of opinion of a number of 'India threes': 'revolution and reconciliation' though we may not put it in exactly these words, is one of our most vital problems."

In college: student government, journalism, interdenominational Christian groups.

INDIA, like most nations caught in the slow rush of revolution, is a stimulating, heart-rending country. To walk into Asia right out of college sounds a special challenge for young people; not only have you entered a situation of conflict and opportunity but you will find in yourself a whirlpool of changing ideas as you and your pet theories meet firm reality.

Millions of words have been written on the revolutionary aspects of modern India. My assignment was publicity and public-relations work, informing and helping Methodists to understand India and the Indian church today. As a newcomer I read and questioned, studied and tried to evaluate. "Revolution" gradually began to come alive. The vast problems of education in the new India take on meaning when you sit for an hour with a busy village mother concentrating on Frank Laubach's colorful primer ("Teach a woman and you teach a family"). At the same time you notice a lawyer doing clerical work or a liberal-arts graduate who "keeps going to school" because he can't find work—and he keeps going to school until he has a Ph.D. and he still doesn't have a job.

The term "changing economic conditions" becomes real when you see hordes of white-collar workers streaming along streets that were jungle trails a score of years ago, or when you see country boys being taught mechanical trades so they can start cooperative village industries and be independent of landowners. "Changing social conditions" means that a career girl wearing a sari may wait on you in the local government handicrafts emporium, or, occasionally, a girl in a *bourka* smokes a cigarette. You see "nationalism" in a new light when you read the Indian dailies, visit an exhibit of contemporary Indian art, hear rhythmic *bhajans* (Indian hymns) in churches instead of traditional Western melodies.

There are all kinds of revolutionists in India: some march and shout slogans;

others walk in nonviolent *satyagraha* processions; some wear homespun and walk the countryside working for land redistribution; some wear nursing white or the simple cotton of Indian Village Service colleagues. A village sweeper's child goes to college.

My problem was translation: putting into meaningful Indian terms ideas like Christian love, brotherhood, individual equality, dignity of labor, service, as well as trying to put into "good American" India's problems of illiteracy, disease, marginal existence, new freedom. We short-term "threes" found work camps one good exercise in "translation": to live and work in a village for a week is an eye-opening experience. Most villagers have never seen educated Indians from the city and milk-skinned *ungrezis* carrying mud bricks or pitching into cooperative work, play and discussion. Work campers get firsthand insights into the untold problems of village life, the daily struggle of more than three million of India's people.

IN many areas India is seeking a synthesis of Eastern outlook and content with Western techniques. Results of the attempted synthesis are highly controversial. Pulsing life in the new republic is reviving interest in the arts, sophisticated traditional art as well as the primitive folk arts. Christian artists, sculptors, musicians are trying to catch the color of contem-

porary India in particularly Christian terms. The search for genuinely *Indian* modes of expression is not easy when much of Indian symbolism is rooted in traditional Hindu and Muslim motifs.

Set in a Westernized framework but definitely with Indian content are the summer youth institutes, another recent development. Coeducational classes on Bible study, marriage and the home, Christian vocation and free discussion are vitally interesting to Indian teenagers and collegians.

But reconciliation is a two-way street. An Indian friend told me: "Listen, the trouble with you Westerners is that you always want to *give*; you're not willing to *take*. Among other things you could take some lessons from us in simpler living, patience, individual expression and appreciation for something besides mechanical and material things. Why don't you? We'd feel more like listening to your ideas if you would. And we'd be more likely to take what you've got to offer."

To bring about a vital harmonious Church, the work of the West will more and more become that of cooperation and fellowship with the East; the work of concerned Christians will be to help the West understand and appreciate the positive aims of the current revolution. Revolutionary times are exciting. Creative reconciliation may have its frustrations but it can be even more exciting and satisfying than revolution.



# SOUTH AMERICA: BRAZIL

Joy Little is from Denver, North Carolina, a small town in the Piedmont section. She graduated from Greensboro College, Greensboro, North Carolina, in 1953, with a major in religious education, a minor in art. Her father is now a county high-school principal. Joy is teaching in a small school in Sao Paulo, BRAZIL, which prepares girls for work in the Christian Church.

I LIVE in Brazil, yet I have never seen a jungle. Monkeys do not play in our yard, nor do bright-skirted women with large earrings and baskets of fruit wander up and down our streets.

I live in a city of three million people, where mushrooming skyscrapers loom higher every day and belching factories cloud the sky with their smoke. However, in this giant of a city and in this giant of a land, tremendous social movements as real as the skyscrapers also loom against the horizon, and the sky is clouded with more than factory smoke.

There is mass migration from rural to urban areas, sudden realization of class consciousness, overemphasized concern for material possessions, rapidly growing feelings of nationalism, alarmingly rapid turnover in government, pathetic searches for a secure, valid religious faith.

Brazil has less than one person for each square mile of her territory, yet thousands are crowding into the cities of the east or rushing to the western frontiers where land speculation is a big business.

The constantly growing working class has rapidly developed a consciousness of its needs and of its power to fill them. A shaky economic outlook makes people turn money into "things" as quickly as possible—thus the free rein on satisfying of material desires.

Intense nationalism feeds itself on the general feeling of insecurity, thus closing the doors to foreign elements that would help develop Brazil's untouched natural resources—resources that would cut down on enormous imports that have such a crippling effect on the economy.

Constant changes because of lack of confidence and lack of ability do not make for good government. Ignorance, illiteracy, and lack of firm moral principles send people flying in all directions for a satisfying religious faith—the African *macumba* or *umbanda*, spiritualism, pentecostal sects, followings of miracle-working saints.

Though most of my time is spent in a classroom teaching or at my desk studying here in the small Christian training school where I have worked for two years, contacts with the people of our churches, with ministers and leaders, and with others outside the church, have shown me the twisting thread of instability that winds itself around the heart of this nation.

OUR progressive educational institutions, as well as our churches, supply excellent leaders to the nation and get a pattern of moral behavior and idealism of immeasurable value. This is the contribution to those outside our church.

## Source

*On July 15th, the following declaration was issued by eighteen Nobel prize winners. The declaration is presently being circulated to other Nobel laureates for signature.*

We, the undersigned, are scientists of different countries, different creeds, different political persuasions. Outwardly we are bound together only by the Nobel Prize, which we have been favored to receive. With pleasure we have devoted our lives to the services of science. It is, we believe, a path to a happier life for people. We see with horror that this very science is giving mankind the means to destroy itself. By total military use of weapons feasible today, the earth can be contaminated with radio-activity to such an extent that whole peoples can be annihilated. Neutrals may die thus as well as belligerents.

If war broke out among the great powers, who could guarantee that it would not develop into a deadly conflict? A nation that engages in a total war thus signals its own destruction and imperils the whole world. We do not deny that perhaps today peace is being preserved precisely by the fear of these weapons.

Nevertheless, we think it is a delusion if governments believe they can avoid

Of much greater significance is the contribution to those who are members of the church. It provides the all-important stable center of life that so few people have. I believe the stability—the security—that the church offers its individual members, the average working-class family, is the greatest contribution we make toward reconciliation.

In our school we carry on an intense study program of Christian education in an effort to prepare each of our students to help the church become a secure life center. The church is not only a place for worship; it is the center of social activities. It points the way to financial stability—encourages economic living and saving instead of wasteful spending, expects unselfish giving.

Most important, the church offers a stability in spiritual life, but our church is failing to bring this stability to Brazilian university students. The intelligent, thinking student is not satisfied with what our church offers, and is still seeking the answer—the knife that will cut the binding thread of instability that hinders the growth of this land. Thinking leaders are painfully aware of this failure, however, and with awareness comes early action.

war for a long time through the fear of these weapons. Fear and tension have often engendered wars. Similarly it seems to us a delusion to believe that small conflicts could in the future always be decided by traditional weapons. In extreme danger no nation will deny itself the use of any weapon that scientific technology can produce. All nations must come to the decision to renounce force as a final resort of policy. If they are not prepared to do this they will cease to exist.

Arthur H. Compton  
Otto Hahn  
Werner Heisenberg  
Fritz Lipmann  
H. J. Muller  
W. M. Stanley  
Kurt Adler  
Max Born  
Gerhard Domagk  
Hans Von Euler  
Georg Von Hevesy  
Lil Ruzicka  
Friedrich Soddy  
Hermann Standing  
Hideki Jukawa  
Adolf Butendant  
Richard Kuhn  
Paul Mueller

# SOUTH AMERICA: BOLIVIA

Will Boots of Ellwood City, Pa., is teaching at the mission school in Cochabamba, BOLIVIA. He is a graduate of Allegheny College, Meadville, Pa., major in sociology, and had one year at Garrett before going as a "Three" in 1953.

His letter of August 11, 1955, read:

"We are in the midst of a really very terrifying situation. The situation grows worse daily. Two days ago a mob attacked our Methodist school in La Paz, throwing rocks at the students and doing a great deal of damage to school buildings. Thus we have been forced to close down the school (over 1,500 students enrolled) and participate in the general strike that has spread to nearly all the students of Bolivia.

"We have fortunately been able to keep going here in Cochabamba, but we literally have to live from day to day. It looks as if a bloody revolution is in the making, and without a doubt the communists are at the bottom of it. From what I gather, Bolivia is a concentrated example of what is going on all over Asia and Africa. . . ."

AN international plane flies across the vast plains and mineral-rich mountains that make up Bolivia. A tourist, whose round-trip ticket from New York to La Paz has cost more than the average Bolivian white-collar worker earns in three years, remarks knowingly to a friend: "Bolivia—it's just a land of revolution. Averaged one in every nine months in its 130-year history. Here it's revolution that's the opiate of the people; whenever these Bolivians get bored, they just start shooting at one another. Why the U. S. Government gives them economic aid is beyond me."

On the rich farm land below, a tired Indian pauses a moment from his back-breaking labor to watch the plane. "I'd

sure like to have it as easy as those people, and I will some day! This is the first time in my life, or in the memory of my father and grandfather, that we Indians have had a chance. The Indians of my country can live now with a chance of happiness. The mines and land are ours now and not the landlord's—now we're as good as any white man. *Viva la Revolución!*"

But a small-shop owner in a nearby city doesn't see it so good. "This inflation is terrific! I can't get goods to sell, and the taxes are driving me out of business. This so-called government of the common man is just a bunch of communists. Why, an Indian even had the nerve to sit beside me at the movie last night. I'm getting out and going to a civilized place as fast as I can."

This is Bolivia—a land in the midst of revolution! For years a Marxist philosophy has dominated the schools, and now a class struggle dominates the life. Now the Indian is set against the white man, and class is set against class. Bolivia, a land of potential greatness, but a land caught in the travail of a great social and economic revolution. There is hate and bitterness abroad throughout the land. This is not just another Latin American revolution that you read about in your morning paper; this is a life-and-death struggle—this is a battle for the souls of men, and the battle for the soul of a nation.

The communists are working feverishly to win this battle, and the millions of souls involved. For if Bolivia, the important hinge area of all South America, falls to the Hammer and Sickle, then all of Latin America lies vulnerable to the Red onslaught. Day by day, hour by hour, the communist agents are at work. They are stirring up strife and bitterness, turning brother against brother. For they believe that when the people reach complete despair, then they will have to turn to communism.

There is despair and grief in this strange land. There is a haunting fear, a fear that comes to a people who have given up hope of a better tomorrow. In

truth, there is a "sickness unto death" in the lives of most of these people.

"But where," you ask, "is the hope that is in Christ Jesus? Has not Bolivia, and all South America, been Christian for centuries?" There are many sad things in Bolivia, but this is the saddest of all. After four centuries of domination by the Roman Church, the people have still not been given a vision of the life and message of the Man of Galilee. The Good News has not been proclaimed.

THERE is only one hope for this despairing people. The greatest missionary of them all summed it up this way. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ, reconciling the world unto himself—and hath committed unto us the word of reconciliation." (II Cor. 5:16-17.)

"And hath committed unto us the word of reconciliation." Those words begin to haunt one after a while. As I finished my college work and joined the special three-year program of the Methodist Mission Board, I thought of it as a grand adventure. It is a grand adventure—the grandest and most thrilling adventure that one could ever take. But it is far more than that; it is a life-and-death matter. For he "hath committed unto us the word of reconciliation." The very lives of these people depend on whether or not we bear true witness to this Word.

You don't need special training to do it. Nor do you need to be a minister. But you do need to have an eagerness to share your own experience, and the humbleness to learn from those with whom you are working. There is truly a Macedonian call in Latin America.

If you have a profound Christian conviction on how the new social order can be made more in the image of the Kingdom, if you feel that you can take a part in this ministry of reconciliation, and if you are willing to learn from those with whom you serve—then come with us.

# NORTH AMERICA: UNITED STATES

*Beverly Chain* is from Dayton, Ohio. Has B.S. degree in journalism with major in public relations, minor in English from Ohio University, Athens.

From March through June did newspaper work.

At Ohio University she was on the cabinet of the Wesley Foundation; was public relations chairman; editor of *Torch*, the local Foundation newspaper; editor of the National Wesley Player's magazine, *Footlight*; dean's list; Kappa Phi, several offices; editor of Ohio University freshman handbook.

She trained in Nashville last summer and while there wrote the accompanying article on the revolution as she saw it in the United States.

She will be teaching at the Instituto Methodistista in Sao Paulo, BRAZIL, and doing some journalistic work for the coming three years.

**W**AS it revolution? Ann wasn't quite sure when she saw the barefoot child of seven, brown hair falling in strings onto the shoulders of the soiled and well-worn dress, come forward in the one-room mission.

It didn't sound much like revolution as the urchin sang plaintively and without accompaniment:

He'll come down from the skies  
And wipe the tears from your eyes,  
You're his child and he cares for you.

But it struck a responsive cord in Ann as she heard the song from one whose eyes had known many tears and whose life had had so little affection.

Boards loosely nailed together and covered with tar paper to form three rooms for a family of twenty-two, only seven of whom had left home, seemed a little more like a situation from which revolution might arise.

Soiled comforters in every corner served as beds; a bench and two chairs gave access to a small table; a TV set in a corner completed the furniture and looked strangely out of place.

The house itself stands next to the mission, and on many evenings the yearning, rousing hymns drift through the window and mingle with the drunken bellows of the child's stepfather.

"My real father is in jail," she confided, "for shooting my Grandpa. Mom says he may come back and try to steal us kids, but he won't get me."

This experience, part of her training to become a short-term missionary, became

a part of Ann. She could not forget the mission minister's story of the barefoot singer watching while her older sister yielded her body in exchange for affection from a man down the street.

But it wasn't until Ann was back in class and heard the phrase, "The church must be strong enough to overcome the environment," that the thought hit home. Here was revolution! Not the kind you read about in the far-off countries to which she and the rest of her group were going—or was it? There was no mass battle, there were no guns, nor dictators, but there was a struggle—a struggle to escape the mass horror of a poverty-stricken life.

The TV set, one article of furniture in a tar-paper shack, becomes the symbol of the desire of man to rise above his previous existence. The mission church, with its handful of members who with the sophisticates in the big city churches search for a spiritual answer, is also a symbol.

**A**NN had come to train for service as a missionary because she felt the missionary life held the most for her. Perhaps that feeling was the result of her own desire to revolt against spiritual bareness, for this is the desire of us all—in the United States and around the world—whatever our material existence.

Ann's concept of revolution was changing. Following the experience, she wrote to her Wesleyan Service Guild:

"It seemed as if a new world had opened up, or was it just my eyes? I real-

ized for the first time that right here in the United States, in my own home town, there were people who would feel out of place in church because they don't have pretty clothes to wear; there are children who are hungry, who haven't had a bath in months, who have no place to play; there are young girls who will become prostitutes for want of affection unless the church presents a stronger influence.

"I had to ask myself the question, 'Are these people missing a chance to know Christ because I have been blind to his word?' I had to answer, 'Yes, I have been too concerned with my own everyday life and the lives of my friends.'"

Revolution for Ann had ceased to be unrest in far-off places. It was coming home. In fact, it hit pretty hard when she talked to a girl from India and a boy from Brazil, and discovered that much of the unrest in the world was caused not by communist agitators, but by the United States of America.

According to these friends, the United States with her big heart and good intentions had blundered into situations and poisoned the atmosphere in more places than Ann cared to think about.

Western education has divorced minds from their culture and left them nomads. Then, instead of recognizing and trying to aid the situation, the West has tried to suppress the upheaval it has caused.

**A**NN was suddenly struck with the idea that her job as a missionary was not to suppress the revolution, but to understand it. A minister's statement that redemption has overtones which refuse to leave people alone began to make sense to Ann. As she stood in the Dedication Service, her formal training over, she knew that her mission work had already begun.

"The nature of missions," the minister said, "is to embody a high degree of sensitivity and awareness; to identify itself with and stand with people in social turmoil."

In her work in the mission church, in her classes, in her experience of being part of a minority group as she worshipped in a Negro church, Ann was developing sensitivity.

"Strange," she thought, "it wasn't until I began preparation to go half way around the world that I became aware that I was needed here; I have a mission in my own backyard."

# preparation for missionary service

## in a revolutionary age

you are considering being a missionary in the work of the Church overseas? then you need to know how to get ready. here are some suggestions.

### WHO IS A MISSIONARY?

First of all, let's clear up a point. A person doesn't become a missionary when he steps off the boat in a foreign land; missionary service begins now.

In reality, God calls *every* Christian to be a missionary, to carry the Good News of what he has done in Jesus Christ to every person, in every place. This includes your campus, your town, the far corners of the world . . . to minister in his Spirit to the needs of men. To be a missionary, the Christian lives so that what he says and does, points not to himself, but beyond himself, to God who creates and sustains, forgives and loves each man.

But in a technical sense, when we say "missionary," we mean someone who is a "boundary-crosser," one who goes out from one cultural group to another, beyond the regular and the established, to areas in which the church is relatively undeveloped. It is to you who would be boundary-crossers, then, that this is mainly addressed.

But *your* missionary service, too, begins now! You would-be missionaries overseas must begin now in the activities of the local church, the church-school and campus youth organizations; in community service; and in personal relationships—to lead people into the Christian fellowship.

That kind of preparation is primary,

and there are other essentials that are special concerns for you.

### BUILD HEALTH!

Missionary service is physically exacting. The mission field is no place for those who lack physical stamina. Build up your body for Christian service with the same care that an athlete trains for a race. Get periodic check-ups in order to correct possible defects. Take care of your health.

### CHOOSE COURSES CAREFULLY

The missionary must have adequate, and broad, professional training. This means four years of college, culminating in a bachelor's degree, plus specialization in one's own field, plus language and area studies.

**Begin with a well-rounded college course.** College should train you to:

- speak and write English correctly;
- appreciate literature, music, painting and the other arts;
- read with facility at least one modern foreign language;
- be familiar with the scientific method, think logically and carry on research;
- know the historic development of modern civilization;
- be aware of modern social, eco-

- nomic and political forces and trends;
- understand family life and group relationships;
- have a working knowledge of personality development and adjustment;
- be conversant with the major systems of philosophy;
- use the Bible and know the essentials of the Christian faith.

The choice of a major will depend upon your vocational field. The following are recommended: agriculture, economics (general, labor, rural, accounting and cooperatives); educational principles and practice; English (composition, literature and speech); history, political science and international relations; home economics and nutrition; physical and biological sciences; psychology (general, educational, child and social); religion and ethics; and sociology (general, rural, social problems, the family) or social work.

All missionaries should elect at least one laboratory science, an introduction to cultural anthropology, courses in rural and/or urban life, philosophy and religion courses, educational methods, psychology and counseling, group and youth work. Many missionary candidates will wish to study ac-

motive

counting and bookkeeping, cooperatives and the cooperative movement.

**Religion Courses.** If graduate study in a theological seminary or school of Christian education is in your plans, you may take a minor in religion, but should take your major in another field, such as sociology, psychology, history, philosophy, education or science. Ministers must be graduates of accredited seminaries and directors of Christian education must have graduate professional training. If your graduate work is to be in medicine, social work, education, or some field which does not include studies in religion, take a number of college courses in religion.

**Educational Mission Work.** Prospective teachers of advanced subjects major in the subjects they plan to teach. Primary and secondary school-teachers may choose a major in education. Courses should include creative, community-related types of education, methods of student guidance, group dynamics and counseling. Teaching certificates should be secured. An advanced degree is required for college teaching.

**Agricultural Work.** Agricultural missionaries should have broad preparation with a major in general or vocational agriculture. Courses in educational and extension methods and in rural sociology are essential. The development of manual skills associated with the farm are also required.

**Medical Missions.** Medical mission service has high requirements. Students who plan to be doctors take the premedical course and then go on to medical school. This is followed by at least three years of internship and residency. Nurses must have R.N. and B.S. degrees. Dentists earn the D.D.S. in dental school. Medical technologists, dieticians and hospital administrators must have college degrees in their respective fields.

**Social Work.** Undergraduates preparing to become social workers should major in sociology, social work or psychology. Economics, anthropology and religion likewise should be stressed in the choice of courses. Professional training must follow in a graduate school of social work.

## TRAINING IN BOUNDARY-CROSSING

Potential missionaries are concerned with vital preparations beyond their courses. Most young Christians in college lead relatively sheltered and comfortable lives, yet they must be prepared to understand and to work effectively with people in areas of economic distress, where there is strong nationalism and political ferment.

All of us, and especially missionaries, need to learn to live in our revolutionary age and to become one with people who differ from us. You can begin now to participate in a boundary-crossing fellowship by becoming involved in situations which differ markedly from your accustomed environment. If yours is a rural background, work a summer in an urban industry; if it's urban, work on a farm. Spend a summer in a section of our country that is not your own. Work with differing racial and national groups, with minority groups. Get to know the international students on your campus. Engage in community service projects on the other side of the tracks, the "other" side being determined by whichever one you happen to live on. Work camps, caravans, Christian witness missions, students-in-industry projects, clinical training and other summer service programs provide excellent and ample opportunities for the growth you need.

**Working With People.** This activity is designed to help you to develop sensitiveness, flexibility and alertness as part of your essential character, that you may be helped later to identify yourself with the people to whom you may go as a missionary. It is to help you go out, not to do things "to" or "for" people, but *with* people, that you may be a channel and not a barrier to their coming face-to-face with our loving, forgiving Father. You may learn in it what it means to have the "ministry of reconciliation" in the midst of the awful alienation of our time.

Summer service is an avenue for developing vital relationships with people. These vital relationships must be cultivated during the school year, too. This is one reason even bull sessions have real value, as they informally

furnish the means of sharing ideas and enthusiasm with fellow students.

Active participation in Wesley Foundations, M.S.M. groups or other campus Christian organizations and in the Student Volunteer Movement creates the same opportunity and also provides a further expression of mission commitment. Part of your mission now is to interest other students in the world mission of the Church. Natural contacts in all the groups can be used. And if a small group develops a deep interest and dedication to the cause of missions, it can meet together occasionally for fellowship, for study, discussion and prayer.

**Mission Unlimited.** As an individual and in your groups you will want to study the ecumenical movement and to create ecumenical situations which will provide firsthand experiences of the universality of the Christian faith. You will want to learn all you can about the world Christian mission, what its theological basis is; what the Church is doing around the world, the methods it has developed to approach non-Christian peoples; about the World Council of Churches, the World's Student Christian Federation, and so on. You will take advantage of every opportunity to get to know missionaries and Christians from other lands. All of this you can begin doing now to prepare yourself in the most thorough way for overseas missionary service.

## A RETURN TO THE BASIC

But this is all meaningless unless you are coming to have a Christian experience so real that you feel impelled to share it as the Good News for all men. It is not that you have something which you can give to people, but that you know where to guide them to find the answers to the deepest needs of the human personality. Meeting Jesus Christ in personal experience, committing yourselves with total willingness to obey God's will, whatever be involved, these are made possible by the disciplined life of prayer, the supreme way of expressing one's feeling of total dependence upon God.

One last word—keep in touch with the personnel office of the Board of

Missions. The secretaries want to know what you are doing, thinking and deciding. They will furnish information and counsel on request. If you are a Methodist, write to:

Office of Missionary Personnel  
150 Fifth Avenue  
New York 11, N. Y.

If you are uncertain as to the address of your Board, or of the agency to which you should make application, address your inquiries to the Student Volunteer Movement, 156 Fifth Avenue, New York, N. Y.

---

### 11:30 in Malaya

(Continued from page 10)

The three major Protestant bodies have, through the Malayan Christian Council, developed a splendid program of cooperation in many phases of church life so as to throw the maximum effort into the task, thus obviating overlapping duplication of work. One theological seminary prepares all Anglican, Presbyterian, and Methodist ministers.

The outstanding contribution of The Methodist Church is its educational program. Probably nowhere else in the world does Methodism have so many educational institutions in proportion to church membership. Forty-five thousand students are enrolled in sixty-five schools, which are conducted entirely in English and have classes from kindergarten to university entrance. Nearly six thousand of the students are Christians. These schools are probably the richest evangelistic opportunity confronting the Church. In many ways their effectiveness is the key to the strength of the Church. Among other contributions, they have provided an effective training ground for Asian leadership. Of the sixty-five schools, sixty have Asian principals. Furthermore, this system of schools has been acclaimed by competent observers as one of the most effective bulwarks against communism in Malaya. Even the students who do not become Christians come out of the schools with standards of character and with loyalty to democratic ideals which are of vital importance to the nation which is striving to be born.

In the work of evangelism Methodism does not lag behind. There are one hundred and twenty congregations with a fine Asian leadership, and working with them is a team of dedicated missionaries. The Church has developed during the seventy years of its history a growing, well-educated ministry, and it is now 90 per cent self-supporting.

One of the results of the communist terrorist campaign has been the relocation of some five hundred thousand Chinese squatters, farmers and laborers. The Malayan Government in the last four years has built 630 new villages with populations varying from as few as 500 to as many as 25,000 in a village. Whereas in the past these people were almost entirely beyond the reach of the Church, there are now new villages on the back door of every town in the country. Here is a great challenge to the Christian community to win their neighbors for Christ, and in the last two years all the churches have thrown personnel and funds into this task. The Methodist Church has built centers in forty-six of the largest new villages and recently recruited twenty-five doctors, nurses, evangelists and teachers from Hong Kong.

The way that Southeast Asia decides to go may well determine the future of the whole of Asia for a long time. In Malaya, as in the rest of the area, it is still 11:30.

### The So-called "Language Barrier"

(Continued from page 11)

hours with each of three languages will probably stand you in better stead than a hundred hours with one.

There's only one caution to be observed when you are studying a language with an ordinary native speaker of it, but that caution is extremely important: Your native is well enough qualified to tell you *what* is said in his language, and *whether* or not you could say it in a given situation, but he is not prepared to answer questions "why," or even to make valid generalizations about his language. Nor is he especially well qualified to guide your efforts efficiently. These are functions which are better filled by a person trained in linguistics, whether or not that person speaks the language in question.

We cannot recommend here some one "method" for you to follow in learning a language "for keeps." There are many good methods, and many good teachers. But flexibility, mimicry, and broad experience are three assets which can be acquired by anyone who really wants to prepare for learning foreign languages. Languages themselves are only tools. But in an era when shrinking distance and worldwide interdependence are commonplace, these tools are every day becoming more urgently needed in building the Kingdom of God on earth.





by Dorothy A. Nyland,  
Secretary of Student Work, Woman's  
Division of Christian Service

## the "foreign mission field" comes to america

ONE of the greatest missionary opportunities in the world is on the American college campus," declares a missionary who spent twenty-eight years in India.

Arriving in this country with six hundred students from India, she wondered what impact they would have on the American campus. A few were Christian, the majority Hindu or Moslem. What would they learn in America? Would they ever be entertained in a Christian home? How would they interpret America when they returned home to positions of responsibility and leadership? International relations of the future may depend upon the answers to these questions.

Realizing the importance of Christian responsibility in this matter, the United Student Christian Council called a "Consultation on Work With International Students" at St. Louis recently. Representative campus student workers of several different denominations, international students, national church staff and American students met for several days to discuss ways they could meet the spiritual needs of these students. Small Bible study groups, prayer cells or fellowship groups on the campus was one answer suggested. These should include students from overseas together with American students. The students need friends and intimate associates with whom they can share their deepest problems. They are often confused by the superficiality and lack of value judgment of the typical American student. They need to know Christian students care about deeper things. They need a place to share their philosophy, to be themselves in an under-

standing atmosphere to grow in the Christian faith.

Only a few places in the country have Protestant counselors on the campus to work especially with overseas students. At the University of Michigan at Ann Arbor, there is an interdenominational project. The Lutheran Church has workers at the University of California in Berkeley and at Columbia University in New York. The Y.M.C.A. at the University of Illinois in Urbana, has a member of the staff who devotes full time to program with International Students. This work is growing and should increase to meet the needs of 35,000 students from overseas now studying on 1,600 campuses in this country.

The Woman's Division of Christian Service of The Methodist Church has voted to cooperate in the Ann Arbor project through the Bureau of Educational Institutions of the Home Department.

The secretaries of student work of the Woman's Society of Christian Service have the responsibility for overseas students and many have encouraged women of the church to open their homes for hospitality, especially during holidays when other students go home. A leaflet, "Our Students from Other Lands," is available, free for postage, by writing the Woman's Division Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

"The Committee on Friendly Relations" at 291 Broadway, New York, meets all students at the port of entry and tries to help them by making contacts where they will be going. The

Methodist Church has about one hundred "Crusade Scholars" who are brought here by the Church each year. In addition, there are over one thousand who sign "Methodist preference" when asked by the school for their religious preference. A list of the names of these students was sent to campus directors of religious life and directors of Wesley Foundations by the secretary of student work of the Woman's Division.

According to the Institute for International Education, 1 East 69th St., New York, one third of all those who come are Protestant, one third are non-Christian and one third are Roman Catholic. There are twice as many Asian students as European; 26,000 men and 8,100 women. More than half of those who come are only here for one year. There is an increase in the number of graduate students. The average age is 25 years, which makes them a little older than the average American student.

There is an organization called National Association of Foreign Student Advisors which meets once a year to discuss problems of immigration, accreditation, etc. Over 1,300 campuses have appointed foreign student advisors. They are also on the faculty though only twenty-seven are full-time foreign student advisors. Some have an interest in the spiritual development of students and some do not.

Church people have a missionary opportunity to do something about these students *now* that they are here. And some of these students are missionaries to the U.S.A.!

## Letter from Japan

The National Committee, Y.M.C.A. of Japan

*Brothers and sisters in the world who are united in the name of our Lord:*

On the Universal Day of Prayer for Students, we are glad to send to you our greeting from Japan with a hearty prayer. With what happiness and gratitude it is that we students all over the world can pray together, in the midst of the tensions in the world today. We are convinced that our fellowship in Christ is the real sustenance and the motivating power for our lives, when we face great responsibilities as youth and as Christians.

We have realized through the messages from our fellow movements that we are not isolated from each other in our struggles with various difficult problems, but we are part of the world Christian fellowship, striving towards righteousness and freedom.

With great earnestness, we sincerely wish to tell you the problems which we are facing now and want to ask you to remember us in your prayers. Uppermost in our minds is the atomic and hydrogen bomb. Ten years ago, we Japanese lost a great number of lives by atomic bombs, the worst weapon in history. Since the end of the war, we have striven hard for peace and for the reconstruction of our land. But again the hydrogen bomb has brought great fear to us. As you may know, the experiment of the hydrogen bomb carried out by the United States of America in the Pacific Ocean last March, brought great suffering to twenty-three Japanese fishermen, one of whom later died, leaving his wife and children. And still now, people in Japan are living in great fear.

Can such a terrible thing be overlooked that men rob others of their lives who are made by the will of God? It is only we Japanese who know this terrible situation and have had these unfortunate experiences. Therefore, we are convinced that we ought to help others in the world know about this. And we want to pray and do our best together with you to remove this fear and uncertainty from our minds. In this connection, we remember with a great gratitude the message from the United Student Christian Council in the United States regarding this matter which was a source of great encouragement to us.

At the same time, we see many problems which we have to solve and reform in Japanese society. At the end of the war ten years ago, we approved the new democratic constitution which renounced war and the building up of armaments. But unfortunately, the tendency in our society is going toward the renunciation of this admirable constitution. Many reactionary politicians are supporting rearmaments, involving the expenditure of great amounts of money, despite the fact that a majority of the people are really seeking peace.

Nevertheless, their promise of peace is now going to be broken off, and democracy is at a great crisis. Ought we Christians keep silent in this situation? Who else can build real democracy based upon Christianity, if we do not?

It is not a too optimistic understanding of the present international situation, but our unfortunate war experiences that make us oppose the present rearmament and hydrogen bomb experiments. Today Japan is at the crucial turning point where she will go either forward or backward.

This is why we need the guidance of our Lord and your hearty prayers as we strive hard to establish a new Japanese society. . . .

On this Universal Day of Prayer for Students, we are planning to have meetings all over Japan to pray for the world.

We want to close this greeting with an adoration of the name of our Lord, without whom we could not be one.

In the name of our Savior,

Kiyoko Osuzu  
National Student Chairman  
of Y.W.C.A. in Japan

Tatsuo Hamabe  
National Student Chairman  
of Y.M.C.A. in Japan

---

*Fellow students and Christian friends:*

Your letter of February, 1955, has been received into our hearts. Our answer, though regrettably late, is a sincere expression of our concern over the issues which you have brought to our attention.

We rejoice humbly over the deep bond of Christian love which transcends national boundaries and which causes us to suffer whenever our brother suffers. Through this bond of love we can share the sorrow and the fear of your people at the threat of nuclear destruction. Though you have been the only people to actually experience the direct hardship of the atomic and hydrogen bombs, when one of God's children suffers, his whole humanity suffers.

We share your distress as your country rearms, contrary to your constitution and to the wishes of your people. We oppose the policy of our government which encourages this rearmament. We believe your country should be free to determine its own policies without pressure from another nation.

Destruction is an inevitable result of the preparation for war. We, as students of the United States of America, acknowledge our own and our nation's responsibility for unleashing the horrors of atomic and hydrogen weapons and for causing injury and death among your people. For ourselves and for those citizens of our country who try to deny this responsibility, we pray the forgiveness of God and of your people.

Because we share Christ's gift of Perfect Love, we can see an alternative to destruction which will lead to peace. It is unfortunate that there are leaders and citizens in each of our countries who have not yet been brought into contact with the love of our Savior in such a way that they know it to be the only means of peace. On the other hand, fortunately, we can act to express our love for our fellow man. President Eisenhower has recently proposed an atoms-for-peace plan. We support this plan wholeheartedly. In addition, we have passed the following resolution:

The Christian gospel of love, brotherhood, and the worth of the individual demands that we oppose methods of mass destruction of human life. We therefore call upon the President of the United States of America and the chairman of the U. S. Atomic Energy Commission to do all that is within their power to provide for the immediate cessation of all preparation and testing of nuclear weapons by the U. S., and to further negotiate to stop the preparation and testing of nuclear weapons among all the nations of the world.

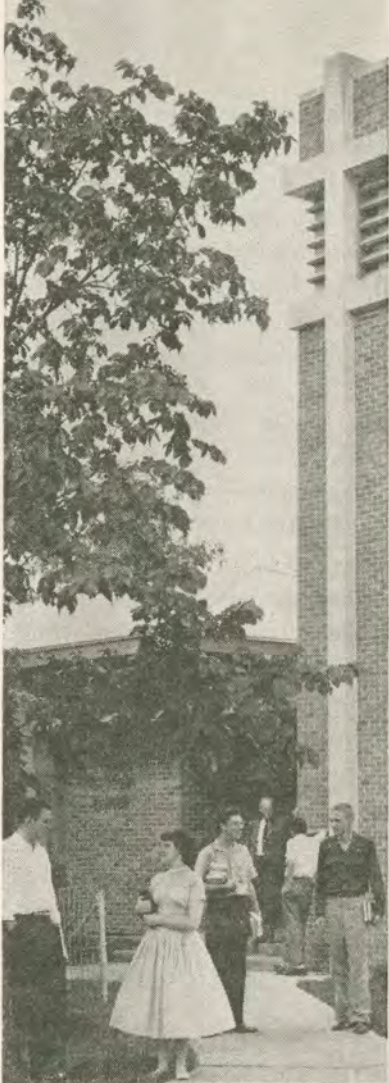
The recent Geneva Conference has opened new channels for the expression of Christian love. In matters such as this, the whole world can join in prayerful cooperation. We pray too, that this exchange of letters between us will grow into a continuing fellowship, opening avenues for other expressions of our mutual concern.

We are your loving brothers in the humble service of our Lord, Jesus Christ. May he be with you always.

*The above letter was drawn up and sent to the Japanese Y.W.C.A. and Y.M.C.A. in response to the letter which they sent to the Methodist Student Movement in February, 1955.*

*The resolution was wired to those officials mentioned in it.*

# presenting: The Methodist Student Center UNIVERSITY OF KANSAS



Campus entrance with Mary Emily Parsons, president, chatting with John Hysom, vice president, in the foreground.

**W**ESLEY Foundation's new campus home is equipped to serve the nearly 2,000 Methodist students who have come to Kansas University this fall. A memorial to Mrs. Luella F. Stewart, former resident of Wellington, Kansas, whose generous Christian interest and spirit contributed approximately half the total cost of providing this structure for Christian ministry to K. U. students down through the years, the center stands as a symbol of all that is best in creative Christian living. Designed by Chas. W. and John A. Shaver, architects, Salina, Kansas, the

center has been built at a total cost of \$194,000.

The result of years of hopeful planning, the center was completed in September, 1954. Strategically located just a few steps from the Student Union, its construction on the steep hillside gives it a somewhat unique appearance with the campus approach on the grade level corresponding to what is the third floor on the opposite side of the structure. The top floor lounge has a wonderful view of the horizon some fifteen miles distant.

On the top floor there are two office-conference rooms; assembly hall for meetings, worship, dramatic productions, dinners; fully equipped kitchen; lounge and storage rooms. On the middle floor is a larger lounge (to be furnished later as funds permit); recreation room; secretary's workshop; Tillman Peters Memorial Chapel; furnace room and rest rooms. The Louisiana Street ground floor contains a three-bedroom apartment for the director's family.

Open seven days a week, from 7:30 A.M. until 10 P.M. or midnight, the center provides facilities for relaxation, reading, music, group study and discussion, quiet retreat for meditation and prayer, friendly small group occasions, meetings with friends and

parents, and personal counsel as well as places for meetings and fellowship meals.

In addition to the regular Sunday program, there are fellowship groups, a religious book review group, the Tuesday evening cabinet, a general coffee hour, chapel vespers services, Thursday morning self-service communion in the chapel, a drama reading room, Kappa Phi biweekly meetings, a marriage preparation class, and various committee and other planning sessions. Ping pong, shuffle board, chess, scrabble, and what-have-you are available for recreation. The kitchen, operated on a self-service cost basis, provides refreshments at all times. The radio-record player is seldom silent and, remarkably, the records, all brought by students, are almost without exception fine classical music. The grad group, organized parties and TV should be included—also the religious library.

Sixty-some students give each an hour per week at the host-hostess desk, shifts being changed twice per semester.

The staff of Wesley Foundation is composed of Rev. Edwin F. Price, director, with Mrs. Lena R. Price and Mrs. Herbert Wright assisting with direction of the Foundation program.

Perennial chess game is the focus of attention in the upper lounge overlooking the valley.

Middle-floor lounge provides facilities for informal fellowship and personal conferences.



# Campus Roundup

## MISS JOLEE FRITZ FIRED BECAUSE OF NAACP TIE

From Woman's College of the University of North Carolina, Greensboro, comes the news that Miss Jolee Fritz has been fired as director of Wesley Foundation. Miss Fritz' view on racial matters and her membership in the National Association for the Advancement of Colored People were given as reasons for dismissal.

The only Board member who would make a statment was Dr. Warren Ashley, chairman, who said he cast a "negative vote."

Miss Fritz, who is a graduate of Duke Divinity School and the University of Iowa, said she had been a member of the NAACP four years. She further stated that the foundation or college did not know of her membership in the NAACP when she was hired, but they did know her stand on racial matters.

The Wesley Foundation program at Woman's College is sponsored jointly by the Western North Carolina Annual Conference and the North Carolina Annual Conference of The Methodist Church.

## COLLEGE ENROLMENT UP

*Mount Union (Ohio) College* reports a 7 per cent increase in enrolment, including a freshman class of 264. . . . *Duke (N. C.) University* shows a slight increase, with a freshman class of 940. . . . Enrolment at *Dickinson (Pa.) College* in the freshman class makes it the largest in four years; it numbers 300. . . . *Florida Southern College* has the largest enrolment in its history, making it necessary to "farmout" students to local residents. . . . *Illinois Wesleyan University* announces a 25 per cent increase over last year; its student body has increased 60 per cent since 1952. . . . *Tennessee Wesleyan College*, recently converted from junior college status to that of senior college, finds enrolment up around 15 per cent. . . . *Scarritt (Tenn.) College* has an in-

creased enrolment of 16 per cent. . . . *Fort Hays (Kans.) State College* surged sharply upward for the fourth year, having a 25 per cent increase over last year. . . . *Dakota (S. D.) Wesleyan University* has an increase of 20 per cent over last year.

## PERSONAL GLIMPSES

*Jimmy Pratt*, a licensed preacher from the North Texas Annual Conference and a member at Sulphur Springs, is the first North American to initiate his theological studies at Union Theological Seminary of Buenos Aires (Facultad Evangelica de Teologia). . . . *Marvin Jeter*, West Point, has been named head drum major at Millsaps (Miss.) College. . . . New Editors: *Henry Carney* of *Purple and White*, Millsaps' student publication; *Sam Dicks* of *The Phreno Cosmian*, biweekly publication of Dakota Wesleyan University; *Nova Moody* of *The State College Leader*, weekly newspaper of Fort Hays State College; and *Nick Beck* of the *Los Angeles Collegian*, semiweekly publication of Los Angeles City College.

The distinguished literature scholar *Lionel Stevenson* has assumed his new position as one of 14 James B. Duke professors at Duke University. Dr. Stevenson is a specialist in English literature of the nineteenth century Victorian period. . . . *Dr. Mack B. Stokes*, who since 1953 has held the Franklin N. Parker Chair of Systematic Theology, the first person to hold the first honorary endowed chair in theology at Emory (Ga.) University, has been named associate dean of the theology school. . . . *Dr. Nicholas G. Georgiade*, assistant professor of plastic surgery at Duke University Hospital, has just been awarded the American Society of Plastic and Reconstructive Surgery 1955 prize for research work.

## GRANT GIVEN EMORY

A grant of \$22,400 from the Kellogg Foundation for preparation of Atlanta

area elementary school principals has been made to Emory University. The first Kellogg grants go this year to *Miss Dorothy Miller*, seventh-grade teacher, Newton Estates school, Hapeville; and to *Mrs. Rebecca Fleischman*, principal of Westchester Hills elementary school, Decatur.

## DID YOU KNOW THAT . . .

. . . Movie Star *Alexis Smith* was a drama major at Los Angeles City College? While at City she first appeared in "Romeo and Juliet" as a dancer, and her last performance was the lead in "The Night of January 16," from which she was signed to a Warner Brothers contract.

. . . A former Los Angeles City College drama student, *Alan Dinehart*, is a featured player in a new TV series? He portrays young Bat Masterson, well-known character of the old West on the Wyatt Earp show. He will also be seen in "The Great Gildersleeve" series and in a TV pilot film, "The World Scout."

## Source

The Chinese general who recently invaded Tibet was brought up at a Christian school. Not long ago an old missionary teacher asked him why he became a communist. "Christianity is good," replied the general, "but it is too slow."

Now of course we have "all the answers" to that communist. If this is God's world, if he is revealed in Christ, then the short cut of communism isn't even the longest way round. If this is God's world as he is revealed in Christ, then there is no road at all the communist way. Yet at the judgment we are not going to be asked if we had "all the answers" to communism. But we well may be asked: Did we go at God's pace?

"Why are you worried?" Emerson was once asked. He replied, "The trouble is that I am in a hurry and God is not." But suppose, in our day, it is God that is in a hurry and we are not. Can we afford to wait? Will God honor us if we fail to go God's pace?

Excerpt from "The Pace of Our Christian Witness" by George F. MacLeod

recordings:

A NEW

## DIMENSION

by Hobart Mitchell

WE listen to recordings of secular music for their own sake, but recordings of sacred music we can use as well as enjoy. If we set aside meditation periods, we can use a sacred LP as undergirding, as an aid for focusing our spirits and deepening our concentration. We can also combine a recorded piece of sacred music with Scripture and prayer for our family period of devotion.

Groups, too, can put sacred records to religious use. At least one Wesley Foundation—at the University of Iowa—uses them in some of its services. They do not need records because of any dearth of musicians, and they use live music much more than they do records. But through records they can hear and be moved by many pieces of sacred music in beautiful performance which could not possibly be performed live in their chapel . . . recordings by large choruses and orchestras, leading organists on the finest organs, virtuoso soloists and instrumental groups. And just as music in live performance can uplift, so can exaltation come from such records.

At Wesley House, the playing equipment is set outside the chapel where its operation will not intrude but where the service can be closely followed and the music meshed into it skillfully and exactly. Then as those taking part in the service shift from thinking of music as a performance to be watched to finding in it a pathway to God, the use of great sacred music on records can increase the depth and impact of the service.

There are a number of ways in which sacred records can be used in addition to the traditional ones of giving prelude, solo or anthem, offertory, and communion music to a regular worship service. Records can be combined with Scripture or meditational material and also with live music in different ways to make up special services. They can be used to make a service that focuses on some special person, like Elijah or Job or St. Paul; they can be the basis of a group meditation period; they can point up a particular piece of music, like Berlioz' *L'Enfance du Christ*; they can be woven into a scriptural passage or narrative (as last Christmas we inserted some of the carols

from Britten's *A Ceremony of Carols* into the Christmas story from Luke); or set side by side with meditational writing, they can develop a spiritual point.

Of course, such service uses as these call loudly for a sacred music workshop, whether on one's own or in a group, where a wide-ranging sacred record library can be gathered (under Wesley or other Foundation auspices, for example) and then those interested can become conversant with the music and can learn to put it together with words in expressive combinations. Inevitably, such a workshop should sharpen the hearing for good sound reproduction and for what makes a good recording, and

it should give the participants skill in operating the player so that they can mesh the right music at proper volume and balance into its place in a service.

If anyone wishes to try his hand at such a stint and has the records available, he might take a printed worship service such as your church program and replace some or all of the hymns with recorded pieces (solo, choral, instrumental, orchestral, organ) that would fit in with the writing. If the music is carefully and expertly chosen, it should increase the expressiveness and impact of the service considerably.

Such a workshop should teach certain principles quickly . . . that a portable player is useful for small groups only, since people in a room soak up sound so quickly . . . that 15- and 20-watt amplifiers are necessary for any sizable auditorium or chapel and that good quality in amplifier, cartridge, and speaker is necessary if the reproduction is to be really satisfactory for religious service use . . . that choral and particularly solo voice fares badly on poor equipment, while organ and orchestra are not damaged so much . . . that with regard to records, every blemish of performance or reproduction cuts the effectiveness of the music in a service (much more than it does for casual listening in a living room) . . . that good diction becomes more important on records because the choir and soloists are not visible . . . that solo voices on records must be carefully selected, should have clear, smooth, freely produced and expressive voices . . . that a clear soprano line should carry through all fortissimo choral passages to keep the passages from reproducing more as noise than as music . . . that the voices should predominate over the orchestra or organ so that the words will always be clear . . . that the musical performance should be just, expressive, and spiritually sensitive . . . that the sound reproduction should be sweet, not harsh . . . that distortion recorded into the record and the surface noise of the record should be at a minimum. All extraneous noise mars the effectiveness of records to be used in a service, where those attending are worshipping God, not just casually listening to music.

THE above considerations are of real importance in buying sacred records, and often in the religious field we do not have a choice between two recordings: it is that one extant recording or nothing. My advice is to take "nothing" if the record does not come up to performance and reproduction specifications. You will almost certainly regret buying an inferior recording, for a record repeats its faults exactly every time it is played. Choose some other piece instead and wait until this piece that you have listened to is recorded again and better.

Usually, individuals do not have the opportunity to make comparisons between two recordings of the same work. If you do have the chance, take it, make a thorough comparison, and listen carefully. You can learn much from it. At CHANCEL we have to do this comparative listening quite often in order to determine and offer in the CHANCEL sacred record catalogue the recording of each such work which is best and most useful. Recently, we spent a whole session comparing three recordings of the Mozart *Requiem*, playing the same spots in each recording one against the others to test the caliber of the solo voices, the sweetness and the diction of the chorus, the balance of voice and orchestra, the tempi, the expressiveness, the mellowness or harshness of the reproduction, the surface noise. None proved perfect, of course. One excelled in this; another in that. But in the end we were able to make a clear over-all choice among them.

Sometimes the choice is difficult and depends on secondary factors. Of two good recordings of Berlioz' *L'Enfance du Christ*, the one that excelled in the living room came out second best when played with first-class equipment in an auditorium. With Handel's *Messiah*, the choice depended on whether the recording was wanted in bands or not and whether the slightly better recording was worth the extra cost.

CHANCEL is a nonprofit service organization composed of people who are interested in deepening the impact and inspiration of the service for worship and who see in beautiful sacred music a means for doing this. It is gathering into one catalogue to offer to the whole religious community all the fine sacred LP recordings that have been published by the many different record companies, and it wishes to help the various groups in the religious community to use these records effectively to deepen and intensify the impact of their religious services.

Every record carried in the CHANCEL catalogue has been thoroughly auditioned in a church auditorium in order to make sure that it is not only musically excellent but also is spiritually expressive and fitting for religious service use.

CHANCEL stands ready to advise concerning good playing equipment for any group's particular use. Part of its work is to make up basic libraries of records for churches and other religious groups that will be suited to the needs and musical interests of the particular group. In connection with these libraries, it offers to the church or group weekly program suggestions for the musical parts of the service, and when it is possible, it hopes to offer meditational and appreciation materials as well. To the best of its ability, CHANCEL will work with all religious groups and churches in developing the ways and means of using sacred recorded music for worship.

Hobart Mitchell, the director of CHANCEL, is a concert singer, who is known particularly in American universities and colleges for his sacred program *Sermon-in-Song* as well as for his secular *Poetry-in-Song* concerts. A Quaker by faith, he has long been associated with religious music.

The sacred record field seems particularly stimulating to me because much more concretely than is the case with secular recordings, sacred records can be used. For those of us who make up worship services or have our own service time at home, they offer another building material, a new dimension.

#### Source

As a concept, as a reality, revolution is one of the oldest political institutions of our Western civilization. The overthrow of an established practical order, not merely to replace one Amurath by another, but to replace one social, religious, political system by another, is no new thing. The problem of revolution, of the class war, of the instability of political institutions, was pondered as deeply by Plato and Aristotle as by any writer or thinker of this or the last age. Even the Roman Republic, whose stability Polybius so much admired, with its elimination of all external rivals in the Mediterranean basin entered on a century of internal and external war, perhaps as destructive, proportionately, as any we have known and it only found stability in the Empire, and absolute monarchy tempered by assassination and by military *pronunciamientos*.

—*The Price of Revolution*  
by D. W. Brogan

At one place he said: "Whatever village I go to, people tell me about the atrocities of the communists. I pray to God to let the feeling of love for communists also reside in my heart. Although the communists commit acts of violence, still how can we hate them? I wish everyone to realize God. I always pray to him that he should kindle good faith in the heart of every man." In another village, held in a vise of terror, he spoke directly to the communists: "Do you really believe in your ideology? If so . . . why not come in the daytime instead of by night? If you want to loot the people, loot as I do, with sincerity and affection."

The days of kings are past; and so are those of the landlords. The world to be belongs to the people whose voice will be henceforth supreme. The rise of the people in the affairs of the world signifies that the present age demands equality—equality as between friends. The relationship among different individuals constituting society must be based on friendly love. It is, we might say, the age of friendly love. . . . Bhodan represents just this demand of the age.

—*Loot with Love (Bhave)*—"Time"

## book reviews

### NOT UNLIKE WESLEY

It is likely that many Christian leaders in the United States have not heard of some of the great Christian leaders of Europe. One such leader was Edward Irving who lived in the first part of the nineteenth century.

Irving began his brilliant ministry in Scotland. Because of his brilliance, insight, and understanding he evoked the

admiration of Samuel Taylor Coleridge, Thomas Carlyle and many others. Irving preached that Jesus lived as a human being in the flesh but was kept from sin by the Holy Spirit. For this he was charged with heresy and not permitted to again preach in the Church of Scotland. In the meantime great sorrow came over his life in the death of his children and like John Wesley, he began to preach in the open. Also, like John Wesley, he was the unwilling leader of the establishment of a new church, Irving becoming the leader

of what was eventually to be known as the Catholic Apostolic Church.

A brief biography of this great man whom Whitley refers to as "the blinded eagle," taking his title from the fact that "the eagle becomes blind in gazing with unveiled eyes upon the sun," has been published: *Blinded Eagle*, H. C. Whitley (Student Christian Movement Press, Alec R. Allenson, Inc., Chicago 5, Illinois. \$1.75; \$1 to members of the Student Christian Movement Book Club. [A one-year subscription to the Book Club en-

### REVOLUTION AND RECONCILIATION

*Encounter With Revolution*, M. Richard Shaull, New York: Association Press, 1955.

Here is a book which we, as students in the world struggle, have needed ever since the 1930's. Far off-balancing its weak points, this rich book has originality and strong, clear insights into the basic tensions of our day which challenge us to throw out our old ideas of missions and shallow thoughts of the world struggle and search for a new and more profound perspective with which to view the Revolution and the Christian answer to it.

Mr. Shaull clearly draws the picture of today's multisided conflict with its political turmoil, economic tension, moral dilemmas, and the spiritual revolt of modern man against the religions which foster the ideas and moral bonds of the past. In a fine and unbiased way, Shaull points out that, though communism is an outgrowth of the Revolution, it is betraying its cause. A "no" to communism, then, is not a "no" to the Revolution—and must not be so.

Shaull then gives possible alternatives to communism. He fails to be specific here, however, and oversimplifies the alternatives by summing up all intermediate groups into one "liberal democratic" party. Throughout the book Shaull is deficient of real examples to pinpoint his ideas, I feel.

My main criticism of Shaull is that he writes as an American in an ivory tower. Continually his picture makes the grave error of presuming no Revolution in the United States, ignoring the Court decision on racial integration, the rise in juvenile delinquency—and church membership—etc. America, like the rest of the world, is undergoing a profound transition, but he does not seem to see this.

Shaull brings out correctly that the Church today is too often *status-quo* minded and dragging when it should be leading the people, that the absolute division of Church and State must be a fiction. In his fine drawing of the prophetic function of the Church, Shaull might best have dealt more with the spiritual and positive rather than political and negative side of the issue. The three fundamental problems facing us today and Shaull's answer to them are very good, but here again, he does not really give the transcending spiritual values of Christianity but deals only with the spiritual as *directly* related to politics and economics.

Shaull claims a need for a renewed Christian "style of life" through which we might develop a new perspective of our job in the world mission both from a local and an overseas point of view. He seems to rush through these final excellent suggestions when they deserve additional treatment so as to impress them in our minds more clearly and solidly.

Portrayed in this book is the need which only ecumenism can fill. Study groups using this book could be the key to the ecumenical door. Shaull does not claim to give all the answers, but one thing which he thoroughly succeeds in doing is to cause his reader to sit up, take notice, think, and pray through Jesus Christ for a more enlightened Church and a better world. A great step toward presenting the picture of the Christian world mission today, Shaull's *Encounter With Revolution* is excellent reading for any person proclaiming the indivisibility today of the Christian faith and our chaotic world.

—David E. Durham  
Associate Secretary, Y.M.C.A.  
of V.P.I.

Continuing the study program in

preparation for the Student Volunteer Movement, two booklets have been published: *Revolution and Redemption*, by M. M. Thomas and Paul E. Converse and *Shock and Renewal* compiled by Keith R. Bridston (Friendship Press, \$1.25, 60 cents). M. M. Thomas of India and Paul Converse of the Student Volunteer Movement have done an excellent job. They have analyzed in a brief, but I think satisfactory, fashion the revolutionary upheaval of our times, the relationship of the revolution to American society and the mission of the church in this situation. I am particularly pleased with their analysis of the "American way of life" and what God may be saying in the revolution.

Quite correctly they note American Protestantism's identification of Christ and American success standards as often being essentially the same. They suggest that there might be a stern warning in the revolution concerning what America believes to be proper.

Fortunately, while the authors seem to be more intrigued with the aspects of revolution, they do put them in the framework of redemption. They discuss the implications of Christian hope in the revolutionary upheaval.

*Shock and Renewal* is a study booklet of six brief selections taken from important recent books dealing with the quadrennial theme of Revolution and Redemption. Just to list the names: Truman Douglass, Charles Ransom, David Paton, Jacques Ellul, Lesslie Newbigin and Norman Goodall guarantees good study. All are represented. The foreword is written by compiler Keith Bridston. The book is designed for study purposes with questions at the end of each chapter and exact identification of the selection reprinted from pages of the books from which they are taken.

titling a person to all the books they publish within a year may be secured for \$4.] A delightful biography of the man, it contains excerpts from some of the sermons that he preached. The ordination charge which Irving gave to a friend of his by the name of Maclean at the time of Maclean's induction as minister of the Scots Church, London, Wall, in 1827 is classic. Excerpts from this sermon are contained in the little book as well as excerpts from some of the other great sermons that he preached on the church, the grace of God, the Holiness of God, the Bible, salvation, church unity, etc.

The element of tragedy runs throughout the book because there is the element of tragedy in the life of Irving. That he was one of the great leaders of Christendom in the early nineteenth century none can deny.

#### COOPERATIVE MEDICINE

*A Doctor for the People* by Michael A. Shadid (Vanguard Press, \$1.25). This book is one of the most thrilling autobiographies that a person can read. It begins with the early life of Dr. Michael Shadid in the Syrian town of Judeidet on the slopes of Mt. Lebanon. The story tells the early struggles of this Syrian boy and how he came to the United States with the strong desire to be a doctor and go back and help his own people. He tells the story of his great success as a medical doctor and how he won considerable fame and accumulated a sizable financial fortune.

Dr. Shadid never once deviated from the fact that he wanted to serve humanity. The result was that he helped form America's first cooperative hospital in Elk City, Oklahoma. The book describes the struggles, difficulties, persecution, and multiplied problems which he as a person faced and through which the hospital passed in its struggle to maintain life.

Not the least of the struggles in which Dr. Shadid engaged was the fight with the American Medical Association that opposed the cooperative hospital plan. Dr. Shadid's hospital and the whole cooperative idea ultimately won out and as one picks up this book he can scarcely refrain from reading every word that is involved before laying it down. It is strongly recommended to all persons who are interested in cooperative medicine and the pioneering that is necessary to make it come to pass.

#### THE CHURCH, ITS SACRAMENTS AND THE DEVOTIONAL LIFE

*Daniel Jenkins* is one of the younger generation of English-speaking scholars. He has a slant upon the questions of theology and the church today which stems from a revitalized biblical theology. This is not a rationalization of great "truths" of the Bible but the study of the implica-

tions of God's revelation through his mighty acts.

The uniformly excellent "Christian Faith Series" includes its present list with Dan Jenkins' *The Strangeness of the Church* (Doubleday and Company, Inc., \$2.95). The life of the church he sees to be the inevitable fruit of the new Covenant. Its life, therefore, revolves around the sacrament of Holy Communion where Jesus Christ is the life of the church. And in Holy Communion is dramatized the mighty event to which Christians see the meaning of history and the promise of destiny.

In addition, the book is a vigorous discussion of the purpose of church order, the significance of the sacraments, baptism as well as communion, the polity of the church and its relationships with society. Mr. Jenkins has worked in a compressed but nevertheless quite amazingly inclusive design.

Jenkins frankly faces the question of the unity of the church in reference to its future and the end of history. He never loses sight of the Roman Catholic position which he interprets in a friendly fashion. And he also calls the established churches to account for the snobbery by which they alienate themselves from the cutting edge represented by many of the sects.

I count *The Strangeness of the Church* as one of the most important books for student study recently published.

Protestants have been more effective in the production of aids for personal piety than for public devotions. This has probably been because we consider worship to be an individual matter really. We think of the "experience" of worship in individual terms.

We must, however, recover more of the sense of the liturgy, the shape of God's action living in our own activity. Devotions are not simply a matter of personal feeling. They rest back upon a fundamental identification with the living body of Christ, i.e., the believing fellowship.

For this reason I am delighted that the revised edition of *Nathaniel Micklem's Prayers and Praises* (Alec R. Allenson, Inc., \$1.50) is now available. In this book which is prepared primarily for private use, you have the praises of the universal church. It is full of the riches of Christian experience and meets personal need. But they are saved from being subjective by its church-centered design.

The book is a gathering of little offices which open with brief sentences, followed by a praise of God, a hymn coming from the Church tradition, a few prayers, another hymn, and an ascription of praise to God.

This volume I most highly commend.

E. Stanley Jones continues his library of devotions with *Mastery: The Art of Mastering Life* (Abingdon Press, \$1.75).

This volume continues the familiar pattern used by E. Stanley Jones: one page for each day of the year consisting of the general theme, a scripture lesson suggested but not printed, a commentary for meditation, a prayer and an affirmation for the day.

As always, Dr. Jones has excellent use of illustrations. Taking the account in Acts of how the Holy Spirit came upon a group of ordinary people at Pentecost, he tries to help those who follow the book to live in the kingdom in their own individual experience and thereby to master life.

In spite of the claims on the dust jacket, this book stands a notch above the popular and, I think, heretical Christian texts that advise us to use the Christian religion for our own purposes. Stanley Jones does not fall into the trap. But the fly leaf of the book suggests that he does, which is unfortunate. He does, however, flirt with the now popular notion that if you prescribe religion like little pills in neat doses day by day then you can know the kingdom, which is really overcoming the frustrations and defeats of daily life!

A handy little pocket edition of great prayers, some of which are already well known, some of which are new, has been arranged by Hazel T. Wilson, *Prayers for Living* (Abingdon Press, regular \$1, leather \$2.95) as morning and evening prayers closing with "evening affirmations." They run for a month (30 days) and include an index of resources.

#### THE LORD'S TABLE

One of the most encouraging aspects of the current interest in worship is its emphasis upon the word "action." Action in worship takes its note from the objectivity of the liturgy of the church.

At the center of this whole discussion is the interest in Holy Communion. The action of Holy Communion is the drama of the event of the death and resurrection of Jesus through which the Christian gains his perspective upon life and the design for his worship activity.

Any book which makes now a significant contribution to our understanding of the Lord's Supper is certainly to be welcomed. Quite belatedly the work of the German theologian, Joachim Jeremias, *The Eucharistic Words of Jesus* (The Macmillan Company, \$3.75) is available in America in a translation by the Rev. A. Ehrhardt.

It is the thesis of this book that the origin of the Eucharist is to be understood in its Passover character. Through an exhaustive textual criticism and examination of the historical evidence as well as an obedient listening to the words of the scriptures themselves, Jeremias makes an excellent case for his identification of the Last Supper with the Passover meal.



WE'RE HERE BECAUSE WE'RE HERE

a review--by Tom F. Driver, graduate student, Columbia University

the skin of our teeth by Thornton Wilder\*

One of the reasons people go to the theatre is to see their own situation portrayed in imaginative terms on the stage. Thus an audience will respond to a play positively to the degree that it perceives the author understands its situation and to the degree his imagination has been stimulated by that understanding. About a dozen years ago Thornton Wilder brought forth a play called *The Skin of Our Teeth*, which took the perennial human situation as its theme and proceeded to deal with it in imaginative stage terms. It was popular then, and it appears to be popular now in its short-term revival at the ANTA Theatre in New York. I wonder if the success is not due more to Wilder's imaginative vitality than to his genuine understanding of the human condition.

The theme of the play is by this time well known. Mr. and Mrs. Antrobus live with their family in Excelsior, N. J.—a fine, average family. Mr. Antrobus is very enterprising. He has just invented the wheel. He is now at work on the multiplication table and the alphabet. Mrs. Antrobus belongs to the Ladies Aid Society and is conscientious about her household duties, such as seeing that the fire never goes out and milking the mammoth. The maid Sabina is frivolous, noncomprehending, and sexy. Like the fear and courage of the Antrobuses, she never changes.

In Act I, the ice age threatens life in Excelsior, but Mr. Antrobus' courage and human charity prevail over Mrs. Antrobus' shortsighted selfishness, the neighbors who include Homer and Moses, are taken in by the warm fire, and humanity survives. In Act II, Sabina threatens the family unity (while all are attending a convention of mammals at Atlantic City) and a flood promises extinction, but Mrs. Antrobus' plea for fidelity and Mr. Antrobus' courage and human charity preserve the institution and the race. In Act III, war threatens civilization, and the son of the family becomes Public Enemy No. 1, but Mrs. Antrobus' understanding of psychology and Mr. Antrobus' courage and human charity finally get them all back to normal, where they settle down for a cozy future with Spinoza, Aristotle, and the Bible.

Seven out of eight New York newspaper critics reviewing the recent production welcomed it with open arms. But John Chapman of the *Daily News* held that it is as sophomoric now as it was when first done thirteen years ago. For once the *Daily News* was right.

The difficulty is that Thornton Wilder has not really perceived what the human situation is. Specifically, he misses the acuteness of the problem of evil. He externalizes it. In *The Skin of Our Teeth*, evil is an icecap or a flood, it is the fact we haven't mastered all knowledge, or that some of us didn't have enough love when we were children. But—and this is the thesis of the play—man by taking thought is able to conquer all these things, to escape their threats, if only by the skin of his teeth.

The shallowness of the idea is reflected in the shallowness of some of the comments on it, such as Brooks Atkinson's that the play celebrates the indestructibility of man. What that means, of course, is simply that we are still around. As long as man is alive and kicking he must appear to be indestructible because he hasn't been destroyed *so far*. So what? It all amounts to the gay chant, "We're here because we're here because we're here." All present and accounted for—the privates answering their own roll call.

It might be argued that one is asking too much of the play, that it is really comedy and the business of comedy is essentially that of celebrating the forces of life over those of death. The answer is that Wilder himself has posed questions in the play too big for such a type of comedy to answer. His focus is on human history. He asks about the things which threaten it. He finds ice and water and inertia and improper care of children. He does *not* find doubt about the meaning of it all nor the propensity of man to choose the wrong even when he knows the right. He does not even find the difficulty of knowing right from wrong. In fact, right and wrong are not categories to be discovered in this study of man through the ages. Let Aristophanes write comedies castigating the moral reprehensibility of Athens at war. Let Shakespeare write comedies which aim at finding truth amidst confusion (*The Comedy of Errors*) or social responsibility (*As You Like It*). Wilder will write simply of man continuing to be man. Robbed of his moral capacities, man is a silly-looking mammal.

\* Revival by American National Theatre & Academy for "Salute to France," summer, 1955. Limited engagement at ANTA Theatre, New York, beginning August 17, 1955, featuring Helen Hayes, Mary Martin, and George Abbott, directed by Alan Schneider. Television production September 11, 1955, over "Producer's Showcase," NBC-TV. Original production, November 18, 1942.

# THE CURRENT SCENE

"THE WHITE MAN'S BURDEN"

by Joan Gibbons

A conference unique in world history was held in Bandung, Indonesia, April 18-24, when delegates from 29 Asian and African countries met to discuss common problems. Instead of acid denunciations of "Western imperialism," as had been expected by many in this country, out of the conference came a criticism of all colonialism, be it Western or communist, and a resounding affirmation of high ideals for humankind.

In the aftermath of the conference, the delegate from the Philippines, Carlos Romulo, appealed to America through an article in the New York Times magazine. He requested our Government so to clarify its position that a direct answer could be given to this question about U.S. policy asked him at the conference: "How can you believe in the sincerity of the Americans when their preachments and protestations do not jibe with their policy and actions? . . . Americans continually talk of freedom and human rights. But they have supported the colonial policies of France, England, Belgium, and other colonial powers. They abstain in the United Nations whenever the questions of Cyprus, Tunisia, Algeria, and Morocco come up for decision."

Our answer was seemingly given in June, when the House of Representatives unanimously passed a resolution which, according to its sponsor, Majority-leader McCormick: "Will enable these great leaders in other countries who have manifested their courage at Bandung and elsewhere to go to their people and in turn say: 'America has not forgotten us. America has not departed from the faith of its fathers, because the people's representatives in the Congress of the United States have adopted this resolution and it has been concurred in by the executive branch.'" In part, the resolution declares: ". . . be it resolved . . . that the United States should administer its foreign policies and programs and exercise its influence so as to support other peoples in their efforts to achieve equal station among the free nations of the world."

The significance of this statement lies not in its introduction or clamorous support, but in the interpretations brought out by debate. In general, the supporting speeches were filled with oratorical evasiveness. When the touchy question of "colonialism" was raised, the resolution was said to apply only, or mainly to "communist imperialism." Only one supporter went so far as to affirm: ". . . this resolution is a historic change in American foreign policy. . . . we in Congress have to back up this policy from here on wherever circumstances or issues arise." And most specifically he emphasized that words must be translated into deeds at the UN, that the U.S. must support the cause of self-government rather than the position of its colonial allies.

But here lies the basic dilemma in any "self-government" affirmation — the conflict between such a policy and the preservation of a collective security system based on alliances with colonial powers. One critic was troubled by the inconsistency of supporting the McCormick resolution and then voting for the mutual aid bill. He declared: "I hope I do not find myself compelled to answer the question: How could you vote against colonialism and then turn around and vote funds for munitions of war for those countries who practice colonialism?" To this, McCormick responded: "My friend should not find himself in great difficulty at that time because we must be guided in our actions by the national interest of our country. Certainly the passage of this resolution is in the national interest of our country, and the passage of the bill that will come before us for mutual aid will also be for the national interest of our country. . . . Today we are discussing a truth; when we discuss the mutual aid bill we will be discussing a policy."

This most interesting distinction between "truth" and "policy" has been borne out by recent U.S. actions in the UN. Clearly the McCormick resolution has not been interpreted as an all-embracing mandate to the delegates, for the United States has continued to support France in its attempt to block discussion in the General Assembly of Algeria's demands. A 28-27 vote at the end of September placed the "pro-colonial" powers (including the United States!) on the losing side when the majority voted to debate the crisis in Algeria. And upholding the right of self-determination were the Asian, Arab, and some Latin American countries — and the USSR and her satellites. We may say that Russia's present alignment is no surprise, that we expect her to support any policy, irregardless of truth, which will be to the advantage of "national interest." But what shall we say of ourselves — that here too expediency is king and truth his footstool? Will we say that in the complexities of cold war international politics there is no absolute right or wrong, truth or falsehood, but only paradox and dilemma? Or can we say that no contemporary perils are so grave as the temptation to accept a "relative" standard of values? What is our answer to the query from Bandung?



# EDITORIAL:

## weed out the termites!

(Alumnus, Prexy, Professor and Student are holding a consultation, at least that is what Prexy calls it. Alumnus has put the screws on Prexy for housing among his faculty characters of uncertain orthodoxy. Prexy does not want to lose his Professor, nor estrange Alumnus. Student is the evidence to determine whether or not Alumnus has a case.)

ALUMNUS: Weed them out!

PREXY: Weed what out?

ALUMNUS: The weeds. Hoe them down!

PREXY: Hummm, perhaps we should be able to identify them, to know the weeds from the posies, or the vegetables.

ALUMNUS: Easy enough. The weeds are the termites that don't belong in our garden. Burn them!

PREXY: Have you got your weeds confused? Termites, I had presumed, are a different level of existence from weeds or vegetables.

ALUMNUS: You get the idea, though. Exterminate them!

PREXY: Don't you ever talk without an exclamation point?

ALUMNUS: This is not a business to be handled delicately. You have got to get rid of those faculty persons who teach notions that threaten our way of life. Eliminate them!

PREXY: Is Professor, here, one of those whose instruction threatens our way of life?

ALUMNUS: I have heard it so reported.

PREXY: (To Professor) Do you teach those things that threaten our way of life?

PROFESSOR: I teach philosophy.

ALUMNUS: What did I tell you!

PREXY: You're back to the exclamation points . . . but, in your mind, is teaching philosophy *prima facie* evidence of disloyalty?

ALUMNUS: I never took any philosophy when I was in college. I didn't have any time. I suppose culture's OK, but I came to learn how to make a living.

PROFESSOR: A man of discrimination.

ALUMNUS: See, he makes fun of me. That's the way he works. He makes fun of our way of life.

PREXY: Do you make fun of our way of life?

PROFESSOR: When I encounter the comical, I have to laugh.

PREXY: (To Student) Do you find in the Professor's classes that he makes fun of our way of life?

STUDENT: (Obviously not enjoying being a witness.) He does make us laugh.

PREXY: By telling jokes?

STUDENT: No, not exactly. . . . But . . .

PREXY: But what?

STUDENT: Take the stock market. He said it would come down, as surely as a drunk on stilts.

PROFESSOR: I was quoting the philosopher, Arthur Baer.

ALUMNUS: Of Russian origin, I'll bet; undermining confidence!

STUDENT: And when it fell one day he said he was mistaken all along, he hadn't thought the drunk could get on stilts in the first place. But anyway whatever goes down must come up; how revolting. . . .

ALUMNUS: You see, he always brings revolution in some way or other.

PREXY: I'm getting lost.

ALUMNUS: Behind his punk humor he's promoting the revolution.

PROFESSOR: There are all kinds of revolutions. Which one am I promoting?

ALUMNUS: The violent one.

PROFESSOR: Revolutions always seemed to me to be a rather humorless lot, like people who think culture is OK, but they've got to make a living. The only revolution I ever produced was the one to do away with grades in my classes.

STUDENT: We wouldn't take that.

PREXY: Why?

STUDENT: We've got to know how we rate.

ALUMNUS: It's all part of a plan: bring everything down to one level. Revolutionist!

PREXY: It seems to me he is only a philosopher.

PROFESSOR: A counterrevolutionist.

ALUMNUS: Double-revolutionist.

STUDENT: I'm going around in circles.

PROFESSOR: The beginning of wisdom. (At this point Prexy adjourns the meeting, deciding that the Professor really does need to stay in the philosophy department and he will take a chance with Alumnus; exclamation points. Student remains confused.)