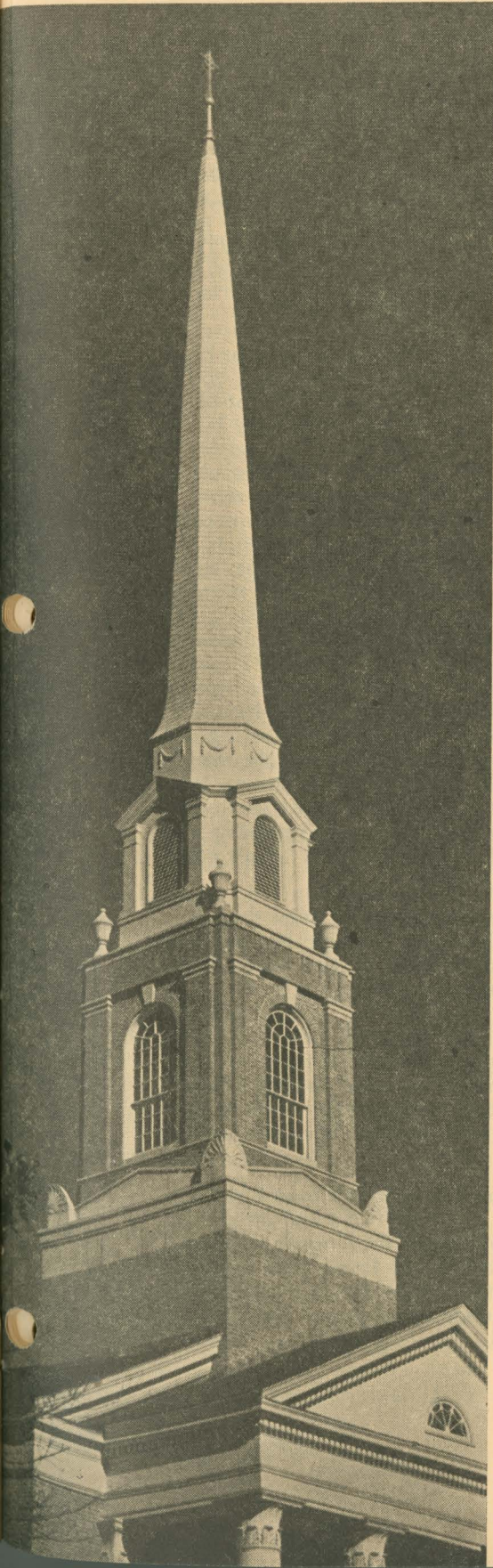


This Is the Church



BELONGING is a criterion for sane social living. What a man belongs to is an indication of his sense of values. We all belong—to classes, to social systems, to smaller groups and larger! The member of the Communist party is inordinately proud that he belongs to the party. He feels that this achievement is a badge of his value. To lesser and greater degree belonging carries with it the judgment of a man's worth. To belong satisfactorily may indicate a man's personal integration. The worst tragedy than can happen to any of us is to realize that we don't belong—it is the essence of loneliness and frustration in a society such as ours.

Choosing what a man will belong to is one of the choices that indicates the status of his education. Belonging may not mean anything. A chain full of keys is no indication of values. A list of clubs and organizations in "Who's Who" is no guarantee of real achievement. The ability to choose is a rare quality. Choosing what to belong to because of the worth of the organization is one of the real opportunities of a college career or a life, for that matter.

In this number **motive** presents some ideas about the church because we believe that of all institutions and organizations it has most worth. When a man belongs to the church he has become a part of a fellowship that started on the rock of Peter's personality and recognition of Christ's leadership, and through the ages, underground and above ground, has been the constructive, creative, continuing organization that has been humanly run and divinely guided. In more instances than not, it has been in the right, and more often than not, it has been the only constructive force that has stood against the sin and evil of the world. It is often weak because people are weak. It has often lacked leadership. Sometimes it has been corrupt. But through persecution as well as in glorious success, it has stood. And it stands today with a magnificent heritage. It will go ahead long after the present holocaust has become ancient history. In this moment of destiny, it is our privilege to belong to the church. If we die, it will be death in the blessed community of dedicated souls. If we live, it will be as members of the Universal Church of Christ that stands for the brotherhood of man, that recognizes no barriers of race or class, and that nurtures and keeps alive the way of life that originates in Christ and is reflected in the glorious lives of the saints and sinners who have caught the vision of his life and have tried to live his way. This is the church. This is your church—for in the present instant, you and your brothers form the fellowship that calls itself this name. This number tells a little of the background and the meaning of the church. It is descriptive of your belonging security—the society of Christians!—H. A. E.

Introducing the Guest Editor

motive takes particular pleasure this month in its guest editor, for Dr. Harvey C. Brown was one of the earliest and most ardent believers in a student magazine. His concern and his enthusiasm helped make *motive* a reality. Introducing him to students is really a foolish gesture, yet for purpose of record, we delight in noting some of his accomplishments. After graduating from Birmingham-Southern, he went to Emory where he received his B.D. Later he earned both a Th.M. and a Th.D. at Drew Theological Seminary. His association with student work began when he became Wesley Foundation director at the University of Tennessee. He was also Director of the School of Religion at Tennessee during this time. After a brief teaching career at Huntingdon College at Montgomery, Alabama, he became director of the Methodist Student Movement of the Methodist Church, South. With the unification of the Churches, he was made the Associate Secretary of the Student Department of the Board of Education. This number on the Church was his idea. In his editorial he tells why we think it is important.

Search for the Church

THIS number of **motive** grows out of the two-fold conviction grounded in observation and experience; first, that a fresh interpretation of the Church to the undergraduate mind is an urgent need—and will therefore be accepted by students if honestly and factually presented; second, that the Christian Church offers life's greatest challenge to adventurous college youth—and that if it could have a confident understanding of its nature and mission, and achieve a sufficient loyalty to its founder, it might be accepted as the object of youth's greatest quest.

It must be confessed that these are the deep convictions of one who many years ago became disillusioned about the possibility of satisfying a person in a spiritual search or saving a society in famished circumstances, through a secular liberalism. Many students of my generation—and all too many of this—have become discouraged and cynical, or else they have become so disillusioned and frantic as to withdraw from the scene of battle. Therefore, the conviction of the indispensability of the Christian Church is founded both upon experience and upon faith.

Too many students are confused in their thinking of the Church. No special effort has been made to interpret the Church to youth. One student said, "I never hear a sermon or a youth program on the nature, meaning and message of the Church—Why, isn't it vital?" Student groups deal with Christianity mainly as though it were disembodied, or embodied only in individual Christians. Judgments on the validity of the Church, on the one hand, are set forth from an inadequate experience in the "little Church around the corner" or on the other hand, by an unrealistic concept of what the Church universal is. The Church in one sense is always contemporary. "The Ecumenical Church" is a suggestive phrase, and represents reality. But your Church—the Church around the corner—in which you have membership, is not universal but particular; it is not a disembodied something existing everywhere, but here. Clarification comes when we understand that the Church universal ministers to us through the contemporary, particular Church, and through a contemporary Church we minister to the Church ecumenical. That—or nothing. For one to neglect the local Church, because he is captured by the Church, ideal and universal, is to be challenged by a vision, at the expense of reality. In this context we can begin to see in a fresh and vivid way the ultimate significance of Christian fellowship—the Church. The Church is a living fellowship in which God reveals Himself and through which He exercises His saving power. Students are feeling out after such a concept of the Church. They have failed too often to make the hurdle, which the word "Church" raises in their minds. Because it has divisions,—makes mistakes, it is a hopeless institution. A natural conclusion to reach if one looks only at a cross-section of the contemporary Church. Questing youth have earned the right to ask such questions and to be very critical of the Church because a goodly company of them have first of all committed themselves to its objectives and shared freely in its fellowship.

The Church is divine; it emerged in history as an antecedent plan of God. Even though it has marks of the human upon it, God has chosen to use it in His plan to share His life and power with man. Evidences of this fact can be seen in significant trends in the church's life. That certain sectarian forms are giving place to an intellectual awakening as well as an awakening social conscience is in evidence among leaders of the Church. Today cooperation—and in many instances actual union—is being accomplished between one time rival denominations. For our world which is threatened by disintegration, a global fellowship remains the only hope. The Christian Church is the only world organism which has grass roots in all nations and cultures. In the obvious racial conflict which lies back of this world war, if we cannot rely on a common gospel and a mutual faith, we shall emerge from our present shadows only to enter an era which shall be even darker.

If we appreciate our spiritual heritage and the values of the Church in our own lives, and if we are deeply concerned for the world today and tomorrow, we shall not need anyone to remind us of our obligations to love and serve the Church—not merely the Church universal, but the Church within whose walls we gather and at whose altars we kneel and worship. Because of a new vision and loyalty, college and university youths are writing a thrilling and fateful chapter in the history of the modern Church. That chapter may well prove to be one of highest significance in the annals of our time.—H. C. B.

Linked Together in a Living Movement

THE METHOD OF GOD IN THE CHURCH IS BOTH HISTORICAL AND SOCIAL

THERE is a steadily increasing appreciation of the Church today. A generation ago there were men devoted to social justice but dubious about religion, and men interested in religion but quite indifferent to the Church. Part of this was due to a misunderstanding of the Church. "Church" suggested to their minds organization, officers, clergy, creeds, and rituals; and they were interested in religion as something personal, vital, and human, not institutional. That is still the interest of the new generation; but we are learning, and the hard tuition of present day events is helping on the process. We are learning how much bigger a thing religion is than once we thought, how slow and costly is the road of human advance, and what the Church means in religion and in this social movement.

1. We are learning that human life is always corporate, social as well as individual; and that the Church represents corporate life on its highest level, that of religion. There is no pure individualism anywhere. Nature is more than a lot of atoms flung together. Democracy is more than an affair of individuals insisting on their rights. Each higher level of life is reached only as atoms or cells or individuals come together to form wholes in which life becomes richer and more meaningful. To be a whole you must find a whole and belong to it. On the human level that means fellowship: in home and friendship, in work and play, in art and science, in country and humanity, and in religion.

The Church is the expression of fellowship in religion. That is the way in which the Church began; that *was* the Church, a group of people bound together in a common faith and hope and by a spirit of good will which they knew as the spirit of Christ living on in their midst. The Church was there before there were bishops or conferences, boards or committees, creeds or ritual, or even a line of the New Testament. The Church was not something which had to be organized, or started in some fashion. Christianity began as a fellowship and always will be a fellowship. Of course it means, as Augustine said, "the soul and God": but it also means men in fellowship with one another. "The Bible knows nothing of solitary religion," Wesley used to say. That does not mean disparaging the "institutional." This world is no place for disembodied spirits, whether individual or social. The fellowship had to have a body: leaders, organization, places of worship, forms for common worship, and expressions of its faith and message in Scripture and creed. These are organs which the spirit needs, but they are not the spirit itself. They are the forms which the living fellowship created to express its life.

The Church is not the only fellowship, but it is fellowship at the point of man's highest interests and of life's deepest realities: the faith by which we live, the worship in which we draw on one great source of help, the ideals that command our supreme loyalty, the highest goals of endeavor.

It is the most inclusive fellowship. Other associations are limited by place and time, by ties of kinship, by special interests or activities, by required furnishings of knowledge, skills, or wealth, or by partisanship or race. This fellowship is not, indeed, without its conditions and demands; it asks for faith in a living God and the acceptance of the rule of love as revealed in Christ. But it receives black and white, rich and poor, learned and simple. It knows only one class: human beings, sinful all and all in need of God's mercy, yet made for fellowship with the Eternal and high achievement on earth.

It is the most enduring fellowship. True, there are lands today where once it was mighty and where now, under fierce persecution, it is almost driven into hiding. But it has been through this many times before. It will live because its life is of God and not merely of man. Even so it is the one tie that has not been broken by this war, the bond that still unites men of all lands.

2. We are learning that religion means history. We are getting over the mistake of a shallow contempora-

[Harris Franklin Rall was one of the original contributors to motive and we are glad to welcome him back in this second anniversary number. In our first number we also reviewed his *Christianity, an Inquiry into Its Nature and Truth* which had just received the Bross Prize of \$15,000. Dr. Rall is best known as professor of *Systematic Theology* at Garrett Biblical Institute, although he was president of the Iliff School of Theology and the minister of the First Methodist Church of Baltimore, Maryland. He is an Iowan by birth. He went to the State University, then to Yale for a B.D. and to the University of Halle-Wittenberg for a Ph.D. His honorary degrees include D.D.'s from several institutions and an LL.D. from Ohio Wesleyan. Besides his prize winning book, he is well known as the author of many books in the religious field, some of which are: *A Working Faith*; *The Life of Jesus*; *The Teachings of Jesus*; *What Can I Believe?*; *The Meaning of God*; *Christianity Today* and *A Faith for Today*.]



A view of the First Parish Church, Concord, Massachusetts. It was built in 1901 and is typical of New England church architecture.

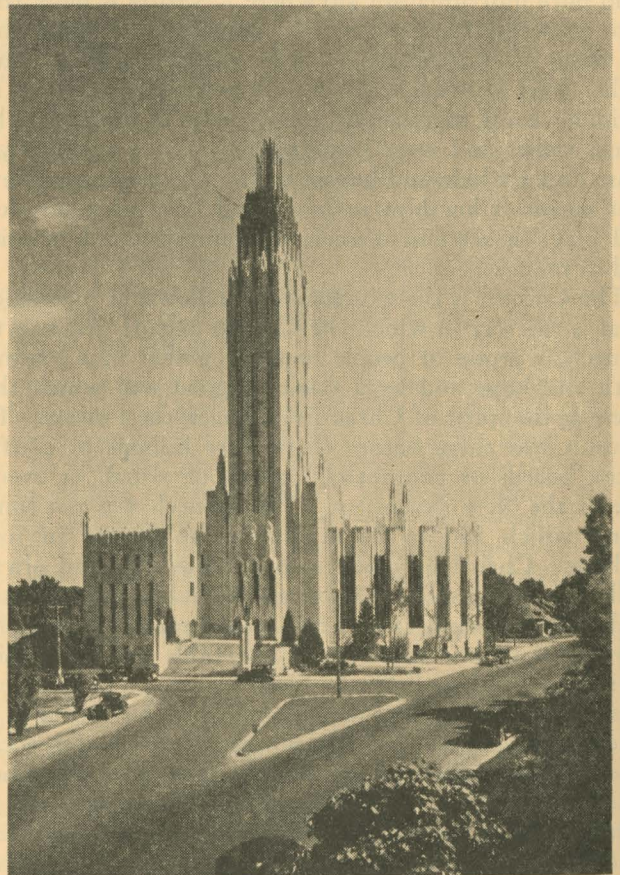
neousness which made us feel that our day was all that counted. We are learning what history means for religion. Religion has three dimensions. In its first, it unites to God; in its second, it joins us to men; in its third, that of history, it links us to past and future, and makes us part of a great purpose which God is working out in time. We may as well say goodbye to reason and religion alike unless, back of the chaos and madness of our day, we see something that God is doing in history. As individuals belong together in a living fellowship, so the generations are linked together in a living movement. There is a dark side to that: the sins of yesterday are bearing fruit today. There is a bright side: we are heirs of ages of faith and toil, and in turn creators of God's tomorrow so far as we let him use us. God is still creating, working now, not with electrons and atoms and galaxies, but with human society and living souls.

God's goal in history we may call variously a new humanity, the divine society, or the kingdom of God. It is to be a race of men with wisdom as well as knowledge, masters of themselves as well as of nature, free men and free nations who will sometime work together in devotion to a common good, men of good will who count all men their brothers, men of faith who know one God and Father over all. The method of God in this work calls for time and a fellowship; it is historical and social. God cannot accomplish this end in a day, nor merely by what he does in individuals.

To understand the Church you must see her place in this movement. She is the heart of this new humanity. She is the soul of this social body. She brings to each age the heritage of insight and faith and high ideal and moving example from the past. She is the living instru-

ment of God. In her he dwells, through her there move the tides of the Spirit. She is God's voice. In her the Bible came into being; through her it has come down to us; by her it is still being scattered through the earth. She calls men to worship, rebukes men and nations for their sin, brings them the gospel of mercy and the healing of God's peace, and summons them to obedience to the God who is above nations and rulers.

3. We are realizing once more that the Church is divine. Of course it is human, very human. That should be obvious when we look round about at the churches we know—and at ourselves! For we are the Church. Men are always looking for something perfect in religion: inerrant Scriptures, an infallible Church, a flawless creed. They argue, "If this is of God, it must be perfect." But this is the way of God, to work through what is human and therefore imperfect. The Church is divine, not because it is faultless in the lives of its members, in the wisdom of its judgments, or in its formulations of doctrine or program. It is divine because God speaks through it and dwells in it and creates its life by his Spirit. Because this is his plan and way, the Church has a claim upon us. It needs criticism, but they have the right to criticize who first of all have offered themselves to its life and service. The criticism must be from within. The Church must constantly see itself in the light of God, bring itself to the judgment of God, offer itself anew to the service of men for God, and then expect life and strength from God.



The Boston Avenue Methodist Church, Tulsa, Oklahoma, is an example of the modern trends in church buildings.

All One Body We

DENOMINATIONALISM CAN BE VALUABLE AS WELL AS DANGEROUS

THE problem of denominationalism is not only an acute one in the Church at large but presents a personal difficulty to many individuals who are oppressed by the lack of harmony among the disciples of Christ and confused by the conflicting claims of divergent or even rival groups. Back of our questions about denominationalism lies the assumption that the Christian Church ought really to be one. This assumption is doubtless a necessary one, for belief in the unity of the Christian Church has been constant in its life from the beginning.

The Fourth Gospel presents Jesus to us as praying "that they may all be one," while Paul denounces divisiveness in the Church, comparing it to a single body with many members but with only one head, which is Christ. The most common confession of the Christian Church, the Apostolic Creed, proclaims faith in the "holy catholic Church."

The very belief of the Church in one God and its derivation of itself from one Lord require it to maintain the idea and the ideal of its own unity. Moreover, Christians feel that they must believe in the oneness of the Church in the sense that they can and must count on being understood and supported by members of other national, cultural and racial communities who are nonetheless Christians. Furthermore, belief in the unity of the Church is closely connected with the hopefulness of a Christian society that looks forward to the coming of universal peace and brotherhood. There is no doubt of it, then, that the *true* church is *one* church.

Yet in fact the Church as men know it is badly divided. Can this divided state be reconciled at all with the fundamental faith and ideal? What, one must also ask, is the duty of the Christian today who must work within this divided Christianity? A brief survey of the nature and causes of the division may assist one to answer these questions.

HISTORY indicates that division of the Church into distinct groups has obtained from the very beginning. In the early Jerusalem church, according to the account in Acts, there were at least two groups, one composed of Hellenistic Jews and the other of Palestinian Jews. Paul's letters to the Corinthian community indicate that in it there were various divisions, and other letters of his, as well as the book of Acts, show how great was the distinction between Gentile and Jewish "followers of the way."

As the Church grew larger the number of divisions increased. While Eastern and Western churches maintained contact with each other, they presented somewhat different interpretations of Christianity from an early time onward. Remnants of various ancient national churches which survive to this day, such as the Abyssinian and Armenian churches, testify to early differentiation. The so-called "unified" Catholic church of the Middle Ages was not nearly so united as we are often asked to believe. Not only were many sects excluded from the church as heresies, but in the great movement itself, under the general leadership of the papacy, there were many divisions. Upon the one hand there was the church in the world, ministered to by the priests; on the other hand, there was the unworldly church of the great monastic orders; and the tension between the two was often very great.

The story of the divisions which stem from the Reformation and from the great revivals of the 18th and 19th centuries is too well known to require more than reference to the Lutheran, Reformed, Calvinist, Baptist, Methodist and many other groups within the Protestant sphere. But the

source

THE UNIVERSAL CHURCH

Under the auspices of the Provisional Committee of the World Council of Churches seven leading Churchmen of American, French, Swiss, German, Dutch and Swedish nationality met recently on the continent. They have sent, under their autograph signatures, the following greeting to the Churches associated in the ecumenical fellowship:

"Our thoughts and prayers go in the first place to those churches which are going 'through a fiery trial.' We hear them say to us what St. Paul wrote from his prison to the Philippians: 'Most of the brethren in the Lord, being confident through our bonds, are more abundantly bold to speak the word of God without fear,'

"This blessing is, however, not only given to the Churches under the Cross, but comes through them to the whole fellowship of believers in Christ. For the good confession of the struggling churches is a call to all churches to renewal of faith and life. They show us what it means to be the Church of Christ as they stake their all on the Word of God, as they rebuild their parish life on the biblical pattern of fellowship and solidarity, and as they seek to fulfil the prophetic mission of the Church to the nations by their protest and warnings against anti-Christian ideologies and practices. So we say to the suffering churches what St. Paul said to the Thessalonians: 'You have received the word in much affliction, with joy of the Holy Ghost, so that you became an example to all that believe.'

"As we have heard reports from many churches we have been impressed by the evidence which shows that precisely because of this new encounter with the reality of the Cross the fellowship between the churches becomes deeper. That is why we have felt free to begin to prepare for the days when the Church may again in full freedom clearly manifest her ecumenical character."

—The Christian News-Letter (British)

SACRED HERITAGE

The church is struggling in this disintegration for the original purity and strength of her *transcendent message*. She may lose her institutional character, her property, her social activity, her denominationalism, and a good deal of her theology. But all through these struggles she wishes to keep the gospel of Christ. She wishes not to lose the message of God's grace offered to sinners. She desires to remain open for His spirit. She cannot lose this sacred heritage which is menaced in its essence and spirit by the present struggle of a new secularist "gospel" against a Christian gospel.

—Adolph Keller in *Christian Europe Today*

"CHURCH PREFERENCE"

There is a distinction between church preference and church membership. About 90 per cent of the students show a church preference as far as registration blanks mean anything. At the University of Virginia 1941-42 2,550 students registered—1,917 recorded definite church membership, 460 non-members stated a preference. Only 128 marked no preference, and 45 gave no information. Thus nearly 25 per cent of the student body offered a definite evangelistic opportunity in this situation though 93 per cent gave a church preference.

—*Presbyterian Student*

THE CHURCH AND UNIVERSITIES

Churches advocate systems. A university should investigate systems reaching to the ultimate crux of human nature, psychology, and physiology for the principles they support. If it then appears that the greatest happiness for many people comes through a non-real or semi-real outlook on life, then a university may well support and re-enforce the theology which fills this need. Thus this theology would have been established on real bases as a means to the achievement of human happiness, not mistakably as an end in itself.

—*Duke University Chronicle*

CHURCH AS INSTRUMENT

. . . . By its nature Christianity must always be in antagonism to much in the world about it. Yet it must live in that world, bear witness to the Christian Gospel, and seek to permeate the world with its ideas. While it can never hope to bring the world into full conformity to its standards, it must always strive to do so. Now and again it will make striking progress. This seems to be best accomplished by organized avowedly Christian fellowships, the churches.

—Kenneth Scott Latourette in *The Unquenchable Light*

meaning of denominationalism cannot become clear to us unless we also call to mind that new Christian communities are being formed in our own day. The rise of various new sects in America, the development of native churches in Asia, and the growth into independence of the confessional church in Germany are cases in point.

CULTURAL DIVERSITY

AS these last examples in part indicate, there are highly intelligible and even praiseworthy reasons for the diversification of Christianity into "denominations." Mankind is culturally diversified and it is necessary that a church which seeks to minister to all men should not identify itself with one of the human cultures but should rather adjust itself to all of them while maintaining loyalty to its Master. The early distinction between the Jewish and Hellenistic churches was in part a cultural distinction; since there was no Christian language and no Christian culture, it was necessary to try to adapt Christianity to Palestinian Judaism on the one hand and to Greek civilization on the other, while the effort was being made to convert both cultures.

Modern illustrations of the way in which cultural diversity operates to produce denominations may be found in America. It is evident that many of our churches owe their origin to the migration to our country of representatives of various European cultures. These brought along with them not only their native language but also their native ways of thinking and their memory of Christian heroes who had lived in their own countries. Today the Scandinavian and German Lutheran churches, the successors of the Dutch Reformed church, of the Scotch Presbyterian, and of the Anglican churches are evident examples of the way in which Christianity and culture have combined and of the manner in which the Church tends to conserve elements of Christianized culture, thus helping to maintain the diversity which originally helped bring forth Christian "denominationalism." Furthermore one notes a tendency in America towards the development of an American church which may eventually be as distinct an organization as the English, the French, the German and the Russian churches are. Similar tendencies are evident in China and India.

Again, diversification in the Church is in part the consequence of class and race differences. Such differences are usually connected in our minds with ideas of superiority and inferiority because human egoism makes variations of profession and of skin-color occasions for pride and even for exploitation of others. But, apart from inferiority and superiority feelings, it is evident that the church which adjusts itself to the needs of an academic group of people will differ from the church which adjusts itself to the needs of agricultural or of industrial workers.

So some of the American denominations are quite definitely more rural in character, others more urban; some of them make an appeal more definitely to groups who are adept in language, or "verbal behavior" as it is now called, while others make a greater appeal to those who are skilled in the use of manual tools. With such differences in employment, differences in outlook and understanding are given which in turn affect the interpretation of the religious faith.

DIVERSION IN COMPLEXITY

VARIATION in the Church arises furthermore from the fact that Christianity is a very complex faith, containing within itself such various interests as those in the unity and in the trinity of God, in the glory of God and in the salvation of men, in the liberation of man from internal sin and in his deliverance from external evil, in the knowledge of the moral law and in the knowledge of a good beyond the law, in the soul and in the body, in history and in the eternal. The Christian faith is interested in the individual with his unique destiny and in the whole of the human race as well as in all the particular societies which come and go in the history of the world.

The experiences of Christians vary from those of the highly intellectual type represented by some of the great philosophers and theologians such as Aquinas and Calvin, to those of mystics like St. Theresa and Jakob Boehme;

of humanitarian reformers such as John Bright and Walter Rauschenbusch, and of great priests such as Gregory the Great and Cardinal Newman. Indeed, the variety of human types is almost infinite.

Now, it is natural and desirable that persons having similar experiences and interests should gather together in groups where they may co-operate with and learn from like-minded people who see things from the same point of view and have similar programs of action. Hence many of the denominations of the Christian church seem to have arisen because the faith is complex and very creative, because humanity is richly endowed with many gifts, and because it is impossible to reduce all this great diversity to one common pattern without doing violence to its vitality and its creativity.

FUNCTIONAL DIFFERENCES

A FURTHER reason for "denominational" diversification lies in the great variety of tasks which need to be done at any particular time and in the course of history. Even in the early church it was necessary to organize groups with different functions. Christianity has a humanitarian task and as such gives rise to organizations which find their main business in ministry to the bodily needs of men. It has a missionary task and therefore produces apostolic organizations whose work it is to carry the gospel into new societies. It has the task of conserving and converting the great cultural heritages of men and so produces teaching organizations which unite with the preaching of the gospel the teaching of the great philosophies, the singing of the great poetry and the communication of the great art of the past. It has the task of curing souls and so produces organizations of priests.

The Christian movement is united indeed by its mission of converting all men to the Father of Jesus Christ, but man is an intricate being who is not converted by one act or by the redirection of one part of his life. Not only his central will must be converted, but also his mind, his manifold habits, his society and the network of his social relations, the constitution of his economic and political communities, his art and his science. And conversion is not complete without conservation and growth. Hence there are so many Christian tasks that no single organization is competent to accomplish them all.

In the history of the American church one notes how many denominations have taken their rise because new opportunities and new duties were envisioned for which the older organizations were not adequate. Thus the Baptist and Methodist churches developed here partly because the Christianization of men on the frontier required new types of organization. Thus in

source

WHOLE BLOOMING UNIVERSE

My church is the whole blooming universe. . . . We are alive with all the things alive, from the mite to the whale. . . . It's not enough to make a record of the world—it's necessary to change it. The image of the good must first be real to the mind before it can inhabit substance and occupy space.

—William Saroyan in *The Beautiful People*

TO BIND TOGETHER

You remember the story of the old British Chieftain. The Romans had invaded Britain and the Chiefs of the Tribes were gathered in council. Each had a different plan, and each was determined to go his own way.

Until an old Chieftain arose. Picking up a bunch of fagots, he handed each man a stick. "Break them!" he directed. And each broke his stick with ease.

Then he took an equal number of sticks and tied them together into a bundle. "Now try to break them!" he told them. And not even the strongest man could do it.

"That," he pointed out, "is the difference working separately and working together as one!"

What has this to do with religion?

Religion is derived from the Latin words "re" and "ligo," meaning—"To bind together." And that is the whole purpose of religion, to bind people together for a common purpose.

—J. W. Fifield, Jr., First Congregational Church, Los Angeles



That church work extends religion into all realms of life is illustrated by the horizontal design shown here. The sanctuary is the most important unit in the plant, and united to it, not in separate buildings, are the rooms for the fellowship and service activities and Christian education.—Courtesy of Elbert Conover and Interdenominational Bureau of Architecture.

source

Except the Lord build the house, they labour in vain that build it.

—Psalms 127:1

UNDAUNTED

Persecution has not crushed it (the Church), power has not beaten it back, time has not abated its force, and, what is most wonderful of all, the abuses and treasons of its friends have not shaken its stability.

—Horace Bushnell

WE MUST ALL BE ONE

A divided church, composed of two or three hundred churches, will not have a prophetic voice. . . . The world may still listen to the church, but no longer to the churches. . . . The church cannot bring the message of world fellowship, world society, world fraternity as long as she is disunited in herself and has not herself become a fraternity, a fellowship and communion of saints. The ecumenical vision of our time sees these potentialities of the church.

—Adolph Keller in *Christian Europe Today*

FAILED TO GIVE LEADERSHIP

The Church has lost its strength and power because it has failed to give the world the leadership for which it looks. Before this war, Christianity was struggling desperately for its survival against inequalities and injustices which we as Christians allowed and sometimes encouraged to survive.

After the war the same struggle will have to be fought but with even greater determination.

We have a double task before us; first, to conduct ourselves as individuals and second so to influence and change our social, economic and political environment as to encourage both ourselves and others to take the Christian way of life.

—Sir Stafford Cripps in a BBC broadcast

[H. Richard Niebuhr is professor of Christian Ethics at Yale University Divinity School. Before coming to Yale, Dr. Niebuhr had been both president of Elmhurst College and dean of the Eden Theological Seminary. His *Social Sources of Denominationalism* is the authoritative book on this subject. He belongs to the group of younger theologians who have contributed much to the religious thinking of our day. Among his books are: *Kingdom of God in America* and *The Meaning of Revelation*.]

more recent times the Salvation Army, the Y.M.C.A., the Student Christian Movement, and the Friends' Service Committee have appeared as movements for the accomplishment of specific tasks. If these are not full-grown "denominations" they are very much like infant "denominations."

In medieval days many religious orders took their rise in similar situations when new occasions brought new challenges. Is it not to be hoped that as the life of man changes the Christian movement will produce ever new orders which will meet the new opportunities and demands?

Insofar, then, as denominationalism represents this adjustment of the Christian movement to cultural diversity and to new opportunities, the expression of the great variety of religious experience and of the vital richness of divine and human creativeness, it is not something to be rejected as incompatible with the idea of Christian unity. In fact it is an expression of that unity in living forms and indicates how Christ is available to all men and how alive his spirit is.

THE APPARENT EVILS

NEVERTHELESS Christian denominationalism as it appears is hard to defend, for it represents not only the variety and creativity of faith but also the rivalry, exclusiveness, and mutual contempt of societies at war with each other. Denominationalism in the form in which it appears in history is but another illustration of the fact that evil things are corrupted good things.

So each order in the Church tends to think of itself as the true or standard Church, and asserts not only that what it must do is its Christian duty but the duty of all Christians. The prophetic movement not only prophesies but wants to make prophets out of all priests. Reform movements not only wish to reform society so that it will have a converted or Christianized political and economic system, but tend to believe that nothing but social reformation is necessary in the world and that the redemption of man is redemption from social evil alone. Priests on the other hand believe the priestly task more "godlike" than any other, and not only seek to "cure" souls but to make reformers abandon their proper work.

Protestants see in the Roman church such a self-assertiveness upon the part of a special group which represents adjustment of faith to medieval culture, but if the Catholic church confuses Romanism with Christianity, Protestantism equally tends to confuse Anglo-Saxonism, Germanism, and Americanism with the faith, and to reject Romanism not only because it confuses part with whole but refuses to identify itself with the partiality of Protestantism.

This sinfulness in denominationalism becomes evident then in the failure of those who are members of a single movement and who are complementary to each other to co-operate. The co-operation which is made possible by the fact that there are many tasks, gifts and cultures, is made impossible by the fact that a single task, gift or culture is regarded as more important for every one than all the rest. The corruption of denominationalism appears also in the unwillingness of organizations to die or to allow themselves to be merged into the larger movement after they have served their purpose. There is probably no other good reason for such behavior than that one takes oneself too seriously and does not take God and Christ seriously enough.

The present movement toward the merging of churches is an indication that parts of the Church are becoming willing to "die," to give up their independent existence. To that extent it demonstrates that belief in the unity of the Church is real. But such belief will be demonstrated quite as much by the willingness of particular groups to go about their own tasks humbly and modestly and with great respect for the work, insight and tasks of others.

Much might be gained if the groups and organizations stopped calling themselves churches and began calling themselves orders or organs of the Church. In any case it remains true that variety in Christianity is a great need and good, that only exclusiveness and pride make variety evil, and that the living unity of the Church will be demonstrated by the appearance of ever new "orders" quite as much as by the death of old ones.

Pooling the Truths About the Truth

A WORLD FELLOWSHIP AND A WORLD STRUCTURE FOR THE CHURCH

THE fellowship among Christians is the deepest that human nature can experience. Christians share a common life. They are united in the deepest thing in life, namely, in life itself. A bitter critic of the early Christians complained that "these Christians love each other even before they are acquainted." It was improper to love so quickly! But the Christians needed no preliminaries—they knew by intuition that they belonged to each other. They did not have to seek unity—they had it in the deepest thing in life, namely, in life itself.

I have a picture before me of Dr. Miao, a Chinese, and Dr. Kagawa, a Japanese, with their arms around each other. Their nations were at war, but they were not. They belonged to each other, for they belonged to the same Lord.

A Japanese girl arose to sing in a mass meeting in Denver. I gasped. What would the audience do? Would they resent it? She sang beautifully, "How beautiful upon the mountains are the feet of them that bring good tidings of peace." Though it was a religious meeting, a wave of applause swept over that meeting. The fellowship was unbroken. Our nations might be at war. We Christians had an unbroken fellowship.

An American airman told me how, when he was shot down in New Guinea, the native Christians took care of him and treated him royally with their simple best. As they sang their hymns, he joined with them and felt that civilizations had been bridged and that these Christians and he were one—one in a common life.

A Japanese airman was shot down over Nanking, and, when nursed in a Chinese hospital, he said to one of the nurses: "Why do you take care of me in this way? We have been told you Chinese are barbarians and we had to give you our civilization. But you have this kind of a hospital and you treat me, an enemy, in this way. Why do you do it?" The nurses replied that they were Christians—that was the reason. The Japanese airman replied, "Christians? Why, I'm a Christian too! When I flew over this city with my bombs I simply couldn't drop them on defenseless people so I flew over a field and unloaded them there." When they went to the field, there were the three bomb craters! These Christians found each other in spite of the hates of war.

An American Negro pastor was in a crowded German train. He arose and gave a German woman his seat and stood for four hours. The German woman tried to thank him but he couldn't understand her German and she couldn't understand his English. Then the German woman with a sudden inspiration, wrote down a Scripture reference which he could read from his Bible: "The Lord make thee a watered garden," etc. Around their common faith they found a fellowship when all other avenues of

communication were shut off. They were one in Christ—they shared a common life.

Now the puzzling and tragic fact emerges that the people who are the most united people on earth are the most divided. The Christians are united at the center but are divided at the margin. They share a common life, but they do not share a common Church. As Christians they are one—as Church members they are not.

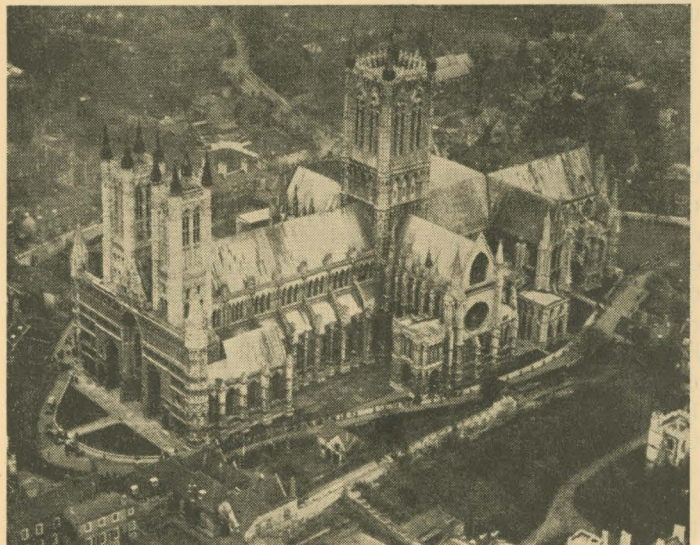
THAT THE CHURCH MAY BE ONE

How can we do away with this central contradiction and make the outward life of the Christians express an inward fact? There are two possible ways that the Christians may get together.

One is by complete amalgamation. The churches can drop their separate names as denominations, merge into a new body which will sum up the good points of each denomination as far as possible, and which will provide a church organization and polity that all can accept. If we wait for this kind of church union then I'm afraid that we will wait a very long time. It won't happen. I cannot conceive of a church organization which the Baptists or the Quakers and the High Church Episcopalians can accept, and yet we cannot do without any of them. It wouldn't be Church union without them. It would only be a union of some churches and that isn't Church union.

Besides if Church union were possible on that basis, I am afraid that the process of breaking up would begin over again. For the internal balance of emphases would

One of the oldest church buildings in England, Lincoln Cathedral was begun twenty years after William the Conqueror came to the Island.





Located at Leland Stanford University, Palo Alto, California, this Memorial Chapel shows Jesus preaching to the multitudes in an unusual exterior painting.

be so delicate that where certain denominational emphases are lost sight of, then new denominations would be set up to reestablish lost emphases.

There are two basic instincts in human nature: a desire for union and a desire for independence. These basic desires express themselves as collectivism and individualism. Total amalgamation would provide for the collective urge, but would leave unsatisfied the urge for individualism. Our present divisions provide for individualism, but do not provide for the collective or union urge. Both of these urges will have to be provided for in church organization or the result will be unstable and unsatisfactory.

FEDERAL UNION

The only possible form of union that would satisfy these two urges is Federal Union. In Federal Union the urge for union is satisfied, for Federal Union is real union, not federation. In federation the individual sovereignty of the units is not lost in the larger sovereignty of the union—the separate units remain sovereign. In Federal Union, the separate units making up the union are no longer intact. They have surrendered their sovereignty to the union. And yet they have local self-government. So the desire for union and the desire for local self-expression are both satisfied. Hence, Federal Union, whether for the State or for the Church, seems to be the most stable form of organization—it is firm founded on human nature. And it is firm founded on the law of the Kingdom of God: "He that loseth his life shall find it." For the individual and the

group there is one law: self-realization comes through self-renunciation to a larger whole. The outstanding example of the fulfillment of this law is in the States of the United States who lost their sovereignty and found themselves in a marvelous union—a Federal Union. And yet they have sufficient freedom to express their own individual State self.

If the Churches should come to Federal Union, as I believe they must, just what would it mean?

1. The separate denominations would cease to be separate churches. There would be one Church and only one Church: "The Church of Christ in America." The central renunciation would be made: the denominations would lose themselves in something higher than themselves—the Union.

2. Within the central union there would be branches—Branches of the Church of Christ in America: "The Baptist Branch of the Church of Christ in America"; "The Episcopal Branch"; "The Friends Branch"; "The Nazarene Branch," etc.

3. Within these branches there would be local self-government. If any branch desired bishops it could have them and could assign them any functions and position it might desire, but it would not compel other branches to take them in order to union. If any branch desired to hold to adult baptism by immersion, it could do so freely but again it would not compel others to practise it in order to union. Within the branches there would be room for local self-expression and self-government.

4. Over the branches would be the sovereign body: "The General Assembly of the Church of Christ in America." This General Assembly would be made up of delegates from the branches. It would have such powers as the constitution of the Church would initially delegate to it and such powers as the delegates would from time to time assign. It would be the organ of the whole Church and would speak in its behalf.

5. Under the General Assembly would be State and County and City Assemblies. In the County and City Assemblies, questions of over-lapping and duplication could be dealt with either by amalgamating local churches or assigning territory. Since the local churches would be members of one Church, the folly of competing against itself would be obvious. The central change brought about by the union would be from competition to co-operation.

6. In regard to intercommunion and exchange of members and ministers, any branch would be free to do as it might choose. There would probably be free intercommunion and interchange of members and ministers among probably ninety-five per cent of the branches. The other five per cent we would leave to time and to the Spirit of God. They would be within the stream of union and the whole tendency would be to break down barriers of remaining exclusiveness.

7. If any branches should desire to amalgamate with each other, this would be possible under Federal Union. There would simply be that many fewer branches in "The Church of Christ in America." So under Federal Union there could still go on union by amalgamation, but we would not have to wait till all are ready *before* union.

8. In regard to the doctrinal basis of the union we could take the basis that Jesus gave. When Peter made the great confession, "Thou art the Christ, the Son of the Living God," Jesus replied: "Upon this rock will I build my church." It was obviously the rock of the confession that Jesus is the Christ, the Son of the Living God. Upon that confession the Christian Church is built. It is the rock beneath all the Churches. That confession makes them *Christian* Churches in contradistinction to other types of churches. This confession contains the central fundamental of the Christian faith. We would require no more than Jesus required and no less. If any branch will

confess that "Jesus is the Christ, the Son of the Living God" we count that branch upon the Rock.

9. In each nation we could have a national expression of "The Church of Christ": "The Church of Christ in Britain"; "The Church of Christ in India"; "The Church of Christ in China"; etc. These national expressions would give the distinctive contribution of that particular nation to the richness of the universal Church.

10. Over these national expressions would be the "World Assembly of the Church of Christ." This "World Assembly" would be made up of delegates from the national Assemblies. It would deal with affairs relating to the world Church and would speak in behalf of world Christendom. It would probably be listened to since it would speak for the world Christian conscience.

11. The inner structure of this world Church has already been laid, perhaps unconsciously. In America we have "The Federal Council of the Churches of Christ in America." This Council, with only advisory powers, could become the executive of "The General Assembly of the Church of Christ in America," and could carry out the decisions of the General Assembly and act for it in between General Assembly meetings.

In India and China and other countries we have "The National Christian Councils," corresponding to the Federal Council. Britain has one in process of formation. These national Christian Councils could become executives of the Church of Christ in those particular lands.

We also have in process of formation, "The World Christian Council," which could become the executive of "The World Assembly of the Church of Christ."

We have thus laid the foundation of this world Church structure.

12. In regard to the Roman Catholic Church and its place in this world Church, we would suggest the following: If the Roman Catholic Church would recognize itself as a branch and others as branches and would make the confession that "Jesus is the Christ the Son of the Living God" and would desire union with the rest of the Christians of the world, then the way would be open. We would have "The Roman Catholic Branch of the Church of Christ." If the Roman Catholic Church is not prepared to recognize itself as a branch and others as branches, as it obviously is not prepared to do, then we do not shut the door. The door is always open, on that basis.

13. "But that is just the crux," you reply. "Will various denominations recognize themselves as branches and others as branches? Will they not insist on being The Church?" Well, if they do then the matter is clear: If they will not recognize themselves as branches and others as branches and yet talk of union, the matter becomes clear. What they desire when they talk of union is not union but amalgamation with themselves. I am not interested in one church absorbing the rest. In the first place it won't happen, so the attempt may as well be given up. If it did happen it would impoverish the expression of Christianity. For no denomination has the Truth. The Truth is in Christ who is the incarnate Truth. What we, as denominations, hold is truths about the Truth. We need, therefore, to pool our truths about The Truth and thus have a closer approximation to Him who is The Truth. Even then it will not be The Truth, for Christ is beyond us all.

14. As we face the future of the world we find emerging a growing conviction that some form of world organization must emerge to take the place of the present world chaos. The only possible basis seems to be some form of Federal Union. The League of Nations broke down because it was trying to do the impossible. It was trying to have a world brotherhood, but refusing to surrender national sovereignty. All decisions had to be unanimous. The League broke itself upon the law

of the Kingdom: "He that saveth his life shall lose it." Each nation in the League saved its life and lost it.

We now see that we must go beyond a League to a Federal Union. That is the growing world conviction. Seventy per cent of the people of America, says the Gallup poll, are in favor of some world League or world Union. If seventy per cent of the people in general are in favor of world organization, then the churches, with their predisposition to co-operation and unity, should be far ahead of public opinion. I am persuaded that about ninety per cent of the church people would be in favor of some form of Federal Union of the Churches. Even the conservative groups have said, "Well, if this is what you mean by Church union, then we are in favor, but we have thought of Church union as complete amalgamation and a wiping out of distinctiveness in one huge organization. This is different."

If the Church hopes to have moral authority in the future then it must set its own house in order. It cannot come to a future, demanding co-operation, with its own life essentially competitive, and hope to have any moral authority. By the fact of its own divisions it is eliminated as a moral guide in that future. But if it should come to Federal Union now it would almost automatically step into a place of moral authority. The hope of the future is to build into reconstruction Christian principles and spirit. If that is done the future is assured. But Christian principles and spirit cannot be brought to reconstruction by a Church essentially denying those Christian principles and spirit in its own competitive structure.

Christians of the world, unite! We have nothing to lose except our dividing walls!

[E. Stanley Jones is one of the few men who may be called world figures. His books are "best sellers," and his speeches are events both for students and adults. No other missionary has worked harder to bring Christ to the Indian road, and few have been more successful in making Christ of the Indian Road real in America. He is in every sense a missionary to mankind.]

Note the cruciform ground plan and central tower of Wells Cathedral, England, in this natural framework of trees.



Some Are Called to Be Ministers

AN APPEAL TO THOSE WHO HAVE THE MIND, CHARACTER AND GIFTS

source

CHURCH AND IDEALISTS

The most serious challenge which organized religion meets comes from the people who are idealists but find the Church useless. There was a time when the Church seemed to be the custodian of ideals.

—Edwin Ewart Aubrey in *Religion and the New Generation*

SETTING BACK THE CLOCK

What is needed now is not a return to the naive religious tradition in its naivete (and expressed in its ancient idioms) but an advance to a spiritual assurance geared to what we now know about human life and the universe.

This, I feel, is to be the great adventure of our century. I believe, profoundly, with Noyes, that the fight is a spiritual one. But unless we see that it is a fight not only to regain old spiritual insights but to gain new ones in terms of new understanding of our world and ourselves—unless we are willing to find the spiritual idiom of our time, carrying all our best science and technology with us—we shall simply be setting the clock of the soul back.

—H. A. Overstreet in *Fortune*

CHURCH VS. TOTALITARIANISM

The outstanding impression left by such a visit is that the Church in Europe, in spite of all that it has suffered—or perhaps because of it—has a surprising spiritual vitality. In many cases the Church, in both its Protestant and its Catholic branches, is the greatest center of resistance to Nazism.

It is also of great significance that both in Germany and occupied countries the Church, in the face of all obstacles put in its way and deliberate efforts to render it ineffective, has been able to maintain its parish organization. The local congregations have withstood the disruptive forces. In fact, the Church is the one institution which has succeeded, in the main, in maintaining a solidarity against totalitarian pressure.

—Samuel McCrea Cavert on his recent return from Europe

YOUNG MAN, where are you? You, I mean, with healthy body, alert mind, good ideals, social graces, manual skills. You, whom professions, commerce, industry would like to have.

Where are you? I must get something over to you.

A year ago you would have been on the campus. Now you are on the campus, in some camp, on the high seas, at the ends of the earth. But wherever you are, you must listen to something. It is this: The Church needs you. It needs *all* of you in its membership; it needs *many of you in its ministry* before another decade or half-decade has gone by.

I know! You would rather do almost anything else. You want to do something less inhibiting, something more human. You are afraid of what the ministry may do to you. You think it will take you as a potter takes clay and will make you into a stuffed shirt. And you don't want to be a stuffed shirt.

How do I know all this? I went through it myself. So did lots of other men. And I'm glad you feel that way. I have an inkling that anyone who doesn't show some kind of rebellion toward that kind of thing will slip so easily into the *conventions* of the ministry that his future usefulness will be pretty thoroughly hobbled, if not thrown and hog-tied. So, the very fact that you shy away from the ministry for these manly reasons serves to make you not less, but more desirable.

So the Church is asking you to think seriously about investing your life in its service. This, of course, has to be a matter of *choice*. People often drift into other kinds of labor. No one ever drifts into the ministry and makes a success of it. The first requisite is that you take the ministry into your horizon as you think vocationally.

And here are some reasons why you who have the mind, character and gifts required should say "Yes."

First, because it is a *hard*, challenging job. That is *what* you want, isn't it? It used to be said that anyone who is looking for a soft place will find it under his hat. That is still true. The ministry may look easy, but never to one who is close to it. It takes all one has—body, mind and spirit.

Second, because of that inner voice that Kant said filled him with awe. People often do what they *ought* to do instead of following their superficial desires. The little girl on the "gold coast" is reported to have asked, "Mother, do we always *have* to do what we *want* to do?" She was leaning away from desire and toward duty. There are plenty of people in the ministry today who almost loathed the thought of going into the profession, but who could not get away from *The Hound of Heaven*. That will be true of a good many of you. And those who hear that inner voice had better heed it. Otherwise, they will find themselves working against God all their lives, and it is hard to beat Him.

But I don't want to leave the impression that going into the ministry for duty's sake is like taking castor-oil because it's good for you. There are some things to say for the joys of the profession to the youth who sees only its shortcomings.

1.) In the ministry a major part of your work is with people, and that is the most interesting work there is. Shortly before Christmas, I dropped into a chain grocery store about 9:00 P.M. I said to the manager, who was bending over his accounts, "It isn't quite right." "The hours are long," he admitted, "but I like it. You see people all day and they are interesting. I'd die if you shut me up alone in an office even with a big cut in hours."

"Dark Sunday" by Aaron Bohrod, artist in residence at Southern Illinois Normal University, Carbondale, Illinois, was awarded first place in the 1942 water color exhibition at the Pennsylvania Academy of Fine Arts in Philadelphia. The painting is in gouache and depicts a rural Wisconsin church in a storm. The photograph is by the courtesy of Joseph T. Fraser, Jr., Secretary of the Academy, and is used by the artist's permission.



2.) The ministry requires one to work in the realm of the mind. Those who say the preacher has to put his mind to sleep are judging the profession by its failures, not by its successes. "To think without confusion, clearly" is a requisite for men who stand in pulpits Sunday after Sunday, who meet questions from youth, who are asked advice from adults. And the variety of mental activities seems unlimited. Theology and the Bible? Yes, of course. But also science, philosophy, literature, history, international relations, economics. No man can be expert in all these and other fields, but every bit that the preacher can stow away in almost any intellectual pursuit may be a source of enrichment to his ministry. This is a snare for the man who spreads himself out so widely and thinly that he is threadbare at every point. But, in general, this is a point of great attractiveness for the profession which will be readily recognized by men who have to bury their noses exclusively in one aspect of life.

3.) It follows without debate that the ministry is creative labor. True, many preachers do not treat it that way. They use canned addresses and pick up food for thought as they tramp around, panhandling from door to door as it were. But the demands made by the ministry on its representatives include creativeness. Anyone who can preach interestingly and compellingly two or three times a week to the same people *has* to be creative or he has to be a conscienceless robber. And the robbers are generally found out.

4.) You work with people *for their own good*. Here is the creative process at its best. We all have close friends who sell insurance. Observing them, I believe that those who are successful actually believe that they are missionaries to people—work with them for their own good. "We do!" I can hear one of them saying, and with some evidence of pugnacity at being doubted. This *must* be so in the ministry. The true representative of Christ doesn't want from people anything except what is for their own good.

Dr. Hornell Hart in a recent address at Evanston pointed out the following difference between conflict and cooperation: In conflict, the more one wins, the more others lose; in cooperation, the more one wins, the more others win. His illustration came from the family unit and was conclusive.

To spend your time trying to stimulate others to their best, to seek from your contacts with them nothing except what is for their highest interests belongs to few professions—the ministry, medicine, education—though its ideal could be the goal of all. It is one of the attractions of being one of Christ's fellow-servants.

source

FUNCTION OF THE CHURCH

Without a complete rediscovery of its own function, the Church is hardly likely to matter any more tomorrow than it mattered yesterday or than it matters at the moment, which is just about not at all.

The function of the church is, with the complete conviction of the divine inevitability of what Christ reveals about life, to resist all lesser, carnal interpretations of life—resist them in love but with firmness and consistency, convinced that thus it may persuade natural man, turn him to the right about, save him from conceit and folly and cupidity and from the destruction these engender.

—Bernard Iddings Bell in *The Atlantic Monthly*

CHURCH OF FAITH

A church without faith cannot survive the present earthquake. . . . A church which is only the church of one race or one class or one country or one denomination would no longer be the church of the one Lord, Christ. A church living only on her pious experiences would be starved in a spiritual desert. A church which answers the present situation simply with blueprints and programs would have nothing to say to the world.

The church of faith has a future, because she believes in the victory of God over the world and all powers of darkness. Her future will be even greater than her past. The church looks at her past with repentance and into her future with faith.

—Adolph Keller in *Christian Europe Today*

source

PERSONS AS INSTRUMENTS

The Church today wishes to hear the voice of God before listening once more to the voice of politicians and plan makers. She wishes to have a prophetic vision before working out a program. . . . Such a vision will not come to those who are hastily reconstructing a new world program to replace the one which broke down, but to those who, in the middle of the earthquake, say humbly: "Speak, Lord; for thy servant heareth!"
—Adolph Keller in *Christian Europe Today*

THEY SEEK THE CHURCH

The world seeks the Church, uncritically, habitually, at those times when life most matters. Parents who have drifted away from the Church still bring their children back for baptism. Young people who profess to have outgrown religion still enter the Church to be made man and wife. The last low whispers of the world's dead are not uniformly burdened with God's name but the Church is always requisitioned to speak that name over the dead. In obedience to some deep unreasoned prompting men seek churches when life is most real.

—Willard L. Sperry, in *Reality in Worship*

CHURCH IN THE DARKNESS

This is the darkness which today covers not only the world but Christianity. In such darkness the Church carries the cross of Christ.

In a time of an appalling need, under the pressure of hunger and persecution and in the face of death, the faith of the Church has been miraculously awakened. When she seems lost she receives the one necessary thing which means life . . . the Church may be given a prophetic voice. One thing is sure; a divided church, composed of two or three hundred churches, will not have that prophetic voice. The world may still listen to the Church but no longer to the churches. The Church cannot bring a message of world fellowship, world unity, world fraternity so long as she is divided in herself. . . . When a new vision of Christ is realized the Church also is seen in a new light.

—Adolph Keller in *Christian Europe Today*

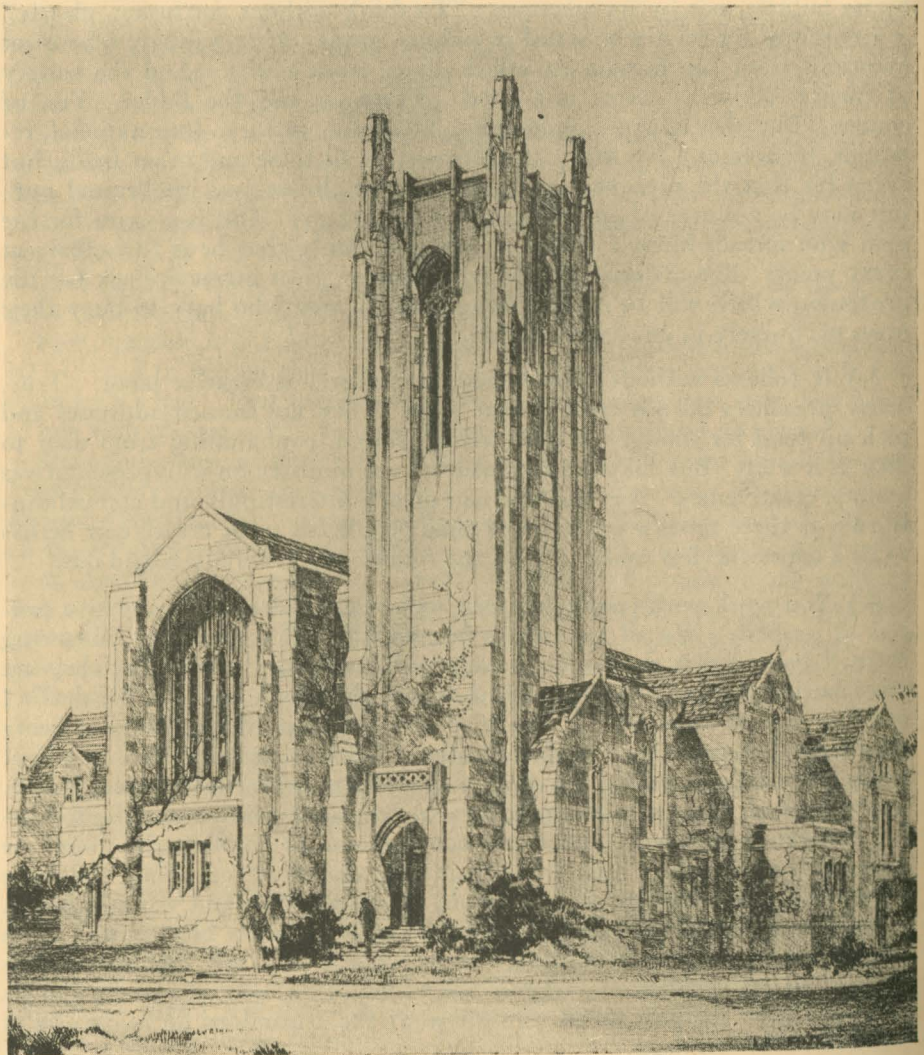
In designing this building for the Westside Hill Methodist Church, Waterbury, Connecticut, the architects undertook to express the ever upward reach of the Christian Faith.—Courtesy Elbert Conover and Interdenominational Bureau of Architecture.

5.) The minister's work has permanence because it is rendered to God and for His Kingdom's progress. One man heals a body but it takes sick again and dies; another builds a structure which stands a while and crumbles; another piles up a fortune but can't take it with him. In the ministry, one works in a more intangible field, but the things that are not seen are eternal.

Much that the preacher does seems to perish also. He builds buildings sometimes, or organizations. The latter disintegrate generally far more rapidly than the former. But what is done for individual lives through giving them contact with the redeeming power of God does not pass away.

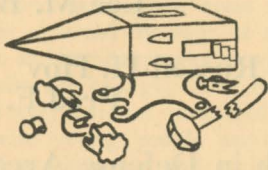
The ministry is a man's job. It needs MEN. For the sake of the world's future, it should get the best. Weaklings? Let them do something else.

[William K. Anderson is the Educational Director of the General Conference Commission on Courses of Study of The Methodist Church. He is a graduate of Wesleyan University of Connecticut, and holds degrees from Columbia and Union Theological Seminary. Dr. Anderson writes out of the experience of a distinguished ministry in Ohio and Pennsylvania. He has been associated with state and national religious movements. He is the composer of several hymn tunes and songs, and is a frequent contributor to religious periodicals. motive feels rather closely related to Dr. Anderson not only because of his concern and interest in what we are doing, but also because he is the only parent with two children on the student editorial board of the magazine. William Anderson of Vanderbilt and Libby Anderson of De Pauw are his son and daughter.]



WHAT IS THE CHURCH?

The Philosophers and Writers Answer



The church is an anvil that has worn out many hammers.
—English Proverb not recorded before the nineteenth century

Blood of the martyrs is the seed of the church.
—Tertullian

I believe in the one, Holy, Catholic, Apostolic Church.
—Nicæan Creed

Crowns and thorns may perish,
Kingdoms rise and wane,
But the church of Jesus
Constant will remain.
—Sabine Baring-Gould



The church alone can digest ill-gotten gain.
—J. W. Goethe

Blessed be God who, in this our great trial, giveth us the churches.
—Lincoln to a Methodist Delegation

The church grows and increases through blood; she is sprinkled with blood.
—Martin Luther

To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind unless it be invigorated and reimpresed by external ordinances, by stated calls to worship, and the salutary influence of example.
—Samuel Johnson

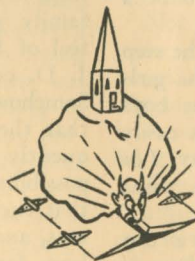
It is generally agreed that the founder of the Church, Jesus Christ, wished the spiritual power to be distinct from the civil and each to be free and unhampered in doing its own work, not forgetting, however, that it is expedient for both, and in the interest of everybody, that there be a harmonious relationship.
—Pope Leo XIII

The church is a sacred corporation for the promulgation and maintenance in Europe of certain Asiatic principles which, although local in their birth, are of divine origin.
—Benjamin Disraeli



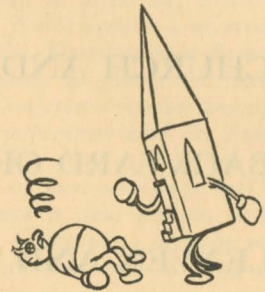
He cannot have God for a father who does not have the church for his mother.
—St. Augustine

Let all our churches be built plain and decent, and with free seats, but not more expensive than is absolutely unavoidable; otherwise the necessity of raising money will make rich men necessary to us.
—Doctrines and Discipline of the Methodist Episcopal Church, South, 1846



Upon this rock I will build my church and the gates of Hell shall not prevail against it.
—Matthew 16:18

(The drawings on this page were made for motive, by Charles O. Bissell of Nashville, Tennessee.)



This is the Holy Church, the One Church, the True Church, the Catholic Church which fights against all errors. She may be attacked, but cannot be overcome.
—St. Augustine

The Church is a voluntary association for providing religious services on Sunday for that section of the population which chooses to take advantage of them.
—From a speech in the House of Commons, England



Christian people do run into the church as to a stage play, where they may be delighted with piping and singing.
—John Northbrooke

The term, church, is the name employed in the teutonic languages to render the Greek *ecclesia*, the term by which the New Testament writers denote the society founded by our Lord Jesus Christ.
—Catholic Dictionary

The time will come when this, our Holy Church shall melt away in ever widening walls And be for all mankind. . . .
. . . . Not credo then But amo shall be the watch word through its gate.
—Henry Bernard Carpenter

This Is the Church--In Action

THERE ARE STILL MIGRANTS

George A. Burcham

THE GOLDEN RULE OUT WHERE PEOPLE ARE—Cooperatives in Nova Scotia

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Where is the church in this article? George Burcham doesn't mention the church. But after reading what he has to say about the work with migrants, it is obvious that as the Methodist worker among migrant people in Tulare County, California, he is at the center of the life of these people, and that the church is pointing the way. This is the living church—going out to people and finding them where they are.

THERE ARE STILL MIGRANTS

George A. Burcham

THE other evening we had our first folk dance in our pise Center. (Tamped earth to you not of the southwest tradition. A Brethren-Methodist work camp made it for a community Center.) Lorena and Barbara and J. D. showed up first, then Ruth. Ann, a neighbor, and I were already there. Lola Mae and Ed came in a few minutes later. Just enough for a square, if one of the girls was willing to be a man. Lorena was willing.

We first tried the *schottische* in a circle, just to keep the step into the neuro-muscular system. Then by couples. The girls picked it up quickly; (is it similar to jitter bug?) the boys more slowly. Next a square dance. They learned this easily as they are used to seeing quadrilles. *Darling Nellie Gray*, *The Elbow Swing*, *Divide the Ring*, followed. Ten o'clock came quickly.

"I've gotta go home. Working tomorrow. Leave out early if it's clear." (And of course it is always clear in California except when it is unusual weather.)

"Where are you working?"

"Over by Lindsay."

"Oranges?"

"Yes."

"Are you working, Lorena?"

"Yes, I am picking cotton this week, south of town."

"You are in school, aren't you, Barbara?"

"Yes, in high school."

Three of these young people are migrants, three are new residents. Ruth's folks bought a house and one fourth of an acre of soil. Her family is hard working, intelligent, lives simply and is now interested in cooperatives.

Barbara, Ruth, Lorena, Lola Mae, ages between sixteen and nineteen. Two in school, two working. All neat, clean, clear-eyed. How they can keep so tidy, living in the shacks some of them do, is a mystery.

Lorena had picked enough cotton to earn a new coat. It was a good coat. Wages are better than ever. The average for 100 persons last week was twenty-two dollars per person per week. If you are a fast picker, and the weather remains dry and clear and warm, (which it doesn't) and you don't have to find another orchard or patch to pick in the middle of the week, you may double that amount. You also stand to divide that amount in half. This week it rained four days. And if father, mother, and several children all work, you may make as much as one metal worker in a bomber plant. Small children, grade school age, may either work after school or during holidays, (Bob, age twelve, made thirty dollars during Thanksgiving vacation and wants a bicycle) or they may go home after school to mind the babies while mother goes out and picks till sundown. Of course that means that Charlene and Lily Ruth do the house work and cook supper for the family. Foggy and wet days Charlene and Lily Ruth get to come to Ann's and Mrs. Russell's sewing club.

Now, if Lorena and Lola Mae had learned shorthand or typing, they could get so-called good, respectable jobs. But they never figured how they could get out of the cycle of farm workers, so they pick cotton, get married early, have a family, pick cotton. It is hard for college students to get the feel of being caught in such a cycle of misery. Lorena and J. D. couldn't describe it either but they know what it is. Somehow they have never received a great stimulation to think that they could do ought else but follow the crops. Consequently their interests are few, their conception of their possibilities narrow, and their skills undeveloped. Add to this that they don't talk about their problems, partly through shyness, and partly because they don't recognize their own problems for what they are, and you can get some of the sense of hopelessness.

Yet they are proud, and they can be gay. They loved squares. They turned loose the other evening and had a rip roaring time. So did we. I almost forgot my dignity and let out a "yippee" or two. They can be gay, because they are young and even with a vitamin B deficient diet, they have energy.

THE war has changed the picture temporarily. There is enough work to go around. Wages are higher. Food is higher, even beans and flour. Rent is higher, even shacks. The eighteen-year-old boys are in the armed forces. Many fathers are batching in Richmond, Oakland, Burbank and elsewhere, working in aggression industry. Many families have moved into urban areas for such work. This has resulted in a partial shortage of manpower, although not nearly so great as the newspapers would have you think. Thus does the family life change, social life move out in new directions, and the very basis of industrial agriculture shake.

Likewise young people are getting a taste of something other than chopping and picking cotton. The boys in the armed forces are eating a balanced diet, acquiring new skills, knowledge, attitudes. Girls are finding other kinds of work that they can learn. The outlook is widening. Praise be to the war—except that when the temporary war temporarily ends, they will have to go back to an industrialized agriculture unless in the meantime we have somehow made family-sized farms available to them. I am pessimistic about the latter. The war has increased the already rapid tempo toward larger scale farming. In the face of manpower shortage the only way out for the little farmer who needs only a few hired hands is to sell. And the large farm, the corporation farm must mechanize even further. This will make it harder to get work and land after the armistice.

We like to think that we are doing something about all this. Our efforts, however, seem very minute, like an invisible germ. But we are not alone and the germ may secrete a powerful virus. Increasing numbers of folks are recognizing the problems sketched above and they are saying:

1. We need to train these young people in the knowledge, skills and attitudes of real creative living.
2. They must learn how to live on the soil, close to the God-given organic power of life.
3. They must have land. This is a tough one, short of social ownership and use of all land. The cooperative technique is being tried a little and has real possibilities, but capitalization other than subsidy is the stumbling block to its greater use.
4. Interests must be developed, a desire to live fully. This means that young people must see their own problems and know that life can be rich, full, interesting, challenging.
5. These young people must be converted to a religion that puts living life at its best in the center of our goals. This requires faith in the creativity of God's universe, the fullest use of reason, and the utilization of the findings and method of science.

For ten years, some of us have dreamed of a school (blast the term, someone suggest a better one quickly) to which young people could come and receive such training. It would be a school in which leaders and young folks would learn by living together and doing together those activities that draw out our creative abilities. In spite of the war, we are going to try to have a month's session this coming March. Young people not in public school or the armed forces are being persuaded to come. We don't want many, a dozen will do.

Such a school would put emphasis on home production, such as raising vegetables, meat, eggs; doing your own baking, canning; learning how to budget; studying the growth of family life and care of children; on health, cooperation, crafts, community-mindedness, and a philosophy of life and religion that will give motivation and meaning to these activities.

We know that we cannot solve any total problem in a hurry. But our belief is that we must tackle these problems of migrant and new-resident agricultural workers as if we could solve the whole problem. For only then can we see where we

should try to lead these young people. Their problem is the problem of America, for they reveal the degree of disintegration of the very character of our nation.

[George Burcham came from California to Garrett Biblical Institute where he completed work for a divinity degree. He stayed on in Evanston, Illinois, to assist Dr. Ernest Fremont Tittle in the student work at Northwestern University. From this post he went to the Wesley Foundation at Berkeley, California, where he was the minister in charge of student work. As the California Methodist Conference worker among migrant peoples in Tulare County, in cooperation with the Tulare County Ministerial Association, he has done a pioneering work that has put him in the forefront of men who have met the needs of a new sense of church and a new mission to mankind. His address is Three Rivers, California. Groups wishing to help support a project will find this work exciting and interesting.]

The Cooperative Movement—What does that have to do with the Church? Here Professor Brooks tells what church leadership had to do with it in Nova Scotia, and then shows what might happen if religious forces joined hands with education and cooperatives—out where people are.

THE GOLDEN RULE OUT WHERE THE PEOPLE ARE

Lee M. Brooks

IT was the year 1937. A keen-eyed woman, experienced in cooperative work, had come to Nova Scotia to see and, as it happened, to stay awhile to help voluntarily. One day she stood in meditation over a gently sloping tract of land on the outskirts of a mining center: "What a grand spot for our housing project; I'll see if we can get it."

A little later in the book-filled study of Father J. J. Tompkins, a study that reaches out as a regional library: "Well, Miss Arnold, we were saving that bit of land for an extension of the cemetery. Sure, it's better to have cooperative housing for the living than consecrated ground for the dead!"

Not many weeks later miners were at work digging foundations; hammers were singing cooperative motivation and accomplishment; decent housing was becoming a reality. Truth-digging from the Scriptures and pulpit-pounding were now being translated into action among the common people. And, let it be said, government was lending a proper helping hand.

This little interchange between Miss Mary Arnold and "Father Jimmy" is typical. The story of Nova Scotia cooperatives is far more than housing. "There is no Catholic way of catching fish." The program there is a sequence of vision and meditation, of motivation and action among people of town and country, among enlightened leaders and awakened followers. Leaders in religion and education—Tompkins, Coady, and innumerable Scotch-Irish "Macs"; French Acadians; a very few Protestants like Presbyterian J. Nelson MacDonald of Baddeck—for more than a decade had been getting out on the arms of the symbolic Cross to answer the famed

question: "And who is my neighbor?" Scores of home study clubs, credit unions, and various types of cooperatives dotted the land because these leaders and their institutions, notably little Saint Francis Xavier University, had been reaching out with reality in religion. The story of Nova Scotia had spread afar; people came to see, to think, and inescapably to absorb stimulation toward action.

What did we see, those of us who went to Nova Scotia in the late 1930's? We had read and heard much that seemed too good to be true. To some of us who stemmed from Nova Scotian roots, how about those old cleavages especially in religion? Really, could a Catholic priest and a Protestant minister go out arm in arm among the people? We went, we saw, we were conquered!

First, we devoted several days in seminars and discussion groups on the campus of "St. F. X.," mingling with the people who were guiding the cooperative efforts in the Maritime Provinces. These were hours that clarified the philosophy and techniques of the movement.

Then came the five days' journey to see and talk with fishermen who had "found their lobster," with farmers now plowing new economic furrows, and with miners saved from the misleadings of communism. Into a score of communities we went, there to find the face of the land and of man brightened by the light of a new day: Judique, Port Hood, Mabou, Margaree Forks, Tarbot School, Baddeck, Cheticamp, Reserve Mines, L'Ardoise, Louisdale, Canso, Dover—to mention only a few. Here were people who cooperatively had come a long way in a few short years; they were their own capitalists who had moved from conditions of deprivation into new realms of expectation. Pick at random any of these communities; the story is much the same.

Mabou: Scotch, Irish, and French farmers and fishermen had studied and formed Credit Unions, the first one with fifty-eight members and now grown fourfold without a bad loan in its four years of experience. In September, 1935, the Cooperative Store was started under difficulties, but in three years its share membership had increased tenfold requiring a manager, a full-time bookkeeper, and a clerk. A branch store was opened five miles distant. Then came a poultry pool and the shipping of fourteen tons of "cooperative" turkeys in the fall of 1937; later tons of cream and lambs. Earlier individualisms and hostilities have largely passed away.

Tarbot School: A little green-shingled building catches the eye. Near the cross-roads' church and school this specially built structure is symbol of the study and work done between 1934 and 1938—the Pioneer Credit Union. Four study groups developed into a Credit Union now with eighty members in a population of 100 people. Farming of various types including mink, turkeys, sheep, cows, and hogs is pursued on tracts of about 100 acres.

Baddeck: A substantial community on beautiful Bras d'Or Lake shows radiating progress from study clubs; the store, the interest in animal breeding, the cooperative medicine plan are, in part, the fruitage of Rev. J. Nelson MacDonald's efforts. He sees these beginnings in medical care reaching helpfully into isolated places and also challenging medical-theological teaching and service. Here, as in many other communities, the fine accomplishments in handicraft speak for themselves.

Aberdeen and Reserve Mines: Here we saw miners finding it more blessed to deposit in their Credit Union than merely to receive from the pay window. The Credit Union building was constructed by the members who numbered thirty-three in 1933 and 900 in 1938. It had loaned \$196,000 without a default.

The opening of this descriptive sketch touched upon the housing project at Reserve Mines, a living memorial to the names of Tompkins and Arnold. At the dedication ceremony

we saw a half dozen 5-room houses in various stages of completion. There were miners working eight hours daily at their regular tasks and willing to put in four more hours building homes for each other. These low-cost houses are made possible through Credit Union loans and the Housing Commission's crediting of \$900 per house for the miners' labor.

Louisdale: About this group of eighty families, 550 people, the detail must be etched closely in order to keep within bounds. The depression hit them hard; sixty-five families went on relief between 1932-1934; in 1935 with no visible cash, relief came through grocery orders on the store at the crossroads a mile away. Cash and spirit were at an all-time low; cooperate or perish, it seemed to be. The dynamic young priest had drunk from the same spring as Fathers Tompkins and Coady. "Study yourselves and your possibilities; you are never too old to learn if you really want to." A class of men and boys was formed. An old cigar box began filling with coins. Forty dollars and thirty-five members brought their Credit Union charter. The store that started in a bedroom is now quartered in a community-built store of attractive proportions. The priest was the architect, a skill he had to study. Men and boys gave up luxuries; women arranged "sociables"; nails and cement were bought; the people built the store. In April, 1938, in a boat they loaded themselves with pulpwood they cut and peeled, they sent abroad some of the best spruce and fir pulpwood ever supplied, and for this the men of Louisdale received \$10.00 a cord where in the old middleman days the highest price was \$3.75. Slackers have been few in such a cooperative community. Children are learning about the land and its use; interest now centers in gardens, in

Right, a picnic period of relaxation during the Nova Scotia conference of 1938. Dr. Lee Brooks, author of the article, is in the right, background.

Below, Mary Arnold discusses plans for the housing project with miners who will live in the houses.



timber and forest preservation, and in improved production generally.

Canso: Here is the easternmost point of Canada's mainland where trans-Atlantic cables go out and storms roll in. Also waves of vested interest opposition have rolled in from time to time. In 1926, amid diamond jubilee celebrations throughout the Dominion with boasting about "the wonderful country," the plight of the fishermen was so bad, that, by flying the flag upside down as a remonstrance, they precipitated a Royal Commission of investigation. This brought Dr. Coady into the picture as one to help find a way out. Yet, in 1938, after four years of cooperative endeavor, growth in Credit Union and other cooperative activities had increased many fold.

Thus a picture is presented of what can be done. These communities have their counterparts in the United States, notably in the South where the need is great. Much of the same spirit, a scattering of similar accomplishments, exist in the South today. The results in Nova Scotia reveal higher values transcending lower values, thanks to religious and educational leadership that knows when to pull and push, and when to let the group go under its own power. That has been the aim and achievement of a little university and its religious affiliations, to help people to help each other; growth from small beginnings into paths that lead to greatness, from shadows into light, from the short view to wide horizons. The Kingdom of Heaven can be approached in the community, the region, the nation, and the world. It has not yet been achieved in any Nova Scotian community; ignorance, prejudice, and poverty cannot be overcome by a few short years of cooperative effort.

THE traveller returns profoundly impressed from his journey, first to Antigonish for the closing Rural and Industrial Conference to mingle again with peoples of variant religious persuasions and differing racial compositions; then to return homeward. A half dozen of these travellers, white and Negro, Protestant and Catholic, come back to Dixie resolved to try to do likewise in the South where people and their needs are so similar to those of Nova Scotia.

In the spring of 1939 some 300 people gathered at Greenville, South Carolina, for the First Southeastern Regional Conference on Cooperation to discuss the theme: "Educating People to Help Themselves." Then and there the Southeastern Cooperative League was launched into the widening stream of the Cooperative Movement. The South had already made progress in farmers' producer and marketing cooperatives; more emphasis was needed on the consumer. Since 1939 a dozen sub-regional conferences have been held from Richmond to Baton Rouge. Eminent leaders have come from Nova Scotia, from our middle and northern states, and from the few little bright spots of cooperation in the South to help with this out-reaching program. Rural communities in Georgia, urban areas in Virginia, mountain folk in the southern highlands, college students both Negro and white—groups such as these, some of them already started in the cooperative way, have been stimulated by these regional and sub-regional conferences. Space forbids detailing the concrete help rendered by this young Southeastern Cooperative League. There would have been no such regionwide cooperative outreach since 1939 had not the light been kindled by the good work of Nova Scotia and of our middle states' experience. The initiators were people of religious and educational vision, who could meditate, and who would venture into action.

Religious, educational, and business leaders are being challenged today as never before to translate symbol into reality; to see the neighbor-pointing arms of the Christian Cross; to think of mansions here as well as hereafter; and, in place of the rule of lead, to apply the Golden Rule out where the people are.

[Dr. Lee M. Brooks is President of the Southeastern Cooperative League. He is a member of the sociology department at the University of North Carolina where he gives a course on the Cooperative Movement. He gives a similar course at North Carolina College for Negroes in Durham. This course is also set up for correspondence students through the University of North Carolina Bureau of Correspondence Instruction at Chapel Hill.]

What have crows and corn to do with preaching? Here is a story of a farmer-minister who believes in the seed and the soil. From his good earth comes the fruit of the land as well as the fruit of the spirit.

THE CHURCH AND THE GOOD EARTH

Fred F. Nora

WHEN I called on Rev. Russell H. Hoy at his farm-home on a hill near the fifty-family village of Canal Lewisville, Coshocton County, Ohio, I expected to be invited into the comfortable bungalow and hear an informal lecture on the rural minister and his work.

"It's just about chore time," the minister remarked, after we shook hands. "Won't you come out and look around a bit while Mrs. Hoy gets dinner for us?"

My host led the way to the chicken house, where many young chicks huddled under a brooder stove, and more than 150 laying hens crowded around the feeders to peck at oats, corn, and mash. Soon Rev. Hoy came back to the door with a pail full of eggs. "Just ninety-nine tonight," he commented.

Three half-grown hogs and a sow grunted over to the trough as we approached the barnyard. "The young ones will be about right for butchering in a few weeks now," my farmer-friend said, as we entered the barn. "I'll toss the cows some hay, and we can talk while I milk."

Rev. Hoy told me that three of the six cows were giving a gallon and a half of milk this month, and that two others would come in later in the winter, when those he was then milking went dry.

"That's very interesting," I finally interjected, "but what have cows and corn to do with preaching at the Canal Lewisville Methodist Church?"

"I grew up on an Ohio farm," Rev. Hoy replied. "While I was in high school I felt the call to enter the ministry. But I majored in rural sociology at both Ohio Wesleyan University and at Garrett Biblical Institute.

"After I had preached eleven years—part of that time in a county seat church at a good salary—I felt a call to service in the rural church, a summons which seemed just as strong to me as my original call to preach. My conviction was shared by Mrs. Hoy. Part of it was the sense of security which a farm person feels in having his home and living in the country—a feeling which a city person perhaps cannot understand. I enjoy the farm, and I am glad I can raise my family in the country. I like to farm; I like to preach—so I put the two things together, and there's nothing in the world I'd rather do."

Rev. Hoy came to the Canal Lewisville Methodist Church five years ago, the first time the church—the only one in the

community—has had a resident minister. Under his leadership, the one-room building was transformed with the aid of some volunteer workers into a church with a basement, six Sunday school rooms, a kitchen, a remodeled sanctuary, and new interior decorations. The total cost of nearly five thousand dollars has been completely paid.

He carries on the usual functions of a full-time minister, and a church schedule which includes worship services, Sunday school, young people's groups, a men's fellowship organization; as well as funerals, weddings, and pastoral calling. The membership has risen to 170, with an average attendance of nearly 100.

Beyond Canal Lewisville extends Rev. Hoy's ministry. He spends several weeks in winter speaking two or three times a day at Farmers' Institutes sponsored in various Ohio communities by the College of Agriculture of Ohio State University. Seeking to extend the cooperative movement among rural people, Rev. Hoy serves as a discussion leader in a local Advisory Council of the Ohio Farm Bureau. In December he was elected to a second two-year term as chaplain of the Ohio State Grange. He is a member of the Town and Country Commission of The Methodist Church.

"To be of the greatest service to humanity, one must work and share his life with the people he feels most akin to, and understands best," the farmer-minister pointed out to me. "A preacher can be more effective if he makes his living in the same manner as do his parishioners. If the price of hogs falls, it affects me as much as it does my congregation, and thus a stronger bond of understanding and concern grows up between us."

Two years ago, Rev. Hoy bought from a neighbor eight acres of land one mile north of the village, and he worked

Canal Lewisville Methodist Church, Coshocton County, Ohio, where Rev. Hoy is pastor.



Rev. Russell H. Hoy inspects one of his six cows as he tells Fred Nora what "cows and corn have to do with preaching."



along with the carpenters who built the cozy five-room home to which my host and I went after the chores were done. The cash income from selling eggs, chickens, and hogs is paying for the house. Last summer he cared for a large garden, and next year Rev. Hoy hopes to plant a small field of corn, and set out some berry bushes and a few more fruit trees.

His philosophy calls for raising as much of the food for his wife, two small daughters, and himself as is possible. By following this "live at home on the land" policy, he is building a simple and satisfying life, without feeling a need for commercial frills and luxuries. Instead of buying many oranges, for example, this Ohio family raises and cans tomato juice.

A neighbor may ask if Rev. Hoy can help shock wheat or fill the silo next Tuesday. Sometimes he has more of such requests than he can meet.

"I suppose you wonder how I find time for everything," my friend laughed. "A study isn't the only place where you can think or compose a sermon. I can do a lot of concentrating while milking cows or hoeing corn. Hard work? Why, farming is my 'golf!'"

The preacher does not help his farmer-neighbors for publicity or charity, but he is treated like any other hired man, and receives regular day wages in cash, or more often in feed for his cows and chickens.

"They know that I'm earning my living by working with them, which gives me a strong common bond of economic necessity with my neighbors. There is thus no attitude of condescension," Rev. Hoy affirmed.

"While doing one day's work with fifteen other men filling a neighbor's silo, I made fifteen pastoral calls and preached three sermons. Three men actually were converted and joined the church two weeks later."

One morning Rev. Hoy started down the road to borrow a scythe from a neighbor, but on the way he stopped to chat with some other farmers, and did not complete his original errand until nearly noon. But his score was three pastoral calls. Like any other minister, he often goes visiting on Sunday afternoons, and drops everything to make emergency calls.

If a small church is worthy of surviving—and not all of them are, since many towns are over-churched and consolidation may be the better course—Rev. Hoy believes that a farmer-minister is the person who can revitalize a rural congregation. Many of these churches should have a parsonage-farm. And the minister who occupies it should be a man who is convinced that religion is an important part of rural life, and who likes everyday country living.

Canal Lewisville parishioners probably say among themselves: "Do you think Mr. Hoy would think of leaving when he's built his own home on his own farm, and is raising his children there? He's one of us, and he'll probably stay as long as we want him."

As far as Rev. Hoy is concerned, he declares: "I would rather receive a salary of \$700 or \$800 and farm to supplement my income than a straight salary of \$1,500. You become a fellow human being working in the fields with the farmers of the

community, and you get to know the problems of your parishioners first hand. Unless I radically change my mind, I shall probably continue in the rural ministry the rest of my life."

[Fred F. Nora has been a student at Antioch College where he has been associated with Arthur Morgan and his Community Service, Incorporated. He is at present in the C. P. S. Camp at Coshocton, Ohio. He will be one of the guest editors of the April number on Community.]

Thousands of families in defense areas are now being served by the church through the Chaplain appointed by the Local Council of Churches.

WORKING IN THE BACK-YARD OF THE NEWEST FRONTIER

Robert L. Kincheloe

TWO avenues of specific service are open to the churches in war-time America. The most dramatic is, of course, the church's ministry to service men. Less glamorous but extremely significant for the future of Protestantism is the salvaging of millions of industrial migrants—men, women and children uprooted and transient. We are all quite aware that the churches and service chaplains are cooperating to serve the millions of our boys in uniform here and abroad. Similar attention must therefore be directed to the nation's forgotten people.

The Baltimore, Maryland, project under the auspices of the Maryland-Delaware Council of Churches is known as the *Baltimore Plan*. Briefly the *Plan* amounts to this:

"For many years the government has served the spiritual needs of our armed forces through the institution of army and navy chaplaincies. Just as this institution makes use of non-sectarian and interdenominational principles in its operation, so the Emergency Larger Parish is conceived by the Council of Churches and Christian Education of Maryland-Delaware as essentially a civilian chaplaincy to serve the spiritual needs of industrial workers in emergency housing areas. Through it the communions can voluntarily make use of the same principles of cooperation that they are now required by the government to use in serving our men in the army and navy, although there will, of course, be important differences between such a civilian chaplaincy and that now operated by the government."

Last month there appeared a brief statement in *Time* concerning a civilian chaplaincy being set up in England. During this past year, however, American Protestantism has bestirred itself. Several significant programs have been started in a few great industrial centers, through the Home Missions Council of North America in cooperation with local councils, Federation of churches and ministers' associations.

The Baltimore program is a clear illustration of how the churches minister to uprooted Americans. In November, 1941, a chaplain for war housing areas was appointed to begin work among the newcomers who had settled in vast new war housing communities, eighty per cent of whom are Protestant. At once relationships were established with the Housing Authorities nationally and locally and with various social agencies

concerned, such as USO, Federal Security Administration, Children's Aid and others. Religious work was carried on in two and sometimes three housing projects simultaneously. It became apparent that more chaplains were needed to care for an ever expanding need. Where could men of the caliber required be found to serve ten or more housing areas?

At this point there was suggested a plan which became known as the Emergency Housing Larger Parish Plan of Metropolitan Baltimore. Officially appointed delegates of twelve denominations approved it in principle and began to support it financially. The communions used their resources to secure full-time ministers as chaplains for specific housing projects, all working together on a Parish Staff under the chairmanship of the Council of Churches' Chaplain.

The plan calls for each denomination to plant a church in its respective assignment, and co-existing with that church a "Congregation" with which all Protestants may affiliate without changing their previous denominational connection. Thus the man on the job in each area is a pastor to his own people and chaplain to those of all other communions, if such a distinction may be allowed. The Congregation is a non-ecclesiastical device whereby the chaplain and the church of a specific denomination may serve the total cause of Christ in the community without compromise or proselyting.

Each chaplain is required to be a working member of the Parish Staff through which an interchange of ideas and experience is possible. A sharing of pulpits and pastoral services will be the natural outgrowth of this distinctive fellowship.

For example the chaplain representing denomination "x" will integrate into his program a special baptismal or communion service conducted by the chaplain representing denomination "y." There will inevitably develop among the chaplains a much more intelligent appreciation of each other's convictions. In addition to the eleven cooperating communions officially related to the Parish there are eleven other denominations upon whose clergy the staff will depend for services requested by people in the Parish. The chaplains are naturally expected to help Catholics and Jews find their respective groups or to call in a priest or rabbi when the occasion demands.

Besides being the spiritual leader of the community, it is the chaplain's responsibility to work with all social agencies operating in the projects for constructive community planning and action. The response of the project managers to this chaplaincy service has been very gratifying. Anything which provides a stabilizing influence in an abnormal community is highly acceptable to government and private housing managers, and certainly religious work falls in that category.

A trailer camp where many defense workers in Baltimore live. The church is extending its service to these industrial migrants.



Experience has demonstrated that with a temporary psychology prevailing among war workers who are here for the duration they do not seek out the churches of their denomination. Typical reaction: "We always went back home, but haven't gotten around to going here." To conserve them for the Protestant church it behooves those responsible for organized Christianity to take the church to them. As in frontier days the church followed the people, so today on this "Our Newest Frontier" we must be equally aggressive.

The people's response to this action is most gratifying and promises to be even greater in the future. In many cases the church and Sunday school is the only organization within an isolated project. It then becomes the social center of the community serving to bring together lonesome individuals and families. The industrial migrant is a sojourner in a strange land, the majority of them coming from small towns and rural areas. They desperately need the friendship of the Chaplain and the fellowship of the church. It is obvious here that the church in these areas plays a great part in bolstering morale.

As an answer to the question, Is the church in America meeting the challenge of the hour? we can reply, yes! The Protestant churches are undoubtedly working more closely together today than ever before. World ecumenicity has its roots in local fields of cooperation. "The war housing emergency provides a perfect laboratory in which the sincerity of our profession of ecumenicity and Christian unity may be thoroughly tested. The churches in Baltimore have set themselves to this task believing that they are doing God's will and that He alone can provide the resources needed." This is the idea behind the *Baltimore Plan*.

[Robert Kinckadee is one of the younger ministers who is giving leadership to the church in one of the most difficult areas. He was brought to the Silver Bay Missions Conference last summer to describe his work. He is the Chaplain of Defense Housing Areas of the Maryland-Delaware Council of Churches and Christian Education.]

Christian Colleges and Cooperatives in China—the Church at work in one of the new fields of need. The Christian Church knows no boundaries. Some of its most progressive work is now taking place in China.

THE LEAVEN IN THE LUMP

Oliver J. Caldwell

SOME Christians are content to regard their faith as a ticket to heaven, and to keep it wrapped in cellophane, safe from the defilement of contact with the world in which they live. Other Christians are compelled by their religion to do everything in their power to create the Kingdom of God on Earth. The first variety of Christian has done much to discredit Christianity among compassionate people the world over. Such Christians have consciously or otherwise allied themselves with the black forces of selfishness, and have gone to their reward praising the Lord that they are not as other men. Where this kind of Christianity prevails there is a lack of leadership with resulting confusion. Where Christians are creative, on the other hand, even if they are a relatively small minority in the

population, they take the leadership in combatting the evils of the society in which they live, and thus are a blessing to their people and their age. This is true of Christians in China.

The Chinese are a highly intelligent but generally poverty-stricken people. According to a survey made by the University of Nanking just before the Sino-Japanese War, about eighty-five per cent of China's 450,000,000 people cultivate ninety-five per cent of the land. In 1937 the average per capita income in large areas of China was sixteen dollars per year in terms of American currency. Two thirds of this income was used to provide a minimum subsistence, leaving one third for all other needs. About sixty per cent of the people were then receiving less than the average income, and about 70,000,000 people were living on ten dollars or less each year, under conditions worse than those in a low-grade internment camp. The amount of food available virtually determined the number of people who survived each year. It was estimated that some eight million died unnecessarily every year, eight million who would have lived had they enjoyed the protection of the American standard of living. Fifty per cent of the people regularly died before twenty-eight; four million children under five died every year. These figures are quoted from reports by Donald K. Faris of Cheeloo University, and by J. Lossing Buck of the University of Nanking.

Conditions in rural areas in China have been bad for a long time, but in recent years they have been as bad or worse in urban manufacturing centers. The Chinese people through their government have for hundreds of years endeavored to combat poverty and its fellow evils. A great Chinese economist, Wang An Shih who was Premier of China about a thousand years ago, has been credited by Vice-President Wallace as being the father of the New Deal. Sometimes conditions have been greatly improved, and the people have known periods of temporary prosperity which usually have been ended by civil war or foreign aggression. The impact of Western imperialism upset the stability of Chinese society, and resulted in generations of strife and suffering. From this era the people were just beginning to emerge when the Japanese attacked China.

MISSIONARY CONTRIBUTION

Christian missionaries in China have tried in many ways to help the people among whom they lived. Many have felt that before it would be possible to help their souls, it would be necessary to save their bodies. It is sometimes difficult to extol the Kingdom of Heaven to a man whose family is starving.

Long ago the Chinese learned the necessity of cooperation. Many of their public works have been cooperative enterprises for hundreds of years. In large areas the land was farmed on a community basis. Several missionaries apparently conceived the idea independently that through this national custom would be found the way to economic salvation. One of the first pioneers in this field was Joseph Bailie, a fiery and energetic man who did much to establish modern scientific agriculture in China. One of the first steps in the program of the College of Agriculture in Nanking was to train young farmers to be rural leaders. There are now Bailie Schools in many parts of China, operated under the direction of the Chinese Industrial Cooperatives.

But probably the first cooperatives organized under Christian leadership were financial rather than industrial. A common curse in China is the money lender. Interest rates are normally high, compared to the United States, even in the best banks. Farmers and laborers until recently were generally obliged to resort to usurers for their emergency cash. Civil wars and famines created the need for ready money, and this often could not be secured for less than 120 per cent a year.

Farms and homes were mortgaged, and the mortgages were foreclosed, thus building up great estates, and creating a new landless poor. The strength of China was in her lower and middle class landowners. This strength was being exchanged for chaos.

A typical problem was that of the once prosperous farmers of the Yangtze delta. One of their principal crops was cotton. The price of cotton was controlled by the mills in Shanghai, which were in turn under pressure from the international market. Thus a bad year would squeeze the farmer short of ready cash. Those who had to borrow against their next crop often ended up losing their land. To help these independent and self-respecting people to save their land and their way of living, one of the first cooperatives was organized under the Christian leadership of the University of Nanking. It was so successful that at the request of the farmers, similar cooperatives were established in several areas. It became necessary also to establish marketing cooperatives. The whole experiment was so successful that the Chinese government, eager to support agencies bettering the conditions of the people, became interested, and has never lost its interest in spite of the worst war in modern history.

URBAN WORKERS

The needs of urban workers were different but not less than those of the farmers. One of the most successful pre-war industrial cooperatives was that of the wool-weavers in Nanking. At one time Nanking was famous for the beautiful silk brocades produced by thousands of hand looms in thousands of homes. These looms provided a living in the traditional manner for the large weaving population of the city, and produced large amounts of superior handwoven fabrics for export. All this was changed by the introduction of power looms. Landless farmers flocked to the new factories and worked long hours for tiny wages producing inferior machine-made silks and rayons which practically chased the professional weavers off the market.

Among those who saw the plight of the weavers and their families was a young missionary sociologist, Lewis Smythe, a teacher in the Christian University of Nanking. He helped his Chinese associates to organize a weaving cooperative. However, instead of silk, the weavers now made woolen cloth. The reason for this was that there was a shortage of first-class wools in China, and the weavers had a much larger market than they could serve. Under the capable direction of Christian Chinese leaders fine wool was brought from Australia, and a prosperous small industry was created. Of greater importance than the goods produced were the lives preserved.

The development of small cooperative industries demanded the solution of many problems. Specialists were imported from America to help find these solutions, but a vast majority of the work done was by devoted Chinese, who were urged by their Christian faith to devote their lives to the welfare of their fellow countrymen. One of the most pressing problems was the need of new, efficient small machines which would be able to produce goods quickly and cheaply under the limited conditions prevailing in the small cooperative shops. Fortunately, an up-state New York mechanical genius appeared on the scene, and was able to solve many problems.

Charles Riggs went to China as an evangelistic missionary, and was assigned to work in the secluded mountain town of Shaowu, in western Fukien. Like many of his colleagues he quickly decided that the most urgent need of his Chinese friends was an increased food supply. His first experiment was to import first-class Holstein cattle. He personally nursed them up the Min River in boats like over-grown canoes, a difficult two-weeks trip. The cattle soon died, and he next decided to concentrate on superior farm tools.

Malaria made it impossible for the Riggs family to survive in Shaowu, so it moved to Nanking, where news of Charles' successful experiments with farm tools had preceded him. The missionary preacher became a professor of farm machinery in China's leading College of Agriculture, and has contributed scores of improved tools to the Chinese people, thus making their labor easier and their food supply more secure. One of his best tools was an improved plow which cut two inches deeper than the traditional plow used for centuries by China's farmers; this added materially to the output per acre of the farms on which it was used. He also had an important hand in redesigning older looms for the wool weavers of Nanking.

When the Japanese attacked the cities of China one of their principal targets was the factory areas. However, thousands of tons of machinery were carted across the country into the safer regions behind the mountains which have so far helped to keep the invaders out of Free China. Millions of people representing every element in Chinese society established themselves for the duration in the free west. There were large numbers of skilled workmen who had lost their tools, and faced starvation in an alien land. It was at this juncture that the cooperative idea really came into its own.

COOPERATIVES

Chinese groups on the political extremes of the Left and the Right had already been interested in the cooperative movement as a possible solution of China's economic problems. Now everyone got together, and the Chinese Industrial Cooperatives were formed. Today thousands of workmen are producing the goods China must have if she is to survive. Thousands of lives have been saved. It has been discovered that it costs very little more to help a group to start a cooperative industry than it does merely to feed the same group. But when an industry is started, the nation is benefited. The money is eventually repaid, and becomes available to work again for another group of refugees.

One of the most hopeful signs for the future of China is the quality of leadership which is to be found in such organizations as the Cooperatives. Their names mean little in this country, but in China such men as Dean Chang of the University of Nanking, Ma Wen Hwang, and many others are known and respected as citizens who have served their people wisely and well, and have helped to lay the foundation for victory in both war and peace.

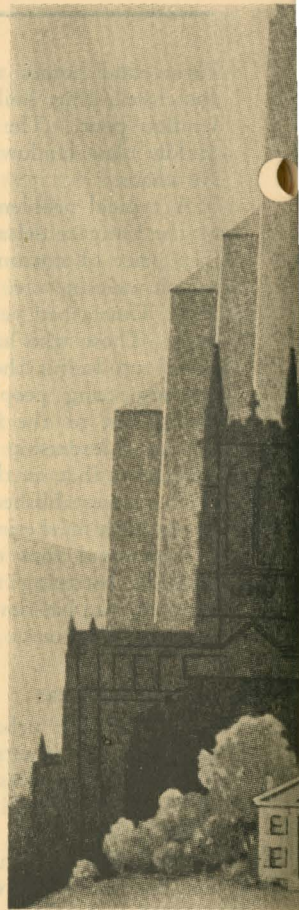
Lewis Smythe, Charles Riggs, and many other missionaries and Christian leaders are now devoting their energies to the cooperative movement. They are working with men and women of many faiths and many political convictions towards a common goal. They have been pioneers in this field and still are leaders. Their religious convictions are a constant stimulation, and never a dying compassion, which forces them into the van wherever there is a need to be met, or a danger to be faced. These Chinese Christians are like a certain few who once were too strong for the great Roman Empire, who two thousand years ago laid the foundations of all that is best in the world we know.

[*Oliver J. Caldwell was born in China. His father is still there as one of the senior missionaries of The Methodist Church. He has spent a large part of his life in China. Until recently he was Acting Head of the Department of Foreign Languages of the University of Nanking. He tells us that it was his privilege to assist in moving the University from Nanking to Free China in 1937-38, and to help to re-establish the University as a refugee institution in Chengtu. Since his return to the United States he has been Secretary of the Associated Boards for Christian Colleges in China.*]

motive scrap book

THE CHRISTIAN CHURCH AND THE STRUCTURE OF LIFE

A Statement by the Most Reverend William Temple
(Cantuar), Archbishop of Canterbury



THE STRUCTURE OF LIFE as we knew it before the war has already been profoundly modified. How far do we want to restore it if we can?

The task of the Church in face of social problems is to make good Christian men and women. That is by far its most important contribution.

But it is also part of the duty of a Christian to judge how far particular evils are symptoms of a disease deeper than the evils themselves.

Thus, in the economic field, goods are produced so that men can satisfy their needs by consuming them. If a system comes into being in which production is regulated more by profit than by the needs of the consumer, that system is symptomatic of something wrong.

There is nothing wrong about profits as such. It has always been recognized that both the producer and the trader are entitled to a profit which they have earned by their service to the community. But it is possible, nonetheless, for these two to get in the wrong order. Then the consumer is treated only as a means to success . . . whereas he ought to be considered the whole end of the process.

If that is true, it is the duty of Christians to become aware of it and to demand a remedy. I offer these suggestions as a goal to aim at immediately:

- (1) Every child should find itself a member of a family housed with decency and dignity, so that it may grow up as a member of that basic community in a happy fellowship unspoiled by underfeeding—or over-crowding, by dirty and drab surroundings or by mechanical monotony of environment.
- (2) Every child should have the opportunity of an education till years of maturity, so planned as to allow for his peculiar aptitudes and make possible their full development. This education should be inspired by faith in God and find its focus in worship.
- (3) Every citizen should be secure in possession of such income as will enable him to maintain a home and bring up children in such conditions as are described in paragraph 1 above.
- (4) Every citizen should have a voice in the conduct of the business or industry which is carried on by means of his labour, and the satisfaction of knowing that his labour is directed to the well-being of the community.
- (5) After the war, every citizen should have sufficient daily leisure, with two days of rest in seven, and, if an employee, an annual holiday with pay, to enable him to enjoy a full personal life with such interests and activities as his tasks and talents may direct.
- (6) Every citizen should have assured liberty in the forms of freedom of worship, of speech, of assembly, and of association for special purposes.

Utopian? Only in the sense that we cannot have it all tomorrow. But we can set ourselves steadily to advance towards that six-fold objective. It can all be summed up in a phrase: the aim of a Christian social order is the fullest possible development of individual personality in the widest and deepest possible fellowship.

* * *

I should give a false impression of my own convictions if I did not here add that there is no hope of establishing a more Christian social order except through the labour and sacrifice of those in whom the Spirit of Christ is active.

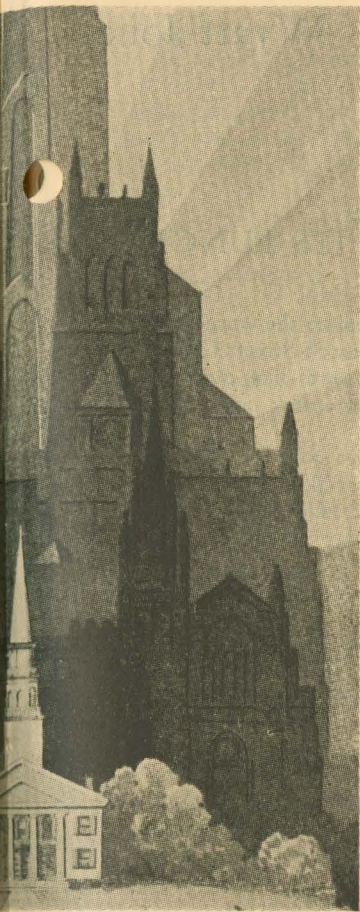
WHAT IS YOUR

Bishop. Now! Tell me about your
Manson. I am afraid you may not have any concern. It has to be seen in the conditions. Some people never see this is no dead pile of stone and iron.

Bishop. Numberless millions!
Manson. When you enter it you hear a poem chanted. Listen to the work made up of the beating of the hearts of men's souls—that is, the work will presently see the church shapes and shadows, leaving the work of no ordinary building.

Bishop. On the security of one man's
Manson. The pillars of it go up like sweet human flesh of men's works, strong, impregnable from every corner-stone: the joined hands of comrades there are inscribed the names of the world. It is yet sometimes the work goes in blinding light: now like the cry of thunder. In time, one may hear the work up in the dome—the work

—From *The Servant*



For we, the people of Athens, are lovers of beauty, yet without extravagance. We are lovers of wisdom, yet without weakness. Wealth we employ rather as an opportunity for service than as a subject for pride, and with us it is not a shame for a man to acknowledge poverty. And you will find here, united in the same person, a concern for his own life (his manner of living it) and an interest in the life of the world. We must be most daring in action and yet at the same time most given to reflection and thought. It is in nobility of spirit that we must stand secure. In a word then, I say unto you, people of Athens, that our democracy of Athens is the school of Hellas and that, as it seems to me, each individual among us could in his own person, if he would, with the utmost grace and courage, prove himself sufficient and necessary in the most varied forms of activity—wherever he may be. For again I say to you, we are lovers of beauty, yet without extravagance; we are lovers of wisdom, yet without weakness.—Pericles.

WHY I GO TO CHURCH

John G. Albright

By nature, I am not ostensibly religious; I am too practically minded to be a zealot, yet I do derive a definite satisfaction from going to church. My attendance at church is not the result of a habit ingrained by compulsory childhood attendance, but the result of some definite tangible benefits which come to me.

First, I enjoy greatly the fellowship of the very excellent people whom I meet in the church where I worship. They are the finest people on earth; their wholesome outlook, cheerful attitude, and friendly manner give me hope and encouragement for my own trials. Most of these people present to me an example of good living and rectitude of spirit which challenges my own behavior and conduct. One cannot associate with such people and not be richly benefited.

Second, I find myself greatly benefited by the services I perform and the sacrifices I make for my church. For example, pursuant to my duties as a member of the hospitality committee, I spend about an hour each Sunday morning in the narthex of the church, extending a friendly greeting to the members and visitors who come to our church to worship. If, at the beginning of this hour I find myself somewhat low in spirit, it soon passes away when I begin to dispense friendliness, for I soon find that I am receiving more than I can possibly dispense. They are indeed friendly people who come to church, and it makes one glad to be alive and a part of such a congregation.

Third, I go to church to keep my own idealism in line with the best that is; to be sure that my own ideas of right and wrong are in keeping with the best that the ethics of Christian living offer. I want to know how my pastor interprets Christian ethics as applied to modern life. I am not a theologian and I must depend on him for guidance; little does he know how much!

Finally, I go to church to obtain spiritual uplift; the pastor's prayer, the ritualism, the beautiful voices singing those grand old hymns and anthems, the music of the organ, the quiet and sacred dignity of the sanctuary, all contribute something which lifts me out of my lowly state and brings me a little closer to the Infinite. It is indeed good to go to church.

(This is the second of four talks given by Epworth-Euclid members over WGAR Saturday evenings, at 7:25, under auspices of the Cleveland Church Federation.)

OUR CHURCH?

our church.
ot consider it an altogether substantial
een in a certain way, under certain con-
ever see it at all. You must understand,
ones and unmeaning timber. It is a liv-

ear a sound—a sound as of some mighty
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numberless musings of all the dreamers
et building—building and built upon.
es forward in deep darkness: sometimes
beneath the burden of unutterable an-
of a great laughter and heroic shoutings
Sometimes, in the silence of the night-
merings of the comrades at work
rades that have climbed ahead.
in the House by Charles Rann Kennedy

February, 1943

Citizens of the Kingdom of God

THE ECUMENICAL CONFERENCES OF THE CHURCH DESCRIBE ITS FUNCTION

source

CHRIST LIFTED UP

To all who care for the peace and health of mankind we issue a call to lend their aid to the Church which stands undaunted amidst the shattered fragments of humanity and works tirelessly for the healing of the nations. And those who already share in its life, and especially its leaders, we summon to redouble their exertions in its great tasks, to press forward the evangel among all peoples, to strengthen the younger churches, to speed practical cooperation and unity, to bear in concrete ways the burdens of fellow-Christians who suffer, and above all to take firm hold again of the faith which gives victory over sin, discouragement and death. Look to Christ, to His Cross, to His triumphant work among men, and take heart. Christ, lifted up, draws all men unto Him.

—From the report of the Madras Conference, 1938

DIMMING ITS VISION

The Church must either make its impact upon the secular world of today and win it for Christ, or the secular world will increasingly encroach upon the spiritual life of the Church, blunting its witness and dimming its vision. There is, therefore, in this summons a note of urgency and insistence. We live in perilous days and the Church cannot stand still; it dare not retreat, yet advance is only possible as the whole Church unites in a new Fellowship of the Spirit to evangelize the world.

—From the report of the Madras Conference, 1938

REAL FAITH IS ACTIVE

It is undoubtedly the first task of the Church to proclaim the word of God and to be the place where the grace of God is meditated. But it is no less true that to hear and accept the word of God is to obey and fulfill the will of God. Real faith is active. It is active in the world and in relation to one's neighbor. An ascetic attitude to the world is an evangelical principle. But it must not be confused with a false asceticism which seeks to escape from the world.

—From *The Oxford Conference (Official Report)*

WHAT sort of "picture" comes to your mind when you see the word "Church"? Do you think of a steepled building on Main and Church Streets? Or a complex denomination spreading its organizational tentacles, octopus-like, over the entire nation? Or do you attempt to visualize some incorporeal entity composed of believing Christians the world over?

These three concepts have much in common, but there are vast differences in the local church, the denomination and the "Church Universal."

The local church, with which we are familiar, is a local fellowship of individuals who profess and call themselves Christians. It may or may not be established by ecclesiastical authority, but few would deny the name Church to any orderly congregation of Christians who carried on an organized program of service in a local community.

A denomination, then, is simply an organization of groups of local churches over a larger geographical area. This association is based on a fundamental agreement between the churches in doctrine, polity or service. An article in this issue by Dr. Richard Neibuhr points out some of the problems involved in these divisions. The Madras Conference summed up these differences under two major concepts of the denomination:

"Several branches of Christendom believe that the only visible Church is the local organization of believers who recognize no ecclesiastical authority superior to themselves. . . . A second category of Churches hold that the visible Church is something more than the purely local expression found in the parish, that the Church may have a true visible expression in an organization of all who are making an attempt to give a concrete expression to the Universal Church. . . . Both types . . . feel equally that they are divinely commissioned to be something more than a local organization of believers."

"The Church Universal is essentially the expression of the life of Christ in the world and embraces all who are in union with Christ," to use a statement from the International Missionary Conference at Madras, India, in 1938. The World Conference on Faith and Order, held in Edinburgh in 1937, said much the same thing: "We agree that the Church is the Body of Christ and the blessed company of all faithful people, whether in heaven or on earth, the communion of saints." Again the Edinburgh Conference stated, "We are one in confessing belief in the holy catholic Church. The Church is . . . the household of God, the family in which the fatherhood of God and the brotherhood of man is to be realized in the children of his adoption. It is the body of Christ, whose members derive their life and oneness from their one living Head." Here is described the universal, invisible Church, the *Una Sancta*, the one holy, catholic Church, embracing all believers in Christ of every age and nation, in its unity amid diversity.

This is the Word of God, where it "bears fruit it calls man out from conformity with the world into a new fellowship. This fellowship is called in the New Testament the 'Ecclesia,' and as the name suggests, is the assembly of the citizens of the Kingdom of God summoned by and obedient to His call. This is the Church.

"The Church on the one hand is built on the foundation of the apostles and prophets, one and undivided, perfect and holy, and, taught by the Holy Spirit, is the teacher of truth and right living. As such it is an object of faith. On the other hand, as a human attempt to realize God's will, it is incomplete and sinful; it shares in the limitations and imperfections of human nature; and because of its worldliness and divisions, it is often a hindrance, sometimes even the greatest hindrance, to the coming of the Kingdom of God, i.e., the rule of God over all."

Thus the Madras Conference defines the Church. The Conference recommends this Church to the world with these affirmations:

"1. In spite of all its past and present failure to live up to its divine mission, the Church is and remains the fellowship to which our Lord has given his promises, and through which he carries forward his purpose for mankind.

"2. This fellowship is not merely invisible and ideal, but real and concrete, taking a definite form in history. It is therefore the duty of all disciples of Christ to take their place in a given Christian Church, that is, one of those concrete bodies

in which and through which the Universal Church of Christ, the world-wide company of his followers, is seeking to find expression.

"3. It is part of the obedience and sacrifice which Jesus Christ demands of us that we accept participation in the humiliation and suffering which membership in the Church may often mean in actual practice.

"4. It is indeed precisely when we realize deeply that there is a gulf between the Church as it is and the Church as Jesus Christ desires it that we shall devote ourselves to the task of vitalizing and reforming it from within.

"It is the Church and Church alone which can carry the responsibility of transmitting the Gospel from one generation to another, of preserving its purity, and of proclaiming it to all creatures. It is the Church and the Church alone which can witness to the reality that man belongs to God in Christ with a higher right than that of any earthly institution which may claim his supreme allegiance. It is within the Church and the Church alone that the fellowship of God's people receive together the gifts which he offers to his children in Word and Sacrament."

The one hundred and twenty-two Christian communions represented at the Edinburgh Conference unanimously approved this statement:

"We are one in faith in our Lord Jesus Christ. . . . We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

"This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself. . . .

"Our unity is of heart and spirit. We are divided in the outward forms of our life in Christ, because we understand differently his will for his Church. We believe, however, that a deeper understanding will lead us towards a united apprehension of the truth as it is in Jesus.

"We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in his mercy to shorten the days of our separation and to guide us by His Spirit into fullness of unity."

The Edinburgh Conference further affirms: "The function of the Church is to glorify God in adoration and sacrificial service and to be God's missionary to the world. She is to bear witness to God's redeeming grace in Jesus Christ in her corporate life, to proclaim the good news to every creature and to make disciples of all nations, bringing Christ's commandments to communities as well as to individuals. . . . The Church must proclaim the righteousness of God as revealed in Jesus Christ and thus encourage and guide her members to promote justice, peace, and good will among all men and through the whole extent of life. The Church is thus called to do battle against the powers of evil and to seek the glory of God in all things, looking to the day when his kingdom shall come in the fullness of its power."

"Let us pray once again," in the words of the World Conference on Church, State and Society, assembled at Oxford in 1937, "for the whole Church of Christ that it may be awakened from apathy, roused from cowardice and despondence, delivered from preoccupation with narrow and trivial interests and kindled into new life."

George Washington Carver

Marjorie J. Martin

His black hand clutched a peanut plant
As he looked up to the heavens.
"Lawd," he said, "What's in dis peanut?"
And de Lawd said, "Look inside."
Within a small, misshapen shell
He found three hundred ways
To bring reviving life and hope
To these oppressed people.

The world observed the wonders done
By the black hand with the peanut.
"Lord," we said, "What is this man?"
And the Lord said, "Look inside."
Within that humble slave son's life
We found a mighty soul
That worked with God for all mankind,
To bring about these blessings.

LOST ITS HOLD

It must likewise be recognized that the Church which sought at Oxford to orient itself in the contemporary world situation is a church which although founded by a Carpenter has lost its hold on most of the carpenters of the world. The youth delegates at Oxford were the first to put discerning emphasis upon the fact that, while there was much effort to secure lay opinion, those relatively few laymen who were related to the conference came not from the ranks of labor but from the middle or upper class of the economic world. To overlook this fact would be to blind ourselves to a matter of deep significance. The statements made at Oxford with regard to the economic order as confronted by the Christian do not—and under the circumstances could not—take into account the approach of the artisan and the peasant, except by indirection. Even the pastors present, and they were there in considerable numbers, were pastors of the upper and middle class sections of society and not themselves in intimate touch with the mind of labor, although familiar with the seriousness of the discontent which has taken so many of the toilers out of the Church and has drawn them toward radical unionism if not toward communism as substitutes for religion.

—Henry Smith Leiper in the Preface to *The Oxford Conference* (Official Report)

SPEAK UNTO THE PEOPLE

But concern for the Church at Oxford did not take the form of mutual consultation on preserving the life of the Church in a time of storm and stress. There was manifested much more prominently a vital concern for the moral and spiritual health of the world. One might have expected just the opposite. The cry was not: "To the cyclone cellars to save yourselves!" Rather it was: "Stand forth unitedly and speak unto the people that they go forward!" Such unity as could be found was sought in order that the world might believe and be saved from its own folly and madness.

—Henry Smith Leiper in the Preface to *The Oxford Conference* (Official Report)

CHURCH A BRIDGE

Quite apart from the religious function, a Christian church is a bridge between nations and continents. Here are common spiritual values, a common ethos, a willingness to seek the deepest mutual understanding, a readiness to maintain a fellowship even where hatred and revenge, human nature as such, would make it impossible.

—Adolph Keller in *Christian Europe Today*

The Church? We Students Think —

Kenneth G. Johnson
Univ. of Wisconsin

The Church is the cog in the social machine that accelerates moral and spiritual evolution. It is the organization that points the way when social and political conditions confuse us and distort our views. It is the one institution that has weathered more than nineteen centuries of hardships and abuse to come out harder and more capable of great advancements.

In a more personal sense the Church is a guiding factor in the life of every person that lives in a society in which it operates. Perhaps he has never seen a church, yet his actions are largely controlled by social customs—customs based on the teachings of the Church.

To him who has allowed it to become a part of his life, the Church offers more than guidance. It presents a spirit greater than himself upon which he can depend. It offers a fellowship of which he can be proud to be a part. It gives him an opportunity for self-expression through leadership and cooperative enterprise. These are but a few of its rewards.

The success of the Church has depended and will continue to depend upon its ability to apply eternal principles to everyday life. That is the problem of the Church today.

Robert Farr
Simpson College (Iowa)

Students believe the Church is the one agency whose standards of values and mechanics will encourage a definite solution of the personal and the social problems. Even as paradoxical as this statement may seem in our night of "blood, sweat, and tears," the Church possesses the only potentiality for bringing a peaceful, progressing civilization on earth. The Church is organized for altruistic service among all people, not for selfish gain; and its very inception lies in the fundamental idea of bringing God's Kingdom for men on earth. However, youth realize that no matter how much the Church is doing now, she can always do more with their needed assistance.

. . . . The question, "What is your opinion of interdenominational strife?" received a unanimous answer: every one was opposed to this "silly tommy-rot." The actual points of contention are man-made interpretations and names of God. These artificialities often dim the perception of the Truth embodied in God who transcends all of these petty rattlings. The Jewish Yahweh, the Mo-

ammedan Allah, the Hindu triple god-head (Brahma-Vishnu-Siva), and the Chinese Tien are all synonyms for the Christian God. This variance is analogous to the Hindu tale of the blind men describing an elephant: each grasped some view of His power and pictures God in that phase without actually perceiving the Divine Being. The way a man may decide to worship God should be governed only by the search for that Universal Truth without the hindrances of man's narrow opinions.

Anna Fake
Women's College, Univ. of North Carolina

I have been thinking over what the Church is and what its values are and I am confused. I don't know, and it makes me angry at myself and perplexed. Is my skepticism of my own belief normal? typical? healthy? real? I may have grasped the beginning of an answer.

I cannot tell you what the Church is but I can tell you its main value to me: It is the influence on the individual in portraying moral law, to state it formally.

Here you'll throw your hands up in holy terror. "The Church, oh, no," you say, "it is Christ." But I say, is not the Church Christ? (Col. 1: 18.) And if you've ever been in a religious bull session you'll shudder again—the question of moral law, but this is no place for that discourse. Urbana meant a vivid portrayal of Christ living in men.

I cannot tell you what the Church is. Let me ask myself: What is the Church? It is a building—one tiny room as St. John's in Urbana where I first saw the Christian and the American flag standing together twenty days after the U. S. declared war, and I pondered it in my heart—or a cathedral like the Chapel at Duke University—or my own Hay Street Methodist church. The Church is a building, a pastor, a Sunday school superintendent, Church envelopes, a choir, and "circles." But for all its organization, its primary purpose is through this necessary evil to promote Christian evangelism and spiritual growth.

Winston Taylor
Willamette

The Christian Church has branches and roots. For it to remain standing the latter must be widespread. For it to be worth while and effective it is imperative the branches be just as broadly developed.

Now as never before the socializing aspect of the Church is challenged to "love your enemies," "bless them which persecute you." The world situation calls for injection of Christian principles into peace terms lest the victors rise no higher spiritually and morally than the vanquished would have. The Church's role is to demand: "Let him who is without guilt cast the first stone," and to apply that maxim at once to itself.

The Church's value is in a fellowship of souls—and bodies—which can show a better way of life, give faith, cheer in sorrowful moments and give promise of peace to every man. Here may people share and give without their store being decreased.

Too, the Church has an esthetic value. The spire of my Church is an inspiration to the people of a city, regardless of faith. But if stained glass windows of our edifices give only a rosy hue to the world or are opaque to the needs of men outside, they would be better broken out to let in some fresh air and sunshine.

The Church has a duty to keep flying above the flag of state the Christian flag, representative of the fact the power of God transcends that of human society and that allegiance should be placed accordingly.

In the words of the gospel, "A city set on a hill cannot be hid." The Church has been set on a pedestal and dared to prove that it belongs there. Many have already cast it off and, further, out of their lives. I feel it does not belong apart but must climb with mankind to peace—still to be attained.

Harris Proctor
Duke University

To the Church I would say, "Do not come to us with outworn creeds and dogmas or bickerings over petty issues. Bring us an active, living, forceful, dynamic faith—one that we can eagerly embrace and cherish in these days, deriving strength and courage and comfort therefrom. We want, we need strength not chastisement. We want the inspiration of a dynamic forceful fellowship—not a doctrinaire isolationism and stern institutionalism. Bring us challenges not chastisement; bring us convictions, consistent and conclusive, not compromises. Be dynamic. Be stimulating. But above all be unique in remaining true to your fundamental ethic.

"Strength, Wisdom, Courage. These are our needs today for which you can minister."

What is the Church? Values in the Church

**Ruth Tenwick
Ohio Wesleyan**

I never went to church until I was seventeen, and ever since then I've been trying to understand why I felt the need for a church connection and went in search of it.

Many of those values of the Church which are so important and are always cited as reasons for its being were not the exact things that drew me to it. I had been taught its ethical values at home; other agencies were providing sufficient wholesome fellowship; the strength the Church can afford in time of crisis wasn't needed by one who had never seen tragedy or death; the call to worship hadn't yet been felt by a shallow, inexperienced adolescent.

Perhaps one of the biggest values I felt and still believe the Church to possess is the strength given to the Christian ideals by the unity of those professing and practicing these ideals. As well as trying to hold men to the highest values of living, the Church has helped men find a personal strength in giving them a sense of belonging to a large group devoted to the same causes, a sense of being one of many who are living by the same standards.

Whenever a person is asked for an opinion of an institution, it is extremely tempting to assume a critical negative attitude. It is so easy to berate the Church for its sins as a distant entity in which each of us as individuals is swallowed up and helpless to rectify its evils. However, if each of us can recognize the Church's fundamental goods apart from its transitory mistakes, if each of us can realize the Church is an expression of his life and enriched by it, as his life is an expression of the Church and enriched by it, he will cease to criticize it for what it is and begin to make the Church what he wants it to be, what it should be.

**Harold Carver
Univ. of Colorado**

The Church is people. As every institution is managed and instituted by human beings, so is the Church. And, therefore, this institution must contain elements of anger and strife, political bickerings, hypocrisy, and all the multitude of human failings. Many persons forget the fact the Church is people; even expecting the Church to be a company of angels containing only purity and spiritual inspiration. These same ones then argue that the Church is of no value in the present crisis for it is full of meanness, has no organization, and is floundering about in the issues at hand.

But the Church has value other than its concern for the spirit. Stated very

simply: the Church is education for the future. The Church is the only institution in this country and throughout the world which is teaching the principles of Christianity to children and young people. These same ideals are the very foundations of democracy. The founders of our country were largely religious refugees—men searching for individual freedom; men completely devoted to Christian ideals. This same devotion to Christian principles must now be maintained through and after the crisis, or democracy will deteriorate.

The Church, then, is people striving to perpetuate Christian ideals through the crisis; people endeavoring to keep the foundation of democracy vital and alive. The Church is people plus Christianity.

**Carl Cabe
CPS Camp
Magnolia, Arkansas**

These are the thoughts that I bring
These are the soul-wrenching desires
from within.

To others my hunger may seem infantile,

But to me they are a part of my being.

Seek to find with me a new life
That will have meaning and purpose;

Not because someone speaks with authority,

But because it is a part of our life existence.

One thing I have learned: religion must find a means of casting off many of its superficial, selfish, veneered surfaces for the deeper power of analyzing the ills of our brothers and finding the solutions to his problems. There must be a new day for the Church. The emerging mind is not concerned with the creation of the world and its beginning, the theological quibblings over the nature of God and prayer, the blue-printed Christian Way of Life with its iron-clad rules. I ask not for a church that carefully and premeditatedly develops me into a machine that thinks, believes, and lives exactly as "It" thinks, believes, and lives. I ask not for a robot to tell me what is right and wrong. I do ask for a Church that is honestly and conscientiously concerned with *man* and not primarily with the rules by which he lives. I ask for a Church that will come as Jesus came, not to reform man, but rather to seek a way of life filled with a meaning and a purpose that is so great that it can rise above the ignorant belief that "my way" is the only way. A Church that will not seek so much to

influence a man after its methods as to seek to help him find his own point of direction.

**Elizabeth Harrison
Adrian College
Michigan**

In times of chaos and doubt such as those we are now experiencing, the stakes to which many of us once anchored our ideals are being uprooted, turned topsy-turvy, and we are set adrift in a whirlpool of bewilderment. We are caught between two innate human desires, one to honor and protect the country we love, the other a deep-seated horror of the torture and despair that must be inflicted to achieve freedom for ourselves and our fellowmen.

In all this whirlpool is there not one steady anchor with roots too deeply and firmly laid to be rudely torn up by the temporary strife? Of course. It is the Church. Here is one force, however it may err, that, fundamentally, is working for truth and justice and greatest of all, love. It is a small spark at times, but the spark is there, the ideas are born. The key is waiting for men wise enough and just enough to put it into use. If the Sermon on the Mount and the Ten Commandments could receive the publicity that the doctrines of hatred are accorded, it would indeed be a different world.

More specifically, if the Church at home would utilize all the possibilities at hand, it could increase its influence immensely. If it would awaken from its comfortable middle-class lethargy and become a living force to those people who need it so desperately, the folks on the other side of the railroad tracks, a great stride would have been made.

The possibilities are tremendous. What can we do with them?

**Richard Hudson
Syracuse University**

Today, as in past hours of crisis, the people are looking toward the Church for guidance. Are we as church-goers prepared to meet their problems? Our problems?

We can see the Church is international in ideal; that it ought to form some common meeting point for men of all nations; that it has possibilities for building a new world and for saving the people. (And, after all, what is being "saved" except coming to realize that we have been on the wrong course and have been missing the best life has to offer, and then begin living a life that is useful both to man and God?) We

What's Wrong? What the Church Should Be

do hear some of building the kingdom of God, but who of us dare to live it?

Unless the Christian churches wake up and not only proclaim but practice the "way" of Jesus Christ, they are of no more value than any social club. But after all, *we* are the Church, and the problem is ours. We dare not fail—but are we equipped to begin? We have an international organization; we have the precedent, let us follow our Matchless Leader.

Maurine Sharpe Crandell
Albion College
Michigan

The Church should be an institution which provides for spiritual and religious growth of the individual. It should be a living dynamic process, recognizing and adjusting to change, and at the same time holding to the fundamental principles of Christianity. The Church should furnish the stabilizing factor in modern life. It should be the place where new ideas and problems come up against the old beliefs and solutions in honest, straightforward conflict. The doctrines emerging from this conflict, being the product of the best in both the old and the new, would be ever powerful; and the persons taking part in this struggle would grow in religious depth.

The Church should not close its eyes to problems of today nor to the fact that, in its present method of organization, it does not hold much interest for young people. Youth wants to do, and today, as never before, there are great opportunities for the Church to do. In acting upon the problems of the day, the Church will bring many enthusiastic young people to its support. Youth is naturally interested in the world in which they are going to live and will rally to the support of the institutions which are doing something to make that a better world.

Dorothy Ketcham
Allegheny College

The Church in my opinion has fallen down miserably in one of its greatest tasks, the education of its young people. We have not been taught the basic theological concepts of Christianity upon which we are told to build our lives. Our education has been almost entirely ethical. As a result of this Jesus is to most of us only an historical character who lived a superb life as an example to the rest of mankind. The concept of the redemption of the world by the death of Jesus leaves us cold, for we have been taught that man is born a natural being with great potentialities for character development and goodness. For this reason we feel no particular need of being redeemed but rather the challenge to improve the program of education.

Most of us are not satisfied with merely an ethical religion. We are searching desperately for a deeper, richer religious experience. Yet when we turn to the Church we are answered in terms which have no connotation for us. We are waiting for someone to translate the faith of our fathers into the language of their sons.

Since family worship has gone out of style, and schools largely ignore religious problems, it is the duty of the Church to supply this need. If the Church is to play a vital part in the reconstruction of a war-torn world, it would do well to educate the young people who will be its future members and leaders.

Jean Unnewehr
Baldwin-Wallace College

A recent cartoon in the *Saturday Evening Post* pictures succinctly part of the tragedy of the modern Church. Two well-dressed people are leaving the church building on Christmas Day; their good-natured remark as they shake the parson's hand is: "We'll see you at Easter!"

The long, in-between stretches of life, the actual day-to-day living of it, remain

largely untouched. Religion as a positive directive way of life has no reality. I actually heard a minister, exhibiting what I believe to be a complete misunderstanding of the significance of the Christian ethic, say the main value of religion lay in its availability for man in times of trouble! And the larger, concrete reality of religion, *man's universal effort to achieve community*, is allowed to accomplish itself by violent, un-Christian methods, or, more usually, is accomplished not at all.

Why has the Church, as an outward form of an inward revelation, receded to the periphery of modern society? Why are our imposing cathedrals and beautiful stain-glass windows symbols merely of a mild conviviality holding a few hundred persons superficially together—while all around them the world exists as an armed camp, class lines entrench themselves deeper, the masses suffer and die for lack of the bare necessities of life?

The only hope for the Church lies—not in building bigger and better buildings, in securing larger endowments, in drawing in more members—but in a positive development of a living faith which will integrate all parts of man's life in a transforming, religious experience.

Such a faith would express itself mainly through community, a community which would be ever-growing and ever concerned with the elimination of all factors which hinder its fullest development. This is the real significance of the Church, I think. As John MacMurray says in *Creative Society*, "It is in mutuality, in communion between man and man, that we must discover the real core of religion." He goes on to explain that this reality of religion is only achieved as the members of the Church fellowship live it out consistently, and necessarily in terms of the Christian denunciation and criticism of the existing structure of society which hinders the extension of community.

POWER TO LIVE LIFE

A person does not believe in God because he can prove it, but he keeps on trying to prove it because he can't help believing it. This experience is common to many, and these many make up our churches. Examine all the arguments for and against God, from the teleological argument to the atheistic, and you find no answer in either direction. Still 55,800,000 Americans are church members. Forty-two per cent of our people have taken the trouble to register their belief in God.

Simply stated, I believe the church means to these people the power to live life in a certain way. For the college

student it is manifested in the direction it gives his college work.

—Robert W. Clarke, Oberlin College

AT THE HELM OF MY RELIGION

For me, my church is the institution at the helm of my religion—just as Washington, D. C., is the head and clearing house for our government. Whenever possible I attend the church of which I am a member, take part in the worship service, and find a sense of spiritual uplift and appreciation for life.

Although I am a member of the Episcopal Church, and feel a certain attachment for it because I am used to the forms of worship; I am also able to wor-

ship with members of other denominations. Only in a democracy like ours which has no need for a state church would this be possible.

—Norma Kofahl, Cornell College

WORK AS WELL AS PREACH

The main point for our purpose is that while the Church must announce Christian principles and point out where the social order is in conflict with them, it must pass on to its members as citizens and acting in their civic capacity the task of doing something about it.

—The Christian News-Letter (British)

An Aviator Looks *Up* to the Church

E. Ross Clinchy

(EDITOR'S NOTE: When an article for "motive" arrived from Aviation Cadet Ross Clinchy, U.S.A.A.F., it was approved by the Assistant Public Relations officer with these words: "O.K. if appearing with writer's by-line expressing personal opinion." Of course it expresses his opinion, his dreams, his faith; everything my college roommate ever wrote or said was personal and sincere. So I took the liberty of extracting from his article, and from a few recent letters, to give a composite picture of one bombardier's sober idealism.—Creighton Lacy, Yale Divinity School.)

Army Air Base, California

Cork, old man,

I'm eager to get back into the sky. It has become a part of my heart. You may wonder that I can look at this terrible weapon that will be at the touch of my fingers without some bitterness. I shall have blood on my hands, I know. But hell though it will be, every ton I drop will bring us a step nearer to victory, and me closer to the work (the ministry) I want. And I assure you my faith in my God and the future of my ideals is firmer and stronger than ever before. . . .

There have been so many things I've wanted to talk with you about—the war, in particular. I am fascinated by the changes it is making, both on our generation and on the civilian population in general. What a job the ministry has ahead of it? May God only grant that I soon follow you. . . .

It must sometimes make you restless, you who must prepare for the greater job, the one which will call for men with more courage, more intelligence, and more fight than any single hero of this war. I refer, of course, to the degeneration that is sure to come, Cork. I have seen it already in the soldier's weekend—the desire to forget the drabness the war brings to him during the week. The whole nation will have a "hang-over." So, for my sake, don't lose your head; stay put. It will be hard, particularly when the casualty lists begin to pour in. But the world will have need of you later. . . .

Occasionally we find ourselves drawing a veil between ourselves and the post-war future. It is so very easy to forget when the immediate problems become so pressing. But always there are influences which remind us of the truly great



Aviation Cadet Ross Clinchy believes the Church is the one great institution which can take the lead in post-war reconstruction.

problems of building the peace. Flight in itself is stimulating. I cannot begin to express the music of it in these few words. But I can speak of the surging it brings to the spirit, and of the way in which it broadens the mind's horizon. Here is a true sense of freedom. . . .

Living at close quarters with other men can only bring some measure of understanding. No matter what our race or creed, we have glimpsed the meaning of tolerance, and above all, discovered the value of respecting another's rights and privileges. We have come to feel the unity of this effort of preserving ideals for which we are willing to die, and in this unity we have begun to understand a little of the meaning of democracy and Christianity. We know that they are not high-sounding ideals without a practical application. They are real and necessary values. . . .

We hope for a strong victory. We are confident of our abilities, proud of our tools. . . . And we hope even more for a sure and fair peace, for the establishment of the oft-discussed principles of our way of life. We must not fail again. Above all, there are many of us who realize that the fatigue of this war will be a deadly thing. Wars have always brought moral and mental laxness, and this war will be no exception.

There must emerge individuals and institutions that will fight even greater battles for the establishment of Christian and democratic principles.

Here looms the Church's fight. The war has already destroyed barriers of time and distance. Reconstruction will be a world-wide job, not a local or national problem. . . . The dignity of the individual and the tenets of Christianity are the only ideals which will insure the future we so earnestly desire. And the one great institution, born to preach and to inspire, which can take the lead is the Church and its missions. . . . The great disillusionment would be another failure to establish those ideals for which we fight. An even greater courage will be needed to fight the bitterness and fatigue that is due to come. *We lift our eyes to the Church as the embodiment of our hopes, and as a world-wide leader in this greater battle.*

. . . . You must believe that although I see my world from an entirely different viewpoint, I know in my heart that I've not lost my faith and my hopes. I'll admit I'm quite vague about coming through, mostly because we're hearing a lot about this cool job we've got ahead. It's tough. But that's got nothing to do with what I hope the world will find after it's all over. . . .

"They shall come back—the old, forgotten things—

When war's colossal artifice is done:
The summers asleep in dreams, the vanished springs

Heedless of all save love and warmth and sun,

The quiet evenings by the quiet lakes,
Where peace suffuses through the tranquil mind

Like fragrances a night wind leaves or takes.

These shall return. The vexed once more shall find

The still, unharried innocence of dawn,
The solace of a woodland's seeking ways
Down silences men deemed forever

gone.

The heart shall find, in these as other days,

After the last projectile's crazed release,
Its ancient, sunlit citadel of peace."

(A. M. Scruggs)

The best of everything!

Ross

The State of the Church

December, 1942

SIGNIFICANT EXCERPTS FROM THE REPORT TO THE FEDERAL COUNCIL OF CHURCHES

. . . . On all sides there has been greater Christian restraint in this war than in the First World War. There is a clearer realization of the monstrous evil of war. No considerable number of the clergy preach hatred or make it appear, when they believe that a righteous cause is at stake, that this conflict is between righteous and unrighteous nations. With few exceptions the freedom of the pulpit has been maintained. There has been an increase of a Christian sense of solidarity with the churches of other lands, even across the lines of battle. It is generally recognized that we must prepare now to meet the problems of peace and reconstruction. . . .

Church and War

. . . . We do not claim that the existence of the Church or of the Christian faith depends upon the outcome of the war. We do not believe that God would be defeated by the defeat of the United Nations. But we cannot believe that God is indifferent to what is going on in the world today, to the official planned cruelty by which whole nations are reduced to a sub-human existence in the interests of a master-race, to the slaughter of hostages, to the massacre of Jews, to the open teaching by governments that men were made to obey the will of the state and that there is no law above that will.

During the war itself it is important for the Church to keep the policies of the government under moral criticism. God calls us to remember the sins and failures and the continuing temptations which we find in our own national life, to repent for all that we have done as a nation in the past to create the conditions out of which has come the bitter fruit of Nazism and Japanese militarism. God calls us to love the enemies of our nation in the midst of war, to pray for them, to will that they may be restored to freedom and that they may take their place as equal partners among the nations when this tragic conflict is over. God calls us to protect the liberties of minorities in our midst, to respect the convictions of the conscientious objectors, many of whom have come to their position as the result of their training in the Church. God calls us now to emphasize the task of preparing the mind of the Church and of the nation for the peace.

The Church can be the Church, not by maintaining silence or by remaining aloof from this human struggle but by recognizing that there are issues at stake such as have been outlined, and then by emphasizing those aspects of its message which keep the Christian in the United States or in any of the United Nations from identifying the will of his nation with the will of God. God calls us to serve justice and freedom and not to use the ideals of justice and freedom as cloaks for national interest.

Morale

. . . . There is a sense in which the maintenance and improvement of morale are a major function of the Church in time of war, not the morale that is nourished by hatred of the enemy but the morale which enables people to subordinate their private good to the welfare of the community, which helps people to face suffering with inner strength. One aspect of morale comes from the ability to see that what one suffers may have results which are in line with God's will. . . .

Race Relations

. . . . The plight of the American Negro is now a major illustration of the conflict between the pretensions and the actual life of the democratic nations. But it is really only one aspect of a larger problem which the white world is facing as the result of the growing power of the people of Asia. Now that the colored races are in a position to assert their power, we can either change our ways, and overcome our racial prejudice, knowing that it is a dread disease, or we can expect to enter a new period of interracial conflict that will be more disastrous than previous world conflicts. We are at a moment of decision. We know what is the right direction and already we see how the judgment of God may descend upon us if we do not take it.

. . . . The myth of white supremacy is now shattered. The Church should stress the promise in the new political consciousness of American Negroes and it should support them in their struggles against economic discrimination on the part of employers and labor unions, against social prejudice, against the increasing menace of lynching, against state

laws that deprive them of effective citizenship. . . .

. . . . Anti-Semitism is a constant threat here. There is more of it below the surface than the appearances suggest. . . .

(1) The great majority of the Japanese, beginning with the citizens who are believed by the government to be entirely loyal, should be publicly cleared of the suspicion which the policy of the government itself has attached to them in the public mind. (2) By gradual processes the Japanese who are so cleared should be released for settlement in normal American communities. Whatever may be said about the original evacuation, permanent detention is intolerable. At this point the Church may actually do more than the government because in order to release the Japanese, public opinion must be prepared to receive them, jobs found for them and there must be people who will surround them with a friendly welcome. The place where this process can begin without delay is the relocation of students. . . .

Economic Reconstruction

The chief contribution of the Church, especially of the clergy and all who have a teaching function within the Church, is to keep alive the vision in men's minds of the true order of life as God intended life to be, an order in which the whole process of production has as its primary purpose the meeting of human needs instead of having the meeting of those needs a by-product of the pursuit of profit; an order in which there is such complete equality of opportunity for all children that the division between classes will become merely a difference of function and not a radical difference of privilege; an order in which the resources of the earth—land and water—are controlled for the benefit of the total community with whatever forms of ownership in each case are conducive to such control; an order in which it is possible for all men to be employed and to find in their daily work a vocation that can represent not merely a means of support but one in which what they do, because of its relation to the needs of the community, can be regarded as God's will for their lives.

The Three "R's" of the Post-War Period

Gene Kidder

THE COLUMBIA UNIVERSITY COURSE ON INTERNATIONAL ADMINISTRATION

THE national spotlight continues to illumine the theme of "winning the war," but another problem less spectacular and more important is "winning the peace." In retrospect, there is much general feeling that "we won the first World War, but lost the peace." Thus, among liberal groups, there has been a keen interest in reconstruction, relief, and rehabilitation as means of winning the peace. But reconstruction is no magic key to international peace. The words of a prominent man in reconstruction caution against too much optimism. Relief workers may by their attitude and work receive only ill will instead of good will; a harsh treaty can prejudice beyond repair the relation of good will that relief can foster. International relief can, however, do its share to build good will.

Many problems face the reconstruction or relief program. Some are mainly immediate, short term needs. Others involve a long range program. The most immediate need will be food. Second only to food will be the need for public health measures, medical attention, and medical supplies. Other immediate needs will be clothing, blankets, spare parts for broken down agricultural and industrial tools and machinery. There will be refugees who not only need food, shelter, and clothing, but need information, kindness, constructive activities in the way of recreation, work, or vocational training. Agricultural needs are more a part of the long range process. Seeds, breeding stocks, fertilizer, scientific advice, etc., will be needed. Industries will need raw materials, machinery, credit and markets in order to change from war to peace production and build up the economic independence of the people.

To meet these needs entails an enormous overall administrative problem. Supplies must be secured, transported, allocated, and distributed. Various relief organizations must be coordinated. Credit and finance will have to be provided. Each of these divisions entails a large group of problems that are now being considered by government and private agencies throughout the world.

In needy areas local people will be used as much as possible by the relief organizations. Foreigners (Americans,



Gene Kidder

English, etc.) will hold the highest staff positions. Their responsibility will be to permit and to secure as much work as possible done through local people and to prevent any abuse or partiality in the administration of relief. Relief must be so administered that recipients have a chance to contribute and share in the relief program. In some areas, such as Poland, there may be many more foreign staff workers needed because of the loss of Polish leadership. Countries like France and Belgium will be able to supply most of their own. The Americans who are in the field administering relief must be well trained. They will be establishing working relations that will produce friendship or humiliation.

THE first step in training relief workers for post-war work has been taken by Columbia University and the Parker Institute for International Affairs in setting up a training program in International Administration. Doctors Wallace and Jessup head the program which is training a group of 28 naval officers for military government and 27 civilians for relief administration. Fifteen of the civilians are sponsored by the American Friends Service Committee and the Brethren Service Committee. The others are unsponsored. The course is quite intensive and is covering two years of ordinary work in 48 weeks.

The potential relief workers have selected areas for which to prepare and are concentrating their study upon the language, history, geography, economy, and customs of the people. In addition to the specialized training, all civilians are studying problems of international relief, international law, and minority problems. The most important part of the training concerns the administrative aspects of international relief. Three dinner lectures each week bring in men who have had extensive experience as colonial administrators, military governors, relief administrators in foreign fields, or technical experts connected with relief work. The lectures and the extended question period following give a good picture of problems met and methods used in various situations. Both officers and civilians profit by an understanding of the larger picture, for in many areas of great need the relief worker will enter and begin his work at the same time an occupying force is setting up a military government. A course of study under Dr. Herta Kraus of Bryn Mawr college has presented in more detail methods and techniques for meeting problems of international relief.

MANY Christian youth have been caught by the idealism and opportunity of reconstruction and are eager to have a share in it. What are the opportunities? How can one prepare? Who will control relief work?

There seems little doubt that the United States, because of its resources, will play a major role in post-war relief. The task is obviously too large for private agencies to handle by themselves. It is a task that will demand a large overall government agency in addition to private agencies. At the close of World War I the American Relief Administration, a quasi-public organization carried the bulk of relief work and was assisted by private groups. Its personnel was chiefly recruited from Americans in Europe, army or navy officers, students, or business men. To a skeleton staff of Americans was added a varying number of local people. Very naturally, the people of the country receiving aid prefer to have less foreigners and more of their own people doing the work. The proportion may run quite

high as in the case of the American Friends Service Committee in Germany with fifteen Americans and 40 thousand German workers.

Relief workers sent from this country in the coming post-war period will need a *knowledge of language* and some *understanding of the country* to which they will be sent. They should possess some technical skill. Among the skills most needed will be administration, medicine, nursing, dietetics, agriculture, soil conservation, mechanics, construction, accounting, etc. These people should be *well trained in their technical field*. They should have an understanding of the nature of relief; they should be independent individuals able to take care of themselves in a situation where everything seems lacking and much depends on ingenuity. Most important in the selection of a relief worker is *personal integrity*. In a foreign country, released from the restraints of home, a relief worker will have the chance to let down the bars

on conduct. It has happened before, and it is and will be disastrous to any relief mission.

The relief worker has the opportunity for a temporary period of being an ambassador of good will. He must not plan on his job as a career in itself, for one principle of relief is to make people self-supporting and relief unnecessary. He must be well trained and capable. Good intentions are not enough. He needs the additional quality of being able to work well with people. It will take great skill to prevent a feeling of humiliation at receiving relief.

The three R's of the post-war period hold great possibility for good. To the men and women with idealism and skill there is the opportunity to share in the task of rebuilding society.

Gene Kidder, student at Columbia University, is one of 15 men from Civilian Public Service studying for post-war reconstruction. Gene is a southern

California Methodist. He served as recreation chairman and president of the Conference Youth organization and later acted as Director of Youth Work at the Huntington Park church. He graduated from UCLA in 1937 with a major in political science and a minor in history and secured a teaching credential the following year. From 1938 to 1942 he taught social science and music in the public schools. In March, 1942, he reported to the Cascade Locks CPS camp and spent four months there before his selection for Columbia. Gene was active in Wesley Foundation throughout college and served one year as chairman of the group. He has attended and held leadership in numerous conferences and institutes. In the summer of 1939 he attended the World Conference of Christian Youth at Amsterdam. The year of training at Columbia will cost \$1500, and this expense is being met by the World Peace Commission, his family, and friends in Southern California.

Shall We Lose the Peace?

A SHORTSIGHTED EDUCATIONAL POLICY NOW IS THE SUREST WAY

Paul Arthur Schilpp

I USED to think that two broad generalizations, despite their general nature, were so reasonably clear as to be practically self-evident. The first of these propositions attests to my fundamental faith in democracy: No government is worthy of man except self-government; and, despite any of its shortcomings in actual historic practice, the only government now known which even so much as *aims* at self-government is democracy.

The other generalization seemed to me to be just as obvious: Real democracy is possible only where the people—the *people*, mind you, not just a select few—are sufficiently educated so as to make self-government both possible and desirable. In addition to these—fundamental—convictions, I used to have the (shall I call it, secondary) notion that the *type* of education which is the *sine qua non* upon which alone democracy could be built or by which it could survive is education in the *social sciences*; education, that is to say, in all the various areas of *living together*, such as sex, the family, the school, the church, business, industry, commerce, and agriculture, the

state, the nation, international and interracial relations, in brief, the whole gamut of what we usually refer to as our multitudinous social relations. There is certainly no denying the fact that the very concept and ideal of *democracy* is primarily a *social concept*.

I began this discussion by admitting that I *used* to harbor those ideas. My reason for putting it in the past tense is due to the fact that—*either* I (and with me tens of thousands of my fellow-Americans) was sadly mistaken, *or* America's educational policy in the midst of the present international crisis is all wrong.

What is that educational policy? Let me put it very succinctly and bluntly. It is the policy of putting every able-bodied male of college-age into a uniform, whether college-student or not, whether a brilliant mind or a dullard—and that with only two major exceptions; these exceptions being men who, already in the enlisted reserves of one or the other branch of the armed services, will or *may* be allowed to stay in college a little while longer (perhaps),

and those men who are students of technology, engineering, medicine, or any other of the so-called applied sciences “directly contributory to the war-effort.” The social sciences and the humanities are considered, if not actually as luxury-courses, at any rate non-essential. Even the American Council on Education, according to a press-dispatch released from Washington under date-line of December 12th, has submitted recommendations to the War Manpower Commission apparently in essential agreement with that policy.

Far be it from me to deny that the carrying on of a war requires trained technicians, engineers, radio-operators, physicians, and a host of other scientific experts. This is too obvious to require discussion. But, does the war's obvious need for trained technicians really justify the total neglect of the social sciences—even in the midst of the war? Which, as between those two requirements, are, after all, “the weightier matters”? Knowledge of the manipulation and creation of things, such as tanks, guns, battleships, airplanes, and radios, or even the reconstruction of torn human bodies—or understanding of the nature of human nature and of human relations?

Where, precisely, lie our human failures? Is it in the fields of mechanical contraptions or in those of human relationships? Merely to ask the question is to answer it. It is probably a fact that, in the areas of natural and applied science, humanity has made more progress in the last seventy-five years than in the preceding 75,000 years. But in the areas of living together we can hard-

ly claim to have gotten out of the age of savagery—yet. As Thomas Jefferson put it so eloquently over a century ago: "Only man has sunk so low as to systematically kill off his own kind." The fact is, there is not an area of human relationship in which we have yet gotten out of our baby-shoes: our failures at the sex-and-family-level, in economic relationships (or have we already forgotten the ten-year depression?), in politics, international and interracial relations, etc., are all too obvious to require anything more than mere mentioning here. Yet preparation for understanding of and leadership in those fields is going to be denied to able-bodied American men of college-age "for the duration."

What is more: this neglect, "for the duration," of the most crucial areas of human living is occurring in the very face of the three major claims of our national leaders in the present war-effort. These claims are that this war is being fought (1) to preserve and extend "the four freedoms," (2) to lead to a "just and enduring peace," and (3) to make it possible to build a new and different kind of a world in the post-war period.

I suppose there are people who believe that those three goals can be achieved by the use of machines and by the efforts of the engineers, technicians, scientists, and—soldiers. Although I must confess I find it difficult to think that any university-educated man could honestly believe any such thing.

As a matter of fact, we *do* have the example of the War of 1914-1918 and of the resulting peace, dictated *not* by the undemocratic—and defeated—Germans, but by the "democratic" and victorious "Allied and Associated Powers." The machines, contraptions, soldiers, engineers, and technicians (in large enough numbers) won the war all right. But the ignorance of the same people in the areas of human relationships lost the peace—and—prepared the way for World War II by making the Hitlers, Mussolinis, and Japanese war-party inevitable.

And now—even with the horrible effects of the last attempt directly before us, and with our loudly acclaimed idealistic and democratic slogans everywhere ringing in our ears—we are, once again, making identically the same mistake. For the sake of getting the *things* with which to wage the war, for the sake of having enough man-power, we are again ready to neglect "the weightier matters."

Who is going to build the new world? Engineers and technicians? If so, pity us! Or just those who are socially ignorant, fresh out of high school and straight into an army uniform? Or, perhaps, some more of the social ignoramuses

of my own generation? If so, God forbid! For my generation, which is largely responsible for creating the mess in which the world finds itself today, certainly has forfeited any right (moral, intellectual, or otherwise) to build a tomorrow which might be *at least tolerable* for human beings to live in.

Two thousand American college and university institutions "may have to close at the end of the present scholastic year," a front-page story in *The Chicago Sun* informed us December 13, 1942. And on the third page of another morning's *Chicago Sun* I read that 1,000 schools just in the State of Illinois have *closed already* "because the war has caused a shortage of rural teachers." This is the answer which our government, our people—and, apparently also most of our educational administrators—are giving us to the questions of the preceding paragraph. And that despite the fact that, at last reports, neither China nor Japan—though at war for already over five years!—have yet drafted a college-student. Somehow they seem to realize that even more important in the long run than actual military victory is the winning of the peace when the conflagration itself is finally concluded, and the building of something very different from what we have had before. They realize, too, that such a peace and the creation of such a world requires the best minds and the most highly developed and educated leadership that human knowledge, understanding, and good will can provide. They know, moreover, that it is impossible to have too many such trained leaders.

If the presently announced educational policy of our government is carried out I, for one, stand ready here and now to announce that—no matter how decisive a military victory we shall win over the Axis nations by force of arms—we *shall again lose the peace*, and the sons of today's soldiers will be fighting, within another twenty-five years, in World War III.

Shortsightedness at this point *now* is the surest and quickest way to lose, in the long run, everything that today we *claim* we are fighting for. And the greatest tragedy of all is that even university administrators themselves have so little faith in their own institutions that, with only a few notable exceptions to prove the rule, they are for the most part wholeheartedly supporting the national educational policy. Who, then, can blame the government when educators themselves have come to believe that it is more essential to be a soldier in uniform than to be a student of society and of the causes of and the reasons for its failure?

BROTHERHOOD WEEK

February 19-28, 1943

THE WHITE HOUSE

Washington

THE PERPETUATION OF DEMOCRACY depends upon the practice of the brotherhood of man. The American conviction in war and in peace has been that man finds his freedom only when he shares it with others. People of every nation, every race, every creed are able to live together as Americans on this basis.

We are fighting for the right of men to live together as members of one family rather than as masters and slaves. We are fighting that the spirit of brotherhood which we prize in this country may be practiced here and by free men everywhere. It is our promise to extend such brotherhood earthwide which gives hope to all the world.

The war makes the appeal of *Brotherhood Week* stronger than ever.

I commend to all our citizens the observance of *Brotherhood Week*, February 19-28, 1943. I like the slogan "Victory for Brotherhood." I trust that the call of the National Conference of Christians and Jews to affirm anew the religious principles of understanding, justice, friendliness, and cooperation on which the realization of brotherhood rests will be heeded across the land by those of every occupation and religious allegiance. It is the application of these principles that makes our country united and strong.

Franklin D. Roosevelt

CENTER FOR HEROIC SOULS

Now, the challenge to the most consecrated and best prepared young men is to *construct* that new social order on the only foundation that is left to construct it on, and that is Jesus Christ, his plan and his way.

This is a task difficult enough, dangerous enough, and adventurous enough to make the Church of Christ again what it was in the first centuries, "a rallying center for heroic souls."

—*The Christian-Evangelist of The Disciples of Christ*

February, 1943

motive Man-of-the-Month

Kempton Jones, Duke '43

EVERY campus has one. That person who is in everything, doing ten times as much as the ordinary college student in activities and still making good grades. You've often looked at that student and shaking your head said, "Tain't so! There must be something 'fishy' about this."

But at Duke University, Durham, N. C., students have come to discover there's nothing "fishy" about Kempton Jones and his remarkable record both on and off the campus.

Millions of Methodist youth over the nation know Kempton as president of the National Conference of the Methodist Youth Fellowship, an office to which he was selected at Baldwin Kansas, in the late summer of 1941. Just prior to that, he was elected president of the Southeastern jurisdiction and, before that, president of the Western North Carolina Conference.

"My experience at Baldwin was wonderful," he writes. "Being present and working with youth from all over the nation was a new and significant move forward in the work for me. No words can describe the feeling one has in taking part in the planning of a new youth organization like ours."

Since Baldwin "Kemp" has traveled to colleges and youth meetings all over the East, South, and Middlewest for 24,700 miles. He has written numerous articles and statements for magazines, appeared on a national broadcast, and is keeping up a correspondence far beyond anything he thought could be possible.

IN school, Kempton has always been interested in government. He was president of his grammar school, junior high, and vice-president of high school, before topping off his scholastic political career last spring with the presidency of the student body at Duke. In his platform he pledged to set up a more representative student government and partially carried this through last fall with the establishment of a campus-wide Student Senate.

In this, his senior year, he has also been made a member of ODK, national leadership fraternity, Red Friars (seven outstanding seniors), Tau Kappa Alpha, national honorary speech fraternity, and German and physics honorary fraternities.

Just a few of his other activities this year have been chief student air-raid warden, Religious Emphasis Week Chair-

man of the "Y" cabinet, member of the Pre-med Society, and Rush Committeeman for his fraternity.

Last summer he attended the Lake Junaluska, N. C., Leadership School and the Youth Convocation at Oxford, Ohio, counseled in church and scout camps (he is an Eagle Scout), and attended summer school at Davidson College—"a school with a religious program that is tops."

FRIENDLY and unhurried despite his many interests and activities, Kempton will be twenty-one years old this month (St. Valentine's Day). He was born in Salisbury, N. C., attended school there and has been a member of the Salisbury First Methodist Church "ever since I can remember." In high school he won varsity letters for two years playing right guard on the football team. At Duke, he has played on intramural teams in football, volleyball, soccer, and softball, but pre-med labs have prevented him from trying out for varsity sports.

Debating has been one of Kemp's chief activities. "My first public speaking was done when I entered a storytelling contest in the first grade. I won the first round prize of a Mother Goose Rhyme book, but had trouble in the second round. On arising to tell my story, I saw Mother in the rear of the auditorium and remembered that she had known about some mistakes I had been making, and with that thought I completely forgot the story! I was on the debating team three years in high school and made the squad here last year, but had to resign because of the pressure from my other duties." (Kempton is one of the two persons ever elected to Tau Kappa Alpha at Duke without a year of intercollegiate debating.)

On off afternoons and weekends, the sport he likes to do most is fishing and hunting. "I guess my favorite is just sitting on a bank waiting for anything that comes along. The fancier styles of fishing can't touch a good afternoon of talking with Dad and taking a chance of catching anything from a minnow to a whale."

THIS Man-of-the-Month was no exception when it came to receiving a jolt from high school to college. But two friendly groups at Duke, the YMCA and the Duke University Interdenomina-

tional Church, helped him get started in religious work. He was elected secretary of the freshmen "Y" and president of the freshmen house his first year.

One of the most interesting and worthwhile experiences of his college career came toward the end of his sophomore year. He was made chairman of the Social Service Committee of the YMCA which started to work on the Edgemont Community Center. The committee planned and carried out the completion of this project, a recreation center located in one of the poorer sections of Durham. Students on the committee helped carpenters and painters renovate a discarded, upstairs lodge hall. The center is now serving the community from four year olds on up. This occupied most of Kempton's time while he was a junior, but he reports he has never experienced a more enjoyable responsibility.

And with Kempton, work in the church has gone on regardless of what else he was doing. He states, "I have tried to make it this way because it seems to me that with this work at the center of my life everything else will be influenced by it, and I will have made a better contribution."

"I feel I am especially fortunate in attending Duke University. Here the student-run YMCA is one of the most highly respected organizations on the campus—something you don't often find on a campus of 4,000 students. Our motto of *Religion and Education* has fitted into my idea of college life perfectly." And knowing mild-mannered, sincere "Kemp" we know he means it.

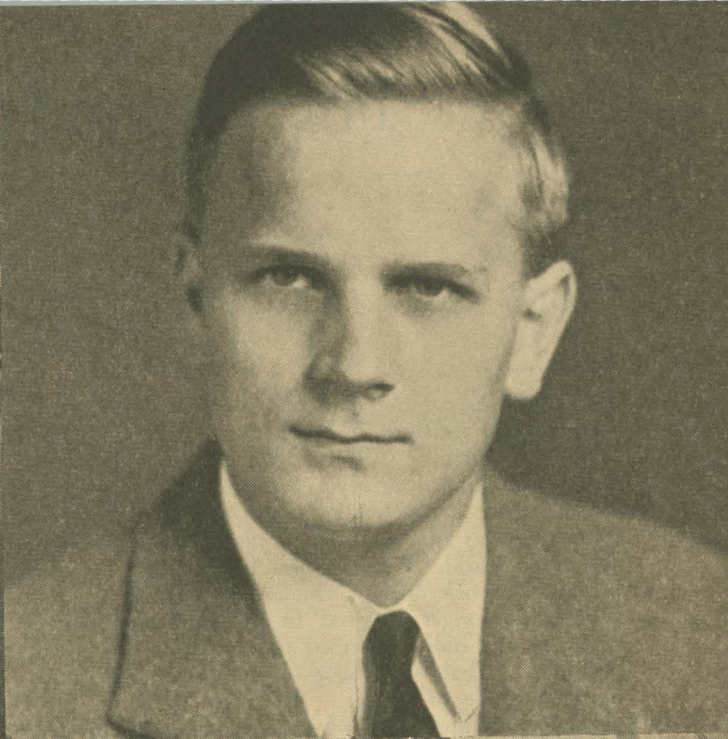
Kempton Jones In Pictures

Upper left, Kempton pauses before boarding an airplane on his way to make his radio speech over national hook-up. This event happened just after he was elected president of the National Conference of Methodist Youth Fellowship.

The picture in the upper right corner shows Kempton as he looked when he entered Duke University four years ago this fall, and just below, is a snapshot taken last April after he was elected president of the student body.

The Red Friars "tap" Kempton in the lower right picture for being one of the seven outstanding seniors. At the left, Kempton is in the gym at the time of his election to the Duke presidency.

The two small pictures show him on a sailboat-fishing trip last summer.



The Beyond Which Is Within

Gerald Heard

STUDY AND PRACTICE OF HIGHER PRAYER OPENS UNEXPLORED LIVING

PRAYER is coming back into popularity. Forty years ago it seemed finished. The revival is not due, I believe, to "religious effort." It is due, mainly, to a big basic change in our thinking. Briefly, economics is no longer the basic social science. Psychology is taking its place. As long as economics was fundamental, peoples' attention was devoted to the outer world. Get the nest better built and there would be no more sick or sour chicks—or even addled eggs. That fact is no longer believed to be the whole truth. Indeed many of the most informed minds doubt now whether it is even half. That—of course—is not to say that most psychologists approve of prayer. But it is to point out that the psychological approach, whether the majority of psychologists like it or no, leads to a reopening of the problem of prayer—the question, What is prayer? Why, in the name of all that is rational, do men—some of them as rational as most—trouble to pray?

Economics didn't argue about prayer. The whole subject was so obviously outside its interest that it was not even discussed. When all men had enough, then, if prayer was still being made, it would be time enough to ask if it helped or hindered production. But distribution failed to keep pace with production; so here was a problem which made the economists have to turn to the psychologists. And psychology had to own that as a matter of scientific observation, many who had enough bread still were hungry for something else. The solving of the economic problem only raises the psychological. Psychology has had, therefore, to consider prayer, if only to dismiss it. Here was a process which claimed to be therapeutic. If a new psychotherapy was to be set up, the old must be cleared away.

But the more prayer is studied, the harder is it to dismiss. For psychology's basic discovery, with which it demoted economics, is that man is not rational, he does not pursue his plain economic profit. The human mind (it is now a commonplace) is influenced more by suggestion than by argument. The human will can disregard logic but will act upon affirmation. The psychologist has to allow, therefore, that prayer's method is more scientific, more anthropological, than the rationalist's. Here, on this very pragmatic basis, the religious are shown to know more about actual human nature than the humanist. The psychologist, however, though he allow that prayer is a method which does work with man's make-up, maintains that prayer's aim is illusory. Here we must be clear; for this second part of the psychologist's proposition may be true or false. That will depend on the type of prayer you are considering. This may come as a start to some religious people who have never thought about prayer. To them it is simple. Yet none of the authorities on prayer have ever considered it to be so.

Roughly speaking there are three levels of prayer, and what the psychologist says (about prayer being mistaken) is mainly true of the first and, unhappily, the most popular level. Low prayer asks for benefits for itself. The psychologist—though he may not know it—is supported in this opinion by the saint, the master of prayer. They both are agreed that low prayer is mistaken about the power that replies. That however, is not the same thing as saying that such prayer never

gets results. Indeed any study of hypnosis shows that you may believe that God cured your headache when the law of parsimony compels onlookers to believe that the mysterious but not necessarily divine power of self-suggestion actually did it. If we are to follow the evidence fearlessly—and we have nothing to fear if we do—we must begin by allowing this first, that the results of low prayer, the prayer for the self, are explicable by autosuggestion and that they are no more and no less proof of divine intervention than is the explosion of a bomb. We must also allow that most of the evidence which is brought forward in popular books on prayer is of this kind.

The next level of prayer presents a more serious problem for the psychologist, and the religious. Middle prayer may be defined as prayer which does not ask for benefits for itself but for others. Of course many psychologists would deny that there is any real problem here. The most hard-boiled would explain middle prayer as a rationalization—it is obviously easier to pray that people may be helped than to help them, and, when we cannot help them, prayer is a relief from our helplessness. But psychologists who have actually researched into prayer know that middle prayer is a fact. Prayer is not all autosuggestion; it can affect other people. This awkward fact can, however, now be accepted by psychologists who till now have had to reject the evidence because the theory was unacceptable. Again, the opinion—perhaps to their surprise—would be supported by the real experts in prayer. It is not necessary to say if middle prayer, prayer for others, is answered, therefore God has answered it. Extra-sensory mental interchange can no longer be denied by any who study the evidence, and it can account for the answers which middle prayer yields.

Many people may ask, if these two levels of prayer are handed over to psychology, as explicable as para-rational activities of the human mind, has prayer itself, the communication of the soul with the Supreme and Comprehensive Consciousness, any ground left? Indeed, is there any evidence that there is such a Consciousness—is He not, as Laplace said, an hypothesis no longer required? This is the really serious problem for religion, and if we depended for our knowledge of prayer purely on the Protestant authorities, we might well be uneasy. For much of Protestantism has been content with low and middle prayer, with the result that such praying produces, and with such proof as it gives of a power beyond the surface intelligence. But now neither the results nor the deduction can be accepted at the values formerly attached to them.

Yet among all who have really studied prayer, continuing with it when the initial results and rewards give out, there is clear and agreed knowledge of a further level of prayer—high prayer. This may be defined briefly by the phrase, prayer is not asking for things, not even the best things; it is going where they are. It is this prayer which the psychologist cannot explain away by any lesser hypothesis. But he may deny it—deny that any one practices such a curious, severe mental exercise, and, when it is proved that some do, deny that they can contact anything. Of course few people do practice and fewer would claim to be able to bring back spectacular results. But that is not the same as saying there is no evidence here. High

prayer does exist and it has a clear and connected series of results. It first affects conduct, then character and finally consciousness itself. The ego-confined spirit is first freed from greed, then from fear, and finally from ignorance—from the illusion of separateness and loneliness.

Now we may ask, what hypothesis will account for this mental revolution? It would seem that there must be a consciousness above the ego, that the ego is only a splinter, a "strangled extrusion" of that consciousness, and that by this process of getting rid of greed and fear and ignorance, the ego enters into this immensely larger mental life. But why call this super-consciousness God? Again sticking to the empirical evidence of high prayer, we can say that those who reach the third stage do all agree that at that level they all find the same experience, and they find that in that experience they are directly united not only with all their fellows but with all life and with the whole universe in one being.

How do they prove it? Partly by their consensus of evidence,—there is 3000 years of it from every lofty religion, and partly by the results which we can see in them. Even at the start there is a remarkable (and for us a very pleasant) freedom from greed. Then follows (as agreeable) a freedom from fear. Finally (we may find such, as we may find rare birds if we are a bird-lover, when the casual hiker sees only sparrows) we may find one who is free from ignorance. Such people, though rare, are unforgettable arguments though they may say nothing.

It is, I believe, that because prayer can be so practiced and is being so practiced by increasing numbers of intelligent and in-

formed people who, may be, hold hardly one dogma that any traditional church maintains, that a revival may be expected in religion. Revival may sound a bad name—it is associated generally with emotionalism and always with a going back. I don't think this new pragmatic approach to religion is going to be a "return" but rather a departure. Nor will it be so much of the feelings as of the mind. A "Copernican" revolution is taking place in the human consciousness. Man is learning, like a child of three learns when it tries to alter the image thrown by the home-cinema on the nursery wall, that the picture which flickers in front of him is being projected by the instrument that lies behind him. To control the outer world he must explore "the beyond which is within." The guide to that new epoch of exploration lies in the study and practice of high prayer.

With this number motive begins a series of discussions on meditation. In the midst of crisis living we believe that the solid Christian will seek out and find ways of returning to sources of power. He will discover the secret of emptying himself and of becoming the instrument through which God works. We present as our first article, a discussion on prayer by the author of Man, the Master; The Creed of Christ; The Code of Christ; Pain, Sex and Time, and the recent little pamphlet called Training for the Life of the Spirit. This article is a condensation of material in a new book Mr. Heard is writing. We hope to publish soon a manuscript by Thomas Kelly whose Testament of Devotion has already become one of the basic books in this field.

A CALL TO PRAYER

WORLD'S STUDENT CHRISTIAN FEDERATION DAY OF PRAYER FEBRUARY 21, 1943

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . ." Romans 8:35

THESE words of St. Paul reflect his own experience and that of the first Christians. They speak to us of the different ways in which suffering may meet a Christian, force him down into the deepest distress in life—doubt in the goodness of God, and make his heart hard and insensible. Suffering is always a serious temptation to desertion from the way of love and kindness. Very often it throws man back on himself and closes his eyes and heart to the needs and distress of his neighbor, making him concentrate on his own suffering, so that he does not see anything or anyone but himself. All others, his neighbors, disappear out of sight.

Suffering is one of the most dangerous forces in life. Jesus Christ was once promised power and glory by the devil, if He fell down and worshiped him. When the Steadfast One did not yield to the temptation of earthly happiness, the tempter turned to disaster and suffering. This was his most dangerous weapon and the Lord was led into the most difficult temptation of His life. But He stood upright, He kept His fellowship with the Father unbroken and endured; in obedience to the will of God and in love for a sinful and unhappy humanity. Believing in Him, Who won His victory in temptation and hard suffering, St. Paul could write to his Christian brethren: What shall separate us from the love of Christ? . . .

In our own time these words are miraculously relevant. First, as a description of the distress and the agony that evil insanity has spread over Christendom and humanity. Tribulation, distress, persecution, famine, nakedness, peril, sword—with these words the Word of God describes our own time, filled to the brim with suffering. For those who are placed in the midst of this suffering, the temptation is great and strong to be swept

away by other forces in life than the spirit of Christ. And yet these other forces, which try to break down Christian faith and order, are not the most dangerous. Above all, we have to fear and arm ourselves against the nameless suffering, which creates doubt in the love of God, removes us from our neighbors and prepares the ground for the idols of this age.

Has this indescribable suffering separated us from the love of Christ? In the midst of it and often through it we meet our Saviour and His mercy which supports and raises us. The Patient One imparts to us His patience, the Faithful One His faithfulness, and the Merciful One His mercy. Only through Him we reach the world of kindness, only in Him we have power to resist the temptation of suffering.

Christian students have been brought into solitude and isolation. Barriers have been raised between countries and peoples, hindering personal fellowship and that mutual conversation which edifies and strengthens the Christian life and is of use to the Kingdom of God. Hands that want to do the deeds of love are bearing weapons.

The world is traversed by different frontiers. But there is one unseen frontier which we must hold, on the right side of which we must take our stand: the frontier of love against the assault of suffering. Here all those who have experienced the love of Christ are united. They have their fellowship in this love, although it cannot be expressed just now, except through prayer.

Let us on this day of prayer ask our Heavenly Father for faith, steadfast in the trial of suffering; for love, growing out of our meeting with Christ, from Whom no earthly suffering has the power to part us; and for hope, pointing to us a future, where Christian students may once more be able to meet in a recovered world. And let us pray for our suffering brethren that their suffering may become a suffering in fellowship with our Saviour.

A Leisure Class?

J. Olcott Sanders

THORSTEIN VEBLÉN caused a little ripple when he published a book called *The Theory of the Leisure Class* a few years ago. One may challenge what he says about dogs (owned to give their masters a sense of importance) and chuckle when he takes a dig at academic caps and gowns, but one puts the book down finally with a heightened sense of unhappiness with things as they are, if head and heart are still functioning.

Of course, economist Veblen was not alone in seeing the situation. Philosophical John Ruskin, in the preface to his *Sesame and Lilies*, sought to wake his middle and upper (leisure) class readers with these words:

... the Kingdom of God means—"not meat and drink, but justice, peace, and joy in the Holy Ghost". . . such joy is not by any means, necessarily, in going to church, or in singing hymns; but may be joy in a dance or joy in a jest, or joy in anything you have deserved to possess, or that you are willing to give; but joy in nothing that separates you, as by any strange favor, from your fellow-creatures, that exalts you through their degradation—exempts you from their toil—or indulges you in time of their distress.

That seems to be a sound basis for examining leisure—as joy which does not separate one from his fellow-creatures.

Creative leisure has its place in life, in bringing the Kingdom to earth, for at least three reasons. First, it provides the proper balance for the health of the body-mind. In contrast with the work emphasis on end-product, play stresses the satisfaction of the doing. In contrast with the fragmentary nature of much of modern work (the assembly line being the most extreme example), play encourages wholesomeness; look at that last word and think what it suggests. And in contrast with the impersonal character of machine-centered work, play underscores the importance of the person. Incidentally, notice that "high religion" shares with play these strong interests in means (as well as ends), wholesomeness (or holiness), and the fundamental importance of personality.

All this has been about the individual, and I doubt that many readers of *motive* are much different from Ruskin's readers;

so we really get down to our share in the problem when we come to point two. For leisure implies sharing with others for economic and social well-being. "Enforced leisure" as applied to the plight of the involuntarily unemployed and "leisure class" as applied to the situation of the over-privileged are equally uncreative concepts of leisure. Both groups are separated from their fellow-creatures.

Finally, out of consideration for the individual and for the social structure, leisure spurs our religious integrity in demanding that we strive unceasingly for equality of opportunity—to save the under-privileged from their poverty based on physical want and the "leisure class" from their poverty based on remoteness from the roots of life.

IT would sound as though we were advocating abolishing the leisure class. And so we are. Does anyone object? Lines of class and caste, which "separate one from his fellow creatures," are out of date. The truth of the matter seems to be that with modern technology we can supply the basic material needs of everybody. That means if everybody worked part of the time, everybody would still have time for leisure. Of course, it will not be simple. People who have thus far spent all their time or most of it in working will have to learn to play. And people who have become cut off from reality will have to learn to play in relation to work. As Robert Calhoun says, leisure activities must be "capable of integration into the actual fabric of life, individual and social, of which they are proposed as parts, without too grievous damage to the basic pattern. Dissolute day-dreaming . . . can wreck one's power to work. Carefree drinking does not integrate with the need to manage high-speed machinery. The gigantic moral holidays called wars grow less and less assimilable as cultures grow more complex and interdependent."

Assuming that leisure for everybody is a good idea, even if it is difficult, how do we go about getting it? Its firm foundation must be laid in fundamental planning. That foundation is the guarantee of employment for everyone who wants it, a job in keeping with the dignity of man. When "freedom from want" has been thus provided, leisure will be a next step. We must be insistent about having work before we

long for play; otherwise there will rise again as in the days of ancient Rome the temptations of satisfying and being satisfied with a minimum of bread and a season of circuses (spectator-itis at its worst, when it becomes an opiate).

Leisure must be planned for by everybody. Regionally and nationally (perhaps internationally in some areas) people can plan for the maintenance and use of parks and forests and modes of transportation to reach them. Communities of people can plan for parks, play centers, concerts, dramatics; this will include wider functions for schools and libraries as instruments of all the people when leisure for growing and developing is no longer restricted to childhood. The churches, as the heart of the community, will have the opportunity to give significant directives. People as consumers will be able to plan through cooperatives, and as producers through labor and farm organizations.

ALL of this suggests new vocations for the post-war period, founded in larger concepts of present institutions, larger concepts made possible by the abolition of a leisure class and its derivative depressed class. Health will increasingly become a preventative job, and the therapy of play will have its part in heading off breakdowns of the body-mind. Here it might be added that recreational therapy will have its test in the immediate post-war period (and right now, for that matter) as part of the treatment of military and industrial casualties. The schools and libraries as servants of the whole community, labor and farm organizations as representatives of men who are more than toilers, cooperatives as associations of men who are interested in more than physical wants, and the churches as institutions serving men increasingly capable of wholesomeness will need workers with a vision measuring up to their potentialities. At the same time, in the home and in the community volunteers will still have their important place to provide leadership for much of leisure activities.

We have talked largely in terms of a reconstructed and democratically planned world and its leisure. That must not be taken to imply that recreation has no place in the world now, as you are well aware. Even before slums, urban and rural, are eliminated, people need a chance to see beauty and gain social experience; it may even help in the process of betterment.

No, we have no place for a leisure class. What we seek is creative play flowering from creative work for everybody.

"The Cream of Columbia"

David Miller Crandell

WE quite realize that it is not in the least necessary to introduce the Columbia Broadcasting System to our readers. Nor is it particularly necessary to point out many of its programs as being well worth the listening time. We do so, however, with the thought that you might be missing something. Columbia has an enviable record of fine programming that represents the best of the ether's offerings. We offer these to you as recommended *good radio* in the hope that you will devote what listening time you have to the best that the networks have to offer.

Any radio editor compiles an advance listing with fear and trembling because any time or program listings beyond the date of the evening paper can be wrong. Should there be errors as of the date of publication, bear with us. All times are given as Eastern War Time. Consult your local paper for local time and station.

DRAMA

Columbia Workshop

Mondays 10:30-11:00 P.M.

This program remains the foremost program on the air devoted to experimental broadcasting. It has produced radio's finest directors and writers. It has encouraged experimentation on every hand since its beginning several years ago. It has been largely responsible for the development of radio drama as we know it today, particularly in the use of sound effects and music, and imaginative radio dialogue. Every program is produced with a purpose, and its achievements are continuing to mold the radio medium.

MUSIC

New York Philharmonic Symphony Orchestra

Sundays 3:00-4:30 P.M.

The New York Philharmonic Symphony Orchestra is broadcasting for the thirteenth consecutive year on CBS. Bruno Walter, Dr. Artur Rodzinski, and Dimitri Mitropoulos conduct. Deems Taylor is the intermission commentator.

Cleveland Orchestra

Saturdays 5:00-6:00 P.M.

WGAR and CBS present the famous Cleveland Orchestra in a series of concerts originating at Severance Hall in Cleveland. Dr. Artur Rodzinski conducts the orchestra. Rudolph Ringwall is associate conductor.

Columbia Concert Orchestra

Saturdays 10:30-11:00 P.M.

Howard Barlow conducting the Columbia Concert Orchestra and the young soprano, Eileen Farrell, featured in a series of programs of concert songs, operatic arias, and light opera favorites.

Columbia's Weekday Schedule of Fine Music

Monday-Friday 3:30-4:00 P.M.

This is a very unusual series of programs embracing great symphonic, vocal and chamber music works. It includes seldom-performed American works, standard and little-known concertos, and great songs of all the ages. Bernard Herrmann and Howard Barlow conduct.

LIGHT MUSIC

American Melody Hour

Tuesday 7:30-8:00 P.M.

The music of America with Vivian della Chiesa, Conrad Thibault, Remo Bolognini, with orchestra and chorus.

Great Moments in Music

Wednesday 10:00-10:30 P.M.

A program of all that the title implies with Jean Tennyson and guest stars.

Saturday Night Serenade

Saturday 9:45-10:15 P.M.

Gustave Haenschen's Orchestra and Chorus, with Bill Perry, tenor; Jessica Dragonette, soprano; and Warren Sweeney.

Pause That Refreshes on the Air

Sunday 4:30-5:00 P.M.

Andre Kostelanetz and his 45-piece orchestra, with Albert Spalding, and guest soloists.

Prudential Family Hour

Sunday 5:00-5:45 P.M.

A music program with Gladys Swarthout and Deems Taylor. Al Goodman's Orchestra, and a chorus of mixed voices.

Your Hit Parade

Saturday 9:00-9:45 P.M.

Mark Warnow's Orchestra, with Barry Wood, Joan Edwards, and the Hit Paraders Chorus. A program of the hit popular numbers of the week.

FORUM

The People's Platform

Saturdays 7:00-7:30 P.M.

Lyman Bryson entertains four Americans at dinner and draws them into an extemporaneous discussion of cur-

rent problems and an informal exchange of ideas.

Calling Pan-America

Sundays 6:15-6:45 P.M.
CBS in this program draws the Americas closer together. Heard throughout the western hemisphere, this new series "calls" a different nation to the microphone with a vivid radio-picture of its daily life and culture.

Commandos

Sundays 7:00-7:30 P.M.

A dramatized account of the exploits of American, Canadian, and British commandos.

Our Secret Weapon

Sundays 7:00-7:15 P.M.

Rex Stout of Freedom House debunks Axis propaganda by answering their claims with facts.

Report to the Nation

Sundays 10:30-11:00 P.M.

Recently revising its format, this series now presents a review and summation of the most vital news of the week and describes how it affects the American civilian and soldier. Paul White supervises, Bill Slocum, Jr., edits, and Earle McGill directs.

They Live Forever

Tuesdays 9:30-10:00 P.M.

A program of American sacrifice and courage and heroism, vividly dramatized in a series about men and women who gave their lives in this war.

The Man Behind the Gun

Wednesdays 10:30-11:00 P.M.

A dramatic series of stories on how men in uniform do their jobs.

Green Valley, U.S.A.

Wednesdays 7:30-8:00 P.M.

Himan Brown produces and directs these programs of simple human dramas about a typical small town in America and its war effort contributions.

Soldiers With Wings

Thursdays 8:00-8:30 P.M.

A program on the variety show format presented by air cadets and officers stationed in California. The program includes Hollywood guest talent.

EDUCATION

School of the Air of the Americas

Monday-Friday, zoned times

This program, now broadcast in the Latin American Republics under the guidance of a Pan-American Council, is in its fourteenth year on CBS. It has an audience of five million students in the United States alone. The School of the Air is officially sponsored by the O.W.I. in Washington. Mondays are devoted to *Science at Work*. Tuesdays are *Music*. Wed-

nesdays are spent on *New Horizons*. Thursdays are devoted to *Tales from Near and Far*. Fridays discuss *This Living World*.

Invitation to Learning

Sundays 1:30-2:00 P.M.
For full information on this program devoted to discussions of the world's great books see *motive* of November, 1942. There has been a change in the format of the program since that date, however. Formerly it was conducted by only Mark van Doren and guests. The new series, embracing the world's great works of drama, poetry, economics, philosophy, and religion, is presided over by five distinguished literary chairmen, each an expert in his field. The chairmen are Louis Untermeyer, Irwin Edman, John Anderson, Harry Gideonse, and Lewis Gannett. One chairman interviews and conducts the discussion with guests each week.

Of Men and Books

Wednesdays 4:30-4:45 P.M.
Professor John T. Frederick of the Medill School of Journalism, Northwestern University, discusses recently published books and brings their authors to the CBS microphone. Mr. Frederick has recently joined the staff of the *Chicago Sun* to write a Sunday feature in "Book Week" called "I've Been Reading." This is his sixth year of continuous broadcasting on this book series. "Of Men and Books" has pioneered in bringing into the homes of millions of Americans the living words of hundreds of contemporary authors who appear on the program as his weekly guests. The series has brought to the microphone the greatest single array of literary talent in the history of radio broadcasting.

Living Art

Tuesdays 4:30-4:45 P.M.
These programs stress the beauty of things outside museums and covers art from the advertising posters to the paintings in "The National Gallery."

Highways to Health

Thursdays 4:30-4:45 P.M.
A series of instructive medical talks arranged by the New York Academy of Medicine.

Exploring Space

Fridays 4:30-4:45 P.M.
Professor William H. Barton, Jr., Curator of the New York Hayden Planetarium, delves into the fascinating study of the stars and the planets.

Adventures in Science

Saturdays 1:30-1:45 P.M.

Watson Davis interviews prominent scientists on these CBS programs, planned in conjunction with Science Service, Incorporated.

RELIGION

Church of the Air

Sundays 10:00 A.M. and 1:00 P.M.
This is the twelfth consecutive year of the Church of the Air. The pulpit of Columbia's Church of the Air is available, impartially, to major religious faiths in America, and speakers who use this pulpit enjoy freedom of expression so long as their messages in no way attack the religious faith of others.

Wings Over Jordan

Sundays 10:30-11:00 P.M.
A program of religious talks and spirituals presenting outstanding Negro leaders in all fields of endeavor. Reverend Glenn T. Settle conducts the program which also features the 30 voices of the Wings Over Jordan Choir.

NEWS

World News Today Sunday 2:30-2:55 P.M.
William L. Shirer Sunday 5:45-6:00 P.M.
Edward R. Murrow (from London) Sunday 6:00-6:15 P.M.

Jackson Wheeler

Saturday and Sunday 11:00-11:05 A.M.

Eric Sevareid

Saturday and Sunday 8:55-9:00 P.M.

Frazier Hunt

Tuesday, Thurs, Sat, 6:00-6:15 P.M.

Kate Smith Speaks

Monday through Friday 12 N.-12:15 P.M.

Cecil Brown

Monday through Friday 6:15-6:30 P.M.

NEWS ANALYSIS

William L. Shirer

Monday and Wednesday 11:10-11:15 P.M.

Quincy Howe

Tuesday and Thursday 11:10-11:15 P.M.

Cecil Brown

Friday 11:10-11:15 P.M.

Major George Fielding Eliot

Saturday 11:10-11:15 P.M.

Fifteen years ago, the Columbia Broadcasting System was a puny network with a new president, 27-year-old Bill Paley, son and heir of the Congress Cigar Co. In three months time Mr. Paley tightened the network's contracts and added twenty-two new stations to the network. He refused to sell the network to Paramount Publix Corporation for \$1,500,000, but nine months later sold half of it to them for \$5,000,000, buying it back within three years for an additional \$200,000.

Five-eighths of the CBS air time must be devoted to sustaining shows without commercials. It is a network that prides itself on its dramatic workshop, its spot news coverage, and its adult educational programs. In spite of the competition of NBC and a great monopoly of network radio, CBS has made its mark and has become one of the biggest and unquestionably finest of the broadcasting systems.

Among Current Films

Margaret Frakes

Tish (MGM) is the famous old Mary Roberts Rinehart character brought up to date, but handled so carelessly and swaying between comedy and pathos and slapstick so precariously that you are never sure just what is intended. *Homey, too-burried comedy*. Lee Bowman, Marjorie Main, Aline MacMahon, Zasu Pitts.

Casablanca (War.) is excellent melodrama, besides being a most fortunate release for the box office, what with the present interest in North Africa. It has all the ingredients: a setting that is interesting and provides opportunity to mingle all manner of personalities and situations, photography that helps in the mounting suspense, direction that leaves the outcome uneventful until the final scene. It is played by a most able cast, even to the most minor character. You'll find some of the details unpleasant, but if you like hair-trigger melodrama, it's the answer. *Suspenseful, expert*. Ingrid Bergman, Humphrey Bogart, Sidney Greenstreet, Paul Henreid, Peter Lorre, Claude Rains, Conrad Veidt.

Random Harvest (MGM) lacks the mystery, naturally, of the James Hilton novel on which it is based and which made the original story not without interest and conviction. As a movie, this story of a World War I soldier who seeks through the late twenties to recall the period after the war when he led an unknown yet faintly recalled life taxes the credulity and is a bit confused. It is excellently interpreted by sensitive acting and direction, however, and contains many emotionally moving passages. Ronald Colman, Philip Dorn, Greer Garson, Susan Peters.

The Artist's Viewpoint

Bob Hodgell

I have tried to represent the Church in general. The figures in the foreground represent the static elements of the Church—as contrasted to the active, pioneering spirit portrayed on the spiritual plane back of them.

Behind the conservative people representatives of various races and creeds pass in one procession. Despite individual differences they are all a part of the Church.

Then comes what might be called the army of the Lord. It represents the surging spirit of the Church which is constantly seeking and moving toward the Light.

The objects and shapes in the background might represent various ideas of life, death, and the heavenly and earth-bound elements that go into the making of the Church as a whole. The angel in the foreground might be said to represent the spirit of the Church.

I would rather the individual interpret this as he will. I've tried to represent the Church in a pattern of shapes and tones, yet, what the Church means to one person is not always what it means to another.

The Church and the CIO Convention

Harvey Seifert

THREE statements came out of the recent CIO convention in Boston which have a particular bearing on the subject of religion and labor.

Bishop G. Bromley Oxnam in a letter of welcome to CIO president Philip Murray said, "The church has long since seen that the ethical ideals of our faith must be translated into the realities of economic and social justice. The extraordinary service of the CIO in bringing economic justice to the workers of this nation is one in which the church rejoices."

Murray, in a message to the churches, wrote, "I believe that the Christian churches of this nation owe it to themselves and to their mission in life to study the CIO impartially and without passion. In many sections of the country we have had splendid support in our endeavors from both Protestant and Catholic churches after they once understood what we were trying to do. The CIO sincerely wants to be understood. Labor has no grudge against the church. Labor simply wants the church to understand what its unions are trying to achieve; how unions are absolutely necessary in this great democracy, which, pray God, will be preserved. The church can be of inestimable value to its members, millions of whom are CIO members, if it will just try to understand this movement. This understanding will beget fraternalism."

Lewis O. Hartman, editor of New England Methodism's *Zion's Herald*, in a report of the convention said, "Owing to the influence of much sinister propaganda and many downright falsifications emanating from certain privileged groups in America, the CIO has come to symbolize for many well-meaning Christian people something exceedingly dangerous to the cause of democracy and Christianity. A picture has thus been created in our minds which is entirely false.

"Philip Murray is not a big, bad wolf, but a very attractive human being deeply interested in the welfare of labor and the future of his country. Nor is his organization a group of anarchists and Communists bent on the destruction of church and state. In closing his report to the Congress in which he reviewed the work of the year, Mr. Murray said, 'It seems to me most fitting to close this report by thanking a Divine Providence for the freedom under which labor or-

ganizations are able to meet in this great nation.' That sentence, with a slight change or two, might well have been a quotation from the conclusion of a bishop's report to his church. . . .

"Manifestly in the great hall of the Statler last week there was a living illustration of brotherhood in action. It was each for all and all for each. There was no discrimination, no class lines, no spirit of condescension. . . . The members of the organization are on fire for a cause. They are not a decadent group. They have goals, and they are willing to sacrifice to the limit to reach them. The laborers of America are striving for fair play, for justice, for decent living, for proper respect for human personality, for democracy, for the welfare of their native land. This 'do or die' spirit is needed everywhere in this nation. It is needed even in the churches."

News Outside the Headlines

Yale—and Harvard

If Yale is there, can Harvard be far behind? Or rather, says Harvard, it was the other way around. A few months ago this column reported that Yale was offering courses to a selected group of labor union leaders. Now we discover that Harvard began the fall term with ten trade union leaders in residence.

The original suggestion for such training at Harvard came from union leaders themselves. They saw the need of developing trained executives for the not less than 100,000 administrative officers in the American labor movement, ranging from shop committeemen to international presidents. The nine months' course now being offered does not require participants to be high school graduates, and it includes sections in economic analysis, trade union problems and policies, and human problems of administration.

AFL-CIO Peace?

In Washington's Willard Hotel during the first days of December, three representatives of the AFL and three from the CIO discussed cessation of their fratricidal warfare. An Armistice was declared in a plan of "practical co-operation" which provides for arbitration of jurisdictional disputes which cannot be solved by the unions themselves. The agreement is still subject to ratification,

and unity negotiations are to proceed beyond this first limited step.

A Union and World Affairs

The educational department of the International Ladies Garment Workers Union has published a special edition of Horrabin's *Outline of Political Geography*. Through the distribution of this book the union hopes to encourage the study of world affairs by its members.

CIO Women and Child Care

During the annual CIO convention, its Congress of Women's Auxiliaries adopted a seven point program for federal aid in the care of pre-school and school-age children. Pending the establishment of a national program, auxiliaries were urged to establish child care centers with whatever local resources are now available. The Congress also endorsed a program for government owned, low cost restaurants, and for the training of housekeeping aides in order to increase the efficiency of women workers.

Conscription of Labor

Ought workers to be drafted, as are soldiers, and assigned to those industries where they are most needed? Those who are beginning to raise this cry argue, first, that it is the only fair policy since members of the armed forces are so selected and assigned. Second, it is the only efficient policy. Look at Nazi Germany, some say, and behold the efficiency with which its industries operate. In the third place, it is argued that conscription of workers is necessary to the full utilization of our existing manpower.

On the other hand, opponents argue that far from being necessary or desirable, such a policy would be highly inefficient, since free people accustomed to industrial liberties will work much more effectively if they are doing so voluntarily. Procedures which are now being worked out can adjust labor shortages without sacrificing freedom. To the suggestion that we "look at Nazi Germany," others reply, "But who wants to imitate Nazi Germany?" Such a type of universal conscription as is being proposed is an unwarranted extension of dictatorial policies which is at home neither in American tradition nor in sound economics. Why adopt in free America the methods of dictatorship, especially when the desired results can better be gained in other ways?

I never weary of great churches. It is my favorite kind of mountain scenery. Mankind was never so happily inspired as when it made a cathedral.

—Stevenson

For Our Sense of Frustration

Thomas S. Kepler

Atonement BECAUSE man is *man*, he deeply feels an incompleteness or a sense of disintegration when his spirit is not in harmony with God's Spirit. He perennially yearns for *at-one-ment* between God and himself, as attested by his inner frustrations when he has allowed his inner spiritual life to become shoddy, undeveloped, or indifferent. Listen to William James, shortly after he had written his *Varieties of Religious Experience*, "I have no living sense of commerce with God. I envy those who have, for I know the addition of such a sense would help me immensely." Or hear Lincoln as he left Springfield for his inauguration at Washington, "Without the assistance of that Divine Being who ever attended him (Washington), I cannot succeed. With that assistance I cannot fail." What is true of William James and Abraham Lincoln is true of us: Unless we can feel a sense of unified relationship with God (*at-one-ment*) we are conscious of an incompleteness in our lives.

The idea of *atonement* is basically founded upon man's yearning for unity with God. Very frequently it has been associated with man's sinning, as a way to bring sinful man into a renewed unified relationship with God after the sin is committed. In primitive religion sacrifices were accepted by the priests as means of appeasing God's displeasure with the sinner. The early Hebrews had their Day of Atonement on which the sins of the nation were pronounced on the back of a scapegoat which was led into the wilderness: as the scapegoat died in the wilderness, so also died the sins of the people, thus re-establishing *at-one-ment* between God and the nation.

It was only natural that many of Jesus' first followers, reared in this background of atonement by blood sacrifice, saw sacrificial value in the death of Christ, where (as developed in The Epistle to the Hebrews) Jesus as the High Priest of the eternal priesthood (that of Melchizedek) offered himself as one who would bring about atonement for Christian believers. For 1,000 years the Christian Church viewed Christ's death on the cross as a gift to Satan to free the souls of the patriarchs and religious persons from Sheol. In the eleventh century Anselm in his *Cur Deus Homo* (*Why Did God Become Man?*) attempted to interpret the death of Christ as satisfying God's dignity and honor for

the wrongs men had committed against Him. He viewed Christ as the only sinless figure who could accomplish this renewing of *at-one-ment* with God, since Christ did not owe God anything, not having done any wrong. Thus the *Satisfaction Theory of the Cross* developed in which Jesus as the substitute for sinful humanity satisfied divine justice for all who had sinned; and since Christ did not owe God anything, his death brought future salvation (*at-one-ment*) for those who had faith in Christ.

A contemporary of Anselm was Abelard, who viewed Christ's life and death as an example of tremendous influence to stimulate and guide believers to live in obedience with God's love. This was called the *Moral Influence Theory of the Cross*. Historically, Anselm's theory of the atonement has affected conservative Christian theologians while Abelard's interpretation has left its impress upon the more liberal Christian thinkers. In both views Christ is viewed as one who had *at-one-ment* with God; and it is he, by his deeds and words, who has shown his followers the way of their *at-one-ment* with God.

TODAY we use terms like *integration*, *adjustment*, *adaptation* as synonyms for *at-one-ment*, when we employ a religious vocabulary. The Naturalistic Humanist (see *motive*, November, 1941) believes that *at-one-ment* or adjustment can be realized by applying scientific aids to the individual and his environment (for example, give man proper vitamins and the help of a psychiatrist; create proper working conditions and recreational centers in his daily surroundings). Christian Theism (see *motive*, January, 1942) agrees with the Humanist that man can do much to bring about *at-one-ment* between man and his total environment (which includes God and men), as he improves himself by education, worship, healthful living, creative interests, social activities. But the Christian Theist goes farther in viewing God as a Being of grace (see *motive*, November, 1941) who is desirous of helping man even more than man is desirous of seeking God's aid. This means that God plays even a greater rôle than man in bringing about *at-one-ment* between Himself and man, mainly because God is God, tremendous, majestic, and merciful. Such *at-one-ment* between God and man must find its further test of *at-one-ment* between man and his fellowmen. If

God's mercy and forgiveness do much to create integration, unity, *at-one-ment* between Him and us, then we must exercise mercy and forgiveness toward our fellowmen as we live and labor with them.

Such a view of atonement sees the necessity of *at-one-ment* being alive in the social process of history. Religion and ethics (see *motive*, May, 1942) are thus inseparable; but in the Christian viewpoint we become deeply ethical because we are first deeply religious through knowing what God's mercy means to us as individuals. Such knowledge of God's mercy (which is the experience of *at-one-ment* with God) drives us to relate the same mercy toward our fellowmen (which is the experience of *at-one-ment* with humanity).

Modern Christians believe that Jesus has made the idea of *at-one-ment* sane and understandable, both by his own personal example in being obedient to God's will and by his rich interpretation of God's grace. How his life and death have affected all of us to seek *at-one-ment* with God and man is devotionally expressed in a letter by George Tyrell to Baron von Huegel, "What a relief if one could conscientiously wash one's hands of the whole concern (of living)! But then there is that Strange Man upon His Cross who drives one back again and again!"

MUST OPEN THEIR EYES

We all recognize there is a social revolution occurring in our world today. Too, we know the churches are the people's most important guide and without them we would be lost. Why, then, cannot our churches join in this crusade to eliminate the worst blot on the world's surface, the fact we have poverty and hunger in a land of plenty and ignorance in a land of books? The revolution which is now occurring and which is to come in the future can take but one of two forms, peaceful or military.

Capital and labor are necessarily going to clash in defense of their varied interests, much more so than at present. If this clash can be softened or eased in any way, it can only be through a firm, respected guiding agent. This is what the churches must begin to do if the conflict, and we can readily see it in the offing by the present conflicts between labor and capital, is not to resolve into internal, internecine war. If the world's churches will begin to work for social reforms, as have the English Churches, the revolution might occur peacefully. If led by irresponsible men, it might become catastrophe. The poor and the laborers also have a right to live. Our churches must open their eyes.

—Ziggy Sears in *The Daily Texan*

The Corregidor of the Soul

Sirs:

The brutal fist of War strikes heavily in many directions. If its blows are not felt directly—from the mouths of cannon and the bomb pits of airplanes—they will reveal themselves in more discrete and insidious forms, which are equally destructive. Such are the forces of callousness, sensuality, and mass hatred which the Second World War has launched against the religious beliefs held by America's 1,350,000 college and university students.

Like any other sizeable group of thinking individuals, college students hold a vast variety of views toward religion. The large bulk of students have not yet been classified with regard to their attitudes towards religion. They cannot be classified, for they have no attitude at all, unless it be termed indifference. They are living in a Mechanical Age manifested by a mechanization of both thought and activity. They feel no need for religion. God to them is an "oblong blur." As one young cynic put it, "He's a nice God, but not very useful in an emergency."

Consider the day of a college student—axioms, postulates, trends, periods, inflexible rules, data, statistics, and facts, facts, facts. Prove, or give reasons for, everything you know. A heavy social calendar crowds up the student's week-end.

How can religion fit into such an order? If the student feels ill he steps into the infirmary, or begins counting his calories. If he feels unhappy he goes to the movies. He has been victimized by an idealization of science at the expense of his soul.

Where does God fit into the picture? He fits nowhere. The student has heard of God, but he has also heard of the Muses—he cannot fit either into his pattern of life. But he understands and believes in Louis Pasteur because Pasteur discovered a process of ridding bacteria from milk which has reduced infant mortality a considerable percentage. He understands and believes in Einstein, the Wright brothers, Tom Harmon, Jimmy Stewart and Gene Krupa. But God . . . ?

Who is responsible for the college student's typical irreligion? The major explanation must be found in the very age in which we live. Our Mechanical Age admits of no theory, allows no knowledge, unless it has been

proved or is potentially provable. It is gross materialism with no room for spiritualism. Science has become the shibboleth of civilization.

And today there is the war. War demands a maximum of realistic thought and material output as the price of survival. Men turn from prayer to increasing production, raising armies, building merchant fleets. War is inducive to low morality, to more exciting pleasures of the play-today-for-tomorrow-we-shall-die variety—all at the expense of religion.

Is there, then, no hope at all for religion? Of course there is. A pre-occupation with swing bands does not necessarily preclude an appreciation of classical music. The student's religion may be dormant but it is *potentially* active.

The unhealthy lethargy of the church today is the most important cause of irreligion I have mentioned. The church in America has already instituted numerous schemes for increasing its patronage—strenuous membership and money-raising campaigns, church theatricals, card and Bingo parties, dances, etc. The college student will go for them just so far. Then he will realize that what he expects from the church is spiritual satisfaction, not a weak imitation of temporal entertainment. He will withdraw from the scene with greater disgust than ever.

The church must lead the way in modifying Christianity so that it becomes adaptable to twentieth-century society. The effective minister of tomorrow must not only hold stronger and more intelligent beliefs in his doctrine than he does today; he must be more than a minister. He must be a good public speaker, an expert social worker, and a practical psychologist. He must recognize that though the fundamental principles of the Christian religion are static and timeless, their interpretation to the layman must change with the times to keep pace with the rest of the layman's world.

With rank barbarianism sucking the lifeblood of Europe and surging relentlessly through the Far East, the need for a modern reinterpretation of Christianity is not only a paramount issue today—it is an essential one. And nowhere must this reinterpretation be executed more skillfully and sincerely than among the college and university students of the United States. Their

minds and hands are destined to fashion the world to come.

Bruce A. Wilson

The Daily Northwestern
Evanston, Illinois

Good Will in Puerto Rico

Sirs:

There are three Methodists in the unit here, George Mason from Gardena, California; Dan Boehm from Ann Arbor, Michigan; and me, officially from Inglewood, California. There are eleven fellows, one Episcopalian, one Mennonite, one non-affiliate with Quaker training and leaning, one Presbyterian, one Congregationalist, three Brethren, and we three Methodists. We also have two doctors from the Church of the Brethren and one of the doctor's family, his wife and two boys, seven and nine years of age. We're having quite an experience. We've spent the greater part of our time, so far, building a hospital from a CCC type barrack building, but are now beginning to branch out into the more permanent aspects of our work.

Our doctors have been treating out-patients all along, and are now taking a very few patients into the uncompleted hospital. We are gradually using the hospital more and more, and are gradually beginning a recreational program as well. I, myself, am stuck in the kitchen as head cook, a work which I rather enjoy, but which I hope doesn't become too permanent. I came here as a recreational director. A lot of us have fallen into full-time or part-time jobs which we had no idea of doing, but they have to be done. They're proving, I think, to be valuable experiences, and are certainly a part of reconstruction training and work. As time goes on we hope to rotate duties; so that we may all get several types of training, the less pleasant jobs may be passed along, and all get a chance at the more pleasant jobs.

The learning of Spanish has been slow, for there are too many of us Americans to have to be forced to speak Spanish. I have been enjoying my kitchen work from this standpoint, for I have to instruct my native boy-helpers in Spanish, and must bargain with our back-door food vendors. The language problem has been interesting to us all, and should prove to be one of our most valuable experiences.

We feel that the need here has been great, especially the medical need, for until we came there was only one doctor in a region holding about 40,000 or 50,000 people. We are the only hospital for many miles. The PRRA (Puerto Rican Reconstruction Administration) in its heydays had a very extensive program of rehabilitation, social service, etc. Because of limited appropriations, their program has been cut to a nub and our recreational program, of a community type, will be designed to fit this resulting vacancy. One of the reasons for the development of this unit was training for post-war reconstruction; and although conditions here are very probably not nearly as bad as those to be encountered after the war, this is certainly proving, we think, to be a valuable experience.

We are an hour's ride from town in either direction, and are really in the country here. We are on a cooperative farm, in the center of the project. There is a large house which houses the PRRA and UPA offices on the first floor; and in the seventeen rooms of the second floor are situated our unit offices, a living room and a library and the director's quarters. There is also the big farm building which houses the coffee drying equipment, produce warehouse, etc. There is a barracks for a few PRRA workmen, our dormitory, the hospital, a storehouse, a combination school-church building, a recreation hall, and a building which formerly housed a rug cooperative, now vacant. All of these are CCC type buildings.

Across the street from the community center is a small store. There is very little here with which to amuse us, except ourselves, which condition may change once the recreation hall is opened. Once in a while some of us make a daring excursion to town, to see a show, walk around the plaza, go to a dance, or something similar. Once or twice we have even attended weddings and the resulting fiestas. It all sounds very romantic, but we miss the U. S., our friends, and our accustomed habitat immensely. Perhaps I am mistaken in including us all in the above statement, but it includes most of us.

Bill Coston

*Castaner PRRA Project
Adjuntas, Puerto Rico*

Religion at Columbia

Sirs:

Although I have not had the pleas-

ure of seeing *motive* regularly, my attention was called to a paragraph in the December issue on page 33, in which reference was made, together with a humorous editorial note, to an aspect of the administration of religion in Columbia University.

There has been a good deal of public comment aroused by some statements made by Dean Hawkes of Columbia University in his recent report. I should want to say, however, that, as in the paragraph in question, the true facts have not been accurately reflected.

We have a department of religion in the University, which has been functioning, and functioning well, for a good many years, over two decades in fact, under the very able leadership of my predecessor, the Reverend Raymond C. Knox. As chairman of this department, both Chaplain Knox during his incumbency, and I have steadily had in view the massive resources of the Union Theological Seminary, which is part of the University family. Those available resources have always figured very largely in our planning of the curriculum.

The problem which we are facing is, in fact, the reverse of the problem as stated in your news note. We are not concerned with establishing a department of religion, but with the problem of whether or not to extend it by decentralization among other departments in the University. The phrase "leave it diffused among other departments" is not a statement of fact, and I felt was an unfortunate way of summarizing the real issue.

I write this simply to get the record straight, as I am certain that both you and I would want to approach the very serious problems of the administration of religion in college life with equal gravity and concern for the actual situation.

Stephen F. Bayne, Jr.
Chaplain

*Columbia University
in the City of New York*

Nationalism versus Teamwork

Sirs:

The nations of the world are members of a team but act like gladiators in a free for all. For a few minutes let us turn back the calendar and imagine we are spectators at a football game. The team we are rooting for is composed of representatives of the important nations of the world. Japan, United States, Finland and Czechoslovakia play in the backfield.

Australia, Germany, France, Italy, England, Hungary, and Poland are linemen.

The opposing team has been a bitter rival of the nations of the world for centuries. This team has a backfield called the four horsemen which have been running rampant all over the world. Armament, race, inflation, bankruptcy and starvation are famous horsemen who are in the backfield of this team. On the line of this team we have such players as nationalism, economic imperialism, conflicting military alliances, race hatred, revenge, reprisals and disease.

For centuries these two teams have been fighting each other and for centuries the nations of the world have been losing ground. They fail to see who their real enemies are. Therefore for centuries the nations of the world have been conducting themselves like gladiators in a free-for-all instead of like members of a team fighting a common enemy. They do not realize that to win a game each individual unit has to give up some of his freedom for the good of the team.

How can the nations of the world achieve a team spirit? They will have to be aware of their common enemy and be willing to work together to defeat them. When the people of the world realize they have this common bond of cooperatives they will demand that their statesmen work out some plan of world government such as world federation.

A successful world government cannot be built over night. It will be better if the statesmen who are forming this world government set up the general principles of the institution leaving to the organization itself enough power to deal with the problems as they come up. In other words these statesmen ought to make a constitution for the world similar to our constitution in United States; a constitution that can be amended to meet changing conditions. The people participating must realize that world federation is not static but dynamic and must be able to effectively meet the changing needs.

It takes team work plus a good coach to win a football game. A good coach is liked because of his experience, and the kind of a man he is. A successful world federation needs a strong president. He will have to be respected by the majority of the people of the world not because they

(Continued on page 50)

With this number "motive" begins its third year. In the first number we said: The magazine "aims to be a motive going with you all the way, the motive of a well-directed life, filled with meaning, purpose and concern. That motive takes its origin from the most exciting man who ever lived, a man named Jesus." After two years "motive" wishes to reaffirm this principle as the only valid one on which a magazine like this can function. We have not changed our purpose. We wish merely to re-emphasize the idea and to say it again and again as effectively as we can.

For we believe now, more than ever, it is the business of the religious forces to lead, and this leadership means leading in all human endeavors from the first guidance of the child to the most highly organized institutional leadership of the government. It means leading, let us insist, not following! We are convinced that unless the leadership of human life comes from consecrated men and women who place their priority for leadership on the common good of all, with the essential emphasis always on the inherent worth of all human personality, there is no purpose in building democracies or any other form of government, and the sacrifice being made by millions of men and women is in vain. This is the kind of leadership we are trying to stimulate. All lesser attempts, all superstructures built on the foundations of governments and social systems are sinking sand. There is only one rock on which life and the fellowship of man can be built, and that rock is Jesus Christ.

But let us make no mistake about this! How easy it is to make this assertion. How difficult it is even to come near reality in living it. "motive" wishes now and in the future to build on no other foundation. In the faith that Christian living based on sound Christian principles is alone the salvation of the individual and the world—and that the evidence of character and life is to be expressed now on the campus, in alternate service, in defense industry, in personal living in the armed services, in all our daily life—these are the imperatives that lead "motive" into its third year to go with you all the way—yes, now, even into sudden death or into the creation of a world where for all men there will be more abundant living.

• AFTER TWO YEARS

motive knows the student mind and the student heart. It is therefore able to reach the student will. It knows the student vocabulary, and thus speaks a language that is understood by students. The extraordinary format, the art work, the wise selection of material, the wide range of interests, and, above all, the ability to make Christ central, capture the imagination of the American student. The essential commands of Jesus assume action. "Follow Me!" He said. "Inasmuch as ye have done it unto one of the least of these," "Go ye," "Thou shalt love"—these are commands of our Lord, and the Christianity of an individual is revealed in his conduct and in the spirit that lies behind the conduct. *motive* knows this, and its policies flow from this fact. Many sincere persons who insist upon repeating the shibboleths of yesterday rather than presenting the religion of Jesus in such terms as to command contemporary students do religion a disservice. *motive*, on the contrary, with the single desire to win for Christ this generation of students, pursues a wiser policy. The Church should rejoice in this magazine.

—Bishop G. Bromley Oxnam, Vice-president, Board of Education, Chairman, Division of Educational Institutions, Board of Education, The Methodist Church

THE TWO-YEAR-OLD

In two short years *motive* has made a large place for itself in the student world. Cumulative evidence, pouring in from thousands of eager readers, clearly indicates that it is meeting a real need.

We now know that the vision of those who sensed the great, though unexpressed, demand for a different magazine for students was not a pipe dream. To know the student mind and produce a publication to match so great a challenge was no mean achievement.

Month by month *motive* is suiting a helpful message to the lives of a troubled generation of youth, stimulating thought, both by raising and answering questions on issues vital to young people.

Running through these pages is a wholesome portrayal of the Christian way of life. This virile message is productive of attitudes that will not break down under the pounding of the present crisis.

motive is making a major contribution to that Christian character necessary, "for the living of these days," and all the days that lie ahead.

—Harry W. McPherson, Executive Secretary, Division of Educational Institutions, Board of Education, The Methodist Church

February, 1943



Morality is more than merely resisting the temptations of sex, liquor, and tobacco. We are fighting a war to establish a new order among nations. This order must be a moral order, both nationally and internationally. It is important, therefore, that church people make group decisions as to the nature of this new order. They should decide about social welfare within their nation, and, more important, about international organization without. Then, they should make themselves heard as a pressure group, or as many pressure groups—through conferences, writing, talking, pushing legislation, and by every medium at their command.

Is this too much to hope for? Must the Church remain merely the spiritual haven of the pious "good people"? Can progressive pastors stir their congregations into social activity? Will the Church attempt to bring not only individuals but communities into harmony? The United States, yes, the whole world is now passing through a grave moral crisis, during which we find it justifiable to kill great masses of people in order to attain certain moral goals and abolish others. Will the Church help to crystallize and focus our blurred moral goals, or will it remain senile—the "opiate of the people"? This, to me, is the most important question for the Church today, for either the Church can become the agent for bringing God's Kingdom to pass on earth or else peace will become the plaything of the deft signers-of-treaties, the so-called statesmen, who will pave the way for the juggernauts of World War III.

—Paul Ousley, Swarthmore College

Letters

(Continued from page 48)

fear him but because he is experienced in international relations and because they respect him as a man.

A football coach needs a board of trustees or a school board for financial backing and to help him determine the policy of the team. A world federation needs a world congress to act as a check on the president by controlling revenue bills, and to represent the different nations of the world.

In a football game you need a referee to be sure the game is played fair. In a world federation you need a world court to establish justice. Their decision should be enforced by an international police force.

The nations of the world can achieve team spirit if they are willing to work together to form a world government.

Silas Foltz

Adrian College
Adrian, Michigan

Week of Dedication

February 28-March 7, 1943

JOSIAH ROYCE defined loyalty as "the willing and practical and thoroughgoing devotion of a person to a cause."

The hope of the world at the present time hinges on whether our students are *willing* to give their lives in utter abandonment to the cause of Christ.

A consecrated life is not enough. There must be more than willingness. A person must be *practical* in the gift of himself. It is one thing to be idealistic in one's religious experience. It is another thing to be a realist. A constant day by day devotion to a cause is necessary.

Some people do things in a half-hearted manner. In fact, at times they defeat the goal of their own desire by only partially doing the thing they set out to do. How necessary it is in the Christian enterprise to do a thing well—to be *thoroughgoing* in accomplishment!

A loyal Christian is one who *willingly* gives his life to Christ, who is *practical* in the consecration of himself and who is *thoroughgoing* and complete in his dedication. Such giving of oneself in dedication to Christ as a loyal Christian can only come by renewal. Paul says (I Cor. 4:16) "My inner nature is being renewed every day" (after Goodspeed).

In truly effective Christian living this comes about by regular re-dedication. It is not enough to give one's self at a single moment in consecrating one's life to Christ. It is necessary for the golden moments of dedication to be renewed at regular intervals. This is good psychology and it is good sense. How many times college students have re-dedicated their lives at student conferences, in prayer groups, in private devotions in their own rooms, and in the sense of oneness with God in a significant worship service!

The Methodist Church is making special provision in this year of crisis for such dedication, not only of the young people and students, but of all the members of the entire church. It is called the *Week of Dedication*.

PURPOSE OF WEEK

The period beginning Sunday, February 28, and continuing through Sunday, March 7, will be known as the *Week of Dedication*. It will be a week during which an attempt will be made to stir all of Methodism to a season of prayer. Our people will be urged to observe Bible reading and meditation. Home altars and disciplined living will be encouraged. Large emphasis will be placed upon personal dedication. The giving of one's self and of one's possessions to God will be urged.

The question may very naturally be asked. Why should there be such a *Week of Dedication* at this particular time? The sin and suffering in the world and the burden of responsibility that rests upon the church are the answers. Everywhere there are hosts of hungry, wandering, homeless people. There are wounded men and thousands of prisoners of war. There are lonely hopeless people and thousands in ghettos of isolation. There are millions of men in armies and other millions in concentrated centers of industry. The world is at war.

Into the tragic confusion of today and the uncertainties of tomorrow the Church brings a message. It is one of hope. It is a ray of light. It is the word of confidence. God speaks through His Son Jesus Christ who brought life and light and truth to men. He speaks through the Church, the agency of service to bear his message to mankind.

WORKS OF DEDICATION

All groups of students in Methodist colleges and Wesley Foundations should plan to observe the Week of Dedication. Church periodicals will carry abundant suggestions and resources should be available in all local churches. Student groups are urged to have special worship services, dedication in prayer groups, and in personal devotional exercises.

Offerings for emergency relief will be received throughout the church, directed to the meeting of needs which are in addition to the regular World Service enterprises of the church. The offering will be used in emergency work, such as work in and around army camps and war industries, relief in war-stricken lands and in affecting adjustments immediately necessary in the missionary, educational and other work. In the Methodist Student Movement, Week of Dedication money will be used for more adequate support of local student centers, for student work in military camps and defense areas, for Japanese-American student relocation, and for special projects among students which are otherwise without support from general funds of the church.

—The Methodist Student Movement, H. D. Bollinger, Secretary