

2017

1961 Proceedings of the Tenth World Methodist Conference

World Methodist Council

E. Benson Perkins

Elmer T. Clark

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PROCEEDINGS OF THE
TENTH
WORLD METHODIST
CONFERENCE

OSLO, NORWAY

17th–25th August

1961

Including the meetings of the
World Methodist Council
and the
World Federation of Methodist Women

Edited by
E. BENSON PERKINS
and
ELMER T. CLARK

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INTRODUCTION

FOR the first time the World Methodist Conference has been held outside the English-speaking countries. The Methodist Churches in continental Europe are minority churches, but are making a distinctive contribution to the spiritual life of the communities. There are Methodist Churches in all the European countries except Russia, Holland, and Greece. They are most strongly established in Scandinavia, Germany, and Switzerland, and represent in all a community of over 250,000. In the Latin countries the organization is in association with British Methodism, while in the other countries the connexion is with American Methodism. These widely distributed Methodist Churches of continental Europe have been brought into closer fellowship, through the World Methodist Council, with the larger Methodist Church of the British Isles as also with the Methodism of the other continents.

The Oslo Conference was the tenth of the series in the eightieth year of the organization. The previous conferences were held as follows:

- 1881: London, England
- 1891: Washington, D.C., U.S.A.
- 1901: London, England
- 1911: Toronto, Canada
- 1921: London, England
- 1931: Atlanta, Georgia, U.S.A.
- 1947: Springfield, Massachusetts, U.S.A.
- 1951: Oxford, England
- 1956: Lake Junaluska, North Carolina, U.S.A.

Prior to 1951 there was only a slight formal organization and the assemblies were known as Ecumenical Methodist Conferences. At Oxford in 1951 a definite structure was given to the organization, a permanent secretariat established, and the name World Methodist Council given to the authoritative body. A revision of the Constitution has been adopted by the Council during its sessions in Oslo.

The Quinquennium, 1956-61

The last Conference at Lake Junaluska in 1956 marked the progress made since the constitution was established, set out lines of future development, accepted the affiliation of the World Federation of Methodist Women, and opened the new World Methodist Building in the Junaluska estate. (The *Proceedings* were published by the Methodist Publishing House, U.S.A., in 1957.)

The business of the Council during this past five years has been transacted by the annual meetings of the World Executive Committee. (Minutes published in *World Parish*.)

London, 1957

The World Executive Committee met in July in the Central Buildings, Westminster. In connexion with this meeting a dinner was given for the members in the House of Commons, at which the then Foreign Secretary, the Right Hon. Selwyn Lloyd, was the chief guest. On the previous Saturday the old Epworth Rectory was reopened after restoration as the property of the World Methodist Council. This was made possible by the generous gifts of British Methodists in purchasing the estate (\$13,000) and of American Methodists in the restoration and furnishing (\$47,000). Steps were announced leading to the restoration of the boyhood home of Bishop Francis Asbury.

Freudenstadt, Germany, 1958

At this largely attended meeting held in the Methodist 'Kurhaus Teuchelwald' it was decided that the Tenth World Methodist Conference should be held in Oslo, and preliminary consideration was given to the programme. Considerable time was taken in a survey of the plans and discussions pointing towards unions in which Methodist Churches were involved in various parts of the world. A finance committee was formed to consider the formation of a Central World Fund. On the following Sunday afternoon a great and inspiring Youth Rally was held in the large hall at Forbach, Stuttgart.

St Simons Island, Georgia, 1959

Great interest attached to the meeting at 'Epworth-by-the-Sea', a Methodist estate on St Simons Island, with its historic association with the early labours of John and Charles Wesley. At this meeting a plan for the securing of a Central World Fund of an annual amount of \$15,000 (approximately £5,000) was adopted. Representatives of the Methodist Publishing House, U.S.A., met at the same time and reported on their plan for a *History of American Methodism* which would be parallel to the *History of British Methodism* which was in course of preparation. Another plan considered was for a world conference on evangelism. The approximate numbers for the Oslo Conference in 1961 were brought under review and a meeting was held of the Programme Committee for Oslo. At the conclusion of the meeting members visited Savannah, with its historic associations with the work of John Wesley and George Whitfield.

Zürich, Switzerland, 1960

At this meeting held at the First Methodist Church, Zeltweg, 20, the need for a closer association of the Methodist Churches was recognized and a committee appointed to consider a revision of the constitution to be submitted to the Oslo Conference. Representatives from Oslo attended and the arrangements for the allocation of hotel accommodation were decided. Nominations for the appointment of President and Secretaries were prepared for submission to the Council at Oslo. The meeting concluded with a coach excursion

through Lucerne and the Brunig Pass to 'Victoria', the Swiss Methodist holiday centre at Reuti. On Sunday afternoon a large Rally was held in the Reformed Church Hall.

Regional, Sectional and Other Activities

During this period Sectional Committees and Executives had their meetings and Regional Conferences were held. There were European Consultative Conferences at Stockholm, Sweden in 1957 and in Bristol, England in 1959. The American Executive met in Philadelphia in 1958 in commemoration of the 150 years since the adoption of the constitution of American Methodism. In the spring of 1959 a conference representing the Methodism of southern Africa was held in Salisbury, Southern Rhodesia. The well organized Sectional Committee meets twice a year in Great Britain as also the Executive Committee in the United States.

The fine World Methodist Building in Lake Junaluska, North Carolina, provides office accommodation for secretaries, librarian, and archivist, with provision for study of the unique historical library and records. The American Methodist Historical Association has its office there also. This is all made possible through the combined budget provided by the General Conference of the Methodist Church, U.S.A., which provides for the work under the direction of the Joint Secretary resident in the United States. The expenses involved in the part-time services of the Joint Secretary resident in England and the voluntary work of those associated with him are covered by the inevitably much more modest grant from the British Conference.

Reference is made in the Reports to the *Dictionary of World Methodism* upon which work is proceeding in both America and Great Britain,—to the biennial meeting of the executive officers of the World Confessional Organizations of the churches, initiated through the World Methodist Council, which meets in Geneva at the Headquarters of the World Council of Churches,—to the Theological Institute in Oxford, and to many other increasingly important projects.

The Council records its most grateful thanks to the speakers who accepted the suggested assignments in the exposition of the main theme or in describing the work of the Methodist Church in various countries of the world. The speakers were left entirely free to determine their treatment of the allotted subjects and they are individually responsible for the selection of material, form of its presentation and judgements expressed. It should not be assumed therefore that the addresses included in these *Proceedings* of the Conference necessarily represent in all particulars the prevailing opinions of World Methodism. There is, however, an identity of spiritual emphasis which reveals the essential unity within the freedom of World Methodism.

The 'Message' which was adopted by the Plenary Session of the Conference on the last day will be found in that section. It is primarily a message to the Methodist Churches throughout the world, and while it has in view the problems and tensions of national and international life it seeks to direct the Churches to the supreme source of guidance and power as they discharge their duties and responsibilities in the present complex situation. It calls them to the experience of New Life in the Spirit.

The deep gratitude of the Conference to the Local Committee, to the great company of eager helpers and to the Norwegian Methodist Church as a whole, as well as to the City and Country, is expressed, as far as that is possible in the Letter of Thanks adopted by the Plenary Session.

E. B. P.
E. T. C.

GREETINGS AND MESSAGES

The Opening Assembly, Filadelfia Hall, Thursday, 17th August 1961

His Majesty King Olav V of Norway had previously that day revealed his interest in the assembly of the Tenth World Methodist Conference in the capital City of Oslo when he received at the Royal Palace Bishop Odd Hagen, Dr Anker Nilsen, Mr Ragnar Horn, and officers of the Council—Dr Harold Roberts, Bishop Fred P. Corson, Dr Elmer T. Clark, and Dr E. Benson Perkins.

The presence of His Majesty at the evening Assembly indicated that interest to the whole Conference.

His Excellency the American Ambassador and the representative of His Excellency the British Ambassador were present.

Mr Rolf Stranger expressed the greetings of the Mayor of Oslo; the Dean, the Rev. Fr Knudson, brought the welcome of the Bishop and the State Church; and the Rev. Nils Engelsen the fraternal interest of the Free Church Council.

Messages Received

Dr Elmer T. Clark read to the Conference the following message from the *President of the United States* contained in a personal letter: 'I am happy to send greetings to the Tenth World Methodist Conference meeting in Oslo during August of this year. In these momentous days all of us, whatever our position or responsibility, need spiritual guidance to aid in carrying out our tasks. I wish every success to the Tenth World Methodist Conference in its efforts to bring men closer to their spiritual ideals.'

The Headquarters of the *Salvation Army* sent a telegram of greeting with the assurance of prayer that the blessing of God might rest upon all that is done.

A telegram was received from the *Methodist Church in Hungary*: 'United in spirit we send you our wishes with Hebrews 13⁸ [Jesus Christ is the same yesterday and to-day and forever]. God's richest blessings for the World Methodist Conference.'

The *Methodist Church of Esthonia* telegraphed: 'Not possible for anyone from Esthonia to come to Oslo. Will be with you in spirit and pray for blessing on the Conference and for peace in the world.'

The *Bishop of Fulham*, responsible for *Anglican Churches* in continental Europe, wrote: 'Learning from an intercession leaflet used in the Anglican Church that your World Methodist Conference is taking place in Oslo for which we were bidden to pray . . . I felt I would like to send you the very good wishes of myself and my fellow Anglicans of North and Central Europe. May God abundantly bless and guide your deliberations.'

The Ecumenical Service in Oslo Cathedral, Tuesday, 22nd August 1961

Messages were received from the *World Confessional Organizations* as follows:

The Lutheran World Federation. The President, Dr Franklin C. Fry, wrote: 'It is hardly necessary for a Lutheran voice from far away to assure the Tenth World Methodist Conference of the cordial brotherliness of the Lutheran World Federation, since you will be meeting in the home-land of one of the largest, most profoundly evangelical and most loyal Churches of our confession. . . . Nevertheless, I do take pleasure in extending to you again the hand of fellowship in the gospel of our Lord Jesus Christ. On behalf of our whole world-wide Lutheran family I greet you in His name and pray the riches of the Holy Spirit upon you.'

The Baptist World Alliance. The General Secretary, Dr Josef Nordenhaug, wrote: 'The Baptists of the world send you cordial and fraternal greetings as you assemble for your Tenth World Methodist Conference in Oslo. In this decade we face the severest onslaught on our Christian faith since the early days of Christianity. . . . The Baptists in a hundred nations wish for you God's blessing as you seek His power for the task.'

The World Presbyterian Alliance. (World Alliance of Reformed Churches). The President, Dr Ralph Waldo Lloyd, wrote: 'As President of the World Presbyterian Alliance, I have the pleasure and the honour of sending this fraternal greeting to the World Methodist Council as you approach the convening of the World Methodist Conference in Oslo. On behalf of the Alliance I wish to express gratitude for the distinctive witness of the Methodist Churches around the world and to wish for you rich fellowship and productive deliberation in Oslo. . . . Our Executive Committee will have the Conference in thought and prayer when it meets in Holland the preceding week. . . . Our Alliance (organized, 1875) and your Conference (organized, 1881) are the two oldest world associations of Churches. Thus we have much in common in history and responsibility. May God's leading be evident in the 1961 sessions of the World Methodist Conference.'

The International Congregational Council. The Moderator, Dr Russell Henry Stafford, wrote: 'On behalf of the International Congregational Council it is a pleasure to send you our fraternal salutations and our warm good wishes for this great gathering of the Methodist clans from the ends of the earth. We Congregationalists feel especially close to you Methodists. For we share your Cardinal Conviction that true religion is not a theory, but an immediate personal experience of the Grace of God through the ever-living Christ and the Holy Spirit, whom He sends into our hearts. . . . We hope and pray that your Conference may be divinely guided.'

The World Convention of Churches of Christ (Disciples). The President, Florentino Santana, and the General Secretary, Dr Jesse M. Bader, wrote: 'The World Convention of Churches of Christ (Disciples) sends its warm fraternal greetings to you. . . . May this be the best meeting which you have ever experienced. . . . Since so much

of our world needs to be evangelized and Christianized, it is necessary for every Christian denomination to be at its best in all areas of its life and work. Be assured of our interest and prayers as you meet in Oslo.'

During the Ecumenical Service the President welcomed the personal representatives of:

The United Bible Societies: the Rev. John T. Watson, General Secretary of the British and Foreign Bible Society, a member of the Conference.

The World Council of Christian Education: Bishop Shot K. Mondol, India, the President, a member of the Conference.

The Evangelical United Brethren Church: Bishop Harold R. Heininger, a fraternal representative to the Conference.

Bishop Heininger wrote: 'In history, doctrine, polity and programme the Evangelical United Brethren Church is akin to the great family of Methodist Church fellowships. . . . Earnest studies now in progress look forward towards a possible organic union. . . . If this union comes and when it comes it will be because of New Life in the Spirit in both our houses. . . . Earnest prayers for the Holy Spirit's guidance and blessing upon the Tenth World Methodist Conference.'

PART ONE
THE COMPOSITION OF THE CONFERENCE

THE EXECUTIVE COMMITTEE

President:

Dr. Harold Roberts, U.K.

Past-President

Bishop Ivan Lee Holt, U.S.A.

Vice-Presidents:

Bishop Fred P. Corson, U.S.A.
Dr Oscar T. Olson, U.S.A.
Mr Charles C. Parlin, U.S.A.
Bishop S. L. Greene, A.M.E.
Mrs O. deO. Chaves, Brazil
Bishop Ferdinand Sigg, S. Europe
Dr J. B. Webb, S. Africa
Rev. James S. Mather, Ceylon
Dr A. Harold Wood, Australia

Secretaries:

Dr Elmer T. Clark, U.S.A. Dr E. Benson Perkins, U.K.

Treasurers:

Mr Edwin L. Jones, U.S.A. Mr L. A. Ellwood, U.K.

Members:

Dr Eric W. Baker, U.K.
Rev. Douglas Thompson, U.K.
Rev. Rupert E. Davies, U.K.
Bishop B. W. Doyle, C.M.E.
Bishop F. Gerald Ensley, U.S.A.
Dr Dorothy Farrar, U.K.
Bishop Odd Hagen, N. Europe
Professor T. E. Jessop, U.K.
Bishop Willis J. King, U.S.A.
Dr R. B. Lew, Australia
Dr Ernest E. Long, Canada
Bishop Paul E. Martin, U.S.A.
Miss Dorothy McConnell, U.S.A.
Dr M. A. McDowell, New Zealand
Bishop Arthur J. Moore, U.S.A.
Professor A. Victor Murray, U.K.

Bishop T. Otto Nall, U.S.A.
Mr Ray H. Nichols, U.S.A.
Dr Walter J. Noble, U.K.
Dr J. Manning Potts, U.S.A.
Mrs Ernst Scholz, Germany
Rev. Hugh B. Sherlock, W. Indies.
Dr Ralph Stoody, U.S.A.
Mrs J. Fount Tillman, U.S.A.
Rev. Wilfred Wade, U.K.
Bishop W. J. Walls, A.M.E., Z.
Bishop F. Wunderlich, Germany.

FOR THE PURPOSES OF THE CONFERENCE

OFFICERS OF LOCAL COMMITTEE

Bishop Odd Hagen.
Chairman: Mr Ragnar Horn.

COMMITTEE ON COMMUNION SERVICES

Chairman: Bishop Odd Hagen, Sweden
Rev. Thorleif Amundsen, Norway
Rev. Arnold Madson, Norway
Rev. Leonard Anderson, Norway
Rev. Henry Atterling, Sweden
Rev. Victor Brattstrom, Sweden

PREPARATION OF MESSAGE TO THE CHURCHES

Dr. Harold Roberts, U.K.
Bishop Gerald Ensley, U.S.A.
Mr Charles C. Parlin, U.S.A.
Bishop Fred P. Corson, U.S.A.
Professor Gordon Rupp, U.K.
Miss Muriel Stennet, U.K.
Directors of the Discussion Groups
Dr Dow Kirkpatrick
Rev. Wilfred Wade

THE MEMBERSHIP OF THE CONFERENCE

MEMBERS OF COUNCIL, APPOINTED DELEGATES, AND OFFICIAL REPRESENTATIVES ACCREDITED TO THE TENTH WORLD METHODIST CONFERENCE

In addition to this list certain other visitors, not being the wives of members or delegates, were accredited as 'Official Representatives'. The complete official personnel is, as far as possible, recorded in the 'Who's Who'.

SECTION I

South Africa

Bishop Francis H. Gow.
Dr J. B. Webb.
Rev. and Mrs C. R. Stephenson.
Rev. Professor and Mrs L. A. Hewson.
Rev. and Mrs Seth Mokitimi.
Rev. and Mrs Wm. Illsley.
Rev. and Mrs J. Fourie.
Rev. and Mrs Frank Edmonds.
Mr and Mrs H. W. Haley.
Dr and Mrs S. M. Molema.
Mr M. H. Eddy.

SECTION II

West Africa

Rev. Joseph D. Aluko (Nigeria).
Mr J. S. Annan (Ghana).
Miss Susan Barry.
Mrs Eugenia Simpson-Cooper.
Rev. David Seah Doe.
Mrs F. I. Fowode.
Rev. C. F. C. Grant (Ghana).
Mrs Ella Melton.
Mrs Laura Norman.

SECTION III

Central and East Africa

Bishop and Mrs Newell S. Booth.
Rev. Zacharias J. Cordosa.
Mrs Juliana D. Almeida.
Mr Emile Luhahi.
Mrs E. Musa.
Mr Edouard Sendwe.
Rev. Pierre Shaumba.

SECTION IV

Malaya, Burma, and Philippine Islands

Miss Ivy Chou.
Mrs R. O. Daniels.
Rev. and Mrs Kjell Knutsen.

SECTION V

India, Ceylon, and Pakistan

Miss Chanda Christdas.

Mrs Talboo De Silva.
Rev. George B. Garden.
Bishop Shot K. Mondol.
Dr S. P. Raju.
Bishop Clement D. Rockey.
Dr George S. Sahai.
Mr John Victor Samuel.
Bishop Pareji Solomon.
Sister Malar Chinniah (Ceylon).

SECTION VI

Eastern Asia

Dr and Mrs Y. Hermon Saron (Japan).

SECTION VII

Australia

Professor and Mrs H. H. Trigge.
Rev and Mrs W. Frank Hambly.
Mr and Mrs R. J. Latham.
Mr and Mrs A. W. Pederick.
Rev. and Mrs A. H. Blacket.
Mr and Mrs W. B. Eastaway.
Mr and Mrs R. S. Maunder.

SECTION VIII

New Zealand

Rev. and Mrs B. M. Chrystall.
Mrs Raymond Dudley.
Mr A. A. Dingwall.
Mr and Mrs A. Crothall.
Mrs Doris Blackmore.
Miss V. L. Heath.
Rev. and Mrs H. J. Odell.
Mr and Mrs M. S. Hughson.

SECTION IX

Great Britain

Dr Eric W. Baker.
Rev. Reginald C. Bedford.
Dr Maurice Barnett.
Rev. and Mrs T. W. Bevan.
Rev. and Mrs Charles Banks.
Rev. Anthony Barraclough.
Mr and Mrs Douglas Blatherwick.
Mr and Mrs R. J. Bartlett.
Mr and Mrs Douglas V. Brown.

Mr Albert Bailey.
 Professor Charles Coulson.
 Miss Geraldine Cannon.
 Dr and Mrs Kenneth H. Crosby.
 Rev. and Mrs Rupert E. Davies.
 Mr John D. Davies.
 Mr E. Geoffrey Deale.
 Dr and Mrs Maldwyn Edwards.
 Mr and Mrs L. A. Ellwood.
 Rev. I. Elfyn Ellis.
 Dr Dorothy and Miss Farrar.
 Sister Joan Farrow.
 Sir Hugh Foot.
 Rev. A. Raymond George.
 Mr Trevor J. Godden.
 Mr David Goodall.
 Rev. William Gowland.
 Rev. and Mrs Kenneth Greet.
 Rev. and Mrs Roy Gunstone.
 Dr and Mrs John M. Gibbs.
 Dr and Mrs Arthur Hill.
 Rev. and Mrs Harold Key.
 Dr Marjorie Lonsdale.
 Dr and Mrs A. Stanley Leyland.
 Rev. A. Kingsley Lloyd.
 Professor and Mrs Victor Murray.
 Mr David W. Mann.
 Dr Irvonwy Morgan.
 Rev. and Mrs Reginald Mallett.
 Mr Frederick Mutton.
 Rev. and Mrs J. Morrison Nielson.
 Mr David Foot Nash.
 Rev. Phillip Potter.
 Dr E. Benson Perkins.
 Miss Elizabeth Purdon.
 Professor and Mrs Cecil Pawson.
 Rev. Edward Rogers.
 Dr and Mrs Harold Roberts.
 Mr A. C. Roberts.
 Rev. Thomas D. Meadley.
 Rev. Bryan H. Reed.
 Professor and Mrs E. Gordon Rupp.
 Miss Muriel Stennett.
 Miss Ann E. Slater.
 Dr and Mrs Percy Scott.
 Rev. and Mrs W. Russell Shearer.
 Mr and Mrs A. Barratt Sackett.
 Rev. Douglas Thompson.
 Rev. and Mrs C. Leonard Tudor.
 Sister Lilian Topping.
 Rev. and Mrs Wilfred Wade.
 Rev. Max W. Woodward.
 Rev. and Mrs Kenneth J. Waights.
 Rev. and Mrs John W. Waterhouse.
 Rev. and Mrs John M. Waterhouse.
 Rev. and Mrs Norman C. Webb.
 Miss Pauline M. Webb.
 Mrs Crawford Walters.
 Dr and Mrs A. Eric Wales.
 Mrs W. B. Whittaker.
 Rev. and Mrs J. T. Watson.

SECTION X

Ireland

Dr Charles W. and Miss Ranson.
 Mr and Mrs Ernest G. Calvert.
 Rev. Wm. S. Deale.
 Mr Harry H. Forsyth.

Mr and Mrs L. Basil Glass.
 Rev. and Mrs Eric Gallagher.
 Rev. and Mrs James McEvoy.
 Miss Elsie McKim.

SECTION XII Continental Europe Northern Europe

Denmark

Rev. Andreas Lyloff.
 Mrs Margarethe Askholm.
 Dr Freda Johansen.
 Miss Birget Jensen.
 Rev. Erik Kyst.
 Mr Johannes Särmark.

Finland

Rev. Sergei Dubrovin.
 Rev. Erik Hellsten.
 Miss Liisa Kajjala.
 Rev. Kusti J. Laitinen.
 Mrs Signe Nyquist.
 Miss Vera Prokopjeff.
 Mr Albin Lundström.

Norway

Rev. Th. Amundsen.
 Rev. Lee Andersen.
 Mrs Astrid Gundersen.
 Mr Henrik B. Hansen.
 Mr Willy Ruud Hansen.
 Mr Aage Hardy.
 Mr Ragnar Horn.
 Rev. and Mrs Trygve Karlsen.
 Mr Sverre Knudsen.
 Miss Ingeborg Larsen.
 Rev. Kaare Linde.
 Dr Alf Lier.
 Dr E. Anker Nilsen.
 Rev. Reidar Thomassen.

Sweden

Rev. Helge Alm.
 Bishop and Mrs Theodore Arvidson.
 Rev. Henry Atterling.
 Mrs Selma Arnheim.
 Rev. Victor Brattström.
 Mrs Ann Marie Collin.
 Rev. Sten Ekstrand.
 Bishop Odd Hagen.
 Rev. Karl Erik Heilberg.
 Mr Carl Axel Holm.
 Rev. Thv. Kalstad.
 Rev. Simon Jindberg.
 Rev. Harold Lindström.
 Rev. Sten Nilsen.
 Miss Kerstin Persson.
 Mr Henry Rundström.
 Sister Nannie Sundling.
 Rev. and Mrs Torsten Wedar.
 Mrs Karin Wohlin.

Germany

Superintendent Karl Beisiegel.
 Direktor Johann Bruns.
 Mr Johannes Buchold.
 Dr Paul Huber.
 Miss Sigfrid Kapplin.

Superintendent Gunter Krause.
 Mr Walter Kuntsmann.
 Superintendent Johannes Matthies.
 Superintendent Wilhelm Mayr.
 Direktor Kurt Martin.
 Pastor Paul Nollenberg.
 Mr Carl Ordnung.
 Pastor W. Ostermayer.
 Superintendent and Mrs Kurt Quiring.
 Rev. Brose Reinhard.
 Superintendent Johannes Schäuble.
 Mr Walter W. Schmölz.
 Dr and Mrs Ernst Schölz.
 Dr Carl Ernst Sommer.
 Direktor Rudolf Schiele.
 Direktor Ernst Schellhammer.
 Superintendent Hans Vogel.
 Direktor Richard Wedel.
 Mr Turgen Weissbach.
 Rev. Hans Wutzel.
 Bishop and Mrs F. Wunderlich.
 Pastor Walther Zeuner.

Central and Southern Europe

Rev. Hans L. Ausbrakken.
 Mr Emanuel Bangert.
 Dr Witold Benedyctowitz.
 Mrs Akilla Bres.
 Miss Claire Dünner.
 Madame S. Dehareng.
 Rev. Konrad Hell.
 Superintendent Krum Kalijlijev.
 Rev. Ian Koton.
 Rev. Wilfred Klötzli.
 Rev. Hugo Mayr.
 Rev. Ernest Noetzli.
 Rev. and Mrs John Paolini.
 Superintendent Franz Schöfer.
 Rev. V. Schnaebeger.
 Superintendent Fritz Schwartz.
 Rev. Eugen Schwartzbach.
 Bishop Ferdinand Sigg.
 Prof. Dr Joseph Szepekowski.
 Dr William Thonger.
 Miss Lydia Wehrli.

—
 Rev. and Mrs Albert Aspey (Portugal).
 Rev. and Mrs R. Kissack (Italy).
 Rev. Mario Sbaffi (Italy).
 Rev. and Mrs E. C. H. Tribbeck
 (France).

SECTION XIII

The Methodist Church, U.S.A.

Rev. Wilfred G. Aldridge.
 Dr and Mrs D. Rhea Allison.
 Rev. A. John Amundsen.
 Dr and Mrs Hurst R. Anderson.
 Colonel and Mrs Wilber K. Anderson.
 Miss Carolyn Andrews.
 Mr George Andrews.
 Mr William Andrews.
 Dr and Mrs William H. Andrews.
 Rev. and Mrs Robert N. Arbaugh.
 Rev. and Mrs W. Wayne Artis.
 Mrs Sam E. Ashmore.
 Dr and Mrs Lowell M. Atkinson.
 Mrs Marie F. Bale.

Mr and Mrs Frank L. Ball.
 Dr and Mrs Edward R. Barcus.
 Miss Mary Lou Barnwell.
 Rev. and Mrs Richard H. Bauer.
 Dr and Mrs Robert E. L. Bearden.
 Rev. and Mrs G. R. Bell.
 Rev. and Mrs Joseph W. Bell.
 Dr and Mrs Walter J. Benedict.
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 Mr and Mrs E. L. Boetticher.
 Dr and Mrs Erwin F. Bohmfalk.
 Miss Mabel Bond.
 Rev. and Mrs Ole E. Borgen.
 Dr and Mrs Elmer Byron Bostock.
 Mr and Mrs W. E. Bostwick.
 Miss Carolyn Bowen.
 Rev. James M. Boyd, Jr.
 Dr A. McKay Brabham, Jr.
 Dr and Mrs Carl C. Bracy.
 Dr and Mrs G. Roy Bragg.
 Rev. and Mrs Earl Brendall.
 Dr and Mrs Edwin A. Briggs.
 Mrs Walter Dick Brinkley.
 Mrs Frank G. Brooks.
 Chaplain and Mrs Charles E. Brown, Jr.
 Dr and Mrs Clifford C. Brown.
 Mr Chalmers Lester Brown.
 Mr and Mrs Clinton H. Brown.
 Rev. Harry C. Brown.
 Mr and Mrs Howard J. Brown.
 Rev. Robert D. Brown.
 Miss Alma Browning.
 Dr and Mrs Merle D. Broyles.
 Godfred S. Bruland.
 Dr and Mrs Monk Bryan.
 Rev. and Mrs Franklin T. Buck.
 Dr Harold C. Buckingham.
 Rev. and Mrs George W. Bumgarner.
 Dr Paul M. Bumpers.
 Rev. Harold B. Burkhardt.
 Rev. and Mrs E. Clayton Burgess.
 Miss Emma Burris.
 Mrs and Mrs George A. Butters.
 Mr James M. Buxton.
 Mrs Joe H. Bynum.
 Rev. William O. Byrd.
 Dr and Mrs Robert Harlan Cairns.
 Mr and Mrs Kenneth L. Callicoat.
 Dr and Mrs John H. Calvert.
 Dr Richard M. Cameron.
 Mr and Mrs R. W. Campbell.
 Dr William R. Cannon.
 Rev. and Mrs C. Gideon Carlson.
 Mr and Mrs Arthur A. Carr.
 Mrs George W. Carter, Jr.
 Rev. and Mrs Roland G. Carter.
 Dr and Mrs Leland D. Case.
 Dr Thomas F. Chilcote, Jr.
 Dr Benjamin G. Childs.
 Dr and Mrs Cautious A. Choate.
 Rev. James S. Chubb.
 Bishop M. W. Clair.
 Dr and Mrs Elmer T. Clark.
 Mrs Paul Clark.
 Mr Robert R. Clarke.
 Dr and Mrs George E. Clary.
 Mr and Mrs Thomas B. Clay.

Dr and Mrs James V. Claypool.
 Rev. and Mrs Norman W. Clemens.
 Rev. Millard C. Cleveland.
 Miss Sarah Cobb.
 Mrs C. C. Coffee.
 Mr H. S. Coffey.
 Dr and Mrs Emerson Colaw.
 Rev. and Mrs Elbert C. Cole.
 Dr and Mrs T. W. Cole, Sr.
 Mr and Mrs Chester W. Colgrove.
 Rev. Clarence C. Collins.
 Miss Lucile Colony.
 Mrs Howard P. Conwell.
 Rev. and Mrs John H. Cook.
 Dr Pierce E. Cook.
 Mr and Mrs Kenneth B. Cope.
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 Dr and Mrs Frank L. Countryman.
 Miss Nancy Cowan.
 Dr and Mrs Alva I. Cox.
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 Rev. and Mrs Robert B. Crocker.
 Dr W. Lynn Crowding.
 Mr and Mrs Robert A. Crum.
 Dr and Mrs Donald W. Cryer.
 Rev. and Mrs Charles Ross Culpepper.
 Mrs C. Clifford Cummings.
 Miss Ethelyn Cummings.
 Dr and Mrs Francis T. Cunningham.
 Rev. and Mrs John W. Currey.
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 Mr Alan J. Davis.
 Dr Ralph E. Davis.
 Dr Harry Denman.
 Rev. and Mrs Boyd I. DeVore.
 Rev. and Mrs Forest E. Dudley.
 Miss Ann Dulin.
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 Rev. and Mrs William Frederick Dunkle,
 Jr.
 Mr Robert William Edgar.
 Miss Linda Ruth Edwards.
 Mr and Mrs James A. Egan.
 Dr and Mrs Andrew Eickhoff.
 Mr Cary M. Elford.
 Rev. and Mrs Homer J. R. Elford.
 Miss Mary M. Elford.
 Dr and Mrs J. A. Engle.
 Bishop F. Gerald Ensley.
 Mr and Mrs E. Herman Erickson.
 Rev. William J. Erwin.
 Miss Ella A. Evans.
 Mrs E. Maurice Faubian.
 Dr and Mrs R. A. Fedje.
 Rev. and Mrs G. Lemuel Fenn.
 Mr and Mrs Joseph R. Ferry.
 Mrs Louis H. Fields.
 Dr and Mrs H. E. Finger, Jr.
 Dr and Mrs Elliott L. Fisher.
 Mr and Mrs Wilbert K. Flaming.
 Dr and Mrs Durwood Fleming.
 Mr Jon Hugh Fleming.
 Dr Gaston Foote.
 Mrs W. D. Ford.
 Chaplain and Mrs Robert A. Foster.
 Miss Margaret E. Forsyth.
 Dr J. Thornton Fowler.
 Dr and Mrs J. W. Fowler, Jr.
 Mr James W. Fowler, III.
 Miss Margaret Fowler.

Miss Nina Beth Fowler.
 Mr William Fowler.
 Rev. and Mrs S. Wilson Francis.
 Bishop and Mrs Eugene M. Frank.
 Dr and Mrs Alfred H. Freeman.
 Dr and Mrs Wallace Fridy.
 Mrs J. E. Gaines.
 Rev. Benedict A. Galloway.
 Rev. and Mrs Bruce C. Galloway.
 Bishop and Mrs Paul V. Galloway.
 Bishop Paul N. Garber.
 Miss Mary Garber.
 Chaplain Francis L. Garrett.
 Miss Evelyn O. Gaston.
 Mrs R. J. Gates.
 Dr and Mrs G. Weldon Gatlin.
 Rev. and Mrs Floyd E. George.
 Dr and Mrs Donald H. Gibbs.
 Miss Henrietta Gibson.
 Mr and Mrs Walter I. Gibson.
 Dr and Mrs Paul H. Giddens.
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 Mr and Mrs Arville W. Gilmore.
 Miss Jessie Gilstrap.
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 Bishop A. Raymond Grant.
 Rev. Darrell D. Gray.
 Rev. and Mrs Frank Greathouse.
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 Rev. and Mrs Robert E. Green.
 Mr and Mrs Willie F. Griffin.
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 Rev. and Mrs William R. Guffick.
 Mrs A. O. Gunnerud.
 Mr John Gwinn.
 Dr W. Kenneth Haddock.
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 Mrs Dow Hamrick.
 Mr David R. Haney.
 Dr Georgia Harkness.
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 Mrs Wayne Harrington.
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 Dr and Mrs N. M. Harrison.
 Dr and Mrs Neill W. Hart.
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 Mr Robert Heath.
 Mr Stanley Alan Hershey.
 Rev. Cecil G. Hefner.
 Bishop Harold R. Heininger.
 Rev. G. Stanley Helps.
 Dr and Mrs Charles S. Hempstead.
 Dr and Mrs John R. Hendricks.
 Mr Chapin Henley.
 Bishop and Mrs James W. Henley.
 Mrs A. R. Henry.
 Mrs William A. Henry.
 Mrs Philip C. Herr.
 Rev. and Mrs G. Ben Hershberger.
 Mrs Charles W. Hetz.
 Dr and Mrs Guy M. Hicks.
 Mr James L. Highsmith, Jr.
 Rev. and Mrs Paul L. Higgins.
 Mrs E. L. Hillman.
 Mr and Mrs Anson P. Hobbs.
 Rev. and Mrs J. Kenneth Hoffmaster.
 Mr and Mrs Charles G. Hoggsett.

Mrs W. Hugh Holcomb.
 Rev. Robert L. Holland.
 Bishop Ivan Lee Holt.
 Dr and Mrs Ray Honeywell.
 Dr and Mrs C. R. Hooton.
 Miss Mary Lila Hooton.
 Dr and Mrs John L. Horton.
 Dr and Mrs Henry Hottmann.
 Miss Edith Ferne Houser.
 Chaplain and Mrs Harry E. Houseman.
 Dr and Mrs Allan J. Howes.
 Mr and Mrs E. W. Hudspeth.
 Rev. Harold S. Huff.
 Dr and Mrs James G. Huggin.
 Rev. and Mrs Olyn F. Hull.
 Rev. Clark W. Hunt.
 Mr and Mrs Aaron Hutchens.
 Dr Guy K. Hutcherson.
 Mrs A. R. Ivey.
 Dr and Mrs Charles Harold Jack.
 Dr and Mrs William E. James.
 Dr and Mrs A. L. Jenkins.
 Miss Jeanette Joiner.
 Miss Teresa Margaret Johnson.
 Dr Francis T. Johnson.
 Mr Herman Johnson.
 Rev. and Mrs C. E. Johnson.
 Mr and Mrs Edwin L. Jones.
 Mr Edwin L. Jones, III
 Dr George H. Jones.
 Rev. and Mrs Judd H. Jones.
 Dr Tracey Jones, Jr.
 Miss Valette Jordan.
 Dr and Mrs Francis E. Kearns.
 Dr E. J. Keifer.
 Rev. and Mrs Carl E. Keightley.
 Rev. C. Malcolm Keir.
 Dr and Mrs Charles S. Kendall.
 Bishop Gerald Kennedy.
 Dr William E. Kerstetter.
 Dr and Mrs Luther H. Ketels.
 Mrs L. B. Kilpatrick.
 Rev. and Mrs Marvin S. Kincheloe.
 Bishop and Mrs Willis J. King.
 Dr and Mrs Dow Kirkpatrick.
 Mrs Peter Kittel.
 Mrs Oliver Klinger.
 Rev. Franklin Kooker.
 Miss Jackie Ladd.
 Dr and Mrs Wayne A. Lamb.
 Miss Edna Landmesser.
 Mr and Mrs Glenn E. Laskey.
 Dr and Mrs Edward G. Latch.
 Mr and Mrs Robert Lear.
 Miss Elizabeth M. Lee.
 Dr and Mrs DeWitt C. LeFevre.
 Dr and Mrs Ben F. Lehmborg.
 Rev. Noel C. LeRoque.
 Mrs B. R. Lewis.
 Mr and Mrs Thomas J. Lewis.
 Rev. Joshua E. Licorish.
 Miss Karen Lindahl.
 Mrs W. J. Lindsey.
 Dr Dwight E. Loder.
 Rev. J. E. Long.
 Miss Susan Long.
 Mr and Mrs Kenneth Lord.
 Miss Laura Lee Loum.
 Dr and Mrs Ernest E. Lowe.
 Dr and Mrs H. Brown Loyd.
 Dr and Mrs Carl F. Lueg.

Dr and Mrs Herman H. Luetzow
 Rev. Curt U. Lundberg.
 Mr and Mrs Allen A. Lushbough.
 Miss Marjorie Lutz.
 Rev. and Mrs Walter A. MacArthur.
 Mrs Joseph O. Macbeth.
 Miss Elizabeth Marchant.
 Dr. R. P. Marshall.
 Miss Mary R. Martin.
 Bishop and Mrs Paul E. Martin.
 Mr and Mrs W. D. Martin.
 Dr and Mrs Frederick E. Maser.
 Mr and Mrs Hugh Massie.
 Bishop and Mrs James K. Mathews.
 Dr and Mrs H. Paul Mathison.
 Rev. L. M. Mayfield.
 Mr and Mrs Robert G. Mayfield.
 Miss Linda Mayfield.
 Rev. and Mrs C. Douglas Mayo.
 Rev. Max O. McCamley.
 Miss Dorothy McConnell.
 Miss Peggy McCracken.
 Mr Lawrence McCleskey.
 Dr Gerald O. McCulloh.
 Mrs Marie S. McFarland.
 Mrs Kenneth L. McGill.
 Mr and Mrs R. E. McGowan.
 Dr and Mrs F. Bringle McIntosh.
 Dr and Mrs Stanley S. McKee.
 Rev. John A. McKendry, Jr.
 Dr and Mrs John R. McLaughlin.
 Rev. and Mrs Donald F. McMahan.
 Rev. and Mrs John McMahan.
 Mrs Charles C. McPherson.
 Mr and Mrs Meade McWilliams.
 Mrs Charles W. Mead.
 Mrs C. A. Meeker.
 Miss Diane Melander.
 Mr Gary Marshall Melberg.
 Dr and Mrs Webster D. Melcher.
 Mr A. S. Mertz.
 Dr Gordon E. Michalson.
 Rev. H. M. Middlebrook.
 Rev. E. Loyal Miles.
 Dr and Mrs J. Carlisle Miller.
 Miss Verna Miller.
 Rev. W. Harold Miller.
 Dr Lester R. Minion.
 Mr and Mrs Paul B. Momberg.
 Bishop Arthur J. Moore.
 Mr Charles M. Moore.
 Rev. and Mrs Leon T. Moore.
 Bishop and Mrs Noah W. Moore, Jr.
 Mr Paul D. Moore.
 Mr and Mrs W. Bryan Moore.
 Dr and Mrs James W. Morgan.
 Rev. James F. Morin.
 Dr and Mrs Virgil D. Morris.
 Dr and Mrs Walter G. Muelder.
 Rev. and Mrs Robert A. Mulligan.
 Miss Martha Murray.
 Dr and Mrs Verner Mumbulo.
 Dr and Mrs Howard E. Mumma.
 Mr and Mrs Tyng Munns.
 Dr and Mrs Bonneau P. Murphy.
 Mr and Mrs Arthur L. Myers.
 Miss Wanda Jo Myers.
 Rev. Sam Nader.
 Bishop and Mrs T. Otto Nall.
 Mr and Mrs Alvin A. Neller.
 Rev. and Mrs Oscar Nicholson.

Dr and Mrs John A. Nietz.
 Rev. Arne O. Nilsen.
 Mrs James Nollner.
 Rev. Francis Dale Norris.
 Bishop and Mrs H. Clifford Northcott.
 Mr Harold Lee Ogburn.
 Dr and Mrs T. F. Ogden.
 Dr and Mrs John F. Olson.
 Mr and Mrs Hubert E. Orton.
 Bishop Everett W. Palmer.
 Rev. Robert A. Panzer.
 Mr and Mrs Edwin W. Parker.
 Rev. and Mrs R. Moorman Parker.
 Rev. and Mrs Charles Parkin.
 Mr and Mrs Charles C. Parlin.
 Dr and Mrs D. Stewart Patterson.
 Rev. and Mrs Carsten Paulson.
 Dr and Mrs Allen A. Peacock.
 Miss Celeste Pennington.
 Dr and Mrs Chester A. Pennington.
 Mrs J. J. Perkins.
 Mrs E. V. Perry.
 Mrs Willis L. Perryman.
 Mr Franklin E. Peters.
 Mr and Mrs Ernest W. Peterson.
 Mr and Mrs Alvin B. Pfeiffer.
 Rev. Charles W. Phillips.
 Bishop and Mrs Glenn Phillips.
 Mrs M. E. Phillips.
 Mr Robert Bruce Pierce.
 Mr John Pihl.
 Mrs E. T. Pittard.
 Rev. and Mrs Umsted S. Pitts.
 Mr and Mrs Joseph S. Ploughe.
 Bishop and Mrs W. Kenneth Pope.
 Dr and Mrs Truman W. Potter.
 Dr J. Manning Potts.
 Dr and Mrs Bradford V. Powell.
 Dr and Mrs R. Merrill Powers.
 Rev. and Mrs Emerald E. Price.
 Rev. Thomas J. Price.
 Dr Thomas M. Pryor.
 Miss Mary Elizabeth Putt.
 Dr Karl K. Quimby.
 Mrs Milton Randolph.
 Rev. and Mrs Lewis F. Ransom.
 Mr and Mrs Russell H. Rayburn.
 Rev. and Mrs Donald E. Redmond.
 Dr and Mrs William Bruce Reed.
 Mrs Florence Reis.
 Mrs J. F. Rentz.
 Dr A. McK. Reynolds.
 Mr and Mrs Charles W. Richards.
 Rev. and Mrs Clarence W. Richardson.
 Mr Ted Richardson.
 Dr and Mrs Ben Morris Ridpath.
 Rev. and Mrs Sumpter M. Riley, Jr.
 Miss Charlotte Rist.
 Dr and Mrs W. Napoleon Rivers.
 Dr G. Davey Robinson.
 Rev. and Mrs E. U. Robinson.
 Dr and Mrs W. A. Robinson.
 Dr and Mrs William F. B. Rodda.
 Mrs J. N. Rodeheaver.
 Dr and Mrs Carleton C. Rogers.
 Mr Carleton C. Rogers, Jr.
 Dr and Mrs Gordon S. Rollins.
 Rev. and Mrs Edwin A. Ross.
 Rev. and Mrs Paul A. Roy.
 Dr Lester Rumble.
 Dr and Mrs B. F. Russell.

Dr and Mrs Harold C. Sandall.
 Dr Carl J. Sanders.
 Mr and Mrs William E. Savage.
 Rev. Edwin Schell.
 Mr and Mrs Gerald L. Schlessman.
 Mr and Mrs Claude V. Schoenly.
 Rev. and Mrs Joe B. Scrimshire.
 Dr and Mrs J. J. Seabrook.
 Dr and Mrs W. B. Selah.
 Dr Chesley Hoke Sewell.
 Dr and Mrs Albert P. Shirkey.
 Mr Charles P. Shirkey.
 Bishop and Mrs Roy H. Short.
 Mrs J. B. Siler.
 Rev. and Mrs Ralph B. Shumaker.
 Miss Amy Simpson.
 Mr and Mrs Samuel B. Sink.
 Dr and Mrs William Rembert Sisson.
 Bishop and Mrs Eugene Slater.
 Dr and Mrs J. D. Slay, Sr.
 Miss Janet Slingerland.
 Mr and Mrs Fred P. Sloat.
 Mr Allen Ford Smith.
 Rev. and Mrs Alexander K. Smith.
 Mr B. M. Smith.
 Dr Eugene L. Smith.
 Dr Harold N. Smith.
 Rev. Harold W. Smith.
 Rev. and Mrs James Roy Smith.
 Dr McClain G. Smith.
 Bishop and Mrs W. Angie Smith.
 Dr and Mrs H. Conwell Snoke.
 Dr and Mrs Ralph W. Sockman.
 Dr and Mrs Harry C. Spencer.
 Mr and Mrs Paul Spencer.
 Dr and Mrs Henry C. Sprinkle.
 Dr and Mrs J. W. Sprinkle.
 Mrs Kenneth Stahl.
 Mr William E. Stahl.
 Rev. and Mrs E. Lee Stanford.
 Dr and Mrs Frank Bateman Stanger.
 Mr and Mrs Robert C. Stark.
 Rev. S. J. Starnes.
 Mr and Mrs George V. Steed.
 Mr and Mrs Howard B. Steele.
 Rev. Otto H. Steen.
 Dr Wrag W. Stickford.
 Rev. C. S. Stinson.
 Dr Mack B. Stokes.
 Mr J. W. Stone.
 Mr J. Woodford Stone.
 Dr Ralph Stoodly.
 Dr and Mrs Herbert E. Stotts.
 Mrs Warren Stover, Jr.
 Dr Byron F. Stroh.
 Dr Asbury G. E. Stromberg.
 Dr and Mrs Carl W. Stromberg.
 Dr William Bruce Strother.
 Mrs William C. Strother.
 Mr William Lyons Sturtevant.
 Dr and Mrs Fred L. Swope.
 Miss Nancy Elizabeth Sullivan.
 Dr and Mrs R. E. Sylvester.
 Bishop and Mrs Prince A. Taylor, Jr.
 Mrs Alma Thomas.
 Rev. and Mrs Arthur V. Thurman.
 Mrs David R. Thurman.
 Mrs J. Fount Tillman.
 Mrs Albert W. Tillquist.
 Dr and Mrs Clarence W. Tompkins.
 Rev. and Mrs C. Philip Torrance.

Rev. A. W. Townsend, Jr.
 Rev. William E. Trice.
 Dr and Mrs Norman L. Trott.
 Mrs Charles A. Trowbridge.
 Mr Ewart E. Turner.
 Dr and Mrs Lee F. Tuttle.
 Dr and Mrs James R. Uhlinger.
 Mr James Ulmer.
 Mr Eugene Vasquez.
 Dr and Mrs King Vivion.
 Rev. and Mrs Frederick W. Vogell.
 Rev. and Mrs Obert F. Voll.
 Bishop and Mrs Raymond J. Wade.
 Mr James T. Walker, Jr.
 Rev. and Mrs William Charles Walzer.
 Dr and Mrs Alfred Dudley Ward.
 Dr and Mrs A. Sterling Ward.
 Dr Gaither P. Warfield.
 Rev. and Mrs J. Vincent Watchorn.
 Mr and Mrs Joe W. Wenger.
 Rev. and Mrs George P. Werner.
 Bishop and Mrs Hazen G. Werner.
 Mr Wilson O. Weldon, Jr.
 Dr Arthur West.
 Mr and Mrs Arthur Platt White.
 Mr and Mrs S. Lee Whiteman.
 Mr Austin R. Whitmore.
 Dr and Mrs Henry C. Whyman.
 Mr Ronald Leigh Williams.
 Dr and Mrs John Lane Williams.
 Dr and Mrs Walter G. Williams.
 Rev. and Mrs Cecil F. Wilson.
 Mr and Mrs Ernest E. Wilson.
 Miss Florence G. Wilson.
 Mr and Mrs Murray A. Wilson.
 Miss Clarice M. Winstead.
 Dr T. Newton Wise.
 Mr and Mrs Rogers Wohlberg.
 Dr and Mrs Louis R. Wolter.
 Rev. Ronald Wood, Jr.
 Rev. and Mrs Frederick W. Wright.
 Dr M. J. Wynn.
 Mr and Mrs George R. Yansen.
 Dr G. Dempster Yinger.
 Mrs Damon Young.
 Dr and Mrs J. Otis Young.

SECTION XIV

United Church of Canada

Dr and Mrs Edward Cragg.
 Mrs Vega G. Dawson.
 Mr and Mrs Raymond D. Doucett.
 Dr Stanley E. Frost.
 Mrs John Y. MacKinnon.
 The Right Rev. and Mrs Hugh A. McLeod.
 Rev. and Mrs R. Douglas Smith.

SECTION XV

African Methodist Episcopal Church

Rev. Vinton R. Anderson.
 Bishop and Mrs George W. Baber.
 Rev. and Mrs Eustace L. Blake.
 Rev. G. Wayman Blakley.
 Dr J. E. Bradford.
 Bishop John D. Bright, Sr.

Rev. and Mrs Russell S. Brown.
 Dr and Mrs Archibald J. Carey, Jr.
 Mr John Crawford.
 Rev. Fred Gibson.
 Bishop and Mrs Joseph Gomez.
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 Bishop and Mrs E. C. Hatcher.
 Mrs Anne E. Heath.
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 Bishop and Mrs Frederick D. Jordan.
 Rev. and Mrs Lutrelle G. Long.
 Miss Elizabeth Mance.
 Dr R. W. Mance.
 Rev. L. Sylvester Odom.
 Miss Dorothy Patton.
 Miss Patricia Ann Patton.
 Dr Annabel C. Prescott.
 Bishop and Mrs H. Thomas Primm.
 Dr G. Dewey Robinson.
 Bishop O. L. Sherman.
 Rev. Alexander Stephens.
 Dr Rembert E. Stokes.
 Rev. A. O. Wilson.
 Mrs June B. Woodson.
 Miss Karen Woodson.
 Bishop R. R. Wright, Jr.

SECTION XVI

African Methodist Episcopal Zion Church

Bishop and Mrs Felix S. Anderson.
 Rev. Louis J. Baptiste.
 Bishop William Cornelius Brown.
 Dr James W. Eichelberger.
 Rev. Mrs Elizabeth Lee Green.
 Dr and Mrs J. Clinton Hoggard.
 Mrs Clarence P. Jackson.
 Bishop and Mrs Raymond L. Jones.
 Bishop and Mrs H. T. Medford.
 Bishop Daniel C. Pope.
 Mrs Willa Mae Rice.
 Bishop Herbert B. Shaw.
 Bishop William M. Smith.
 Bishop Stephen G. Spottswood.
 Bishop William A. Stewart.
 Mrs Anne P. Taylor.
 Mrs C. E. Tucker.
 Bishop and Mrs W. J. Walls.
 Dr Clinton L. Wilcox.
 Mr David P. Wisdom.

SECTION XVII

Christian Methodist Episcopal Church

Bishop J. Claude Allen.
 Rev. and Mrs J. B. Bullock.
 Mr Fred Davis.
 Bishop and Mrs Bertram W. Doyle.
 Dr C. L. Finch.
 Miss Mary Emma Graham.
 Dr W. L. Graham.
 Mrs Missouri Gray.
 Mrs E. W. F. Harris.
 Dr and Mrs Joseph A. Johnson, Jr.
 Bishop F. L. Lewis.
 Miss Alice I. Little.
 Rev. M. C. Merriwether.
 Bishop and Mrs P. R. Shy.

Bishop and Mrs B. Julian Smith.
Mrs V. L. Wells.
Miss Vivian Wilson.
Bishop A. W. Womack.
Rev. and Mrs Giles R. Wright.

SECTION XVIII

Free Methodist Church of North America

Miss Ruby E. Dare.
Mr and Mrs James F. Gregory.
Bishop Walter S. Kendall.
Dr Frank J. Kline.
Mrs Bessie Reid Kresge.
Dr and Mrs W. C. Mavis.
Mrs Adine E. McDowell.
Rev. Carl F. Olson.

SECTION XIX

Primitive Methodist Church, U.S.A.

Dr Wesley Boyd.

SECTION XX

**The Wesleyan Methodist Church
of America**

Dr William F. McConn.

SECTION XXI

West Indies

Rev. Hugh Braham Sherlock.

SECTION XXII

Brazil

Sra Ottilia de O. Chaves.

SECTION XXIII

Mexico and Cuba

Mrs Erodia O. De Silva.
Bishop Eleazar Guerra.
Prof. Valentin Rincon.

SECTION XXIV

Central and South America

Mrs Anita Araya.
Signora O. de Barbieri.
Rev. Carlos T. Gattinoni.
Mrs Mary Miller.
Mrs Mario Salazar.
Mrs Elisa Sempendorfer.
Rev. Pedro Zottele.

SECTION XXV

Korea

Dr Young Ha Choo.
Dr Helen Kim.
Mrs Soochim Kim.
Rev. Ho Woon Lee.
Dr Fritz Pyen.
Dr Charles C. Song.

SECTION XXVI

Hong Kong

Mrs Y. O. Lee.
Mr and Mrs Lin Chi Lei.

SECTION XXVII

Taiwan

Miss Florence Chen.

THE PROGRAMME OF THE CONFERENCE

THE MAIN THEME

'NEW LIFE IN THE SPIRIT'

I. THE LORD AND GIVER OF LIFE

1. The Holy Spirit in Biblical Teaching.
2. The Holy Spirit in Methodist Thought and Life.
3. The Holy Spirit in Private Prayer and Corporate Worship.

II. THE FAMILY LIFE OF THE CHURCH

1. The Church as the Family of God.
2. The Laity in the Church.
3. Youth in the Church.
4. The Holy Spirit and Moral Standards.

III. THE CHURCH IN THE LIFE OF THE WORLD

1. Communicating the Gospel.
2. Redeeming the Economic Order.
3. Reconciling Races and Nations.

IV. METHODISM IN THE WORLD CHURCH

1. Co-operation in Missionary Strategy.
2. Nationalism and the Gospel.
3. Methodism in the Church Catholic.

[*New Life in the Spirit*—an exposition of the Main Theme by
Dr Harold Roberts (Epworth Press, London, 1s. 6d.)]

THE DAILY PROGRAMME

MONDAY, AUGUST 13th

Conference of the World Federation of Methodist Women, opens.

WEDNESDAY AUGUST 16th

2.30 p.m. Meeting of the Executive Committee in the Forbundssalen

THURSDAY, AUGUST 17th

Arrival and Registration at Central Methodist Church.

2.30 p.m. Meeting of World Methodist Council, Forbundassalen.

7.30 p.m. **Opening Assembly, Filadelfia Hall**

Attended by His Majesty King Olav V.

The President, DR HAROLD ROBERTS, presiding

Procession of Flags of the Countries of World Methodism.

Devotions: EDWIN L. JONES

Welcome by BISHOP ODD HAGEN

Greetings from the Mayor of Oslo and others

Reception by the President of the Council of:

The Senior Bishop of the A.M.E. Church (U.S.A.)

The Senior Bishop of the A.M.E. Zion Church (U.S.A.)

The Senior Bishop of the C.M.E. Church (U.S.A.)

The President General of the Australasian Methodist Church

The President of the South African Methodist Church

The President of the New Zealand Methodist Church

The President of the Methodist Church in Ireland

The President of the Welsh Assembly

The President of the Methodist Church (Ghana)

The Moderator of the United Church of Canada.

The Representative of the United Church of South India

The President of the Council of Bishops of the Methodist Church
(U.S.A.)

The President of the Conference of the Methodist Church (U.K.)

Music by Combined Choir of Oslo

Presidential Address

Dr Harold Roberts,

the President of the World Methodist Council

FRIDAY, AUGUST 18th

7.30 a.m. **Holy Communion, Central Methodist Church**

BISHOP ODD HAGEN assisted by BISHOP P. R. SHY
(C.M.E. Church), REV. SERGEI DUBROVIN (Fin-
land), DR ROBERT E. L. BEARDEN (U.S.A.), DR
GEORGE S. SAHAI, (India)

9.15 a.m. **Conference Session, Filadelfia Hall**

Devotions: BISHOP GLEN PHILLIPS (U.S.A.)
The Holy Spirit in Biblical Teaching (Old Testament)
DR PERCY SCOTT (U.K.)

Questions
The Holy Spirit in Biblical Teaching (New Testament)

DR LESLIE A. HEWSON (South Africa)
Questions

11.15 a.m. **Recess**

12.00 noon **Divided Sessions**

Bible Study, Forbundssalen

The Wisdom of this World and the Wisdom of God
REV. RUPERT E. DAVIES (U.K.)

Discussion Groups, Lutheran Buildings

Methodism in Action, Filadelfia Hall (ground floor)

DR CHARLES RANSON (Ireland), presiding
American Methodism since 1956
BISHOP PAUL E. MARTIN (U.S.A.)
The Negro Methodist Churches in America
DR A. J. CAREY (A.M.E.)

1.30 p.m. **Adjournment**

4.00 p.m. **Lecture—Forbundssalen**

DR DOROTHY FARRAR (U.K.) presiding
Nationalism and the Gospel
DR TRACEY K. JONES (U.S.A.)

7.30 p.m. **Public Meeting, Filadelfia Hall**

The REV. FRANK EDMONDS (South Africa), presiding
The Witness of the Spirit
BISHOP ARTHUR J. MOORE (U.S.A.)
The REV. W. FRANK HAMBLY (Australia)

SATURDAY, AUGUST 19th

7.30 a.m. **Holy Communion, Central Methodist Church**

BISHOP ODD HAGEN assisted by DR ELLIS FINGER (U.S.A.), DR MAURICE BARNETT (U.K.), THE REV. HUGH B. SHERLOCK (Jamaica), THE REV. ANDREAS LYLOFF (Denmark)

- 9.15 a.m. **Conference Session, Filadelfia Hall**
Devotions: BISHOP T. OTTO NALL (U.S.A.)
The Church as the Family of God
 The REV. PROF. E. GORDON RUPP (U.K.)
Questions
The Laity in the Church
 DR ROBERT G. MAYFIELD (U.S.A.)
Questions
- 11.15 a.m. **Recess**
- 12.00 noon **Divided Sessions**
Bible Study, Forbundssalen
The Unity of the Church and the Gifts of the Spirit
Discussion Groups, Lutheran Buildings
Methodism in Action, Filadelfia Hall
 BISHOP NOLAN B. HARMON (U.S.A.), presiding
Methodism in Church and Home
 BISHOP HAZEN G. WERNER (U.S.A.)
Methodism in the Field of Social Service
 DR JOSEPH A. JOHNSON, JR (C.M.E.)
- 1.30 p.m. **Adjournment**
- 7.30 p.m. **Grand Methodist Rally, Njårdhallen**
 BISHOP ODD HAGEN, presiding
 Speakers: BISHOP GERALD KENNEDY (U.S.A.)
 PROFESSOR H. CECIL PAWSON (U.K.)

SUNDAY, AUGUST 20th

- 8.00 a.m. **Holy Communion, Central Methodist Church**
 BISHOP ODD HAGEN assisted by BISHOP E. C. HATCHER (A.M.E.), BISHOP CHONG OK CHUN (Korea), DR EDWARD CRAGG (Canada), DR RALPH STOODY (U.S.A.)
- 10.30 a.m. **Public Worship, Njårdhallen**
 DR H. H. TRIGG (Australia), presiding
 Preacher: DR RALPH SOCKMAN (U.S.A.)
- 7.30 p.m. **Public Worship, Njårdhallen**
 BISHOP EUGENE FRANK (U.S.A.), presiding
 Preacher: DR MALDWYN L. EDWARDS (U.K.)

MONDAY, AUGUST 21st

- 7.30 a.m. **Holy Communion, Central Methodist Church**
 BISHOP ODD HAGEN presiding, assisted by DR J. W. FOWLER (U.S.A.), DR HAROLD S. HONG (Korea), DR STANLEY LEYLAND (U.K.), DR BERNARD H. PHAUP (Wes. U.S.A.)

- 9.15 a.m. **Conference Session, Filadelfia Hall**
Devotions: BISHOP BERTRAM W. DOYLE (C.M.E.)
The Holy Spirit and Moral Standards
 THE REV. KENNETH G. GREET (U.K.)
Questions
Youth in the Church
 DR HURST ANDERSON (U.S.A.)
Questions
- 11.15 a.m. **Recess**
- 12.00 noon **Divided Sessions**
Bible Study, Forbundssalen
The Work and Authority of the Ministry
Discussion Groups, Lutheran Buildings
Methodism in Action, Filadelfia Hall
 DR VICTOR MURRAY (U.K.), presiding
Methodism and Education
 DR JOHN O. GROSS (U.S.A.)
Methodism in Europe
 (a) *Germany from West to East*
 BISHOP FRIEDRICH WUNDERLICH (Germany)
 (b) *Methodism in Rome*
 THE REV. MARIO SBAFFI (Italy)
- 1.30 p.m. **Adjournment**
- 4.00 p.m. **Meeting of the World Methodist Council, Filadelfia Hall**
- 5.00 p.m. **Lecture, Forbundssalen**
 DR J. M. GIBBS (U.K.), presiding
The Holy Spirit in Methodist Thought and Life
 DR MACK B. STOKES (U.S.A.)
- 7.30 p.m. **Youth Rally, Filadelfia Hall**
 Speakers: THE REV. PHILIP A. POTTER (West Indies) who also presides, DR HELEN KIM (Korea)
 Youth Speakers: JAMES FOWLER, III (U.S.A.)
 JOHN D. DAVIES (U.K.)
 MISS JORUN WENDEL (Norway)
 Norwegian Youth Choir:
 Mount Union College Choir

TUESDAY, AUGUST 22nd

- 7.30 a.m. **Holy Communion, Central Methodist Church**
BISHOP ODD HAGEN assisted by DR WESLEY
BOYD (Prim. U.S.A.), THE REV. DONALD E.
REDMOND (U.S.A.), THE REV. REGINALD C.
BEDFORD (U.K.), THE REV. TRYGVE KARLSEN
(Norway)
- 9.15 a.m. **Conference Session, Filadelfia Hall**
Devotions: THE REV. C. LEONARD TUDOR (U.K.)
Reconciling Races and Nations
SIR HUGH FOOT (U.K.)
BISHOP JAMES K. MATHEWS (U.S.A.)
Questions
- 11.15 a.m. **Recess**
- 12.00 noon **Divided Sessions**
Bible Study, Forbundssalen
The Christian Ethics of Sex
Discussion Groups, Lutheran Buildings
Methodism in Action, Filadelfia Hall
THE REV. S. H. CHRYSTALL (New Zealand),
presiding
Methodism in India
DR G. S. SAHAI (India)
Methodism in South Africa
THE REV. SETH M. MOKITIMI (South Africa)
- 1.30 p.m. **Adjournment**
- 4.00 p.m. **Meeting of the World Methodist Council, Filadelfia Hall**
- 5.00 p.m. **Lecture, Forbundssalen**
DEAN WALTER G. MUELDER (U.S.A.) presiding
The Economic Order and Christian Stewardship
THE REV. EDWARD ROGERS (U.K.)
- 7.30 p.m. **Ecumenical Service, Oslo Cathedral**
The President, DR. HAROLD ROBERTS, presiding
Devotions, THE REV. RAYMOND GEORGE (U.K.)
Welcome from BISHOP OF OSLO
Greetings and Messages from Confession Or-
ganizations and others
Presentation of Fraternal Delegates from the
United Bible Societies, the World Council of
Christian Education, and the United Evan-
gelical Brethren
Address by DR W. A. VISSER 'T HOOFT, Secretary
General of the World Council of Churches

WEDNESDAY, AUGUST 23rd

7.30 a.m. **Holy Communion, Central Methodist Church**
BISHOP ODD HAGEN assisted by DR EDWARD G. LATCH (U.S.A.), THE REV. THOMAS D. MEADLEY (U.K.), DR W. G. MAVIS (Free U.S.A.), THE REV. FRANCIS C. F. GRANT (Ghana)

9.15 a.m. **Conference Session, Filadelfia Hall**
Devotions: BISHOP WALTER S. KENDALL (Free U.S.A.)
Co-operation in Ministry Witness
DR EUGENE L. SMITH (U.S.A.) *Questions*
Communicating the Gospel
MR J. S. ANNAN (Ghana) *Questions*

11.15 a.m. **Recess**

12.00 noon **Divided Sessions**
Bible Study, Forbundssalen
The Christian and his Brethren in Heathen Society
Discussion Groups, Lutheran Buildings
Methodism in Action, Filadelfia Hall
BISHOP W. J. WALLS (A.M.E.Z.), presiding
Methodism in Central Africa
BISHOP NEWELL BOOTH (Congo)
Methodism in Latin America
THE REV. CARLOS T. GATTINONI (Argentine)

1.30 p.m. **Adjournment**

7.30 p.m. **Public Meeting, Filadelfia Hall**
DR J. B. WEBB (South Africa), presiding
The Methodist Doctrine of Perfect Love
BISHOP GERALD ENSLEY (U.S.A.)
PROFESSOR C. A. COULSON (U.K.)

THURSDAY, AUGUST 24th

7.30 a.m. **Holy Communion, Central Methodist Church**
BISHOP ODD HAGEN assisted by BISHOP FRANCIS H. GOW (South Africa), THE REV. T. W. BEVAN (U.K.), DR W. H. THONGER (Belgium), DR ERNST SCHOLZ (Germany)

9.15 a.m. **Conference Session, Filadelfia Hall**
Devotions: DR WM. F. MCCONN (Wes. U.S.A.)
Methodism in the Church Catholic
DR ERIC W. BAKER (U.K.)
DR HARALD LINDSTRÖM (Sweden)
Questions

11.15 a.m. **Recess**

12.00 noon **Divided Sessions**
Bible Study, Forbundssalen
Worship—Resurrection
Discussion Groups, Lutheran Buildings
Methodism in Action, Filadelfia Hall
BISHOP JOSEPH GOMEZ (A.M.E. Church), presiding
Evangelism amid British Social Change
DR IRVONWY MORGAN (U.K.)
The Evangelistic Genius of Methodism
DR JAMES W. EICHELBERGER (A.M.E.Z.)

1.30 p.m. **Adjournment**

4.00 p.m. **Reception at the City Hall for Members of the World Methodist Council and others**

7.30 p.m. **Public Meeting, Filadelfia Hall**
DR ALF LIER (Sweden), presiding
The Universal Gospel
DR HARRY DENMAN (U.S.A.)
BISHOP FERDINAND SIGG (Switzerland)

FRIDAY, AUGUST 25th

7.30 a.m. **Holy Communion, Central Methodist Church**
BISHOP ODD HAGEN assisted by THE REV. R.
DOUGLAS SMITH (Canada), THE REV. BRYAN
H. REED (U.K.), DR ELLIOT L. FISHER (U.S.A.),
BISHOP HERBERT B. SHAW (A.M.E.Z.)

9.15 a.m. **Conference Session, Filadelfia Hall**
Devotions: REV. ELFYN ELLIS (Wales)
The Holy Spirit in Corporate Worship
THE RIGHT REV. HUGH A. MCLEOD (Canada)
Questions
The Holy Spirit in Personal Life
DR WILLIAM R. CANNON (U.S.A.)
Questions

11.15 a.m. **Recess**

12.00 noon **Plenary Session of the Conference**

The President, DR HAROLD ROBERTS, presiding
Message to the Churches of World Methodism
Courtesies
Service of Recognition and Induction
conducted by BISHOP IVAN LEE HOLT
Installation of new President, BISHOP FRED P.
CORSON

1.30 p.m. **Adjournment**

3.30 p.m. **Meeting of the Executive Committee**

7.30 p.m. **Final Assembly, Filadelfia Hall**

DR HAROLD ROBERTS presiding
Welcome to the New President
Address: BISHOP FRED P. CORSON (U.S.A.)
The Methodist Covenant Service conducted by
THE REV. W. RUSSELL SHEARER (U.K.)
Thanksgiving and Blessing

PART TWO

THE WORLD FEDERATION OF METHODIST WOMEN

SECOND ASSEMBLY, OSLO, NORWAY, AUGUST 14th-16th, 1961

THEME: 'JESUS CHRIST IS LORD'

Daily Programme

Monday, 14th August: Registration. Central Methodist Church

4.00 p.m. Reception—Immanuel Church

8.00 p.m. Opening Service, **Bethlem Church**

The President, MRS ERNST SCHOLZ (Germany),
presiding

Invocation, BISHOP ODD HAGEN

Welcome to World Federation of Methodist Women:
MRS ASTRID GUNDERSON, President of Women's
Society, Norway

Welcome to Delegates, Missionaries, Deaconesses and
Representatives of the Lutheran Church, the Salva-
tion Army, the Norwegian Covenant Church, the
Federation of Norwegian Baptists, the Pentecostal
Church, Filadelfia

The President's Message, MRS ERNST SCHOLZ (See
below)

The Blessing, DR E. BENSON PERKINS

Tuesday, 15th August: First Methodist Church

9.00 a.m. Bible Study: DR DOROTHY FARRAR (U.K.)

10.45 a.m. Business Session

3.00 p.m. Business Session

7.30 p.m. Drama—Samfunnshuset

'A World-wide Fellowship', by MRS ANN MARIE
COLLIN (Sweden)

Wednesday, 16th August: First Methodist Church

9.00 a.m. Bible Study: DR DOROTHY FARRAR

10.45 p.m. Business Session

3.00 p.m. Addresses on 'Jesus Christ a Significant Power' by
MRS C. P. JACKSON (U.S.A), MRS MARIO SALAZAR
(Bolivia), MRS H. H. TRIGGE (Australia), MRS F. I.
FOWODE (Nigeria), MISS CAROL HUANG (Sarawak),
MISS L. WEHRLI (Switzerland)

7.30 p.m. Closing Service

Installation of New Officers

Holy Communion: DR HAROLD ROBERTS

SESSIONS OF THE SECOND ASSEMBLY OF THE WORLD FEDERATION OF METHODIST WOMEN

A Federation of Methodist Women covering a large part of the world was inaugurated in the Methodist Church, U.S.A. At the Junaluska World Methodist Conference in 1956 it was decided that this Federation should be associated with the World Methodist Council and be open in its membership to all Methodist Churches throughout the world. For this reason the Executive decided that the assembly in Oslo should be regarded as the second assembly of the World Federation of Methodist Women in its association with the World Methodist Council.

The opening session took place on Monday evening, 14th August, in the Bethlem Church. Bishop Odd Hagen welcomed the delegates and visitors and the President of the Federation, Mrs Ernst Scholz, welcomed the various representatives of other Churches who had brought their greetings. She then gave her Presidential Address, which is printed at the end of this report, and Dr E. Benson Perkins closed this first session of the Assembly.

The morning devotions on Tuesday and Wednesday were conducted by Dr Dorothy Farrar, and consisted of an exposition of the theme, 'Jesus Christ is Lord'.

A cable was sent to Mrs Paul Arrangton, the Vice-President, regretting her absence, and Mrs T. Otto Nall was appointed to act in her place during the assembly.

The delegates of the various units were welcomed as follows:

Algeria: Mrs Paul Bres	New Zealand: Mrs R. Dudley
Angola:	Nigeria: Mrs F. I. Fowode
Argentina: Mrs O. de Barbieri	Norway: Mrs A. Gundersen
Austria: Mrs Wilma Mayr	Panama:
Australia: Mrs H. H. Trigg	Peru: Miss E. True
Mrs A. W. Pendrick	Philippines: Miss S. Lara
Belgium: Mrs S. Dehareng	Portugal: Mrs A. D. Aspey
Bolivia: Mrs M. Salazar	Republic of China: Miss F. Chen
Burma:	Sarawak: Miss C. Heung
Brazil: Mrs O. de Chaves	Southern Rhodesia (non-episcopal): Mrs
Canada: Mrs J. Y. MacKinnon	E. Musa
Mrs V. G. Dawson	Rhodesia (episcopal): Miss E. Erikson
Ceylon: Mrs T. de Silva	South Africa: Mrs H. Stephenson
Chile:	Sumatra:
Congo: Mrs E. Luhahi	Sweden: Sister M. Sundling
Costa Rica: Mrs Mary Miller	Switzerland: Miss L. Wehrli
Denmark: Mrs M. Askholm	U.S.A.
Finland: Mrs M. Svenson	Methodist Church:
Germany: Mrs T. Pratsch	Mrs W. L. Perryman
Ghana:	Mrs A. B. Pfeiffer
Great Britain: Sister Margaret Statham	Mrs J. F. Tillman
Hong Kong: Mrs Y. O. Lee	Miss Dorothy McConnell
India: Miss Chanda Christdas	Free Methodist Church:
Korea: Mrs Kim	A.M.E. Church: Mrs A. E. Heath
Liberia: Mrs M. Weekes	A.M.E. Zion Church: Mrs C. P. Jackson
Ireland: Mrs F. M. Anderson	C.M.E. Church: Mrs E. W. F. Harris
Malaya: Mrs R. O. Daniel	Uruguay: Mrs V. Frisch
Mexico: Mrs E. de Silva	West Indies:
Mozambique: Mrs P. Knutsen	Yugoslavia:

The Minutes of the last assembly were presented and approved, a nomination committee appointed and reports of the Vice-President

and Secretary read and accepted. The Treasurer's Report was received and approved.

Letters of greeting were received from Mrs Nicholson, first President of the former World Federation of Women of the American Church, from Mrs Masland, a former Treasurer, and from the Latin Confederation, the Indian Unit, the Philadelphia Conference in U.S.A., and the United Church of Christ in Japan.

Delegates from the newly admitted and other units replied to the welcome. Mrs Fowode (Nigeria) spoke of the eagerness with which the Women's Fellowship in her country accepted the invitation to become part of a world movement of this kind and her hope that they would be able to play their part, as they sought to do in Church life at home. Miss Foster of Gambia brought greetings from the small Churches there. Mrs de Silva brought greetings from the women of all races in Ceylon, who welcomed this means of joining with their sisters around the world as members of the Church. Mrs Lee brought news of the unique unit in Hong Kong, where members of the hundred-year-old Cantonese-speaking Methodist Church, the long-established English-speaking Church, and the young Mandarin-speaking Church are come together to make one unit. Mrs Musa from Southern Rhodesia wished she had a loud voice to speak from a mountain top and tell all her people of the fellowship she had seen. From Canada Mrs MacKinnon spoke of the plans to combine all women's activities in their United Church under one headquarters and asked for the prayers of fellow members that they may be rightly guided. Mrs Anderson spoke of the missionary-mindedness of the Church in Ireland, which covers both Eire and Northern Ireland. From Portugal Mrs Aspey gave the greetings of a minority Church where women were playing their part—probably the only one anywhere with a woman Secretary of Synod. In the absence of a representative from Ghana, the Secretary spoke of the strong and effective Women's Fellowship in that Church, which became an autonomous Conference earlier this month.

One fraternal delegate was present—Mrs Takae Sacon from Japan. She brought greetings from the Christian women there. In Japan, she told us, Christianity is regarded as a Western religion, and because of wartime happenings, the gospel is not readily received.

News of absent units was given to the Assembly by Mrs Brooks, who had visited some while travelling, and by Mrs Prastch. The Assembly spent some moments of silent remembrance of these members.

Reports were given by Dr Dorothy Farrar, Vice-President for the United Kingdom. From South Africa, Mrs Haley, Vice-President for the area, reported, and Mrs Seth Mokitimi spoke for the African women (Manyano) and Mrs Enid Fourie for the coloured women (Women's Association).

Further Area Vice-Presidents reports for the past quinquennium were given by Mrs Otto Nall (North America); Mrs Araya (South America), Mrs Valencia (Asia), Mrs Latham (Australasia), Mrs Nyquist (Europe), Miss Berry (West Africa).

The following changes in presidential areas were adopted:

Africa: The North Africa unit to be part of the European area as in the government of the Methodist Church, U.S.A.

America: (1) North America to comprise English-speaking units, including the West Indies. (2) Latin America to include those units which belong to the Latin American Confederation of Methodist Women.

Asia: (1) West Asia comprising India, Burma, Ceylon and adjacent countries. (2) East Asia comprising the Philippines, Korea, Sarawak, and adjacent countries.

The names of world officers and of area presidents and vice-presidents sent forward by the Nominations Committee were presented and the following were unanimously elected:

President: Mrs R. J. Latham.

Vice-President: Dr Dorothy H. Farrar.

Secretary: Mrs T. Otto Nall.

Treasurer: Mrs J. Y. MacKinnon.

Area Presidents and Vice-Presidents:

Africa (East and South): *President*: Mrs H. Stephenson.

Africa (West): *President*: Mrs F. I. Fowode.

America (North): *President*: Mrs C. P. Jackson. *Vice-President*: Mrs A. B. Pfeiffer.

America (Latin): *President*: Mrs O. Barbieri. *Vice-President*: Mrs J. Beckles.

Asia (East): *President*: Miss Florence Chen.

Asia (West): *President*: Miss Chanda Christdas.

Australasia: *President*: Mrs G. A. Trigge. *Vice-President*: Mrs W. Dudley.

Europe: *President*: Miss L. Wehrli. *Vice-President*: Mrs A. Gundersen.

United Kingdom: *President*: Mrs F. H. Anderson.

At the concluding service the elected officers were solemnly installed and the service of Holy Communion conducted by Dr Harold Roberts, the President of the World Methodist Council.

(Full reports of the speeches and addresses, together with the revised Constitution and other relevant information, will be found in the new *W.F.M.W. Handbook*.)

THE PRESIDENT'S MESSAGE

by Mrs Luise E. Scholz

First and foremost, may I say a word of appreciation and respect for my predecessor, Mrs Otilia O. de Chaves, who so diligently and thoughtfully prepared the way for the World Federation of Methodist Women to become affiliated to the World Methodist Council. This realization of a vision of years ago, under the able leadership of pioneers like Mrs Thomas Nicholzen and other courageous and devoted women, filled our hearts with hope and confidence for a more meaningful ecumenical relationship among Methodist women all over the world.

A quinquennium has passed since the World Federation of Methodist Women met last time in Lake Junaluska, N.C., at its Fifth Assembly. All of us who were present remember the memorable hour when the new order of the World Federation was born. This fact created a situation of greater possibility to advance toward the goal of a world-wide Methodist sisterhood. It increased our sense of responsibility, widened our scope, and furnished proof of our true and sincere love for all races.

In her message at Lake Junaluska, N.C., Mrs Chaves gave an excellent and careful statement of the past history of the World Federation of Methodist Women which should not be overlooked. Further generations will appreciate such records of these early years. What a precious and promising heritage has been left to us! Did we prove ourselves worthy of it as faithful stewards?

The Wider View

It is the first time that the Assembly of the World Federation of Methodist Women is meeting in a country outside the United States. This event is significant for the new position and order of the World Federation as an affiliated body to the World Methodist Council, thus indicating more intensively our relationship to Methodist women of all races, classes, and nations.

The first step undertaken in the new term was to work out a system of communication between the units and the members of the Executive Committee of the World Federation of Methodist Women. Regularly a quarterly letter was sent out by the President to all units; the Secretary mailed a detailed news letter once a year, and the Treasurer gave her accounts periodically. The Area Vice-Presidents informed their units of the events within the area several times a year. This regular personal communication with all units was most helpful in cultivating the contacts one with another by giving the necessary information reciprocally about the activity of the World Federation in various countries. Apart from this, a great number of personal letters have been written as far as time permitted. All this correspondence proved to be effective.

But not merely between the officers of the World Federation and the units were such contacts established; the members themselves also exchanged letters, programmes, and ideas.

The Continental Panorama

The Area Vice-President within the *North American Area* organized a fellowship by letters and visits among the eight units of Cuba, Mexico,

the West Indies, and the United States. Languages were no barrier, for each correspondent used her native language.

The five units of the U.S.A. sent fraternal delegates to their various Woman's Society Assemblies. They exchanged views and problems, learned about new ways in home and foreign mission, discussed local and national questions as well as racial tensions, and shared in seeking a deepening of their personal spiritual lives at home, in the Church, and in the community. Thus a feeling of equality and equivalence has been created, furthering the virtue, joy and energy in the work and increasing the spirit of Christian love and understanding.

In Africa, Asia, and Australia the units enjoyed the visiting of their Area Vice-Presidents, who travelled vast distances, spending much time and money at no small personal sacrifice to get acquainted with the units under their care.

The huge continent of Africa, extended over thousands of miles is divided into two areas: the *North African Area* with three units and the *South African Area* with four units. News from some units in the Southern area is rather disturbing, owing to the precarious and desperate political situation in the respective countries. Recent messages have simply been heart-rending, and the suffering of our fellow Christians drives us into earnest prayers of intercession.

Naturally, the normal life is strongly affected by these crises, and tremendous opposition is mounting up from outside. Though the members are torn by the ideology of the ruling powers increasing nationalism, the demands of frustrated people and the demands of Christ, the women know that the Church is undivided. There may be many changes in the future, yet the opportunity for our Church is greater than it ever has been. The women's work is one of the anchors and means of helpful understanding and blessing in these troublesome days.

A recent message from the Area Vice-President informs us of the pleasant news that the African Methodist women of the 'Manyano' (Prayer Group) Movement decided to join the South African unit of the World Federation of Methodist Women. This enlargement of the Unit in the Republic of South Africa was most welcome, and confidently they hope for a fruitful co-operation. In Southern Rhodesia the unit of the British Section is fully inter-racial.

The political situation in the *North African Area* is not quite as turbulent and provoking, except in Algeria. However, the women of the Northern units are well aware of the difficulties confronting their sisters in other parts of the continent: racial problems, fight for independence against foreign domination. Therefore they use their present opportunity and devote more time to the missionary enterprise and the status of women in the church and community, thus taking their place as recognized Christian leaders in various activities. Last year the Corresponding Secretary of Liberia was received into 'full connexion' of the Liberian Annual Conference and ordained as the first female Elder of the Methodist Church in Liberia. The two 'Mothers of the Year', selected by the 'Liberian Women's Social and Political Movement', are Methodists. We are proud of the women who are deeply committed in their witness to Christ, but at the same time we realize the tremendous responsibility the wives of Christian political leaders are facing in the new independent states.

The *Asian Area* covers an immense part of the Far East from Korea in the north, farther south embracing the Philippines, Borneo, Sarawak, Sumatra, Malaya, and westward India and Ceylon. The Area Vice-President has been travelling widely on the Islands of the Philippines, her home country. Moreover she visited Korea, Taiwan and Malaya. In

Korea she was the first foreign visitor ever invited to participate in the fellowship of their women's conference. Her contribution was highly appreciated and an encouragement to the women's efforts for the evangelization of their country.

Her visit to Malaya demonstrated the value of such interchange and the inspiration and enthusiasm that may be aroused by it. In her capacity as Area Vice-President, she went to the First National Conference of the Woman's Society of Christian Service in Taiwan, where an inspiring fellowship was experienced. The meeting with Madame Chiang Kai-shek and her prayer group was most impressive. The Chinese Christian women, living far from their homeland and often in divided families, set their hope upon Christ and Him only.

The *Area of Australasia* is composed of three units: New Zealand, Australia, and the Pacific Islands. Australia has become an important factor in uniting the Methodist women all over the Continent. The ecumenical relationship through the World Federation of Methodist Women was strongly emphasized throughout Australasia by the Area Vice-President. Her sustained efforts in making the story of the World Federation widely known to the Methodist women of her area were gladly accepted with the promise 'to make our own contribution to that world-wide fellowship in the Lord'.

The interest of the Australian Methodist women concentrates not merely on Methodism, but they also shared in the activities of the National Council of Women, the Women's Inter-Church Council, and other social religious organizations. A unique service is rendered and carried on for discharged women prisoners and those who have been victims of alcohol and other vices. This work is done by women for women in a devoted, altruistic way, reflecting the spirit of Christ on those lost and no longer recognized within human society. Much time is devoted to the immigration programme. Steady growth and development has been in the coordination on religious, educational, and social questions on a national level, especially affecting women and children.

Foreign missionary work is done with enthusiasm and ability. An Order of Worship was compiled by the Publication Committee of Victoria for use in women's groups throughout Australasia in which the younger churches of Fiji, Tonga and Samoa joined. They all belong to the Australian unit. Recently Samoa expressed its desire 'to affiliate with the great body of women, who all work together for the building of the Kingdom of God, through our Methodist Church'. The President's quotation is true in many respects: 'Australia is a significant power on the door-step of Asia.' Together with New Zealand and the Pacific Islands, her witness is like a shining light under the Southern Cross.

Unfortunately, the Area Vice-President of the *South American Area* was not able to do much visiting in her area, because of a long absence in the United States. However, she was in regular correspondence with the eight units of her area. Some of them are small in membership; the larger ones mount up to a few thousands. All units are comprised in the Confederation of Latin American Women, which passed the following resolution: 'It was considered of great importance that the evangelical citizens participate in politics, thus contributing to national welfare and social justice.' For the next quadrennium the women plan to try to create a favourable opinion to the women's vote in those countries where it doesn't exist. There is a vivid interest in the United Nations and its achievements. The women's societies of Peru, for instance, maintain five delegates to the Peruvian Committee of Collaboration with the United Nations, and one of the directors is a member of the Methodist Women's Federation.

Nevertheless, home and foreign missionary work is not neglected and a number of projects are carried on with fervent zeal and devotion for the cause of Christ. New women's groups are being formed in the units and their work is a vivid sign of the progress of the Methodist women in this continent.

The *Area of the United Kingdom* does not cover a wide territory, but it is an area with a strong Methodist Church. Its women's work is of the same characteristic nature. Three years ago the 'Women's Work' (foreign missionary movement) celebrated its hundredth birthday with great attractive charm. The British Methodist women are hard workers with a vision. The past century gave evidence of their effectiveness in Overseas missions. Today likewise they are facing and accomplishing their task at home and abroad. With the challenging statement, 'So much need for witness, so few to hear that witness' they inspired the women for a more intensive readiness to be used in the campaign for Christ.

The Women's Fellowship (Home Missions) reports a growing increase in Young Wives' Groups. The Area Vice-President tried to spread knowledge of the World Federation's existence and work all over the country. Articles have been written on the World Federation of Methodist Women to good effect, and the efforts to give publicity to it were not in vain. The result was the affiliation of Ireland as a new unit.

The *Area of Europe* includes eight units with not very strong Churches in membership, but comparatively active ones. Each unit has its own more or less difficult problems and work under various circumstances. Some of these units are in so-called Catholic countries; in others the Lutheran and Reformed Church is predominant, while the Free Churches are a minority. Consequently, the women's work is a relatively small one. Notwithstanding these conditions, the women are very missionary-minded, and all of them have a number of missionaries in foreign fields.

Status of women in Church and society is widely discussed in women's groups and at conferences. Most of them are convinced that the steps undertaken are but the beginning of the road we have to tread. With perseverance and steadiness, with consideration and wise judgement, the Methodist woman will find her place of service in the local church and in the society. Three women ministers have been ordained in the past four years in different units; a joyous fact for those who see the open doors in our church and are ready for this new responsibility.

Among the main functions of the World Federation of Methodist Women another type of interchange between national units has been accomplished among the Philippines, Malaya, Austria, Ceylon, and Germany. The Philippines have sent a very capable doctor to Malaya; the women of Malaya have sent gifts to the women of Austria to help in supporting their refugee project, while the Austrian women sustained the Methodist school work in Malaya with their contributions. Ceylon has sent a missionary teacher to Kenya. German women sent a gift to the Methodists in Ceylon, to promote evangelistic work in the country and help with retreats for Church workers. Other gifts were designated for house-building and roof repair of those homes damaged or destroyed by the floods. But this was not merely a material exchange; it also means a growing understanding and interest in the spiritual need of other races and countries. It is the nobleness of a Christian mind shown in sentiment and deed that reaches beyond national boundaries.

And so we could continue to speak of the manifold deeds among the units which give evidence of true ecumenical relationship and a togetherness in the spirit of Christ. But time does not permit it. Detailed reports of the Area Vice-Presidents and delegates will be presented and published

in the new *Handbook of the World Federation of Methodist Women*.

At the end of the last quadrennium, 1956, the World Federation of Methodist Women comprised forty-one units. Meanwhile in the quinquennium of 1956-61 eleven new units asked for affiliation to the World Federation of Methodist Women. They joined us in the following order of succession:

Free Methodist Church, U.S.A.	1957
Methodist Church, Yugoslavia	1958
Methodist Church, Nigeria	1958
Methodist Church, Ceylon	1959
Methodist Churches, Hong Kong	1959
Methodist Church, Southern Rhodesia (British section)	1960
United Church of Canada	1960
Methodist Church in Ireland	1960
Methodist Church in Portugal	1961
Methodist Church, Gambia	1961
Methodist Church, Ghana	1961

The Methodist women of Hong Kong have set a unique example of a new type of unit, which we hope will be a forerunner of others under similar circumstances. The three Methodist Church organizations in Hong Kong—the Chinese Methodist Church, the English-speaking Methodist Church, and the Mandarin-speaking Methodist Church (Wai Lei Kung Woo)—wherein three Synods and three languages are involved, have formed the first Joint Committee of Methodist Women and resolved an application to be made for becoming a member unit of the World Federation of Methodist Women. This was granted with enthusiasm. All eleven units received a letter of cordial welcome by the president. Thus the World Federation numbers fifty-two units in forty-seven countries with approximately 6,000,000 members. These glad tidings of the growing of our Federation was highly appreciated and is regarded as one of the highlights of the past quinquennium.

Future Prospects

Our decade is in the midst of a rapid change. This truth affects the social and economic sphere, the political realm, the family, and personal life. Likewise our mental attitude is bound to the events of the world in which we live. Some people may be indifferent towards the influence of international and political tendencies, others become bewildered and even lost in the present crisis. They feel as if they were living in a labyrinth where every way out seems blocked or leading into deeper confusion. They are desperately disappointed and believe that there is no alternative to this chaos. That is the world situation of today in which most people are trapped, including many Christians. In spite of a vivid union of interests they feel inwardly isolated. Yet there is a way out of the dilemma. A Christian has the privilege of seeing amidst turmoil and need a special, individual task: he must be the conscience of the society in which he is living: he is a representative of the Christian Church, yea, of Christ himself. 'So we are ambassadors of Christ', says Paul. This is our obligation which we should never forget. Everything we are doing must appear in this aspect, whether it is correspondence or exchange of visits, literature, other information, or any helpful support.

Theories may be good, but they are worthless without being put into practice. In our own unit we should lay greater emphasis on the spiritual development of our lives and on prayer. Organizing meetings with regional conversations will cultivate a better understanding. Co-operation in a

fraternal spirit will widen our horizon and help to overcome the difficulties of racial problems. It will create a more meaningful significance for the cause of Christ. If we really feel love and sympathy for the welfare and well-being of our sisters in lands far away, we shall be willing to share anything that will encourage them in their distress and despondency. What the units need is inspiration and strengthening of fellowship and friendly relations. All these are stimulating factors in our work.

To my deep regret, I cannot hold back the fact that in spite of our endeavours we did not succeed in obtaining the Consultative Status for our organization at the United Nations. Yet, in spite of this failure, I trust that the time will come when the requested status will be granted to us.

All of you who attended the Assembly at Junaluska, N.C., will remember that my election to this office in the World Federation was completely against my wish and will, for I knew my inadequacy in every respect. However, the urging of the members of the Committee finally persuaded me to follow their request, trusting their promise to help and assist me in every possible way. And I am happy to confess that they kept their word. Though the quinquennium was filled with demands and requirements, sometimes involving great strain, it was also full of joy and inspiration, having fellowship with a world-wide sisterhood of Methodist women. Words may fail to express the true feeling of my heart when trying to assure you of my sincere gratitude and high esteem for the loyalty of my co-workers in the Executive Committee, especially those who have served the Federation for many years. They encouraged and sustained me with their rich experience and devotion in our common cause. May God bless them abundantly and prosper the development of the World Federation of Methodist Women.

Finally, at the end of my term of office in the World Federation, let me close with a word of great encouragement, hoping it may give to each one of us an uplift and fresh vision for the new determination to live our lives in this world of tension, fear, and oppression. It is as Jesus said: ' . . . in me you may have peace. In the world you have tribulation, but be of good cheer, I have overcome the world.'

Facing the task ahead of us, we are aware of our great responsibility and tremendous opportunity. May we bear a more courageous and convincing witness in a world that is longing for comfort, peace, and goodwill. Let us become worthy to meet the challenge of our days 'to know Christ and to make Him known'.

PART THREE

OFFICIAL MEETINGS AND APPOINTMENTS

Minutes of the Executive Committee of the World Methodist Council held in the Forbundssalen, Oslo, Norway, 16th August 1961

The World Executive Committee of the World Methodist Council met under the chairmanship of the President, Dr Harold Roberts at 2.30 p.m. on 16th August in the Forbundssalen. In addition to the members of the Executive, the following were present: Dr J. W. Fowler, Jr, Dr Dow Kirkpatrick, Dr Harry Denman, the Rev. Reginald Kissack. Bishop Ivan Lee Holt opened with prayers.

Apologies were presented from the following: Mr L. A. Ellwood, Bishop S. L. Greene, Professor T. E. Jessop, Dr R. B. Lew, Dr Ernest E. Long, Dr M. A. McDowell, Dr James S. Mather, Mr Ray Nichols, Dr Walter L. Noble, Dr A. Harold Wood, Dr Oscar Olson.

Telegrams of greeting and remembrance were sent to Bishop S. L. Greene in view of his wife's illness, and to Dr Oscar Olson, who was seriously ill.

Welcome and Announcements

Bishop Odd Hagen welcomed the Committee to Oslo and acknowledged the outstanding work done by Mr Ragnar Horn and others in preparation for the Conference. Mr Ragnar Horn gave particulars concerning the presence of the King at the Opening Assembly and the Reception to be given by the Mayor of Oslo at the City Hall. He asked for news items to be handed in for the daily Conference bulletin. Dr Anker Nilsen announced arrangements for the procession at the Ecumenical Service in the Oslo Cathedral.

The Secretaries reports were formally presented to be delivered before the full Council.

Nominations

The nomination of officers by the last meeting of the Executive in Zürich were confirmed for submission to the meeting of the Council.

President: Bishop Fred P. Corson

Secretaries: The Rev. Max W. Woodward; Dr Lee F. Tuttle (by later nomination of the American Committee).

Associated Secretaries with membership of the World Executive Committee: Dr E. Benson Perkins; Dr Elmer T. Clark.

Bishop Corson moved that a committee be appointed by the President to study and set forth the duties and responsibilities of the Secretaries. This was seconded and adopted.

Constitution

The Rev. Wilfred Wade presented the revision of the Constitution as proposed by the sub-committee. Copies of the old and new Constitution in parallel columns were available for the use of the Committee.

After a protracted discussion, the revised Constitution was approved for submission to the Council with the following amendments:

Section II: 'association' to be substituted for 'federation'.

Section III: The last sentence to read: 'Union Churches are eligible to apply for fraternal relations or for a full place within the Council.'

Section V: The time of meeting of the Council to read 'at least once in each five-year period' instead of 'four-year period'.

Section VI: Delete from the end of the sixth sentence after the words, 'as it may determine', the words, 'and preferably at such places where the Council or Conference is not expected to meet'.

Section VII: In the title and elsewhere, the word 'Congress' to be changed to 'Conference'.

The last clause of the first sentence to read 'each ten-year period' instead of 'eight-year', in harmony with the change in Section V.

Doctrinal Statement

The Rev. Rupert Davies presented a request that a doctrinal statement be added to the Constitution. After considerable discussion, the Rev. Wilfred Wade moved that the Committee recommend to the Council that during the next period before the Council assembles the Executive Committee should be asked to examine the suggestion with the wording submitted by the Rev. Phillip Potter and make recommendations to the Council. This was seconded by the Rev. Hugh Sherlock and adopted.

Resolution from Bahamas

Dr Benson Perkins presented the following resolution, which had been forwarded by the Rev. William T. Makepeace, Chairman and General Superintendent of the Bahamas District, West Indies: 'The Synod of the Methodist Church in the Bahamas meeting in pastoral session in Nassau this 23rd day of January 1961, unanimously and respectfully asks the World Methodist Council to give consideration to an issue which causes grave concern and misgiving and which we believe threatens to constitute a breach of the principle of comity and goodwill which should characterize the relations between the Methodist communities represented on the Council, The Synod further urgently requests the Council to take such steps as are possible and right to deal with the issue.'

The issue was briefly outlined by Dr Benson Perkins. The Methodist work on the island has been for 161 years associated with British Methodism, and today constitutes a strong, indigenous and integrated Methodist Church which is multi-racial. The A.M.E. Church, U.S.A., has several small societies with a total membership under 300, and a part-time ministry. This Church now proposes immediate

and large developments which are judged to be most unfortunate, for the following reasons:

(1) They introduce a competitive Methodism into an area with a limited population.

(2) The existing Methodist Church is able to deal with the whole population, black and white, and is undertaking all necessary extensions.

(3) They introduce segregation from the black side where it does not exist within the Methodist Church.

After a long discussion, Mr Charles Parlin was asked to confer with the parties concerned, particularly with Bishop S. L. Greene and the Rev. Wm. T. Makepeace, and present to them the mind of the Executive Committee, with a view to securing an adjustment.

In view of the lateness of the hour, the remaining items of business were referred to the Council.

HAROLD ROBERTS, *President*.
E. BENSON PERKINS } *Secretaries*.
ELMER T. CLARK }

Minutes of the World Methodist Council Meeting in the Forbundssalen, Oslo, Norway, 17th August 1961

The World Methodist Council met in the Forbundssalen at 2.30 p.m. on 17th August 1961. The President, Dr Harold Roberts, presided. Dr Maldwyn Edwards, President of the British Conference, led in prayer. Mr Ragnar Horn announced the arrangements made for the opening assembly of the Conference in the evening at 7.30.

In Memoriam

Reference was made to the deaths of Mr J. J. Perkins, Mr J. E. Wilkins, Bishop William T. Watkins of the United States, Sir Frederick Stewart of Australia and the Rev. Ernest R. Ker of Ireland, and the Secretaries were instructed to send suitable messages to the families of these friends.

Other references were to the deaths of Mrs Ivan Lee Holt in Brussels, Belgium, when returning from the meeting of the Executive at Freudenstadt, Germany, Mrs Paul N. Garber of Richmond, Virginia, U.S.A., and Bishop B. Foster Stockwell of Lima, Peru. There were also in mind two ex-Presidents of the British Conference, who took a distinguished part in the Junaluska Conference, 1956: Dr Crawford Walters and Dr W. E. Sangster.

Reception by the King

The Council noted with pleasure that during the morning His Majesty the King of Norway had received at the Royal Palace, on the introduction of Bishop Odd Hagen, the President, the President Designate, the Secretaries, Dr Anker Nilsen, and Mr Ragnar Horn. The Council passed a vote of congratulation to Dr Anker Nilsen and Mr Ragnar Horn, each of whom the King had honoured by the presentation of a Norwegian distinction in the form of a gold medal.

Reports

The following resolution was adopted: That any decision of the Council which affects statements in the Secretaries Reports shall be referred to the Secretaries for adjustment before the reports are prepared for printing in the volume of the *Proceedings*.

Constitution

The revised Constitution, with the amendments submitted by the Executive Committee, was presented by Mr Charles C. Parlin and the Rev. Wilfred Wade. After a lengthy discussion, the amended Constitution was adopted without a dissentient vote, the numbers being ninety-eight for: none against.

The Constitution thus adopted follows these Minutes.

The Council stood adjourned until Monday, 21st August, at 4.00 p.m.

HAROLD ROBERTS, *President*.
E. BENSON PERKINS } *Secretaries*.
ELMER T. CLARK }

THE REVISED CONSTITUTION OF THE WORLD METHODIST COUNCIL

I. NAME

The name of this organization shall be The World Methodist Council.

II. PURPOSE

The World Methodist Council is an association of the Churches in the Methodist tradition throughout the world. It does not seek to legislate for them nor to invade their autonomy. Rather it exists to serve them and to give unity to their witness and enterprise. In particular it seeks—

(a) To deepen the fellowship of the Methodist peoples over the barriers of race, nationality, colour, and language.

(b) To foster Methodist participation in the ecumenical movement and to promote the unity of Methodist witness and service in that movement.

(c) To advance unity of theological and moral standards in the Methodist Churches of the world.

(d) To suggest priorities in Methodist activity.

(e) To promote the most effective use of Methodist resources in the Christian mission throughout the world.

(f) To encourage evangelism in every land.

(g) To promote Christian education and the Church's care for youth.

(h) To uphold and relieve persecuted or needy Christian minorities.

(i) To provide a means of consultation and co-operation between World Methodism and the other world communions of the Christian Church.

(j) To study union and reunion proposals which affect Methodist member Churches and to offer advice and help as desired.

(k) To arrange the exchange of preachers through a committee appointed for that purpose.

III. MEMBERSHIP

The World Methodist Council is comprised of the Churches in the Methodist tradition which satisfy the criteria the Council may itself from time to time prescribe. Churches not in membership when this Constitution is adopted may apply for membership at any meeting of the Council, or, in years when the Council does not meet, at any meeting of the Executive Committee. Union Churches are eligible to apply for fraternal relations or for a full place within the Council.

IV. SECTIONS

Member Churches in geographical proximity may organize themselves in Sections within the Council to further the stated purposes of the Council and may hold such gatherings as are useful and practicable.

V. THE COUNCIL

The Council is a self-governing body deriving its advisory and administrative authority from the several Methodist Churches constituting its membership and existing for the purposes outlined in Section II. Its members are designated by the member Churches in accordance with their respective disciplines and procedures, the numbers allotted to each Church being decided by the Executive Committee. Member Churches are urged in making their designations to include laymen and laywomen members and to distribute their appointments over their total territory. In addition it is permissible for the Executive Committee to add to the Council up to ten members additional to those designated by the member Churches. The total number of Council members may not be less than 250 nor more than 500. The Council shall meet at such times as it or the Executive Committee considers desirable, but at least once in each five-year period. The place of meeting shall be determined by the Council or the Executive Committee. The meetings shall be held in the main centres of Methodist work throughout the world, which shall be selected in the light of accessibility, travel costs, and the probability of a representative attendance. The Council or the Executive Committee shall submit an annual report to the member Churches with the hope that this may be presented to their annual or other conferences and appropriate committees.

VI. THE EXECUTIVE COMMITTEE

There shall be an Executive Committee which shall exercise all the functions of the Council between its meetings, including the review and amendment of budget and the election of a President or Vice-President and Secretary or Secretaries in case between meetings of the Council a vacancy should occur. The Executive Committee shall be elected by the Council at each meeting. It shall be composed of the officers of the Council and such other members as the Council shall determine. Its number shall not be less than twenty-five, nor more than fifty. The Executive Committee shall have power to fill all vacancies in its own membership which occur between meetings of the Council. The Executive Committee shall meet annually if practicable at such times and places as it may determine. It may determine matters relating to the programme and finances of its meetings and may invite non-members for particular purposes. The Executive Committee is free to make its own rules for substitutes in cases of unavoidable absence from its meetings, and meetings of other committees.

VII. THE CONFERENCE

The Council shall convene a Conference at such times and places as the Council or the Executive Committee considers desirable, but at least once in each ten-year period. The Conference shall be composed of all the members of the Council and of all officers of the Committees of the World Methodist Council and of delegates and accredited visitors appointed by the member Churches in the ratio determined by the Council or Executive Committee. The purpose of the Conference is to secure a wider dissemination of interest in the affairs of the World Methodist Council and to promote a sense of unity among the Methodist people. Its duties shall be educational, inspirational and fraternal in nature. All matters of an administrative or executive nature shall be settled by vote of the Council. The Conference shall have the right to vote on such matters as are submitted to it by the Council or Executive Committee.

VIII. OFFICERS

The officers of the World Methodist Council shall be a President, the Past Presidents, one or more Vice-Presidents elected by the Council, a Treasurer or Treasurers, and a Secretary or Secretaries elected by the Council on the nomination of the Executive Committee. The duties of the President, Past Presidents, Vice-President, Treasurer or Treasurers, and Secretary or Secretaries shall be those usually performed by such officers. The Secretary or Secretaries shall have the special duty of carrying out the decisions of the Council and of the Executive Committee in co-operation with the President and the Treasurer or Treasurers.

The President shall hold office for a period of five years, or from the close of the Council meeting which elected him to the close of the Council meeting next following. He shall not be eligible for re-election.

IX. BUDGET AND FINANCE COMMITTEE

There shall be a Budget and Finance Committee composed of the officers plus not less than five (5) nor more than nine (9) members elected by the Council. Whenever there are less than the maximum number of members, vacancies may be filled by the Committee itself or by the Executive Committee.

It shall be the duty of this Committee (a) to prepare and submit to each meeting of the Council a budget as a basis for discussion, planning and for adoption as amended, (b) to prepare a recommended allocation of budget costs as between the member Churches which appears to the Committee to be reasonable and appropriate and to advise each member Church of the Committee's recommendation, (c) to keep in touch with the financial officers or bodies of the member Churches with reference to supplying the budgetary needs of the World Methodist Council, and (d) to report to each meeting of the Council and of the Executive Committee.

X. OTHER COMMITTEES

The Council and the Executive Committee may each appoint such committees as they shall desire, provide for the membership and structure of such committees, define their duties, receive their reports and direct their activities.

XI. DEPARTMENTS AND AFFILIATES

The Council may create departments for its work and may prescribe their duties. It may also accept other bodies as affiliated organizations on such terms as may be mutually acceptable.

XII. AMENDMENTS

This Constitution may be amended by the vote of three-fourths of the Members of the Council present and voting at any meeting, provided the amendments have been considered by the Executive Committee, and have been submitted at least 24 hours in advance to the Council Members.

Minutes of the World Methodist Council Meeting in the Filadelfia Hall, Oslo, Norway, 21st August 1961

The adjourned meeting of the World Methodist Council was held in the Filadelfia Hall on Monday, 21st August, at 4 p.m. The President, Dr Harold Roberts, presided.

Reports of Secretaries

Dr Elmer T. Clark, Secretary Resident in America, in presenting his report, stated that it contained certain recommendations which had been unanimously adopted by the Executive Committee of Section XIII.

REPORT OF THE SECRETARY RESIDENT IN AMERICA

Since the meeting of the World Methodist Conference in 1956, there have been some progressive developments of the work in the Western Hemisphere. The members have been regularly informed through our bulletin, *World Parish*, and no lengthy review is needed here.

The World Methodist Council enjoys the full support of The Methodist Church, U.S.A., which has provided an increased financial appropriation for its support. The World Methodist Building at Lake Junaluska, N.C., headquarters in the Western Hemisphere, has been enlarged by the addition of new offices, a reading-room, and ample storage space. This fine property is now worth \$100,000, without indebtedness, and has one of the world's finest Wesleyana collections, which cannot be valued in financial terms. This building is visited annually by multiplied thousands of Methodists from all parts of the United States. We are also expecting to establish an office in the Interchurch Centre in New York City.

We are planning, and our committee has approved, an enlarged programme of work, elements of which will be mentioned elsewhere in this report. We expect to set up a more adequate Press service which will release news to the Church papers in co-operation with Methodist Information, and we will adopt a policy of visitation and send our representatives to annual conferences and other meetings for purposes of cultivation. Our literary work will also be increased. We hope to have a biennial Conference of the members in the Western Hemisphere.

Proposed New Constitution

For three years we have been discussing 'The Closer Union of World Methodism'. At Zürich last year a committee was set up which has recommended the adoption of a new Constitution and has presented a draft. The present and the proposed constitutions have been printed in parallel columns and are submitted herewith for discussion and action.

The Executive Committee of Section XIII has by unanimous vote approved the proposed Constitution in principle, but adopted resolutions as follows:

1. The name Council should be retained instead of the proposed Federation. The organization is not and cannot be a Federation without enabling legislation on the part of all the member Churches. It is actually and has always been a Council, existing for purposes of consultation and claiming no other powers.

2. The name 'Conference' should be retained instead of the proposed Congress. Conference is the historic term adopted by Wesley and used by all Methodists throughout the world, while Congress is an unknown term among us.

Section XIII therefore favours the adoption of the proposed Constitution, but the retention of the two historic titles.

Members of the Council

The proposed Constitution eliminates the Sections and provides that the members of the Council shall be nominated directly by the churches. The *Discipline* of The Methodist Church, U.S.A., provides that its representatives shall be nominated by the Bishops. On the assumption that the new Constitution will be adopted, we have secured nominations from the Methodist Church, U.S.A., and its Overseas Conferences, Central Conferences, and Affiliated Autonomous Churches. These are submitted for election, with the understanding that if the present form of organization is retained they will be rearranged into sections.

Other Methodist Bodies

Nominations of members representing other member churches in the Western Hemisphere have been received and are submitted.

Administrative Work

The Standing Committees have been practically inoperative so far as the United States is concerned. The exchange programme has been carried on by one of the bishops who was a member of the committee.

As a part of our enlarged policy, we are making all activities parts of the regular administrative operations, directed by the Secretary from our headquarters. This will unify procedure and provide a business-like programme carried on by the executives of the organization, as in all other bodies.

This does not mean that the services of other experienced and qualified persons will not be utilized, for certain of our bishops, secretaries of general boards, and others who are experts in and related to various phases of the work will be called upon and in some cases will bear major responsibility. But our own executives will be the directors.

The Executive Committee of Section XIII has adopted this plan without dissenting vote, and we are therefore asking that no Standing

Committees be appointed for the United States, but that such appointments be left to the Section.

Evangelism and Oxford Institute

Among the activities above mentioned are the World Conferences on Evangelism, launched by the Chairman of our Committee on Evangelism and adopted as a part of our programme by the World Executive Committee at Zürich in 1960. They are to be in 1963 and will commemorate the 225th anniversary of the Aldersgate Street experience of John Wesley. One will be at Oxford in England, and one at Savannah, Georgia, both important historical places in the life of Wesley, and at other centres in several nations.

Another is the Methodist Theological Institute at Oxford, held in 1958. It was at first proposed to hold another in 1960, but circumstances were not favourable. The Institute will be held in 1962. The World Executive Committee should meet at about the same time, thus enabling committee members to attend all the meetings without much additional travel and expense. The Executive Committee of Section XIII approved this and recommends its adoption by the Council.

World Confessional Meeting

Joint meetings of the officers of all the World Confessional Organizations have been meeting at Geneva, Switzerland, biennially, and have been most useful in drawing the Protestant forces together, exchanging information on programmes, and developing fraternal relations. The World Methodist Council has been represented, as have the World Council of Churches, Lutheran World Federation, Baptist World Alliance, Presbyterian World Alliance, Friends World Committee, Pentecostal World Conference, World Convention of the Disciples of Christ, International Congregational Council and the Anglican Church in its world association. A meeting was scheduled to be held in April 1961, but because of the crowded schedule due to the Assembly of the World Council of Churches at New Delhi, India, the Geneva committee has deferred the meeting until 3rd-4th April 1962.

The Eleventh Conference

The Board of Trustees of the Lake Junaluska Assembly has invited the World Methodist Council or Conference to hold its next meeting on the Assembly grounds. The Executive Committee of Section XIII has endorsed this invitation. Under the new Constitution this will be in 1966. The Ninth World Conference at Lake Junaluska in 1956 was the largest ever held and the place is without the distractions that are found in large cities. Furthermore, because it is owned by the Church, we can offer financial advantages there that would be impossible at any other place. For example, in 1956 we provided entertainment for all the foreign members and delegates, and I am authorized by the Treasurer to say that this will be true again. This could not possibly be done elsewhere. It is therefore recommended

by the Section that the Eleventh World Methodist Council and Conference meet at Lake Junaluska, N.C., U.S.A., the headquarters of the Council in the Western Hemisphere.

Conclusion

The World Methodist Council is now eighty years old. For seventy years it had no real organization, and its only function was to arrange decennial meetings for purposes of fellowship. At Oxford ten years ago the present name was adopted, the interim between meetings was changed from ten to five years, one President was elected, a Secretariat was set up with headquarters in the United Kingdom and the United States, and the whole present organization was formed. Since that date the growth and influence of the Council has steadily increased everywhere and we are convinced that this will continue and that the body will be the instrument through which the Methodists will become 'one people in all the world'.

Respectfully submitted,
ELMER T. CLARK, *Secretary*.

Dr E. Benson Perkins, Secretary Resident in Great Britain, presented his Report:

REPORT OF THE SECRETARY RESIDENT IN GREAT BRITAIN

The Eastern Hemisphere, which, apart from eastern Asia, is the area associated with the responsibility of the Secretary resident in Great Britain, contains a much smaller membership of the Methodist Church than in the Western Hemisphere, but it is distributed over a wider area in four continents. The Constitution inaugurated in Oxford in 1951 and confirmed at the Lake Junaluska Conference in 1956, with its permanent Secretariat, has made possible definite progress, even in so large and difficult an area, and particularly during the last five years.

The unity of Methodism throughout the whole world has found expression year by year in the meetings of the World Executive—in London in 1957, in Freudenstadt, Germany in 1958, in St Simons Island, Georgia, U.S.A., in 1959 and in Zürich, Switzerland in 1960. After America, the largest Section of World Methodism is in Great Britain and the British members of the World Methodist Council comprising Section IX with representatives of Section X (Ireland) and Section XI (Wesleyan Reform Union) have been convened twice each year, in November and May. In association with these meetings, the Secretary has kept in regular correspondence with the Sections of the Council in continental Europe, in Africa, Australia, New Zealand, and, as opportunity offered, in India and Ceylon. This correspondence, together with the personal contacts from time to time have made possible the increasingly strong links between the scattered centres of World Methodism in this Eastern Hemisphere.

Regional and Other Conferences

Conferences of representatives covering the whole world are only possible with long intervals between. If there is to be a more intimate and more frequent association it must be through Regional Conferences and these were urged by the Junaluska World Conference in 1956. The *European Regional Conference* had been established before 1951 and has met with striking success. The more recent Conferences at Stockholm, Sweden in 1957, and in Bristol, England, in 1959, demonstrated the deepening unity and the real fellowship which overcame all differences of organizational arrangement, language and cultural life. To the great enrichment of Methodist life, there was a real fellowship established between the Methodists in the different European countries.

A beginning under much more difficult conditions was made with the Assembly of a multi-racial *Regional Conference at Salisbury, Southern Rhodesia*, early in 1959. This brought together, for the first time, representatives from the different Methodist units in South Africa, Southern and Northern Rhodesia, Mozambique, and Angola. Committees were established with a view to calling a further Conference as soon as conditions made it possible, which would represent substantially the Methodism in southern Africa, south of the equator, thus including Methodist Churches in the Congo and in Kenya. This southern African Conference definitely expressed a clear Methodist judgement on basic human rights, the fundamental equality of citizens irrespective of race or colour, and an educational policy from primary school to university freely open to all races.

A *European Methodist Youth Conference* was convened with conspicuous success in Stuttgart in 1960 and a second such Youth Conference is planned to be held in London early in 1963.

The Theological contribution of World Methodism was represented at a *Theological Institute at Lincoln College, Oxford*, in 1958. A second such Conference is already planned by the Joint Committee to be held in 1962, also in Lincoln College, notable as having John Wesley as its most distinguished Fellow.

A small *Educational Conference* was held at Kingswood School, Bristol, England, in 1957.

Methodist participation in the World Council of Churches was demonstrated by the bringing together at a Conference in Geneva of the varied *world confessional organizations* in 1957. This was due to Methodist initiative, and a second such Conference was held in 1959 with the possibility of others every second or third year. This Conference made clear the place which world denominational organizations, like the World Methodist Council, can and should take in the large ecumenicity of the World Council of Churches.

Methodist Historic Shrines

Other decisions of the Junaluska Conference of 1956 were directed to the preservation of the buildings and sites belonging to the beginning of Methodism. The *Old Rectory at Epworth*, built by the

father of John and Charles Wesley in 1709, has now become the property of the World Methodist Council. It was reopened after restoration and furnishing at an impressive assembly in 1957. Most generous gifts from British and American Methodism made this possible. In recent years the annual number of visitors runs into several thousands. Overnight guests can be accommodated in the Old Rectory which also serves for small Retreats and Conferences.

The *Boyhood Home of Bishop Francis Asbury* has been registered as a Historic Building in the possession of the West Bromwich County Borough Council. In co-operation with the World Methodist Council it has been permanently restored and partly furnished with period furniture of the eighteenth century. It was reopened at a memorable ceremony in the autumn of 1959.

War damage and replanning in Central London is altering entirely the *Aldersgate Street* area, so intimately connected with the great experience of John Wesley. Arrangements have been made with the Corporation of London to mark the spot of that experience as closely as possible by a new and appropriate tablet, as soon as the new buildings are sufficiently advanced.

John Wesley's Statue

The oldest Methodist chapel in the world, situated in Bristol, was enriched some years ago by a beautiful bronze equestrian statue of John Wesley placed in the forecourt. By the generous gift of Lord Rank on behalf of British Methodism a duplicate of this statue now stands on the campus of the *Wesley Theological Seminary in Washington*. Thus an identical statue of our great founder is found in the two primary centres—Great Britain and the U.S.A.—from which the whole of world Methodism has derived.

General Administration

A responsibility of the Secretary in Great Britain is that of co-ordinating work made possible through the association of others in a particularly effective team. The valuable arrangement of *Ministerial Exchanges* between the U.S.A. and Great Britain every summer is under the direction of Dr Stanley Leyland. The work of the *European Methodist Conference*, already referred to, is dealt with by the Rev. Wilfred Wade. Still another branch of work in the charge of one of our Ministers is that of the linking together of the *amateur radio* enthusiasts in the different countries who are members of the Methodist Church.

The problem of *immigration* between Britain and the European countries on the one hand and Canada and Australia on the other presents considerable difficulties, but is an opportunity of invaluable service in preserving Methodist links with those who are making their homes in other lands.

The greatly increased travel, particularly in the countries of continental Europe, offers a means of preserving and increasing fellowship. Endeavour has been made to provide *English services* in

some of the holiday centres on the continent of Europe, and an encouraging beginning has been made in this direction.

Central World Fund

Most encouraging response has been made to the appeal for a central fund inaugurated at the Executive Committee meeting in 1949. The recorded Methodist membership in the Eastern Hemisphere (apart from eastern Asia) is just over 4,000,000, which is approximately one-fifth of the world membership. The community figure is nearly 10,000,000. It was anticipated that the scattered missionary districts would only be able to contribute a token gift, but so great was the desire to participate that little more than half the membership contributed in the first year the proportionate amount for the whole area, i.e. *one-fifth of the agreed annual total of \$15,000.*

Publications

The work has been greatly assisted by the *Handbook* with statistics and brief statements of the beginning and development of Methodism in the different countries, produced in America under the editorship of my colleague. The use of *World Parish* as an occasional publication with Minutes of the World Executive Meetings and other records has also been appreciated. These two publications represent a contribution of real value which we have enjoyed from America.

The President—Dr Harold Roberts—has written a booklet in preparation for the Oslo Conference expounding its main theme along the line of the prepared outline programme. It is entitled *New Life in the Spirit*, and has been circulated, as far as possible, to all those attending the Conference. In addition, it has had a sale in its own right for its value has been recognized for personal use as well as in Fellowship Meetings.

Work has been done on this side in the preliminary preparation for the proposed *Dictionary of World Methodism* and also under its own special Committee, progress is being made in the preparation of the *History of Methodism in Great Britain*, the first volume of which may be anticipated next year.

The Oslo Conference

Only the Secretaries can really know the amount of detailed work which goes to the building up of an Assembly of this kind. This task has been a first charge upon Secretarial time and duty during this last year. The Conference will mark the quite considerable achievements of this first decade and the value of the Constitution. At the same time revision is necessary and one of the achievements of the Oslo Conference will be the consideration and almost certain acceptance of the *revised Constitution*, which it is hoped will give greater consultative authority and a more direct representation of the Churches of World Methodism.

Apologia

A report such as this is probably one of the most unsatisfactory things that a Secretary is called upon to prepare. It is impossible to put into words all that is involved, particularly in such a task as that which devolves upon the Joint Secretaries of a great world community like that of the Methodist Church. The catalogue of certain activities and events gives no adequate indication of the growing spirit of unity and the increasing value of the closer links between one section and another. These are amongst the imponderables which cannot easily be expressed in words. Let it be sufficient for this Secretary, at any rate, to say that it has been a great privilege to have responsibility for this developing ecumenicity of the Methodist world and to see, often in small events and incidental happenings, the value that has followed the building up of this organization, with its great possibilities for the future. This is not an end in itself for the Methodist Church is one part only of the Universal Church of our Lord and Saviour. The deepening of union between the different parts of our own Church throughout the world, must be recognized as a contribution to be made to the larger Catholicity of the whole Church of Christ.

Respectfully submitted,
E. BENSON PERKINS, *Secretary*.

Dr Eric Baker presented the report of the Nomination Committee, and the following appointments were made:

President:

Bishop Fred P. Corson, U.S.A.

Past Presidents:

Dr Harold Roberts, U.K., Bishop Ivan Lee Holt, U.S.A.

Vice-Presidents:

Bishop Roy H. Short, U.S.A.
Bishop Odd Hagen, Scandinavia
Dr Eric Baker, U.K.
Dr J. B. Webb, South Africa.
Bishop Santa Uberto Barbieri, Argentina
Dr Oscar T. Olson, U.S.A.
The Rev. Frank W. Hambly, Australia.
The Rev. B. M. Chrystall, New Zealand.
Mr Charles C. Parlin, U.S.A.
Mrs R. J. Latham, Australia.
Bishop Herbert B. Shaw, A.M.E. Zion, U.S.A.

General Secretaries:

Dr Lee F. Tuttle, U.S.A.
The Rev. Max W. Woodward, U.K.

Secretaries Emeritus:

Dr Elmer T. Clark.
Dr. E. Benson Perkins.

Treasurers:

Mr Edwin L. Jones.
Mr L. A. Ellwood.

Mr Charles Parlin presented the report of the special committee appointed to consider secretarial responsibilities which was adopted as follows:

The Rev. Max W. Woodward shall serve as Secretary resident in Great Britain, and Dr Lee F. Tuttle as Secretary resident in the United States of America. Each shall have full authority and responsibility for administration and carrying out the mandates of the Council and the Executive Committee within the territory covered by his office. Any confusion as to their responsibilities shall be resolved by the President.

Dr E. Benson Perkins and Dr Elmer T. Clark shall be Secretaries Emeritus and shall be available for consultation. Dr Elmer T. Clark shall be also Editorial Secretary and editor of *World Parish*, *The Dictionary of World Methodism*, and other publications.

It was agreed on the motion of the Rev. Edward Rogers that the principle involved in the appointment of Vice-Presidents should be referred to the Executive Committee for consideration during the quinquennium and report.

Appointment of the Executive Committee

It was decided that the Executive Committee should consist of fifty members, in addition to the twenty officers of the Council who are *ex-officio*. This membership was constituted as set out in the list which follows the Minutes.

As decided, the list includes the three young people on the nomination of the Methodist Church, U.S.A. (Mr James W. Fowler, III), the Negro Methodist Churches, U.S.A. (Mr William Graves), and the Methodist Church, Great Britain, (Miss Hazel Barrett).

Membership of the World Methodist Council

The Secretaries presented nominations for membership of the World Methodist Council. The numbers of the different groups follow the pattern of the previous Council. In the case of the Methodist Church, U.S.A., the Methodist Church, U.K., and other of the member churches these nominations have been submitted by the authoritative Conference or Council in anticipation of the principle of the revised Constitution. In the other cases these nominations are tentative: the official nominations are to be secured from the appropriate Conference or Synod under the direction of the Executive Committee. The World Executive Committee will

also adjust the number of representatives from the member churches as provided by the Constitution.

The list of Council Members thus presented follows the list of members of the Executive Committee.

The Council stood adjourned until Tuesday, 22nd August, at 4 p.m.

HAROLD ROBERTS, *President*.
E. BENSON PERKINS } *Secretaries*.
ELMER T. CLARK }

Minutes of the World Methodist Council Meeting in the Filadelfia Hall, Oslo, Norway, 22nd August 1961

The adjourned meeting of the World Methodist Council was held in the Filadelfia Hall on Tuesday 22nd August at 4 p.m. The President, Dr Harold Roberts, presided.

Oxford Theological Institute

Dr Dow Kirkpatrick reported, on behalf of the Committee, the steps taken towards the holding of a second Oxford Institute of Methodist Theological Studies, 17th-27th July 1962, in Lincoln College, Oxford. The general theme is to be 'The Doctrine of the Church'. A Committee of Six was appointed by the Executive in 1959 to promote this second theological assembly: Dr Dow Kirkpatrick and the Rev. Reginald Kissack (Joint Chairmen), Dr Harold Roberts, Bishop Odd Hagen, Dr Gerald O. McCulloh, and the Rev. Raymond George. The Committee had delegated certain work of preparation to American and British committees.

The Council received and approved the Report and referred the reappointment of the Committee to the Executive Committee.

Committee on Evangelism

Dr Harry Denman presented the Report of the Consultative Committee on Evangelism which met on Sunday afternoon at 3 p.m. in the Central Methodist Church. There were seventy-five present widely representative of world Methodism. After discussion of the various forms and opportunities for evangelism the following resolution was passed for submission to the Council:

'That the constituent member Churches of the World Methodist Council be called upon to make the year 1963, being 225 years since the Aldersgate Street experience of John Wesley, be a year in which the significance of that experience be linked with a crusade of evangelistic witnessing, and that this be preceded by prayerful preparation during 1962. The Executive Committee is requested through its sub-committee on evangelism to implement and administer these suggestions throughout world-wide Methodism.'

The Council approved this Report and passed the Resolution for consideration and action by the Executive Committee.

Evangelism on the Campus

The Rev. Rupert E. Davies reported the agreement of this committee that no single programme could be applied to all countries, in view of the differences of university life and government, but believed that continuing consultation would be useful, especially having regard to the changing pattern of higher education in many countries.

The Council agreed to ask the Executive Committee to consider the appointment of a sub-committee to examine this question of evangelism in relation to schools, colleges and universities.

International Methodist Historical Society

Dr Frank Baker presented this Report, which was adopted by the Council, together with the resolution submitted on the observance of 'Aldersgate Sunday'.

The full Report is appended to these Minutes.

Committee on Lay Activities

This report was submitted by Dr R. G. Mayfield, with the following recommendations:

'The Committee on Lay Activities, in reviewing the limited work it has been able to accomplish, feel that positive results have been realized. This progress has been of sufficient value to justify the committee in making these recommendations:

'1. That the Committee on Lay Activities be continued for the ensuing five years.

'2. That the membership of the Committee be enlarged to include ten persons with representation distributed through various countries.'

The Council adopted this Report and submitted the recommendations to the Executive Committee.

Exchange of Pastorates

Dr A. S. Leyland presented this Report, which was adopted by the Council and is appended to these Minutes.

The Council recorded its thanks to Dr Karl Quimby, who was Secretary of this Committee on the American side for so many years, to Bishop Otto Nall, who had taken over the work for the past three years, and to Dr A. S. Leyland, who has been Secretary on the British side throughout.

Theological Education

Dr Gerald O. McCulloh reported on the convocation on this subject, which had been held for three days in Göteborg prior to the Oslo Conference. He indicated the general recognition of the great value which attached to the association of Methodist theologians in the

whole field of theological education. It was suggested that a permanent committee should be set up to keep this matter in mind.

The Council submitted this recommendation to the Executive Committee.

Place of Meeting of the Next Conference

The invitation from the trustees of the Lake Junaluska Estate, included in the Report of Dr Elmer T. Clark, was presented to the Council. Dr Latch, on behalf of President Hurst Anderson of the American University and President Norman Trott of the Wesley Theological Seminary, presented an invitation to meet on the campus of the University and the Seminary in Washington. Reference was also made to the possibility of a meeting centring on the Bethel African Methodist Episcopal Church in Philadelphia. These suggestions were referred to the Executive Committee for consideration and decision.

Places of Meeting of the Executive Committee

Dr Elmer T. Clark presented various suggestions for the meeting of the Executive Committee year by year during this next quinquennium. These were referred to the Executive Committee for action in accordance with its own decision.

Revised Constitution

The following resolution was carried for submission to the Executive Committee for necessary action:

'That the amended Constitution of the World Methodist Council should be officially presented to the authoritative bodies of the participating Methodist Churches for their commendation, and with the request that they should appoint their members to the Council where provision for this has not already been made.'

West African Methodist Council

In answer to a question concerning the liaison between British and American Methodism in countries like West Africa, Dr E. Benson Perkins explained the existence of the West African Methodist Council. In its inception, invitations were sent to all Methodist Churches along West Africa, including Nigeria, Dahomey and Togoland, Ghana, Ivory Coast, Liberia, and Sierra Leone. At present only representatives of the Churches associated with British Methodism are meeting. He urged that steps should be taken to bring together in such councils or regional conferences all branches of Methodism, so that co-operation in missionary strategy may become possible.

A Methodist Flag

Dr Elmer Clark referred to the discussions which had taken place at several meetings of the Executive Committee, and the preparation of designs and samples of possible flags for the Methodist Church.

This matter was referred to the Executive Committee with the recommendation that a decision should be reached.

The Council concluded this third and final session shortly after 5 p.m.

HAROLD ROBERTS, *President*.
ELMER T. CLARK }
E. BENSON PERKINS } *Secretaries*.

REPORT OF THE INTERNATIONAL METHODIST HISTORICAL SOCIETY

The Committee, together with interested friends from various parts of the world, met under the Chairmanship of Bishop B. W. Doyle (Vice-President) for the first part and of Bishop Odd Hagen (President) for the second part.

Secretaries' Reports

In the unavoidable absence at short notice of the American Secretary, Dr Frank Baker presented the Report both for himself and for Dr Elmer T. Clark. He stated that most of the work of the Committee had been carried out by correspondence, though the sectional committees in the U.S.A. and Great Britain had met regularly and carried out important undertakings. Greetings had been sent to Methodist Churches in several countries on the occasion of centenaries and similar commemorations. New historical societies had been formed, and there was a quickening of interest in the story, social witness, and theology of the Methodist movement, which it was hoped would further increase during the coming years.

Greetings and congratulations will be sent in the name of the Council and the Society on the occasion of the centenaries in 1962 of Methodism in Italy and Kenya, and on such other occasions as should come to the notice of the Secretaries.

Aldersgate Sunday

The following resolution was submitted for the approval of the World Methodist Council:

'This World Methodist Council, meeting in Oslo, 1961, once more commends to the Methodist people everywhere the observance of Aldersgate Sunday (the Sunday falling upon or immediately preceding 24th May) as an occasion for remembering the faith of our founders and for re-dedicating ourselves in universal fellowship to the spreading of scriptural holiness throughout the world.'

Historic Shrines

The Society rejoiced to hear of the opening in 1957 after reconstruction of the Old Rectory at Epworth, now the property of the World Methodist Council and welcomed the restoration and reopening in 1959 of the boyhood home of Francis Asbury.

In these measures to preserve historic shrines in England Methodists everywhere are indebted to the zeal and administrative efficiency of Dr E. Benson Perkins, Secretary of the World Methodist Council and a member of this Committee.

The Committee hope that it may be possible to replace the tablet which formerly marked John Wesley's Chapel in West Street, off

Piccadilly Circus, London and to secure a list of such markers in various parts of the world.

Publications

The occasional bulletin, *World Parish*, founded by the Society continues to be of great value to the World Methodist Council.

The Society welcomed the news that at last we are to have a definitive edition of Wesley's works. A group of Methodist universities in the United States are sponsoring this venture, and anticipating that it will take about ten years and will occupy some thirty-five volumes. It is intended to include all Wesley's original writings and at least the more important works which he edited. In preparation for the undertaking, all eighteenth-century editions of his writings are being sought for collation. In addition to a scholarly text, the edition will offer an introduction to each publication and explanatory notes and comments. One volume will be devoted to a bibliography of Wesley's writings. A strong editorial board has been appointed and, after careful preparation, the services of scholars throughout the world will be sought.

Archives

The Society welcomed the news that the British Methodist Conference had appointed the Rev. Wesley F. Swift as a full-time archivist responsible for inaugurating a new archives depository and research centre at the Methodist Publishing House, City Road, London. This will make more fully available to scholars the great riches of British Methodism in this field.

Appointments

The following were elected officers and Committee of the Society:

President: The Rev. Professor Leslie A. Hewson, South Africa.

Secretaries: Dr Elmer T. Clark, U.S.A., The Rev. Wesley F. Swift, U.K.

Vice-Presidents:

- Dr Maldwyn Edwards, U.K.
- Dr Ernst Sommer, Germany.
- Dr John Grant, Canada.
- Bishop T. Otto Nall, U.S.A.
- Bishop Frederick D. Jordon, A.M.E. Ch.
- Bishop William J. Walls, A.M.E. Zion Ch.
- Bishop B. W. Doyle, C.M.E. Ch.
- Rev. Hugh B. Sherlock, West Indies.
- Bishop Barbieri, Argentina.
- Mr F. L. Bartels, Ghana.
- Mr Matthew Wakatama, N. Rhodesia.
- Bishop P. J. Solomon, S. India.
- Miss Helen Kim, Korea.
- Rev. Gordon Roe, Australia.
- Rev. Leslie R. Gilmore, New Zealand.

Committee Members:

Bishop Odd Hagen, N. Europe.	Dr J. Manning Potts, U.S.A.
Dr David H. Bradley, U.S.A.	Dr Frank H. Cumbers, U.K.
Dr George H. Jones, U.S.A.	Dr E. Gordon Rupp, U.K.
Mr Charles C. Parlin, U.S.A.	Dr Frank Baker, U.S.A.

Retiring Secretary

The thanks of the Society were presented to Dr Frank Baker on his retirement from the Secretaryship for Great Britain, on the ground of his appointment to Duke University, North Carolina, where he will continue to serve as associate editor for the new edition of Wesley's works with special responsibility for bibliography and archives.

ODD HAGEN, <i>President.</i>	} <i>Secretaries.</i>
ELMER T. CLARK	
FRANK BAKER	

REPORT ON THE EXCHANGE OF PASTORATES

The Eighth World Methodist Conference in Oxford in 1951 officially recognized a scheme for the exchange of pastorates as an integral part of the work under the World Methodist Council. It was based on experimental exchanges which had taken place between 1947 and 1951. Responsibility for the scheme was placed in the hands of Dr Karl Quimby of New York and Dr Stanley Leyland of London.

At the Ninth World Methodist Conference at Lake Junaluska, North Carolina, in 1956 it was reported that in the period of five years there had been fifty-two exchanges, each of them for a period including five to seven Sundays. During the next quinquennium ending with the Oslo Conference of 1961 the number of exchanges have been forty-five. Three of these have been for a period of twelve months and there has also been a group exchange between eight ministers from Ohio and eight from Birmingham, England.

In 1958 Dr Karl Quimby retired from his office, and his responsibility for the exchange programme was taken over by Dr (now Bishop) T. Otto Nall. It is desired to place on record our sincere appreciation of the distinguished services of Dr Quimby, and it was fitting that the British Conference should honour him with a presentation on his retirement.

The pattern of the exchange scheme has been loyally accepted by the brethren who have participated. A sight-seeing tour can be arranged before or after the exchange, but it is expected that the period of the exchange itself will be spent in the local parish. Men are briefed in this and accept it loyally; it is basic to the idea of an 'exchange'. The evidence multiplies of the very great impact made by exchange preachers, not only through their pulpit ministrations, but in their visitation of the 'shut-ins', their care of cases of sickness and their solicitations for the bereaved. Evidence comes from both

the United States and Great Britain of the genuine contribution of the exchanges to the well-being of the local church and the advancement of Christian fellowship.

The 'Ohio-Birmingham' group exchange had certain special features. The British group travelled out together, and they shared in a seminar on arrival and in a united rally at the end of the period of the exchange. A similar plan was scheduled for the American group, but unfortunately it proved impossible, as they did not travel together. Individuals, however, were warmly welcomed and a farewell meeting arranged in each case to express thanksgiving for the blessing received. Wherever it has been possible, exchange preachers have been encouraged to attend conferences, summer schools and other similar gatherings. Some of the American preachers have been able to visit the Annual Conference of British Methodism and receive official welcome from the President.

In addition to exchanges between Britain and America, there have been others, which have included Austria, Portugal, Switzerland, the West Indies, and New Zealand. It is hoped that in the not too distant future Australia, Canada, and South Africa will come into this programme. Apart from the arrangement of the exchange programme itself, the Secretaries have been able to arrange itineraries for visiting ministers.

In Great Britain every exchange preacher is sponsored, and chosen, by a Committee set up for the purpose. It would be helpful if a somewhat similar practice could be carried out in America, though an identical scheme would hardly be possible. It might be well, for instance, if the bishops accredited the preachers participating in the exchange.

Whatever changes may be made in the details of the scheme it is clearly desirable that the exchange programme should be continued. It forges links between ministers and churches and brings the World Methodist Movement down to the very basis of the local church. Every minister who has taken part in it has found his ministry enriched and every church involved has found its life quickened. The amount of goodwill created is beyond measurement and best of all the scheme is an instrument of true evangelism.

T. OTTO NALL.

A. STANLEY LEYLAND.

Personal note by Dr A. Stanley Leyland

Bishop Otto Nall has continued the work and fostered the exchange programme which he took over from Dr Karl Quimby. He grappled with unforeseen difficulties, particularly in connexion with the group exchange, and it was due to him that substitutes were secured when vacancies occurred at the eleventh hour. Our special thanks are due to him as he hands over this side of the work of the World Methodist Council to the newly appointed General Secretary on the American side.

Personal note by Bishop T. Otto Nall

As I pass on to another the task of the past three years, may I say that the work has been wonderfully rewarding. In a sense I have had the privilege of participating personally in every exchange even one to far off New Zealand. I am deeply grateful to all the ministers and lay people involved, to Dr Karl Quimby, who handed over the exchange programme in such excellent condition three years ago, and to Dr A. Stanley Leyland, who has been such a patient and resourceful opposite number as well as a true friend on the British side. My gratitude to all of you in the World Methodist Council, but most of all to the Heavenly Father, whose ministers we are.

APPOINTMENTS

WORLD EXECUTIVE COMMITTEE, 1961-6

EX-OFFICIO

President:

Bishop Fred P. Corson, U.S.A.

Past Presidents:

Dr Harold Roberts, U.K. Bishop Ivan Lee Holt, U.S.A.

Vice-Presidents:

Bishop Roy H. Short, U.S.A.
Bishop Odd Hagen, Scan.
Dr Eric Baker, U.K.
Dr J. B. Webb, South Africa
Bishop S. U. Barbieri, South America
Dr Oscar T. Olson, U.S.A.
Rev. Frank W. Hambly, Australia
Rev. B. M. Chrystall, New Zealand
Mr Charles C. Parlin, U.S.A.
Mrs R. J. Latham, Australia
Bishop Herbert B. Shaw, A.M.E., Zion

General Secretaries:

Dr Lee F. Tuttle, U.S.A.
Rev. Max W. Woodward, U.K.

Secretaries Emeritus, and Editorial:

Dr Elmer T. Clark, U.S.A.
Dr E. Benson Perkins, U.K.

Treasurers:

Mr Edwin L. Jones, U.S.A.
Mr L. A. Ellwood, U.K.

MEMBERS

Dr Hurst Anderson, U.S.A.
Miss Hazel Barrett, U.K.
Dr Robert E. L. Bearden, U.S.A.
Rev. Rupert E. Davies, U.K.
Bishop Bertram W. Doyle, C.M.E.
Dr Harry Denman, U.S.A.
Bishop Gerald Ensley, U.S.A.
Dr Dorothy Farrar, U.K.
Mr James W. Fowler, III, U.S.A.
Bishop Eugene Frank, U.S.A.
Rev. Raymond George, U.K.
Bishop S. L. Greene, A.M.E.
Rev. F. C. F. Grant, Ghana.
Mr L. B. Glass, Ireland
Rev. Kenneth Greet, U.K.
Mr William Graves, C.M.E.
Bishop Paul N. Garber, U.S.A.
Dr John O. Gross, U.S.A.
Mr Ragnar Horn, Norway
Dr Russell J. Humbert, U.S.A.
Professor T. E. Jessop, U.K.
Dr Stanley Leyland, U.K.
Dr Ernest E. Long, Canada
Professor Victor Murray, U.K.
Rev. Reginald Mallett, U.K.

Bishop Paul E. Martin, U.S.A.
Miss Dorothy McConnell, U.S.A.
Mrs Charles W. Mead, U.S.A.
Bishop Noah W. Moore, U.S.A.
Bishop Shot K. Mondol, India
Bishop T. Otto Nall, U.S.A.
Dr Robert Oxnam, U.S.A.
Rev. Philip A. Potter, U.K.
Mrs J. J. Perkins, U.S.A.
Dr J. Manning Potts, U.S.A.
Bishop Ferdinand Sigg, Switzerland
Rev. Hugh B. Sherlock, Jamaica
Dr Eugene L. Smith, U.S.A.
Rev. Harold W. Smith, U.S.A.
Bishop W. Angie Smith, U.S.A.
Dr Ralph Stoodly, U.S.A.
Rev. Douglas Thompson, U.K.
Rev. Professor H. H. Trigge, Australia
Mrs J. Fount Tillman, U.S.A.
Dr R. Franklin Thompson, U.S.A.
Dr Willis Tate, U.S.A.
Rev. Wilfred Wade, U.K.
Bishop W. J. Walls, A.M.E., Zion
Rev. J. Vincent Watchorn, U.S.A.
Bishop F. Wunderlich, Germany

WORLD METHODIST COUNCIL, 1961-6

[Arranged according to the new Constitution. Most of the larger groups have been appointed by the appropriate authoritative bodies in anticipation of the altered form. In other cases the names are tentative pending the securing by the Executive Committee of the official appointments by the respective Conferences or Synods.]

THE AMERICAS AND EASTERN ASIA

THE METHODIST CHURCH, U.S.A.

Dr Merrill Abbey, Garrett Biblical Institute, Evanston, Illinois
Dr Hurst Anderson, American University, Massachusetts Avenue, Washington, D.C.
Dr William Harold Andrews, Sparta, Tennessee
Mrs Paul Arrington, 1735 Piedmont, Jackson 41, Mississippi
Dr Robert E. L. Bearden, First Methodist Church, Little Rock, Arkansas
Mr Theodore M. Berry, 704 North Crescent Avenue, Cincinnati 29, Ohio
Dr Henry W. Blackburn, 498 N.E. 55th Terrace, Miami 37, Florida
Dr A. B. Bonds, Baldwin-Wallace College, Berea, Ohio
Bishop Charles Brashares, 77 W. Washington Street, Chicago 2, Illinois
Dr Clifford C. Brown, 1121 S. Walnut Street, Springfield, Illinois
Dr G. Alfred Brown, First Methodist Church, Fort Worth, Texas
Dr Monk Bryan, Missouri Methodist Church, Columbia, Missouri
Rev. Harold Buckingham, Endicott, New York
Dr George Butters, Box 5362, Nokomis Station, Minneapolis, Minnesota
Dr James Buxton, Whitefish Bay, Wisconsin
Mrs Charles N. Cadwallader, 2627 N. Street, Lincoln, Nebraska
Dean William R. Cannon, Candler School of Theology, Emory University, Atlanta, Georgia
Bishop Matthew W. Clair, Jr, Box 234 Main Post Office, St Louis, Missouri
Dr Elmer T. Clark, Lake Junaluska, North Carolina
Dr Don A. Cooke, 740 Rush Street, Chicago 11, Illinois
Bishop Fred P. Corson, 1701 Arch Street, Philadelphia 3, Pennsylvania
Mrs C. C. Cranford, 202 S. Park Street, Asheboro, North Carolina
Dr Ross Culpepper, 1580 Quarrier Street, Charleston 1, West Virginia
Dr John W. Curry, 401 N. Coit Street, Florence, South Carolina
Dr Carl Davidson, First Methodist Church, Lincoln, Nebraska
Rev. Dana Dawson, Jr, First Methodist Church, Baton Rouge, Louisiana
Dr Harry Denman, 1908 Grand Avenue, Nashville 5, Tennessee
Bishop F. Gerald Ensley, 615 Tenth Street, Des Moines 9, Iowa
Dr Harold Ewing, Union Avenue Methodist Church, Alliance, Ohio
Mr George Finch, 225 West Colonial Drive, Thomasville, North Carolina
Dr Ellis Finger, Millsaps College, Jackson, Mississippi
Dr Elliott L. Fisher, 740 Rush Street, Chicago 11, Illinois
Dr J. W. Fowler, Jr, Lake Junaluska, North Carolina
Mr James W. Fowler, III, Lake Junaluska, North Carolina
Bishop Eugene M. Frank, 835 Oleta Street, St Louis, Missouri
Bishop Marvin Franklin, 201 Millsaps Building, Jackson 4, Mississippi
Dr A. H. Freeman, St Paul's Methodist Church, Houston, Texas
Bishop Paul V. Galloway, 2120 National Bank of Commerce Building, San Antonio, Texas
Bishop Paul N. Garber, 4016 West Broad, Richmond, Virginia
Bishop Edwin Garrison, 406 Citizens' Building, Aberdeen, South Dakota
Dr G. Weldon Gatlin, 417 Scoville, Oak Park, Illinois
Dr W. Kenneth Goodson, Centenary Church, Winston-Salem, North Carolina
Bishop Walter C. Gum, 1115 South Fourth Street, Louisville 3, Kentucky
Bishop Paul Hardin, 1420 Lady Street, Columbia, South Carolina
Bishop Nolan B. Harmon, First Methodist Church, Charlotte, North Carolina
Bishop M. Lafayette Harris, 250 Auburn Avenue, N.E., Atlanta 3, Georgia
Bishop James W. Henley, 225 East Duval Street, Jacksonville, Florida
Mr Leon Hickman, 829 Osage Road, Pittsburgh 28, Pennsylvania
Bishop Fred Holloway, Kanawha Valley Building, Charleston 1, West Virginia
Dr John L. Horton, 223 Falls Building, Memphis 3, Tennessee

Dr Russell J. Humbert, De Pauw University, Greencastle, Indiana
 Mr Edwin L. Jones, 3701 Sharon Road, Charlotte 7, North Carolina
 Rev. Francis E. Kearns, 1513 Wauwatosa Avenue, Wauwatosa, Wisconsin
 Bishop Gerald Kennedy, 5250 Santa Monica Boulevard, Los Angeles 29, California
 Dr John T. King, 2400 Givens Avenue, Austin 2, Texas
 Dr Dow Kirkpatrick, St Mark Methodist Church, Peachtree at 5th, N.E., Atlanta,
 Georgia
 Dr Edward Latch, 3311 Nebraska Avenue, N.W., Washington 16, D.C.
 Dr Henry Lewis, First Methodist Church, Sioux Falls, South Dakota
 Bishop John Wesley Lord, 100 Maryland Avenue, N.E., Washington 2, D.C.
 Bishop Paul E. Martin, 5215 South Main Street, Houston, Texas
 Mr Hugh Massie, Waynesville, North Carolina
 Dr Thomas B. Mather, Central Methodist Church, Kansas City, Missouri
 Bishop James K. Mathews, 581 Boylston Street, Boston, Massachusetts
 Dr Robert G. Mayfield, 740 Rush Street, Chicago 11, Illinois
 Miss Dorothy McConnell, 475 Riverside Drive, New York 27, New York
 Dr Gerald O. McCulloh, 1001 Nineteenth Avenue, South Nashville, Tennessee
 Dr Edward McGowan, 2902 O Street, N.W., Washington, D.C.
 Mrs Charles W. Mead, 5122 Davenport Street, Omaha, Nebraska
 Rev. Gordon E. Michalson, MacMurray College, Jacksonville, Illinois
 Bishop Noah W. Moore, 631 Baronne Street, New Orleans 12, Louisiana
 Bishop T. Otto Nall, 305 W. Franklin Avenue, Minneapolis, Minnesota
 Dr Laurence E. Nye, First Methodist Church, 18th and S.W. Jefferson, Portland,
 Oregon
 Dr John F. Olson, Syracuse University, Syracuse, New York
 Dr Oscar T. Olson, 3315 Chalfant Road, Cleveland, Ohio
 Dr Robert Oxnam, Drew University, Madison, New Jersey
 Mr Charles C. Parlin, 20 Exchange Place, New York 5, New York
 Mrs J. J. Perkins, 3301 Harrison Street, Wichita Falls, Texas
 Bishop Glenn R. Phillips, 2100 S. Josephine, Denver 10, Colorado
 Dr J. Manning Potts, 1908 Grand Avenue, Nashville 5, Tennessee
 Dr Thomas M. Pryor, First Methodist Church, Kalamazoo, Michigan
 Bishop Richard C. Raines, 527 East 38th Street, Indianapolis 5, Indiana
 Rev. Donald E. Redmond, 475 Riverside Drive, New York 27, New York
 Dr Hoover Rupert, First Methodist Church, Ann Arbor, Michigan
 Bishop Roy H. Short, P.O. Box 871, Nashville 2, Tennessee
 Bishop J. O. Smith, 63 Auburn Avenue, N.E., Atlanta 3, Georgia
 Bishop W. Angie Smith, 606 Cravens Building, Oklahoma City, Oklahoma
 Dr Ralph Stoody, Room 1374, 475 Riverside Drive, New York 27, New York
 Dr McFerrin Stowe, St Luke's Methodist Church, Oklahoma City, Oklahoma
 Dr Marvin Stuart, P.O. Box 559, Palo Alto, California
 Dr Willis Tate, Southern Methodist University, Dallas, Texas
 Dr R. Franklin Thompson, College of Puget Sound, Tacoma, Washington
 Mrs J. Fount Tillman, R.F.D. 1, Lewisburg, Tennessee
 Dr William Tolley, Syracuse University, Syracuse, New York
 Dr Edward Turner, W. Genesee Street Methodist Church, Syracuse, New York
 Dr Lee F. Tuttle, Lake Junaluska, North Carolina
 Dr Hughes Wagner, Trinity Methodist Church, Springfield, Massachusetts
 Dr E. Jerry Walker, St James Methodist Church, Chicago 15, Illinois
 Dr Vincent Watchorn, 1701 Arch Street, Philadelphia 3, Pennsylvania
 Dr E. G. Watts, First Methodist Church, Topeka, Kansas
 Dr Wade E. Weldon, 31 West Saint Catherine Street, Louisville, Kentucky
 Dr Lester A. Welliver, 811 Market Street, Williamsport, Pennsylvania
 Dr J. Frank Wilkinson, University of Wisconsin, Madison 5, Wisconsin
 Dr Walter G. Williams, Iliff School of Theology, Denver, Colorado
 Mr Samuel W. Witwer, Jr, 231 LaSalle Street, Chicago 4, Illinois
 Dr Ralph L. Woodward, Central College, Fayette, Missouri
 Dr Dempster Yinger, First Methodist Church, Clinton, Iowa
 Dr J. Otis Young, 740 Rush Street, Chicago 11, Illinois

CUBA ANNUAL CONFERENCE

Dr Angel Fuster, Apartado 33, Santa Clara, Cuba
 Mr Luis Lopez Silvero, Virtudes 152, Havana, Cuba

LATIN AMERICA

Dr Wenceslao Bahamonde, Apartado 1386, Lima, Peru
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THE METHODIST CHURCH, CHINA

Central Conference and Synods—Deferred

PART FOUR

THE CONFERENCE

SECTION I

OPENING ASSEMBLY AND PUBLIC WORSHIP

THE OPENING ASSEMBLY

Thursday, 17th August, 7.30 p.m., in the Filadelfia Hall

After His Majesty the King had been escorted to his seat and the Ambassadors and other dignitaries received in the crowded hall, devotion was conducted by Mr Edwin Jones, and Bishop Odd Hagen welcomed the Conference. Representatives presented greetings from the City, the State Church, and the Free Churches. Heads of autonomous Methodist Churches throughout the world were individually presented to the President.

The Rev. Dr Harold Roberts delivered his Presidential Address on

THE UNCHANGING FAITH IN A NEW AGE

The series of meetings which begin tonight are being held under the auspices of World Methodism. There is no need to say that World Methodism is not a superior brand of Methodism, and still less is it yet another denomination. Quite simply it embraces different branches of the Methodist Church throughout the world. These Churches have been organized into a Council, and at intervals they send representatives to a kind of family gathering which is known as the World Methodist Conference. It is much to be desired that throughout our sessions there will be the freedom of a family reunion. It is true that it has been necessary to arrange a programme and to invite speakers, but we have primarily, as those who share in a common heritage, to meet with one another and to confer about the affairs of the family. Put in that way, the Conference to which so much time and thought have been given and which has attracted people from the uttermost parts of the earth seems to have a singularly narrow aim. When, however, we remember that the Methodist family is part of the family of God, the universal Church of Christ, and that its affairs are those of the Kingdom of God, we begin to see things in a new light. We have in fact come together not to convert people to Methodism, but to ask how those of us who have been bred in the Methodist tradition can in union with our fellow Christians best serve the present age.

The World Methodist Council provides facilities through common worship, prayer, study, service, and witness for Methodists the world over to rediscover the meaning of God's will for our time. The Secretaries' annual reports at the Executive Committee meetings—and there will be an opportunity later during this Conference of expressing, in so far as we can, something of our debt to them as they retire from office—give an indication of the varied activities of the Council in theological inquiry, regional conferences, and especially youth conferences, the exploration of

methods of evangelism and the possibility of united evangelistic endeavour, the examination of Christian education, literary enterprise, and research into Methodist history, joint consultations about world missions and the promotion of the ministry of the laity, men and women, in the life of the Churches. At this Conference proposals will be submitted for consideration which are designed to make the World Methodist Council a more effective instrument for the fulfilment of our common aims. My purpose is not to deal with such proposals, but rather, if at all possible, to pre-condition our minds for the programme as a whole by inquiring how we can better prepare ourselves as Christians within the Methodist communion to bear witness to Christ and the new life in the Spirit which His coming has made possible for mankind.

Witness means something more than a bare proclamation of the gospel, unaffected by any concern as to whether what is proclaimed can be communicated to our contemporaries. Witness implies communication. We are being told on every hand that the major problem for the Church today is communication—a word much beloved in ecumenical circles. Indeed, when some of our ecumenical leaders find an expressive word or phrase, they use it in season and out of season until the poor thing gets worn out. Unless you sprinkle your discourse or conversation with such terms as 'mission', 'communication', 'eschatology', 'winds of change', 'confrontation', and a few more of that kind, you have little hope of becoming a member of the elect. But communication is of the essence of Christian witness or evangelism, and so far the word is not infected by any unfortunate associations.

As we face the question: 'How are we as Christians to share in the communication of the gospel today?' there are three crucial points that need to be borne in mind.

First we need a recovery of theological conviction. It is sometimes alleged with a certain measure of justice that modern Methodism has little use for theology. If that is the case it has certainly departed from its origins. There is no doubt that a religion that is intensely personal is characteristic of Methodist piety, but John Wesley in his sermons and Charles Wesley in his hymns never ceased to set forth those doctrines which led to new life in the Spirit—the theme of this Conference. 'My God, I know I feel Thee mine' suggests a religion of feeling and nothing else. Such an inference if made would be false. The words imply that what God has done for men and women in Jesus Christ has become a living reality for the individual, affecting his whole being. Salvation by faith for the Wesleys meant not salvation by feeling, but by a recognition of the action of God which is not dependent upon us at all, but which by our response can become a fact of our experience. It is what God has done that creates a passionate subjectivity. Here is the ground of our assurance. Once what we call 'experience' is severed from theology, then experience deteriorates into a vague emotionalism that eventually leads to disillusionment.

The seeming indifference to theology is due in part to the prevalent notion that theology is unrelated to life and that it is concerned with abstract conceptions that are of no concern to the ordinary man. It must be admitted that theologians sometimes seem to go out of their way like politicians and economists to make themselves misunderstood. But if theology is the setting forth of the truth about God, Christ, the Holy Spirit, man and his sin, forgiveness, the Church, the communion of saints, and the life to come, can we say that these matters are irrelevant and that it does not matter what view you believe about them?

It is also true that the aversion to theology is partly the result of an underlying uncertainty as to what it is we can believe in view of the impact of biblical criticism, science, and philosophy on Christian belief. Preachers sometimes evade theological issues in the pulpit because they are conscious of the diversity of views held about them, and they find it less perilous to talk about the ethics of the gospel without any reference to the doctrine of God which the ethics imply or they leave the gospel altogether and give advice, often good and sound, on such questions as the way to happiness, the conquest of fear, or what is life for? Has not the time come for us to take stock and ask whether, in spite of the fact that the Christian faith has been subjected to a scrutiny that is almost without parallel in its range, depth, and intensity, there are not certain positive truths that can be confidently proclaimed and become the basis of our prayer, worship, and conduct. It is readily agreed that there are some questions about our faith that remain unanswered and in the Bible itself there is an area left for agnosticism which some Christians are rather too eager to fill with speculations for which the Bible offers no warrant. Alongside the slogan, 'The Bible says', let us put another: 'The Bible does not say.' We shall miss our way if we imagine that until there is certainty along the whole front in regard to every issue affecting the gospel we cannot venture to communicate anything at all.

If anybody were to ask what in a sentence is the message that the Church has to proclaim, the message that is positive and directly relevant to human need, the message that by common consent within the Church is the essence of the gospel, the answer is in John 3¹⁶: 'God so loved the world that he gave His only begotten son that whosoever believes on him shall not perish but have eternal life.' In that text and its implications which are to be worked out in this conference in the exposition of the new life that has come with Christ and through His death and Resurrection, the Christian Faith is manifested in its distinctive character. That is the faith that calls for clarification in the light of all the resources of contemporary knowledge. And let us not forget that in the articulation of our theological convictions knowledge, from whatever source it comes, is our ally and not our foe.

The second condition of effective communication is familiarity with the ways of life and thought of those who are at the receiving end. Reference is frequently made to the importance of speaking the language of our own day as we preach, expound and write about the gospel. No doubt those of us who are preachers may too readily slip into conventional phraseology and use it as a substitute for honest thought and expression. The remedy is not to substitute journalese for traditional terminology, since journalese can become conventional and is often misleading. What we need is to define our terms where the need arises and struggle to state our meaning as clearly as the subject allows. When we address ourselves to that problem we shall find that the difficulty of communication lies deeper than language. There is, as we know, a movement for the celebration of the Mass in the native tongue of different Catholic congregations. That would be a mark of progress, but it would not solve the major problem, which is to introduce people young and old to the significance of the Mass, so that they are able to make it their own, whatever the language in which it is celebrated. In recent years again there have been new translations of the Scriptures, the latest of which appeared in England a few months ago. A new translation is a stage, but only a stage, in bridging the gulf between Church and people. Indeed, a new translation may make even more acute the consciousness of the fundamental difference in outlook between the Christian and the greater number of our contemporaries. It may set in bold relief

the gap between Christianity and the various forms of secularism, which is not so obvious in the alluring cadences of the Authorized Version.

For that reason, those who teach and preach in the Church must keep alongside their fellows that they may learn not only their language, but what it represents in their own experience. They must try to understand what the things are for which they care and how they react to those things which we consider to be of prime importance. We must learn the facts about their situation and allow them to shape the answers to the questions which those facts present to us. To sit where our neighbours sit and to live through, in so far as we are able, their experiences so that we may know them from the inside—these are indispensable conditions of effective communication. We must, however, distinguish between a sympathetic understanding of contemporary thought and practice, and the tendency to trim the Christian message to suit their demands. There may be a danger lest we should become preoccupied not so much with the gospel as with what is likely to appeal to those to whom we present it. Hence the doctrines that cannot be easily expressed in contemporary terms or seem to be incongruous with what is vaguely described as scientific thought are largely ignored and what survives is hardly worth consideration. We are left with 'a religion without revelation', a religion divorced from history, stripped of miracle, emptied of the Incarnation other than in the sense of divine immanence—God in everything and everybody—the redemptive significance of the death of Christ, the historic Resurrection, and the belief in the final establishment of the Kingdom of God. We are exhorted to inquire what Jones or Smith will swallow, and proceed in the light of our investigation to construct our so-called gospel message. And so we talk in a rather 'woolly' fashion to Jones and Smith about psychological problems or about the social and ethical implications of Christianity, only to find that they are already concerned about these matters and that, if the truth be told, we have nothing distinctive to say about them.

Plainly, we must begin with people where they are. We have to be conversant with their needs and speak to their condition. But we have to awaken within them needs of which they are not conscious and reveal to them a dimension of their life to which they have not yet been introduced.

A commercial magnate from Sweden was asked in a radio interview some questions about the art of salesmanship. He fastened on one point. He said that when he sent his buyers abroad, the salesman generally asked them what particular goods they required in order that he might supply their needs if at all possible. The Swede said that he felt it was for the salesman to set before his representatives articles that it had never occurred to them to buy, for they had never been previously offered. By their high quality, however, and their unusual character, they should be calculated to make such a strong appeal that there is a desire to place a large order with the firm. In other words, successful salesmanship consists not only in meeting a client's needs, but in awakening a consciousness of fresh needs.

We have to remind ourselves of the disturbing fact that the world is not hungry for Christianity and people are not clamouring for the bread of heaven. It is for us to communicate the gospel in such a way as to help men and women to become conscious of their need of it.

During this conference we are to consider ways of communicating the new life that came into the world with Jesus Christ. 'I came that they might have life and have it in every crevice of their being.' While it is essential to make the fullest use of all the devices which modern technology has put into our hands—particularly radio and television—and while new approaches to those without the Church must constantly be devised in the

places where they work and in the interests to which they are drawn in their leisure hours, the framework of Christian witness remains the same throughout the ages. Christian witness is centred in worship, education, holiness of life, and unity. Worship, the worship that is centred in God, that is preceded by preparation of mind and heart, and that holds the balance between teaching and preaching, and the sacraments, is a witness to the gospel and can create a hunger for the things of God.

Education which is grounded in the Christian view of God and man is building people up in the love and knowledge of what is true, and good and beautiful, training their minds, their emotions and wills so that they become free to live and to possess the riches life has to offer, free to think, free to worship and to serve. The relation between the Church and educational institutions varies among the member Churches of the World Methodist Council, but whatever be our sphere of influence, it should be known that in any attempt to establish education in schools, colleges, and universities on a Christian basis, and to provide facilities for people of all ages to be trained in mind and character, the support and leadership of the Methodist Church will be available.

What is holiness but separation to God and to His rule in a world that is organized on different principles? The Christian belongs to two worlds—this world and that which is over and above it, yet somehow ever within it. Our citizenship is in Heaven, but it has to be manifested in the practical relationships of daily life. New life in the Spirit is centred in God, but it will leave men untouched and unmoved unless it expresses itself in a concern about social righteousness, economic and political freedom, the removal of poverty, and the abolition of war. Herein lies the test of the sincerity of our belief that the world belongs to the Love of God brought to us by Jesus Christ in His life and death.

Finally, the Church communicates the unchanging gospel of reconciliation and peace through growing in unity. This age may well go down in history as the age of Christian unity. Christian Churches of varying traditions are being provoked to seek unity by the pressures of secularism, non-Christian faiths and ideologies, the demand for greater efficiency in the distribution of their resources, and above all in the rediscovery of the nature of the Church as the body of the one undivided Christ.

There are two movements towards unity of momentous concern for our time. One is what may be described as the world confessional movement in which the World Methodist Council shares. As we often say, the Methodists of the world are one people united by a common inheritance. And so might the Lutherans, Congregationalists, Baptists, Presbyterians, and Anglicans say. The members of all these communions are linked together in a world organization. Then there is the union of the communions of different traditions in the World Council of Churches which now represents about 170 member Churches. It is not another denomination, but bears some of the marks of the Church that is to be, since it seeks unity amid its differing traditions in worship, thought and service, and is committed to Jesus Christ as the divine Saviour of mankind.

These two movements need each other, and we must at present seek to hold both together within the divine purpose for the Church and the world. If we give ourselves to World Methodism alone, we shall promote a denominationalism that is none the less narrow because it is worldwide. To attempt to establish closer relations with Methodists of other continents at the expense of evading more intimate contact with non-Methodist communions in the area where we live is to hinder rather than promote the cause of unity. On the other hand, we need to bring into the fellowship of the one Church the riches of our own tradition as it has developed in the

lands into which it has been transplanted. Let both movements advance each in its own way, yet with complete harmony till the harvest, and for the joy of the coming great Church in which the gifts of God to us all will find a place, let us go forward to seek the unity which is His will. There will always be room for differences in thought worship and service in the Church of Christ, but there is no room for divisions. The Head of the Church, by His Cross, has provided a way of breaking down the barriers between men everywhere, and if the Church erects them within its own borders or cares little as to whether they are there or not, the Church is crucifying its Lord afresh. Where Christ is, there is unity. What form a united Church will assume we cannot say, and there are many obstacles to be overcome before it comes within our vision. It is good to hear of a spirit of goodwill not only in the relations between the Protestant Churches, but in the relations between Protestantism and Rome. We shall, however, militate against any real advance towards unity with Rome or within Protestantism itself if we fail to recognize not only the ground we gladly hold in common, but the fundamental differences that need to be resolved. It is for us always to remain 'the friends of all and the enemies of none', but it is the privilege of friends to be candid with each other, and let us not forget that goodwill can easily become a cheap emotion that may arrest any real advance in understanding and fellowship. No doubt as we travel on towards the goal painful adjustments will have to be made for love's sake, but no Church will be justified in surrendering anything, even for love's sake, that it believes to be true or essential to the being or well-being of the Church. Patience, courage, insight, enterprise, thought, prayer, and charity will be our armour, and we shall remember an ancient word: 'It is not given to thee to finish the task, but neither art thou free to desist therefrom.'

'Ye shall be my witnesses'. It is beyond our power to lodge the message which is the burden of our witness in the hearts of men. Ours is a humbler role. We are to proclaim the new life in Christ as a present possibility for all men and nations. We are to declare that God who so loved the world as to send His Son into it to save to the uttermost length and depth and breadth is able to deal with the sin and pride not only of men, but of nations. It is for us to affirm that Christ, who broke down by His Cross the middle wall of partition, is able to heal the divisions of His Church and send it forth to blazon abroad the good news of reconciliation, so that a world that is dominated by fear, in bondage to false ideals, and in places torn asunder by conflict and strife may come home to God and find in His service perfect freedom. We cannot build bridges between God and man. Those bridges are built by the Holy Spirit. What God asks of us is the obedience of our whole being and then in ways that we cannot conceive He will make known His saving power.

THE PUBLIC WORSHIP

Sunday, 20th August, in the Njårdhallen

As the four Methodist Churches in Oslo are occupied to capacity by their normal congregations and it was desired that the Methodist people of Oslo should join with the members of the Conference in worship on the Conference Sunday, the two services—morning and evening—were held in the new sports hall or arena. The accommodation was for over 4,000, and it was fully occupied on each occasion.

MORNING WORSHIP at 10.30 was conducted by the Rev. Professor T. T. Triggs, President-General, The Methodist Church, Australasia.

The Preacher was Dr Ralph W. Sockman, The Methodist Church, U.S.A.

THE WITNESS CHAIR

Suppose that we were to visit a court-room where a trial is in progress. We might take our places in the spectators' gallery and thereby become witnesses of the trial. But up near the judge's bench is a seat reserved for those who are to give testimony. It is called the witness chair.¹ Those who sit in that seat are not mere witnesses *of* the trial. They are witnesses *at* the trial.

Our Lord in his closing discourse, as recorded by Luke, recounts the events and experiences of his last hours on earth before and after the Resurrection. Then he says to his Disciples, 'You are witnesses of these things' (Luke 24³⁸). He uses the word 'witness' in the sense of testifier.

At the trial of Jesus before Pilate, the disciples had been merely spectators. Contrast their timid and ineffectual conduct before the Master's death with their courageous attitude a few weeks later as they go around the streets of Jerusalem boldly proclaiming repentance and remission of sins through the name and power of the risen Lord. They testified to the new life which had come to them. They were changed from fearsome, silent witnesses *of* the trial of Jesus into brave outspoken witnesses *at* his trial.

Be it remembered, the trial of Jesus did not end when Pilate gave sentence. It went on after the Crucifixion. In fact, the most crucial part of the proceedings was after Calvary. Jesus of Nazareth was the incarnation of the Eternal Christ, and what happened to Christ's earthly body was of less concern to Him than what happens to the body of His teachings and to the Church, which is the Body of Christ. The court-room of the living Christ is eternally open. His trial is in progress wherever his principles are being challenged. In fact, the trial of Christ was never at such a peak of intensity or on such a global scale as now.

If we were to envisage our contemporary world as the court-room of Christ's trial, we could say that the spectators' gallery is quite full. The issue between Christ and communism is discussed everywhere. The Church has become big business, and its activities, its organization, its quarrels, its efforts at unity make news.

The counsels' table is not as well filled as it should be. The Christian

Church is tragically lacking in clergy qualified to plead the cause of Christ. But with all our need of good professional advocates, the most pressing demand today in the trial of Christ is for witnesses to give evidence. There are so many more persons able to argue for Christianity than there are persons able and willing to tell of what it is doing for them. And, remember, an ounce of honest testimony is worth a ton of argument.

Today, as yesterday, religious groups grow whenever and wherever their members tell of their personal evidences and share their experiences. This may be seen in the Christian Science movement, which has spread with great speed not so much because of what a certain woman said eighty-five years ago, but because of what certain men and women have been saying in the decades since. Or consider the Oxford Group Movement with its expanding centres. Also, think of the phenomenal growth of Jehovah's Witnesses, despite their bizarre beliefs. Each member is a testifier of his convictions.

The early Christian Church began as a lay movement, each person telling what Christ had done for him. But now the conventional church programme has so often deteriorated into a sort of professional propaganda financed by silent spectators. Professionals are engaged to present the sermons, read the Scriptures, provide the music, recruit the members, while the laity merely sit back and pay the bills—and some just sit back!

A present crucial need in the trial of Christ is for more to move from the spectators' gallery to the witness chair, for more testimony and less argument, for more news of what Christ is doing *for* us and less discussion of what hostile forces may do *to* us.

Today let us individually take the witness chair and answer a few questions:

Question One: Can we testify to the Witness of the Holy Spirit within Ourselves?

Recall the days of Jesus' popularity. He was drawing great crowds of spectators. But just after He had fed the multitudes, the Gospels record Jesus as taking His disciples aside in the district of Caesarea Philippi and asking, 'Who do men say that the Son of Man is?' The disciples replied: 'Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.' Then Jesus said to them, 'But who do you say that I am?' Simon Peter answered, 'You are the Christ, the Son of the Living God.' Hear what Jesus replied, 'Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church.'

Christ could not found His Church on crowds of mere spectators. He had to find those who through experience had become convinced of His divine nature and mission. And note that Simon Peter's conviction rested not on second-hand hearsay from other flesh and blood persons, but was revealed to him by the Holy Spirit. When Christ found such first-hand witness of the Spirit, He had a foundation for His Church.

Paul insisted on the same qualification for his church-builders. When he came to Ephesus, Paul found some recruits who had been baptized by Apollos. He asked them, 'Did you receive the Holy Spirit when you believed?' They answered, 'No; we have never even heard that there is a Holy Spirit.' Paul thereupon baptized them again, and the record is that 'the Holy Spirit came on them'.

And this inner witness of the Spirit, which was manifest in Peter and Paul, was the empowering factor in John Wesley. As an Oxford student,

as a parish priest, as a missionary to the colonists in Georgia, John Wesley had been searching for a saving experience which moral discipline, refined liturgy, and Church activities did not give. Then, on that fateful night of 24th May 1738, he attended a prayer meeting in Aldersgate Street, London. He heard a fellow-worshipper read Luther's Preface to St Paul's Epistle to the Romans. He tells what happened in words quoted times beyond number: 'While he [Luther] was describing the change which God makes in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, in Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.'

That was John Wesley's testimony when he took the witness chair. He stepped out from the formal pulpit and out beyond the conventional church to give his testimony. Like his Lord, Wesley spoke as one having authority, and not as the scribes. And as in the case of Jesus, the common people heard him gladly.

But can we, you and I, take the witness chair and testify to such a heart-warming, life-changing experience?

Question Two: Can we Testify to a Definiteness of commitment to Christ?

Some of us may have grown up in godly homes and find it difficult to date the precise moment of our decision for Christ. Yet, however gradual our growth in the Christian life, there must be a definite commitment of the will. As the late Halford Luccock said, 'We cannot just ooze our way into the Kingdom of Heaven'.

In college circles and elsewhere there is a growing interest in comparative religions. People think that they can pick the best out of the various faiths, without committing themselves to any. Christianity does not suffer by comparison, but Christ's power cannot be received without a commitment of the will.

Our relationship to God in Christ is personal. And we learn to know persons in a way different from that by which we learn to know facts. If we wish to know the truth about a non-personal subject, we assemble the data and then make up our minds. But in dealing with persons we reach a point where we must make a decision and then let the future reveal more facts. We choose the living Christ as we choose a life partner—on faith.

Furthermore, Jesus Christ is not a mere historic figure whom we can study without passing judgement. He said: 'He who is not with me is against me, and he who gathers not with me scatters' (Matthew 12³⁰). Jesus Christ so embodies the gathering forces of love that we cannot be neutral toward him. We either gather with him in the spirit of love or we scatter with the anti-Christ in the spirit of fear and hate. This element of decision is tragically minimized in the modern conventional Church.

Question Three: Can we witness to a continuing conversion?

To commit the will to Christ does not guarantee full-orbed Christian living. In my boyhood I was familiar with revival services in rural camp-meetings. Usually quite a number 'gave their hearts to Christ' each season. But during the months following many of them lapsed in their spiritual enthusiasm. These were called 'backsliders'. This is a term I do not frequently hear in my own church, because my parishioners do not get far enough ahead to slide back!

Commitment of the will must be followed by cultivation of the whole nature. It is possible that all of us here present may have committed ourselves to Christ. But it is safe to say that not all of us are converted to

Christ. We may be converted in our personal morality, but not in our political views, in our sexual control, but not in our social concern, in our family relationship, but not in our economic practices. Christian conversion is a progressively pervasive process.

In America our candidates for the ministry are asked, 'Are you going on to perfection?' After forty years I have not yet met any minister who had arrived!

A person does not enjoy the new life in Christ until he has learned to like what Jesus liked. Nor will he enjoy the life hereafter. Christ's promise is: 'I go to prepare a place for you. And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also' (John 14²⁻¹³). To be where Christ is without having learned to like what he liked will not be Heaven, but quite the opposite. The difference between Heaven and Hell is a matter of taste more than of temperature.

The Church is waking up to the need of religious education to supplement revivalism in order to convert the whole nature of its members. And in our educational programmes we must give increasing place to personal practice. Sir Hugh Allen, conductor of the Oxford Bach Choir, expressed a teacher's insight when he said, 'Whatever is worth doing is worth doing badly.' We learn by doing even if we do it badly. When I was studying chemistry in school, I never got a thrill listening to the teacher's lecture. But when I was sent into the laboratory to perform some experiments, I blew up some test-tubes and burned my fingers, but I learned to like chemistry.

The Church loses so many young people today because it fails to take them over from the lecture stage of religion to the laboratory stage. We teach them in classes and preach to them in the pew, but we so seldom set them to applying some principle of Christ in some concrete situation. When we do, religion comes alive.

Question Four: Can we Witness to a Warming of the Heart through Worship?

Words without works are as 'sounding brass or a tinkling cymbal'. But works without words may soon lack the music of their doing. This is true in family love. It is equally true in our relation with God. The psalmist saw the need of voicing our feelings when he prayed, 'O Lord, open Thou my lips and my mouth shall show forth Thy praise.' The Methodist movement owes almost as much to Charles Wesley for his hymns as to John Wesley for his organizing genius. Theology without hymnology would create a cold and sterile Church.

The late Evelyn Underhill asserted that in the long run we come closer to God through common worship than through closet worship. When we join with fellow-worshippers before the eternal symbols of our faith, our awareness of God's past mercies gives us confidence in the future and we sing:

'O God, our help in ages past,
Our hope for years to come.'

When we behold the Son of God entering the world in the beauty of Bethlehem and growing up to be the unmatched miracle of the ages, we are moved to sing, 'O come let us adore him, Christ the Lord.'

When we see the gentleness of Jesus blended with such gianthood of strength that the longer we behold him the more we come under the spell of His power, our convictions find voice in the words, 'Lead on, O King Eternal'.

When we behold Christ on the Cross, praying for His crucifiers, we hear love's last and highest word, and we cry with Isaac Watts:

‘Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.’

Question Five: Can we Witness to the Unity of the Spirit?

Robert Frost, dean of America's poets, put in a recent poem these two lines:

‘The turbulence we are in the middle of
Is something we can hardly help but love.’

With all the perils involved, there is the stirring of the Holy Spirit evident in the world. Instead of dolefully discussing what the world is coming to, we should correct our perspective by considering what is coming to the world.

Consider the new evidences of unity. It is a unity deeper than mutual commercial or military interest, such as is manifest in N.A.T.O. and S.E.A.T.O. It is more than a spirit of unity generated by better acquaintance, such as we hope to foster by summit conferences and cultural exchanges.

This deeper unity is that oneness which the Apostle Paul wrote about when he bade the Ephesians ‘maintain the unity of the Spirit in the bond of peace’. It is a unity made of God and not of men. It is more than a cultivated congeniality. It is an awareness of the fact that, whether we are white or black, western or oriental, Russian or American, we are all of the same blood, children of the same family of God, objects of the same divine love.

This unity of the Spirit is being recognized and increasingly demonstrated by the Christian Church in its ecumenical gatherings and pronouncements. Repeatedly this feeling of unity is voiced even by those who cannot yet bring themselves to share in the common celebration of the Lord's Supper. Again and again Christian denominational leaders repent of their divisions by referring to Paul's question: ‘Is Christ divided?’

The late Bishop Berggrav of Norway, speaking at the World Council of Churches in Evanston seven years ago, said: ‘Our unity in Christ, if taken seriously, prevents us from self-aggrandisement and the feeling of having a monopoly on all truth, or of being entitled to be the judges of our fellow Churches, rather than being their brethren in Christ. There exists no master Church above the others. What we have got is a church family in Christ. So I think we may say that the unity in Christ has started changing the world's church atmosphere.’

Dark and divided as the world is, we can witness to this fact of growing unity in the Church.

And now a sixth and last question: *If we are to experience new life in the Spirit, can we witness to Christ's unique unifying power?*

After Judas had left our Lord's Last Supper, Jesus turned to His disciples and said: ‘A new commandment I give to you, that you love one another.’ In view of all that Jesus and the Scriptures before Him had said about loving one's fellow men, why did He call this a new commandment? Here comes the newness of His commandment: ‘Even as I have loved you, that you also love one another.’

In Christ's love for us we see a degree and a dynamic of love greater

than enlightened self-interest, which is the motive stressed in governmental grants to under-developed countries. In his love for us we have a more enduring motive than Good Samaritanism, good as that is. The springs of Good Samaritanism have to be refilled. Our natures must have a source of love as well as an outlet for love. The feeling of being loved fills our hearts to overflowing. When a person knows that he is loved, he has a thrilling source of power. That is what Paul must have felt when he said, 'I can do all things in him who strengthens me'.

There is a strange power in that Strange Man on the Cross. His love for us is above all self-interest, however enlightened; above the measurements of the Golden Rule, however noble, above the services of Good Samaritanism, however generous. The love of Christ is the overflowing love which replenishes the springs of our souls, as George Matheson discovered through his struggle with failing health and clouded faith, and then wrote:

'O Love that wilt not let me go
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.'

When historians speak of the trial of Jesus they refer to the court proceedings before Pilate. But the centuries have shown that the hearing held there was the trial of Pilate before Christ rather than of Christ before Pilate. Likewise today it is the world and not Christ that is on trial. He has been vindicated. The day of His victory will come.

In *The Trial of Jesus*, Act II, by John Masefield, Lady Procula, the wife of Pilate says to Longinus, the Centurion, who watched at the cross: 'What do you think the man believed, Centurion?'

Longinus: He believed he was God, they say.

Procula: What do you think of that claim?

Longinus: If a man believes anything up to the point of dying on the cross for it, he will find others to believe it.

Procula: Do you think he is dead?

Longinus: No, lady, I don't.

Procula: Then where is he?

Longinus: Let loose in the world, lady, where neither Roman nor Jew can stop his truth.

The Christ is going on. The question is. 'Are we going with Him?'

¹ The scene of the court-room is described as it is found in the United States. Hence, 'The Witness Chair'

EVENING WORSHIP at 7.30 was conducted by Bishop Eugene Frank, the Methodist Church, U.S.A.

The Preacher was Dr Maldwyn L. Edwards, President of the Conference, the Methodist Church, U.K.

'NOT BY MIGHT NOR BY POWER'

Charles Wesley had two favourite stories, one from the Old Testament, and one from the New. Again and again he brought them into his hymns. Now, the extraordinary thing is that at first flush they seem to have so

little in common. One is the story of a frightened man haunted by past sins, shuddering with apprehension as he thought about the next day. Jacob had sent his family and his possessions over the river, so that the heart of his brother Esau might be softened, and he might forgive that cruel deception which had robbed him of his birthright. Now as he remains alone by the brook Jabbok, the ghastly antagonist wrestles with him. All night long they are locked in struggle because Jacob is wrestling for his very life. He will not let the stranger go until he knows his name. And then at long last the morning comes and the stranger's identity is known.

'Tis Love! 'tis Love! Thou diedst for me!
I hear Thy whisper in my heart;
The morning breaks, the shadows flee,
Pure, universal Love Thou art;
To me, to all, Thy mercies move;
Thy nature and Thy name is Love.'

It is when he knows his own utter helplessness and his desperate need of divine succour that deliverance comes. Then it is that Jacob the supplanter becomes Israel, the conqueror through God.

In sharp contrast with this mysterious story of the solitary wrestler is the other favourite story of wretches in the highways and hedges who come by invitation to the special feast. They came gladly because they were hungry and needed food. When they arrived the master of the feast asked them to exchange their filthy rags for the festal garment he would give them. Only one beggar, in his self-sufficiency, refused to do so, and he was deprived of the banquet and the company. The rest were only too happy to receive a dress and part with their rags. It was one more indication of their complete dependence upon the One who had provided for all their needs.

'Jesu, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed
With joy shall I lift up my head.'

How could Charles Wesley bring together in his mind the sad and solitary traveller and the gay company of beggars at a banquet. Well, in both cases they knew their desperate need, and they knew the One who alone could satisfy it. They had nothing and He had everything. It was all of grace, and it could be received only by faith. Might and merit and self-sufficiency they had not; only poverty to bring for riches, only nakedness to bring for dress, only sin to bring for grace. If God could not help them they were forever undone. Since He could help them they were kings of the earth.

This teaching is the essence of the stories of Jesus. Consider the best-known story in the world—the story of a prodigal son who sought the shining city beyond the rim of the distant hills because only there could he fulfil himself. Then out of disillusionment, sorrow, and hunger he came to know his true condition. The hired servants in his father's house were far better off than himself. More than anything else he needed his father, even though he could only come as a servant. Once he had said, 'Give me—give me—give me'; now he said, 'Make me, make me, make me.' He becomes the hero of the story the moment that he knows his own desperate need and the father who alone could meet it. Or consider again the story of two men standing in violent contrast from each other. One is Dives,

who in his riches had no need of God. Fortified in his self-sufficiency, he fared sumptuously every day until he died, and then, because he had no need of God, he went to the place where God was not. The other man, Lazarus, was a leprous beggar, whose open, bleeding sores were licked by the scavenger dogs of the city. He was hungry and needed food; naked and needed dress; helpless and needed grace, and because he wanted God he went to the place where God was. Because he could not do without God, God became all in all.

This stress upon man's utter need of God is therefore, not only the marrow of Methodism, but of the Christian faith itself. Methodists, however, would say there are three ways in which it can be understood. Consider first of all the lost state of man. When a sheep strays from the fold and the old familiar landmarks are gone, it is lost. When a coin rolls from a purse, and falls uselessly into a corner, it is lost. When a son refuses to recognize his dependence on the Father, and his Father's love, he is lost. But we emphatically have lost our landmarks, and the modern sickness of soul is the meaninglessness of life. We drift without purpose and direction and we are no longer expendable by God, useful coins in his purse. We also are the lost 'humanists', cut adrift from God, and His Church, and making man the measure of man.

But if we are lost, how are we to be found? Well, certainly not by our own efforts. This was Paul's great discovery about law and grace. Under the law the emphasis is all on what you can do; but how can any man forgive his own sins, overtake the social consequences of his behaviour, and by his own efforts attain peace with heaven? But, said Paul, what the Law could not do, God did in Jesus Christ. It is not what I can do, but what God can do for me. That is why words like 'conversion', 'decision', or 'commitment', whilst good, are not good enough. The right word is 'salvation', because then the emphasis is not on what I am doing, but what God is doing in His 'sufficient, sovereign, saving grace'. When Nicodemus came to Jesus by night, and asked about salvation, Jesus said it was being born again; and when Nicodemus, half in scorn and half in wonder, asked 'How can a man be born when he is old?'; there came the astonishing reply: 'The first birth is by the flesh, but the second is by the spirit.'

When Paul, writing to Titus, spoke of this new birth, he said it came through the reviving power of the Holy Spirit. Let us then free ourselves forever from the idea that we have accomplished our own salvation. We can only be saved by God, and the new birth is not natural, but miraculous. As we give ourselves to Him in trust, so He works upon our heart by the operation of the Holy Spirit—and that is why we are not reformed, but regenerated. Old things have passed away; all things have become new. So in our helplessness, like Jacob and like the hungry beggars, we come and we are saved.

But how can we know this? In what way, speaking theologically, can we be assured of our salvation? There is no one we distrust more than the man who makes boastful assertions about himself. No character in Shakespeare's plays is a more pathetic and even contemptible figure than Malvolio in *Twelfth Night*, preening himself that he is in his mistress's favour and boasting of it. But there is a deeper scorn—and we reserve it for the Pharisee who thanked God he was not as other men were, nor even as this poor publican. But the Methodist teaching on Assurance does not rest on what we feel, but on what God has done. It never depends on my subjective emotions but the objective facts of a manger, a Cross, and an empty tomb. Because He was content to suffer and die for me, I can know

that in such deathless love I am forgiven and delivered and sustained. This assurance of God's redeeming love is driven home by God's Holy Spirit witnessing with my spirit that I am a child of God.

Without the help of the Holy Spirit, I might believe myself to be a servant, and would obey if only through fear, but because of the Holy Spirit I know myself to be a son, and I obey in love. We have not received the spirit of bondage again to fear, but the spirit of adoption whereby we cry, 'Abba, Father!' This was the contrast John Wesley loved to make—we are not slaves but sons. There is need therefore to rejoice that, by the testimony of the Holy Spirit and by His fruits in our lives, we have passed from bondage to freedom, from darkness to light, from death into life. In one of his earliest Conferences, John Wesley asked what was Assurance and replied: 'It is rest after labour, joy after sorrow, light after dark.' What was preached by John was sung by Charles, and so often the hymns on Assurance are thereby hymns on the work of the Holy Spirit.

'Spirit of faith, come down,
Reveal the things of God;
And make to us the Godhead known,
And witness with the blood.'

In one of his great hymns on the Holy Spirit, Charles Wesley returns to the theme once more:

'Come, holy celestial Dove,
To visit a sorrowful breast,
My burden of guilt to remove
And bring me assurance and rest!
Thou only hast power to relieve
A sinner o'erwhelmed with his load,
The sense of acceptance to give,
And sprinkle his heart with the blood.'

The Methodist Revival spread like a prairie fire because men with no confidence in themselves had found their confidence in God. Beggars had become princes, England had become a nest of singing birds. Nothing is more needed today than to recapture this note of lyricism—the joyous awareness that we are in the Father's family as his sons. 'All things are ours and we are Christ's and Christ is God's.'

Finally, it is in our helplessness and utter dependence upon God that we know holiness to come, not through our own desperate efforts at self-improvement, but through the inflowing of God's love. We open our lives to Him and He fills our lives through the indwelling of the Holy Spirit. This is where Methodists differ from many fundamentalist sects who make Holiness a main feature of their teaching, but do it in terms of the graveyard. The emphasis is on 'mortifying your members' or 'crucifying the old Adam'. All is summed up in negatives: thou shalt not do this or that or the other. Small wonder that healthy young people react from a doctrine which smells of death rather than life.

But John Wesley used only two positives: it is loving God with all our heart and our neighbour as ourself. When he spoke of some points of difference with the Church of England on sanctification, he said: 'They speak of it as if it were an outward thing. I believe it to be inward—namely, the Life of God in the soul of man, a participation in the divine nature.'

When a man grits his teeth and determines to be good, his besetting sins can gain fresh hold over his imagination, by his very determination to

resist them. You do not fetch a broom to sweep away darkness; you switch on the light. You do not fight against selfishness with all its devilish brood. You give yourself to a way of life in which the chains of self are never considered.

This is what John Wesley meant by a divine recumbency upon God. Day by day we lean back on Him, confessing our helplessness and His sufficiency. In so doing we lay ourselves open to the entrance of His Holy Spirit. This means that our minds are kindled and we have a right judgement in all things: our hearts are warmed so that we know a peace passing knowledge, a power that makes us more than conqueror, a joy that nothing can disturb. Our wills are strengthened so that we become more than conqueror. The spirit of God is the Spirit of power.

Let us come back again to the lonely wrestler and the happy beggars. Jacob knew that only his ghostly adversary could help him, and he held on till he was blessed. The beggars knew that only the master of the banquet could supply their needs, and they waited for him to feed and clothe them. We are so ready to wait on God, but so little ready to allow God to wait on us. You remember how Jesus at the end of His life took a towel and basin to wash the disciples' feet, and Peter said, 'Thou shalt never wash my feet,' and Jesus replied, 'Unless I wash you you have no part in me.' Then, to his eternal credit, Peter said, 'Not my feet only, but also my hands and my head.'

The world is filled with good folk who are ready to do anything for God but not to allow God to do everything for them. But holiness only comes when God the Holy Spirit can work His perfect work in our lives.

'Nothing in my hand I bring,
Simply to Thy Cross I cling;
Naked, came to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die.'

It is the hardest thing in the world for active, self-assured Christians to do, but it is the only way to holiness of living. When people come to the Lord's Table, who are they? Are they rich or poor, wise or ignorant, black or white? I don't know; what does it matter? When they stretch out their hands, are they rough or smooth, white or yellow, those of a young girl or an old man? I don't know. What does it matter? It is sufficient that they are empty hands, stretched out to receive the bread and wine which are the tokens of His body and his blood. It is He who gives and, in salvation, assurance, and holiness, it is we who receive. The symbol of our religion is the hand that is empty and stretched out.

SECTION II

CONFERENCE SESSIONS

The full Conference Sessions on the main theme, 'New Life in the Spirit' were held in the Filadelfia Hall each morning, from 9.15 to 11.15, under the Chairmanship of the President, Dr Harold Roberts. After a short period of devotion, there were two addresses on the same or related aspects of the theme, followed by questions.

Friday, 18th August

The opening devotions were led by Bishop Glen Phillips, U.S.A.

THE HOLY SPIRIT IN BIBLICAL TEACHING (OLD TESTAMENT)

By Dr Percy Scott, The Methodist Church, U.K.

In his classic work entitled *The Holy Spirit in the New Testament*, H. B. Swete wrote: 'The New Testament Doctrine of the Spirit begins where the Old Testament doctrine breaks off.'¹ Like Professor Swete, we at this Conference are much more concerned with the doctrine of the Spirit in the New Testament, but since this presupposes the Old Testament background, it is reasonable and right that we should first inquire concerning the conceptions of the Spirit among the children of the old covenant. We here at Oslo stand within an unbroken tradition stemming from Abraham. The Old Testament records the opening chapters of this tradition. Some of the ideas which obtained in those early times have lost their usefulness; others—and of these there are many—are still operative, and indeed are indispensable as the people of God continue to record the Acts of the Apostles in the twentieth century. (It may help to put this Conference in its proper setting if we remember that the Bible is not something other than tradition, but is itself part of the tradition, and the tradition is still in the making.)

Our concern this morning, however, is with the meaning of the term 'spirit' (*ruach*) in the Old Testament. Although Professor Koehler has stated that 'the pneumatology of the Old Testament is . . . an unsolved problem',² there is no dispute among scholars that the basic meaning of the Hebrew word translated 'spirit' is 'energy', 'power', with an overtone of violence. 'The word *ruach* stands for power, strength, life, and all is of God, and from God'; so writes Norman Snaith.³ Those who have travelled in Palestine tell of the sudden bursts of wind that spring up and burst with tremendous force on a scene where a few moments before stillness reigned; in some such way the spirit of God came upon selected men, giving them enlarged powers, inducing ecstatic states, inspiring them with a message from God, guiding them.

The first men to whom reference must be made are the soldier-judges. Of Othniel, Gideon, Jephthah, Samson and others we are told that the Spirit of the Lord came upon them, enabling them to do great exploits. The same is said of King Saul. These men could never have accomplished their mighty acts but for the power of the spirit of God. When the spirit no longer moved within them they were as weak as other men. The association of the idea of the spirit with power is graphically illustrated in

the caustic warnings of Isaiah against those who wished to make an alliance with Egypt on the grounds of her military strength.

‘Woe to those who go down to Egypt for help
and rely on horses
who trust in chariots because they are many
and in horsemen because they are very strong,
but do not look to the Holy One of Israel
or consult the LORD! . . .
The Egyptians are men, and not God;
and their horses are flesh, and not spirit.’
Isaiah 31^{1, 3}, R.S.V.

It is not a matter of numbers, but of real power.

‘For thus said the LORD to me,
As a lion or a young lion growls over his prey,
and when a band of shepherds is called forth against him
is not terrified by their shouting or daunted at their noise,
so the LORD of hosts will come down
to fight upon Mount Zion and upon its hill.
Like birds hovering, so the LORD of hosts will protect Jerusalem;
he will protect and deliver it,
he will spare and rescue it.’

Isaiah 31^{4f}, R.S.V.

It has frequently been remarked that the writing prophets for the most part wrote little about the Spirit of God, and the usual reason given—and probably the correct one—is that they wished to dissociate themselves from the behaviour and associations of the ecstatic prophets. The one in whose writings the Spirit is most prominent is Ezekiel; indeed, Chapters 36 and 37 of his Book are most important for our study. In Chapter 37 the Prophet relates that he was carried out in the Spirit of the Lord and set down in the midst of a valley full of dry bones. The Lord bade him prophesy:

‘O dry bones, hear the word of the LORD . . . Then he said to me, Prophecy to the breath, prophesy son of man, and say to the breath, Thus says the LORD GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great host.”

The prophecy concludes with the promise:

‘I will put my Spirit within you, and you shall live . . .’ (Ezekiel 37^{4, 9f, 14}).

In this passage, three English words are used to translate the one Hebrew word *ruach*—namely, breath, wind, and spirit (the word *pneuma* in Greek covers the same notions). In all cases the reference is to a power which is unseen, but the effects of which are plain for all to see. In Ezekiel’s prophecy the reference is in the first place to the restoration of the dead to life, but the ultimate meaning is not to physical life over against death, but to a particular quality of life—life in the power of the Spirit of God. This is further illustrated in Chapter 36^{26, 28}: ‘A new heart will I give you, and a new spirit will I put within you; and I will take out of your flesh the heart of stone, and give you a heart of flesh. And I will put my spirit within you, and cause you to talk in my statutes. . . and you shall be my people, and I will be your God.’

In these passages and many others like them, the Spirit of the Lord is

regarded as the source of creative, life-giving, guiding, sanctifying power. Wherever the Spirit of God is at work its energies are directed to the achieving of an end. In the creation story we are told 'the Spirit of God was moving over the face of the waters' (Genesis 1²), bringing order where chaos reigned: in Isaiah (32^{15ff}) we find a similar story, except that in this case the desolation is the result of man's evil deeds:

'For the palace will be forsaken
the populous city deserted;
the hill and the watchtower
will become dens for ever,
a joy of wild asses
a pasture of flocks;
until the Spirit is poured upon us from on high,
and the wilderness becomes a fruitful field,
and the fruitful field is deemed a forest.
Then justice will dwell in the wilderness,
and righteousness abide in the fruitful field.
And the effect of righteousness will be peace,
and the result of righteousness quietness and trust
for ever.'

The spirit signifies God at work achieving His ends in the realms of things and men. Though his ways are often inscrutable the Old Testament writers, from at any rate the eighth century onwards, recognize that what he does is in keeping with his name, the Holy One of Israel.

It is important that this should be kept in mind because of a very common mistake of asserting that in the Old Testament the Spirit is an occasional gift, whereas in the New the term signifies an abiding, indwelling presence. The fact is that in the Old Testament at its highest levels, as in the New, the Spirit is regarded as dwelling within the faithful, and also as coming to them in an additional sense, for the fulfilment of particular ends. No sense of incongruity is recognizable in the twofold manner of operation. When the Psalmist prays, 'Take not thy Holy Spirit from me,' he is thinking of the Spirit as working continually within him, keeping him in the way of life. The Spirit which is to move pre-eminently in the Messiah, 'the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord' (Isaiah 11²) moves already to a lesser degree in the prophets, and also in the faithful, quickening them at all levels of their being, physical, intellectual, moral, and spiritual. This is true, in spite of the fact that the greatest days of the Spirit are believed to be in the future as foreseen by the Prophet Joel (2^{28, 31}) in the prophecy quoted in the Acts of the Apostles (2¹⁷⁻²¹):

'And it shall come to pass afterward,
that I will pour out my spirit upon all flesh;
your sons and your daughters shall prophesy,
your old men shall dream dreams,
and your young men shall see visions.
Even upon the menservants and maidservants
in those days, I will pour out my spirit.'

The expression 'holy' Spirit occurs only three times in the Old Testament (Isaiah 63^{10f}; Ps 51¹¹), though the explanation of this given by G. A. F. Knight⁴—namely, 'it was only when men came to recognize that the power of God must be consistent with his holy nature that the phrase "the Holy Spirit" could possibly come into use', is not convincing, since the word 'holy' itself was not an ethical concept in early times.

The final question which calls for discussion in this paper is the relation of the spirit of man to the spirit of God. It has sometimes been maintained that spirit in man is identical with spirit in God, that the human spirit is a spark of the divine nature. Such a view is impossible in the setting of the Old Testament. The Hebrew of Old Testament times did not think of one part of man as salvable and the rest doomed to dissolution (though many of the rabbis under Hellenistic influence did). The investigation of the meaning of the term *ruach* as applied to man is extremely intricate. A detailed study is to be found in Ryder Smith's *The Bible Doctrine of Man*.⁵ The basic idea is of life and vigour, and the pursuit of ends. There is thus an analogy between the spirit of man and the Spirit of God, but not an identity. The spirit of a man is not identical with the Spirit of God within him. The Spirit of God comes to a man. Even 'the new *ruach*' of Ezekiel 36²⁷ cannot be identified with the *ruach* of God, 'for the latter is a man's *ruach*'.⁶ The relationship is probably best elucidated by reference to the statement that man is made in the image of God. The image is not the original, nor a part of the original; it always refers back to its source; it is always dependent. It is a serious mistake to interpret the statement, 'God breathed into his [man's] nostrils the breath of life; and man became a living being' (Genesis 2⁷) as meaning that God imparted his own nature to man. Animals also are said to have received the breath of life (Genesis 6¹⁷, 7¹⁵). What the writer of Genesis meant is best understood in the light of similar statements in the account of the vision of the valley of dry bones (Ezekiel 37). God gave man life by His own quickening action, and the supreme end of man is to respond to and reflect the purpose of God. This is man's glorious vocation; his supreme sin is the pride in which he seeks to take the sovereignty over his own life and the world out of the hands of God, and to place it in his own hands. Hence while it is correct to say that the Spirit of God is never the natural possession of an individual, and there is a sense in which it is correct to say, 'Man is never more than a temporary receptacle for the Spirit of God',⁷ the operations of the Spirit of God which are ultimately of the highest significance are upon and within the spirit of man.

The essence of the Old Testament teaching about the Spirit of God is therefore:

- (1) The Spirit of God signifies God mightily and effectively at work among His creatures, inanimate as well as animate, but generally the latter.
- (2) The Spirit of God signifies God at work in individuals and communities, for the fulfilling of His purposes, fortifying, directing, redirecting, transforming, sanctifying them.
- (3) There is never any confusion between the spirit of man and the Spirit of God, but the presumption is that the most significant acts of the Spirit of God upon man are within the realm which is dignified by the term 'spirit'.

¹ P. 6.

² *Old Testament Theology*, Lutterworth Press, 1957, p. 11.

³ *The Distinctive Ideas of the Old Testament*, 1947, p. 158.

⁴ *A Christian Theology of the Old Testament*, 1959, p. 85.

⁶ 1951, pp. 9ff, 73ff.

⁶ *Ibid.*, p. 6.

⁷ Koehler, p. 114.

THE HOLY SPIRIT IN BIBLICAL TEACHING (NEW TESTAMENT)

By Dr Leslie A. Hewson, South African Methodist Church

Two Old Testament prophets, quoted in the New Testament, stress those aspects of biblical teaching on the Holy Spirit which we shall consider in this paper. St Matthew quotes the first of Isaiah's four songs of the Servant of Jehovah thus:

‘Here is my servant whom I have chosen,
 My beloved on whom my favour rests;
 I will put my Spirit upon him,
 And he will proclaim judgement among the nations. . . .
 In him the nations shall place their hope.’
 Matthew 12¹⁸⁻²¹, quoting Isaiah 42¹⁻⁴.

St Luke quotes Joel to show the meaning of Pentecost:

‘This will happen in the last days: . . .
 I will pour out upon everyone a portion of my Spirit;
 And your sons and your daughters. . . .
 And even my slaves . . . shall prophesy.’
 Acts 2¹⁷⁻²¹, quoting Joel 2²⁸⁻³².

Here are revealed the Servant of God in whom His Spirit dwells; the People of God to whom belongs the sons, the daughters and the slaves; upon each of whom a portion of God’s Spirit will be poured; and the Day of the Lord when these things are to come to pass. We shall consider, first, Christ and the Holy Spirit, whose work is to interpret Christ age after age; second, the Church and the Holy Spirit; third, the character of those who, because they are Christ’s, have His Spirit; and, last, the Consummation, or the Day of the Lord and the Holy Spirit.

I. Christ and the Holy Spirit

In their *kerygma*, or preaching, the Apostles proclaimed that God had anointed Jesus of Nazareth with the Holy Spirit and with power (Acts 10²⁸), meaning that the Living God dwelt with Him and was constantly in action in Him.

The Gospels bear this out, for though the Synoptics say far less than we might expect about the Holy Spirit and Christ, they make it clear that in His holy Birth, His wonderful words, His mighty works, His atoning death, His triumphant Resurrection, and His glorious Ascension, God was with man in Jesus Christ. When, at the Ascension the visible presence of Immanuel—God-with-us—was withdrawn, it was the work of the Holy Spirit to re-present Him in fulfilment of His promise, ‘I will not leave you bereft. I am coming back to you’ (John 14¹⁸), and again, ‘Be assured I am with you always, to the end of time’ (Matthew 28¹⁹).

Indeed, the Holy Spirit is so completely the Spirit of God and the Spirit of Christ that St Paul can say that the Lord to whom veiled Moses turned (Exodus 34³⁴), and the Lord, whose reflected glory transfigures the unveiled minds of the people of the New Covenant, is himself the Lord the Spirit (2 Corinthians 3¹⁵⁻¹⁸).

If, therefore, we think of the Holy Spirit as being the living God in action, we shall be true to the biblical teaching about Him.

The Fourth Gospel records the five Paraclete sayings, which speak of Him as the ever-abiding Spirit of truth (14¹³⁻¹⁷); who proceeds from the Father and bears witness of the Son, who will bring to our remembrance all that Christ said (14²⁵); who proceeds from the Father and bears witness of the Son (15²⁶); whose coming must be preceded by the departure of Christ, and whose work is to convince the world of sin, of righteousness, and of judgement (16⁵⁻¹¹); and to guide the disciples into all the truth and to glorify Christ (16¹²⁻¹⁷).

The words ‘to guide into all the truth’ do not imply that the Holy Spirit is to be a universal encyclopaedia; but, since ‘truth’ in the Fourth Gospel

means something to be done rather than something to be thought or believed, the guiding work of the Spirit is to re-present all that God has done in Christ for man's redemption.

The Holy Spirit therefore is of essential importance in the worship and witness of the Church. In praise and prayer, in sermon and sacrament, in dedication and service, the letter killeth, but the Spirit giveth life (2 Corinthians 3⁶). The Jesus thus re-presented by the Holy Spirit is Lord and Christ; and in these days when agnostic science and atheistic materialism assume that the frontiers of the Faith have contracted almost to vanishing point, we ought to open our eyes to the Lordship of Christ as it is proclaimed in the New Testament.

When St John, having proclaimed Christ as the pre-existent, all-creating, incarnate Word (1¹⁻⁴), goes on to say that the Risen Christ *breathed on* the disciples and said, 'Receive ye the Holy Spirit' (20²²), he was deliberately echoing Genesis 2⁷ (where God is said to have breathed into man's nostrils the breath of life to make him a living soul). Genesis records the creation of mankind; John writes of the creation of redeemed mankind.

When St Paul speaks in Romans (5¹²⁻¹⁹) and in 1 Corinthians (15²¹⁻²) of Christ as the second Adam, he was making the same stupendous claim. When the writer to Hebrews states that God has spoken to us in this final age by His Son (1¹), and bids us refuse not him that speaketh (12²⁵), he is asserting again the New Testament teaching of the universal significance of Jesus Christ.

But even these words are dead letters today until the Holy Spirit gives them life. Can these boundless New Testament claims be made good in today's world where men naturally turn to science to answer all the questions, and deliver all the goods? Can they be effectively proclaimed on the other side of the advancing Iron and Bamboo Curtains?

We must learn how to commend our Saviour to scientific man, and to communist man. An important part of the answer is in the Spirit-filled lives of ordinary Christians, for there is no argument against a really Christ-like character.

The other part of the answer lies in training leadership for daring new ventures in evangelism. The frontier of the Christian mission now lies not only overseas among primitive people sunk in heathen superstitions. That frontier is found wherever the Lordship of Christ is denied or ignored—and so it runs through the heart of the great cities, and through the mind of the universities in what was once called Christendom. We need carefully trained, Spirit-filled leadership for that mission.

Further, the time has come when the Church of the West, aided by the younger Churches, should be seeking fellowship and co-operation with the Russian Orthodox Church. To this end we should be encouraging our most promising theological students and our most enterprising lay leaders to specialize in this area of the ecumenical field, and to learn Russian in order to do it effectively.

II. The Church—The *Koinonia* or Fellowship of the Holy Spirit

St Luke's account of the gift of the Holy Spirit makes it clear that Pentecost is God's answer to Babel; that God wills to reunite mankind sundered by the strife of tongues, and to join them by the redeeming love of Jesus Christ into one community of the New Covenant; to meet the problem of communication by making the master theme not the ambitions or achievements of man, but the wonderful words of God (Acts 2).

St Paul, the Apostle of the Gentiles, gave his life to the working out of this purpose—the building up of the *koinonia* of the Holy Spirit in which

there is no such thing as Jew and Greek, slave and freeman, male and female, for all are one person in Christ Jesus (Galatians 3²⁸).

St John, writing at a time when persecution without and heresy within were endangering the unity of the Church, interpreted the mind of Christ and stated the purpose of God: 'May they all be one . . . that the world may believe that thou didst send me' (17²²).

It is not necessary to dwell upon the truth that the unity of the Church does not mean the obliteration of enriching diversity, or the annihilation of those lesser unities, the home, the various households of faith, and the nation. There are twelve gates into the Holy City, and it has entrances from the north and south, east and west (Revelation 21¹³), and the rulers of the earth bring the wealth and splendour of the nations into it (21²⁶). God forbid that any religious dictator should succeed in re-routing all that traffic into one compulsory entrance, or in decreeing that only one kind of wealth and splendour is acceptable to God.

In the light of all this, what is the duty of our generation with regard to Christian reunion?

In some lands, of which my own is one, the fragmentation of the *Una Sancta* into thousands of ephemeral sects is God's call to us to get a heart-ache for the healing of the divided Body of Christ, a head-ache in the study of it, and a back-ache on bearing the burden of it.

In all lands where Methodism is at work, the unity of the Methodist people should become a real thing.

And Christian reunion? Of course, historical and theological factors are important if we are to have a rich heritage to contribute to the common-wealth of God's new Israel; but are we not very near the point at which these factors, important as they are, should not be allowed to impede real and rapid progress towards effective Christian reunion?

III. *The Holy Spirit and Christian Character*

In New Testament times, when a man heard the *kerygma*, and was enabled by the Holy Spirit to say, 'Jesus is Lord', he repented, was baptized, and received the Holy Spirit (Acts 2³⁸). He then belonged to the *koinonia*, and walked, was led, or lived by the Spirit (Galatians 5^{16, 18, 25}; Romans 8^{4, 14}). Within the fellowship of the Church he received teaching (*didache*) about the new Way of life, instruction (*katechesis*) about the tradition (*paradosis*) handed down by the Apostles. Thus, enlightened by the servants of the Word, and nourished by sacramental grace, he came to have authentic knowledge about the matters of which he had been informed (Luke 1¹⁻⁴). He was daily tested by the environment in which he lived, especially if, as for Gentile Christians, it was pagan. From such a sowing came in due course the harvest of the Spirit: Christian character adorned by love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control (Galatians 5²²⁻³).

It was, however, easy for immature Christians to identify the working of the Holy Spirit specially with the spectacular gifts of emotion and ecstasy; and St Paul found it necessary to classify these *charismata*, or spiritual gifts, placing 'tongues' lowest in his list of nine (1 Corinthians 12²⁸). 'The highest gifts', he said, are what you should aim at.' And the best way of all—greater even than the total trust of *pistis* or faith, and the confident expectation of *elpis* or hope, was deeply-caring, widely-sharing *agape*, or love (1 Corinthians 12²⁸⁻³¹, 13¹³).

One of the most searching things St Paul ever said was the apparently superficial statement, 'No one can say, Jesus is Lord except under the influence of the Holy Spirit' (1 Corinthians 12³). We Methodists are all for

'giving our hearts to Christ'; and, of course, the 'strange warming of the heart' was for John Wesley an important factor in his amazing transformation. But far too often the Methodist feels that, despite modern techniques of assault, he can keep his mind an unsundered realm, and, above all, his will an uncapitulated citadel. But the New Testament teaches that we all begin as enemy-occupied territory, which the strong man, Satan, rules through the Quisling, self. And he will never surrender the kingdom of our mind, the citadel of our will, except to the invading power of one stronger than he, the Holy Spirit. You and I know that the parable is authentic biography. The hardest prayer of all is: Our Father, Thy kingly rule come in me, Thy will be done in me.

Now this call to the complete, trustful obedience of New Testament love is a vital part of our Christian heritage, and it is a vital part of our Methodist heritage too, in the doctrine of perfect love.

Did you receive the Holy Spirit when you believed (Acts 19²)? We shrink away from St Paul's blunt challenge, fearing that it will mean fanatic emotionalism, or surrender at a deeper level than we dare contemplate.

Facing the issues raised by such a book as Sargant's *Battle for the Mind*, and by the challenge of Moral Re-Armament, we Methodists must think with fearless honesty just what it means to receive the Holy Spirit.

IV. The Holy Spirit and the Consummation

At the close of the Old Testament period, the *Torah* or Law reigned supreme, and the spirit of prophecy was silenced, so that Zechariah himself bade parents put to death the son who claimed to be a prophet (Zechariah 13¹⁻⁵).

The canonical prophets turned men's eyes to the age to come. In the latter days, God would pour out His Spirit not only upon Israel, but upon all flesh (Joel 2²⁸), and inevitably, then, the coming of the Holy Spirit in power was associated with the Coming Age, the Day of the Lord.

Our Lord's great cry from the Cross, '*Tetelestai*' (It is finished) (John 19²⁰) was the sign that he had glorified God on earth by completing the work He was given to do (John 17⁴). Crucified, dead, and buried, He was raised the third day. Then and only then could the Holy Spirit be given. As St John explained, the Holy Spirit had not been given earlier because Jesus had not been glorified (John 7³⁹). So it was that Doubting Thomas gave utterance the sublimest utterance of New Testament faith, for, beholding Jesus crucified and risen, he said, 'My Lord and my God' (John 20²⁸).

The Apostolic Church was very sure that God's Word was finally spoken in Jesus Christ, that God's Spirit had indeed been poured out upon all flesh; that the Day of the Lord had actually come, and, dwelling in time, they were nevertheless those upon whom the end of the ages had come. To reject these signs of the presence and power of the Holy Spirit meant therefore to be guilty of an eternal sin—that is, a sin against the Lord and Giver of the life of the age to come (Mark 3²⁸⁻²⁹; cf. Matthew 12³²; Luke 12¹⁰).

Yet time goes on—twenty centuries of it so far—and none of us know how much time there is left for us. Again and again, men have fearfully, hopefully echoed the words of our Lord: 'Now is the judgement of this world; now shall the prince of this world be cast out' (John 12³²). And they have been right and wrong—right in thinking that the Day of Judgement has come for them, wrong in thinking that time had come to an end. The Holy City fell in A.D. 70, as our Lord prophesied. But the world did

not come to an end. On the contrary, conquering Rome was herself conquered, and the faith began its march away to the ends of the earth. Rome fell to the barbarians in A.D. 410; but the world did not come to an end. A greater purpose was disclosed, for in due course the converted barbarians went out to preach the gospel to all nations.

Because this was one of the prophesied signs of the time, and because we are terribly tempted to believe that man in the atomic age has wrested from the hands of God the keys of death and of hell (Revelation 1¹⁸), and because we behold the ancient faiths of the East re-vitalized, the Crescent on the advance, and the rising of the Red Star—fearful Christians wonder if at last the culminating crisis does not face us now. Anxious people in my own land watch the rising tide of colour: and many now flee from what they believe is the wrath to come. Anxious people in Western lands are asking if this is the twilight of the Western gods.

Is this the Day of Judgement? we ask. And we learn that every age is equidistant from eternity, for St John assures us 'This is the judgement, that light is come into the world, and men loved darkness rather than light (John 3¹⁹).

'O Lord, how long?' we cry; and we learn that the past is no longer ours, the future is not yet ours, so that the only time we have is the present. St Paul therefore answers us: '*Now* is the acceptable time; *Now* is the day of salvation' (2 Corinthians 6²).

If the darkness should come, then we shall discover new meaning in our Lord's triumphant word: 'In this world ye have tribulation; but be of good cheer, I have overcome the world' (John 16³³).

Saturday, 19th August

The opening devotions were led by Bishop T. Otto Nall, U.S.A.

THE CHURCH AS THE FAMILY OF GOD

By the Rev. Professor E. Gordon Rupp, The Methodist Church, U.K.

When St Paul speaks of God as 'The Father from whom every family in heaven and on earth is named' (Ephesians 3¹⁵) he is not telling us in the first place that God is like a human Father, but that our family life on earth, at its best, deepest and most intimate, is an image of the life of God Himself, Father, Son, and Holy Spirit.

In the first place, God is 'Our Father'. He has no favourite race, nation, class. He has loved Stone Age man no more and no less than He will love his brother of the Space Age. Those twenty-one civilizations which historians tell us have existed without any contact with Christianity are as much the objects of God's loving concern as what we know as the Christian world. He loves the Russians and the Americans, the Buddhists as much as the Christians, His Asians and Africans equally with His European children. As Charles Wesley sang it:

'His "undistinguishing regard
Was cast on Adam's fallen race".'

When Isaac Watts wrote—

'The whole creation is thy charge,
But saints are thy peculiar care'

we know what he meant, though we may wonder if there may not be here some of the weakness of the Congregationalist doctrine of the Church. I cannot help thinking that Charles Wesley would have preferred to write—

'The whole creation is thy charge,
But sinners are thy peculiar care.'

And not only sinners, for if this God had favourites they would surely be the under-privileged, the needy, and the oppressed. He is the helper of the friendless, he undertakes for the widow and the orphan, the prisoner, the exile, the refugee.

If the family is an image of the Holy Trinity, the pattern of its life is the Eternal Sonship of Christ, our Brother. The wonder of that relationship between the Father and the Son is shown us in the Fourth Gospel, the Father giving all things into the hands of the Son, the Son doing always such things as please the Father, not least when of Himself He lays down His life for His friends. So the word 'Son' leads to the word 'Brother'. We turn to the Epistle to the Hebrews to understand why 'it behoved him to be made in all things like unto His brethren'. When Peter Breughel in the sixteenth century painted the birth of Jesus in a Flemish village, or when in the twentieth century Willy Frees sets the painful mystery of the Passion in his own Swiss village of Toggenburg, or Stanley Spenser sets the glorious mystery of the Resurrection in the Thames-side village of Cookham, they are saying, 'This really happened. It could have happened where we live.' But in a deeper sense it has happened where we live, in history. He did not just become a man, but Man, and nothing human is alien from Him. And when we turn to the Epistles to the Colossians and Ephesians we find Him giving meaning not only to human history, but to the Universe itself, for all things were created in Him, and He upholds all things, and He has reconciled all things in Heaven and on earth.

We see the role of the Holy Spirit in the family of God when we turn to what the Epistles of John and the eighth chapter of the Epistle to the Romans say about 'the sons of God' as He moves and travails in them, creative forward-looking. 'I see an expectant universe', says Dr Maltby's noble paraphrase, 'turning its eager gaze from present struggle, to the hour when God shall crown His sons with their destined glory and honour.'

This thought of the Church as the family of God is one which it has never dared wholly to forget; as a great world-wide institution grew up through the Dark Ages, the monastic movement had at its heart the conception of the family of God, so that the very word 'Abbot' reminds us of the intimate cry of God's children, 'Abba', Father. At the end of the Middle Ages the Church had become an enormous, mighty fabric of power and law, but in the liturgy, on Good Friday, it came back to the root of this matter. 'Almighty God, we beseech Thee graciously to behold this *thy family*, for which our Lord Jesus Christ was contented to suffer death upon the Cross.' And on that day, too, the Church prayed for her enemies, those within Christendom and those knocking at her gates: 'O Merciful God, who hast made all men and hastest nothing which thou hast made, have mercy upon all Jews, Turks, infidels and heretics and *fetch them home*, Blessed Lord.' 'The family . . . fetch them home.'

The family of God means that the Church is first of all an affair of persons, a communion of saints. It is the safeguard against the submersion of true religion in impersonal, institutional or metaphysical considerations. It becomes dangerous and misleading only if we foreshorten the New Testament horizons, the vision of a divine love embracing all mankind and touching the whole of human life, the creative, forward-looking movement of the Holy Spirit. Then the very inwardness of Christian experience, the intimacy of Christian fellowship can become a sectarian pietism. There is a withdrawal of the Church from areas of proper human concern.

Perhaps Free Churchmen need specially to remember that where the Church does not touch a part of human life, it cannot redeem it, whether it be art and letters or local government or the secular State.

There is a once famous port on the South Coast of England whose river has silted up, leaving it inland. Its inhabitants no longer launch out into the deep and occupy their business in great waters. They have just settled down where they live. And that is another effect of pietism, that the Church becomes so accommodated to its environment that its message loses its prophetic note, its cutting, critical edge. You know Debussy's prelude *The Submerged Cathedral*—the picture of a church in a sense, swallowed up by the sea and now a ghost beneath the waters? I thought of that the other day in the Cathedral of Prague, deserted except for sightseers—it was as though here one stood in a submerged cathedral church which lay fathoms deep helpless beneath the waves of atheistic secularism. And lest we get too complacent, an American sociologist recently said that the boom in religion in America since World War II may not mean so much a victory for Christianity as the triumph of the American way of life. And let British people ask whether the reaction of the average white member of some of our Churches in the Rhodesias and South Africa at the point of race is not another example of the same thing. Christian experience, Christian fellowship are mighty things, but in the end they go for nothing if the Church is not earthed in practical charity, if it fails to show in its own life the emblem of the victory of Christ over human division, and the unity of the one family of God.

Remember these things when you consider the Methodist tradition. For the thought of the Church as the family of God is especially congenial to us. From the first we have preached and sung of God's love for all mankind. We have loved to speak of sonship, and not just as a status, but as an experience, as the work of the Holy Ghost, whose creative energy moves us towards the goal of Perfect Love. We learned to say the word 'Society' before we could speak the word 'Church'. In the great oration which William Arthur gave the Ecumenical Methodist Conference of 1891 he gave our movement the happiest of all its definitions, as a 'widespread family of Churches'.

In that address he used these memorable words about the relation of Methodism to the whole Church: 'The whole we are not; and that we not only admit, but affirm: and equally do we affirm that we are of the whole.' I think this means that by ourselves, and in isolation we cannot become a world Church, but only a world sect. Our future lies in growing with and toward others in an ever richer and more fruitful catholicity. One of the last things I did before coming to Oslo was to re-read some of the volumes about those earlier Ecumenical Methodist Conferences. Together they make a kind of temperature chart; they reveal trends. I do not think it can be denied that here and there in that record there are some marks of a sect. In the great intellectual battles of the nineteenth-century Church about Biblical criticism and science, the Methodists were to be found in the second-line trenches and sometimes out of sight of the battle itself. And when we did get into the firing line, we did what the Church has too often done: we mistook our allies, advancing on us through the smoke of battle, to be our enemies. And so even William Arthur attacked two great contemporary movements, the Catholic Revival and the Broad Church movement at a time when, as we can now see, the evangelical tradition most needed refreshment from those very sources. It used to be the custom at some of the early Conferences to read a paper on 'Possible Perils to Methodism', but today that list of what Victorian Methodists took to be perils reads like the prospectus of our Methodist Youth Department.

But equally plain in that historical record is the trend towards Catholicity. How could it be otherwise with a succession of leaders like William Arthur, Hugh Price Hughes, Scott Lidgett, H. B. Workman, Wilbert Howard, W. J. Noble, Harold Roberts, to mention only the British succession.

There were of course historical reasons why nineteenth-century Methodism had to go it alone. But most of them no longer operate. Nor could we do it if we tried. For if we are better equipped—and not least in the theological and intellectual field—than our fathers, the problems have widened in range and intricacy. Take, for example, this fundamental problem of the two ways of life, the two societies, the great division which stretches across our world like ‘The Great Rift’ in physical geography. It begins gently in Western Europe and America in an argument about two cultures, the classical tradition of the humanities, and the new world of science and technology. And then in the middle of Europe this becomes a great gulf, for here there has been revolution, the drastic repudiation of that classical and Christian inheritance, and a corresponding openness and sensitiveness to the coming scientific order. And the great left stretches down into Africa. When Dr Nkrumah plans to re-fashion the University of Ghana on scientific lines, he is on the one hand making the same kind of decision as some of those who in recent months have been planning some of our new English universities. But in opting for science and technology he is also turning towards that revolutionary world, now embracing a billion people, with whom we must learn either to live or to die. Here are great problems not only for Christian thought, but action as well, for they run through the whole fabric of our age. We shall need to think this through with orthodoxy, with the Churches behind the Iron Curtain as well as with the younger Churches of Asia and Africa. A world Methodism dominated by the white race and organized from England and America would find it difficult even to assess this problem, let alone to solve it.

That is not to disparage our Methodism or its competence to handle great affairs in its own way. I will confess that the words ‘Methodist Tradition’ mean a great deal to me as a Methodist and as an historian, for they convey that living partnership between the generations in truth and virtue which is the blood-stream of the Church. But true tradition must be ‘in the Spirit’: it is forward-looking and from the past it derives not inertia, but momentum. And so wherever you read those words, ‘Methodist Tradition’, you should write in the margin in big letters the warning—‘Remember Lot’s wife’. Or, as William Arthur also warned Methodism, ‘Beware of innovation backward’.

A relapse into denominationalism, even disguised in a highly efficient confessionalism, would not be to preserve that Methodist tradition, but to kill it. The authentic life of Methodism is in the spirit, ahead in a growing catholicity, a growing sensitiveness and openness to all that vast richness in Christ which belongs to the whole family of God. There in that living wholeness is the goal and resting-place for those great precious gifts which God entrusted to our fathers, for we do sadly err if we suppose they were given to us for ourselves alone. Refuse that challenge and what will be left will not be the Methodist tradition, but a shell, a husk, a religion of the letter and the law, too introverted, too over-organized about its own concerns to get at men in their need, perhaps influential, wealthy, and pretentious, but at its heart a desolation, and a habitation of dragons.

All earthly forms of the Church have their appointed end, and whether it be five years or 5,000 years ahead, the name of Methodist must reach its term. What St Paul says about the resurrection of the body has meaning for the history of missions and for Church history. The seed of the gospel

must always have an outward form, a body fashioned out of time and place, rooted in the soil of history, drawing energies from the surrounding culture, always growing, always changing, until one by one these outward forms drop off and cease to be. To think in this way of our beloved Methodism would only appal us if we thought in terms of death rather than of resurrection, if we could not be happy and confident that when the time comes God will give it a body as it pleases Him, one which will show more adequately the oneness of redeeming love and be a more perfect instrument for doing His will.

Let us by all and every means strengthen those ties that bind our family across the world, and the more personal those links are there better. (One of the many great debts we owe to Dr Benson Perkins is the way in which he has always placed supreme value on these personal contacts and has tirelessly spent his own energies on our behalf in making and maintaining them.) For in the end this is our one great contribution to the one catholic Church, not our theology, or devotion, or institutions, or even our hymns, but people, Christian people, millions of them, the people called Methodists. They are our glory and our pride.

And then let us, together with all who will join us, set up signs at the very points of human tension, hatred, and division, by showing that the family of God can rise superior to the strain, that it is an emblem of the victory of Christ, which points beyond the Church to the healing of the nations. I am sure that if we could see Methodism steadily and whole, we should see many such signs: here a young minister with a 'rock-and-roll' youth club; there a superintendent with a band of lay people slogging it out the hard way in a down-town circuit; a hundred authentic bits of heroic pioneering on the mission field: Christians facing and overcoming the problem of race division in Port Elizabeth, or Livingstone, or Atlanta, Georgia; a Methodist Church confessing Christ with boldness and charity in Eastern Germany—here and here and here, there is to be seen the finger of God pointing out the way ahead, showing us the next stage along our providential way.

THE LAITY IN THE LIFE AND MISSION OF THE CHURCH

By Dr Robert G. Mayfield, The Methodist Church, U.S.A.

In any discussion of the role of the layman in the life and mission of the Church, attention must first be directed to the first-century Church. Early Christianity was a people's movement. Neither Jesus nor his disciples were members of the priesthood. They were laymen, all of them. Jesus talked nothing but layman's language. In looking over the background of the Apostles, we find fishermen and a tax-collector. Paul was a tent-maker. After Jesus called these men to be fishers of men, they made the proclamation of the gospel their major mission.

We find in the early chapters of the Book of Acts that those persons who were in the Upper Room were Apostles and other followers. The Scripture records that 'all' prayed. On the day of Pentecost, 'all' were filled with the Holy Spirit. The 3,000 persons were converted by both the preaching of Simon Peter and the witnessing of the 120. In the sixth chapter of Acts we find that seven laymen were called out from the multitude and given a specialized task, but these men were also ministers of the word. In the eighth chapter of Acts it is recorded that 'They were all scattered throughout the region of Judea and Samaria except the apostles'. The Apostles

stayed in Jerusalem, but those who were scattered 'went about preaching the word'. It was not the Apostles who were spreading the word in this instance; it was the lay people of the Church. These biblical references are cited not to downgrade the importance of the ministers in our Church, but to lift up the significant role which the laymen in the early first-century Church played in the spread of the gospel.

In 1 Peter 2⁹ we find the *New English Bible* using these words: 'But you are a chosen race, a royal priesthood, a dedicated nation, and a people claimed by God for His own, to proclaim the triumphs of Him who has called you out of darkness into His marvellous light.' The idea of the priesthood of all believers emerged as a basic concept of the laymen and their mission in the first-century Church. One of the images we have of the Church is that of 'the people of God'. The theology of the laity is applicable to this church image. The Greek word for 'people' is *laos*. Our word 'laity' is derived from *laos*. Hence the word 'laity', when properly understood in its New Testament context, refers to the whole Church. Its clergy and 'laity' are included in one concept. Quoting again from the *New English Bible*, we find in Ephesians 4^{11, 12}: 'and these were His gifts; some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in His service, to the building up of the body of Christ'. The New Testament clearly indicates that Christ is calling all of His followers to the fellowship of the Spirit, and every member serving where he is called to serve, and as the Spirit gives command and power. The effectiveness of the Apostolic Church was the dynamic preaching of its apostles and the courageous witnessing of its laity. The apostles and their successors preached the gospel about the person of Jesus Christ as they knew Him and as He is portrayed in the Acts of the Apostles and the writings of Paul. The clergy of that day gave strong leadership to the faithful, but could not speak with a united voice to the pagan culture. The newly converted pagan gladly gave a testimony of how God had worked in him, and through him, since he had surrendered his life to Jesus Christ. Dynamic gospel preaching and effective lay witnessing was the pattern followed by the early Church during the first 300 years of its history.

By the beginning of the fourth century a change began to take place in the Church. With the conversion of the Emperor Constantine and the Christianization of his office, the Christian faith became a favoured religion. It became popular instead of dangerous to belong to the Church. During the next three centuries theological issues seemed to be the major preoccupation of the Church. The role of the layman declined until he became an inarticulate part of the Church. The role of the clergy was gradually accentuated until, in the fourteenth and fifteenth centuries, the laity and the clergy are even referred to as two separate bodies.

The reformation brought a change inasmuch as it proclaimed the biblical and early Church doctrine of the priesthood of all believers. It emphasized that every member of the Church, as such, possessed all spiritual authority and that, therefore, there was no valid ground for the existence of an especially consecrated clergy.

We find that the Methodist Movement in England and its growth in America made great use of the laity. The lay preacher or evangelist used by Wesley, particularly in America, preached the gospel and organized societies across the country as the frontier moved westward. Methodism on both sides of the Atlantic will be eternally indebted to lay preachers and evangelists as well as to many other laymen who gave of themselves without reservation during the early years of Methodism.

In the twentieth century there has been a substantial increase in the

interest among the leaders of the churches concerning the role of the layman in the life and mission of the Church. This has been particularly true since the formation of the World Council of Churches in Amsterdam in 1948. Following the Evanston Assembly in 1956 a Department of the Laity was established in the World Council headquarters in Geneva, Switzerland. This department has made an intensive study and has conducted many consultations on the 'Ministry of the Laity' in the Church of today.

With the rapid advances which have been made in science, technology, and industrialization since World War II, our Western culture has become increasingly more materialistic and secularized in its character. Parallel with these rapid strides in America has come a great increase in the church membership rolls, the attendance at church, and activities on the part of our local parishes or churches. Although the churches of Europe have not had the same kind of statistical increase as the churches in America, there has been a decided renewal of interest on the part of the laity concerning the real definition of what the church is and what its mission in the world is. The lay centres and lay academies of Europe have been one of the major factors in developing the increased interest among laymen.

In recent years many articles and books have criticized the Church of today as being introvert, and engaging in activities and functions for the purpose of perpetuating its own organizational structure. They are quite critical of the organizational structure having been corroded with bureaucracy which attempts to perpetuate itself through successive generations. I would be the last person to deny these charges as existing in some instances; nevertheless, the indictment cannot be made as a blanket charge against the whole Church. We need to lead our members to a new appreciation of what it means to be a part of the people of God, called to be a royal priesthood and sent into the world to proclaim the good news. They must be brought to understand that the basic and primary mission of the Church is not to exist for itself, but to exist as a servant in the world.

If the Church is to fulfil her mission in the world, the clergy and the laity must work together. They need each other. The report on The Laity at the Evanston Assembly said 'The growing emphasis in many parts of the world upon the function of the laity since the Amsterdam Assembly in 1948 is not to be construed as an attempt to secure for the laity some larger place in the recognition of the Church, nor yet as merely a means to supplement an overburdened and understaffed ordained ministry. It springs from rediscovering the true nature of the Church as the people of God. . . . The phrase "the ministry of the laity" expresses the privilege of the whole Church to share in Christ's ministry to the world. . . . In daily living and working, the laity are not mere fragments of the Church scattered about the world who come together for worship instruction and Christian fellowship on Sunday. They are the Church's representatives wherever they are found. It is the laity which draws together work and worship. It is they who bridge the gulf between the Church and the world. . . . This gulf between the Church and the life of the world can be bridged only by those who have a Christian view of work. . . . The time has come to make the ministry of the laity explicit, visible, and active in the world. The real battles of faith today are being fought in factories, shops, offices, and farms, in political parties and government agencies, in countless homes, in the press, radio, and television, in the relationship of nations. Very often it is said that the Church should go into these spheres, but the fact is that the Church is already in these spheres in the persons of its "laity".'

This affords each layman the opportunity to be a part of Christ's Church

in the world. One's ability to serve depends not upon whether he belongs to a particular church or holds a particular position of responsibility in the organizational structure of the church. It depends upon whether his daily vocation is an essential, useful, and helpful one to his fellow citizens. If it is, then it is an honourable vocation, whether intellectual or manual in nature. Whether he has the position of president or is the lowest paid employee of the corporation, his Christian witness, his faith, and his attitude are important if he carries on his daily work in the spirit of Christian brotherhood with honesty, with integrity, and with a genuine desire to serve Christ by serving his fellow-man. In the true sense of the term, this layman is engaged in full-time work of the Church. He finds joy in being the Church in the world. It is here that the laity will bear witness not only with his attitude and work, but with the quality of his workmanship. His love for Christ and his fellow-man becomes manifest in every act, word, and attitude he expresses. The service of worship on Sunday is important, and it must always have a large place in the life of the Christian. It is here that he is nurtured in his faith and renews his commitment to his Lord. But even more important is the way in which he practises the Christian teachings in which he professes to believe. Every layman has this responsibility to bear his witness every day, every hour in serving his Lord. We cannot transfer this responsibility to another person, nor can we attempt to pay a full-time professional worker to do it for us. The command which Christ gave applies to each layman. He said unto each of His disciples, 'Ye are my witnesses.' This is the ministry of the laity, drawing worship and work together, bridging the gulf between the Church and the world.

The layman's witness in the world must embody more than just being a member of an organized church body, or a theological belief. These are important, but our witnessing must evidence something far deeper. Our witnessing must evidence a personal religious experience. Christ said, 'You shall be my witnesses', but he instructed them to tarry in Jerusalem until they be indued with power from on high.

He also said: 'But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem, and in all Judea, and Samaria, and to the end of the earth.' This personal experience of the empowerment of the Holy Spirit enables a layman to become qualified and capable of bearing the kind of witness in the world that Christ is expecting of him. The layman thus finds new life in the Spirit and becomes an essential part of the mission of the Church in the world.

Monday, 21st August

The opening devotions were led by Bishop Bertram W. Doyle, C.M.E.

THE HOLY SPIRIT AND MORAL STANDARDS

By the Rev. Kenneth G. Greet, The Methodist Church, U.K.

I wish we could do something about this word 'spiritual'. It has, I think, been in the wrong company and acquired a stuffy smell. It tends, in fact, to be a divisive word. We shall enter upon our discussion this morning halt and maimed, unless we first go back to the Bible and rescue this word.

In the British Parliament not long ago there was a debate about commercial television. One speaker was denouncing the perpetrators of the so-called 'natural breaks'—the advertisements which intrude divisively and often most inappropriately upon serious programmes. 'I would like,'

he said in a spirited peroration, 'to shoot the designers of these most unnatural breaks, and I suggest that their tombstones should be inscribed with the words "End of Part I".'

Much more serious, however, is the creation of 'unnatural breaks' in Christian theology. The root of all the most mischievous heresies has been the inability of men to hold together what God has joined. The cry for a simple gospel began very early, with those who held that Christ was divine, but denied His humanity. 'A thing can be spiritual, or it can be material', they argued, 'but not both at once'. The truth, however, is nothing like as simple as that. For Jesus was, in the shattering words of Charles Wesley—

'Our God contracted to a span,
Incomprehensibly made man'

and the gospel He came to bring is a gospel of embodiment. When the preaching of the gospel becomes an end in itself it is a word which dies on the lips of the preacher. It is a condition of evangelistic effectiveness in the Church that the word 'love' should be spelt out in deeds. Man knows nothing of a purely spiritual love. Involvement in the life of a sick and sinful world is of the essence of mission. 'God so loved the world that He gave His only begotten Son.' Jesus was a man of the world. We must beware of wanting to be more spiritual than God.

Inadequate as it is, that must suffice as the necessary theological introduction to our subject. We begin with the conviction that the spiritual man, the man directed by the Holy Spirit, is involved in the life of this world. In the face of every human situation, he is governed by his understanding of what it means to obey Christ's command of love. Inevitably, therefore, he is constantly in conflict with a world that, on the whole, subscribes to other and lower standards. I invite you to look at three important areas of conflict. The first has to do with sex.

I. Sex

There is a rather pleasant story about a small boy and a small girl who stood in a picture gallery looking at a painting of Adam and Eve. 'Which is Adam and which is Eve?' the little girl naïvely asked. 'I'm not sure,' replied the small boy, 'but I could tell you if they had their clothes on.'

A moment's reflection will serve to show that this story is more profound than it appears. For the little boy sex was a matter of dressing up. But he was not so different from his elders. How much of what we call 'characteristically masculine' or 'typically feminine' is the result of social stereotyping, of dressing up sex in garments of our own devising? How much do we know about the purpose of God in creating half of us men and the other half women? For centuries we have dressed woman in the uncomely costume of subordinate inferiority, while man has worn the master's mantle. But now, in this age of revolution, nothing surpasses in importance the emergence of the realization that men and women are equal. The doctrine of male arrogance is seen to be a figment, flimsy as a fig-leaf, and no longer able to veil the naked truth. And all over again we ask the question, 'What is sex?'

If there is one area of our thinking where we desperately need the cleansing wind of the Spirit of Truth to blow away the murk of past error, it is here. The record of the Church is not a good one. On almost every page it is marred by a frightful fear of physical sexuality. When Jerome said that the only good thing about marriage was that it produced virgins one seems to hear a melancholy host of 'saints, apostles, prophets, martyrs

answer: Yes! Almost I could believe that the rain from Heaven is the weeping of angels as they read the story of fallen man whose passion has become his problem rather than his prize.

Well, there is a new breeze blowing in the minds of thoughtful Christians. Or rather it is an old wind, for the insights that can bring us to a new health and sanity are embedded in the Bible. This wind of change is blowing through windows opened by the hammer blows of women intent upon emancipation. The fact of sex equality forces us to think of sex increasingly in terms of relationship. The true understanding of maleness and femaleness becomes a burning issue in a world where suddenly the old lop-sided pattern of sexual relationship is gone and a new pattern has not yet fully emerged. And for the Christian the supremely important question is: 'In what kind of relationship does God intend men and women to live, not merely in the holy estate of marriage, but in the total life of the community?' If we fail to find the answer to that, we may well meet greater disasters than any we have known in the checkered history of our race. If we succeed, we can achieve a richer life together than anything we have known.

But, for God's sake, let the leaders lead. The old heresies persist, 'tough as roots, tenuous as sea mists'. A Church which is silent about sex, or scarcely speaks above a pious whisper, is letting the devil have the field. In my own country in the last ten years over half a million men and women have ended their marriages in the divorce court. The illegitimacy rate is as high as it was when contraception was practically unknown.

What does the Lord require of us? Let us present a plain, pointed answer. He requires straight, clean, and fearless thinking. He requires that we should be able to argue the Christian case for chastity—it is a very good case. He requires that we should be foremost in the work of marriage education. He requires that we man the family planning clinics and advice centres with competent Christians. He requires above all that our own standards be uncompromising and that our charity be like unto His who said to the partner of a sinful man, 'Neither do I condemn thee: go, and sin no more.'

The second area of conflict has to do with crime.

II. Crime

The science of criminology is, of course, still comparatively young. Its most famous pioneer was the Italian professor, Cesare Lombroso (1836-1909). He propounded the attractively simple theory that criminality was characterized by physical traits, such as projecting ears, prominent eyebrows, and excessive wrinkles. It was quickly noted, however, that these very features were clearly discernible on the saintly faces of many a Methodist preacher. Once again the truth was more complicated than had been supposed. Not, mark you, that the old answer is any more acceptable: it won't do any more to say that the cause of crime is wickedness, because then someone is bound to ask, 'What causes the wickedness?'

One of the most interesting books to be published recently in this field is a survey of the use of the probation system in Britain. In view of the words I quoted a moment ago from the Fourth Gospel, it is, perhaps, appropriate that the author of this book is called St John. The service of which he speaks is an expression of a profound change in outlook. Increasingly our courts of law are concerned not merely with establishing whether the accused is guilty, but with the question of the degree of culpability. The thesis is that if you can discover the causes of delinquent

behaviour you will more easily find its cure. The tendency is to call sin sickness and to speak not of punishment, but of treatment.

It would, I think, be foolishness to dismiss all this talk of diminished responsibility with an impatient wave of the hand. We who like to get everything down in black and white are far too often out of our depth in the grey atmosphere of the prison and the moral underworld where so many live. We must accept the fact that the degree of responsibility in an individual is affected by all kinds of circumstances. It is, for example, incontrovertible that the broken home is one of the strong predisposing factors in much delinquent behaviour. (There is a close connexion between the first and second points of this address.) But the corollary of this is that the degree of responsibility can be positively affected by the right conditions. It is one of the paradoxes of our age that when the concept of personal moral responsibility seems to have been weakened, the concept of social responsibility in many important ways has become stronger. But that, I believe, takes us nearer to the Bible and not further away.

The third area of conflict has to do with money.

III. Money

One day last year I stood on the bare floor of a little orphanage in Nigeria. Some of the babies asleep in the improvised orange-box cradles looked unbelievably small and frail. They had been literally saved from death in a land where the decease of the mother means the removal of the only adequate food supply. Outside an African assistant watered some seedlings with a tin can with holes bored in the base. It is a little vignette of mankind's age-old war upon want.

I remembered this when recently we calculated that at home we fling away nearly 1,000 tin cans every year. In the Western world we face a new problem—that of over-abundance. Reinhold Niebuhr is only one of the prophetic voices warning us of the dangers of a civilization built upon the philosophy of 'growthmanship': the idea that to keep the economy healthy people must be persuaded to buy more and more goods and gadgets.

The consequences of this are already becoming apparent. There is the staggering fact that the Western world has used up more of the earth's raw materials in the last forty years than the whole world used in the previous 4,000 years of recorded history. The phrase 'the limits of the earth' may come to hold a dreadful meaning.

There is the fact that as the rich nations grow richer the poor nations grow poorer, their problems exacerbated by a growth in world population of close on 50 millions a year.

There is the deadening effect of affluence on the spirit of man, and the materialism which insulates his conscience against the cry of the needy.

Here, too, in the time of our wealth, we need to cry aloud for the aid of the Holy Spirit that the power to convert a man's soul may be demonstrated in the convertibility of his currency—into sound schemes to feed the hungry, and assist the underprivileged, and house the homeless. The stewardship campaigns which are transforming our parochial finances will prove a snare and a delusion unless in ecumenical enterprise we seek to meet the larger needs of a world in which poverty is rife and 'fertile is the bed of misery'.

I have essayed three brief glimpses of the concrete complexity of the issues confronting the spiritual man. For life in the spirit is not escape,

but encounter; it is life which conforms to the demanding standards of a love which shapes the pattern of morality. Wherefore,

'Let us rejoice in the fellowship of the Holy Spirit, the Lord and Giver of life, by whom we are born into the family of God, and made members of the Body of Christ;

Whose witness confirms us;

Whose wisdom teaches us;

Whose power enables us;

Who waits to do for us exceeding abundantly above all that we ask or think.'

YOUTH IN THE CHURCH

By Dr Hurst R. Anderson, The Methodist Church, U.S.A.

[President Anderson prefaced his address with an expression of gratitude to the Methodist Church in Great Britain, and to Lord Rank in particular, for the gift of the bronze equestrian statue of John Wesley now standing on the campus of the Wesley Theological Seminary, Washington, D.C., being an exact duplicate of the original statue standing in the forecourt of John Wesley's Chapel (the New Room) in Bristol, England.]

The character and the quality of the Church's work with youth will determine the vitality of the Church in the generation ahead. This simple observation lies at the heart of the discussion in this paper or address. Youth will participate in the work of the Church and render appropriate and even brilliant service if mature leadership creates the opportunity and provides intelligent direction and guidance. What is so distressing to many of us is that frequently this leadership, particularly at the local level, is inadequately prepared and peculiarly unimaginative. The response of youth to this leadership will be, and is, cool and distressingly casual.

I should like to discuss the inevitable relationship between the total cultural temper and the mood of youth, the economic pressures in our contemporary life and the frustration of youth, the crisis in family life and the loneliness of youth, the uncertain world situation and the confusion of youth, the concentration of our rapidly growing world population in major cities and the concurrent delinquency of youth, the secularization of certain areas of our common life and the break in moral standards of youth, but time does not permit, nor was this the assignment for this address. What concerns us today is the relationship of the Christian Church to the most priceless possession of our nations—their sons and daughters, yours and mine.

Human growth and development is not predetermined by inheritance except in a very limited way. The newborn child, a creature and son of God, inherits a limited biological organism to be sure, but its ultimate nature is determined by the interplay of external stimuli and internal urges or motivations. The problem of every civilized society and certainly the problem of the Church is to assist the youngster during the period of rapid growth so that the appropriate external influences and the more elevated internal pressures will dominate to the end that the mature Christian personality will emerge. To be sure, the Church shares this responsibility with the family, the school, and the community. In order to see clearly the responsibility of *all* of these social institutions one must

analyse the fundamental problem involved in human maturation, or our plans and programmes will be superficial and ineffective.

We co-operate with God in the rearing of our young—

- (1) by providing them with appropriate *information* about the world in which they must live;
- (2) by assisting them in the development of *skills* with which to work and play;
- (3) by encouraging the acquisition of new and rewarding *interests*;
- (4) by stimulating their *appreciative responses* to new areas of human experience;
- (5) by counselling and guiding the development of *Christian attitudes, beliefs, and commitments*;
- (6) by setting the example and the standards for Christ-like *behaviour*.¹

These are the ways in which, and the areas in which, all of us as parents, counsellors, citizens, teachers, and churchmen work to prepare our children for the future. And this, my friends, is the most serious business of our generation or any other.

Need I remind this audience that the Fascist movements of the pre-war period assumed their ultimate success because of their attention to the regimentation and indoctrination of youth? Several years ago I had the privilege of reading a dissertation upon Japanese formal education submitted by a Japanese graduate student at Columbia University. He described the way in which Japanese education of that period devoted one-third of the time at all levels to the indoctrination of youth in the mission and objectives of the Empire. He expressed concern over the Western assumption that the finest values of our culture were somehow inferentially 'absorbed' without a conscious effort to impart them through our educational programmes, both secular and religious. Four years ago the speaker had the privilege of spending one month in Taipei making a careful study of Chinese education in Taiwan. He discovered that in every grade the philosophy of Sun Yat-Sen was given a most prominent place, and that before a young man or woman was, and is, admitted to the National University an examination is given on Sun Yat-Sen to make sure that the values, the beliefs, the convictions, and the commitments of each applicant are in harmony with the position of the father of the Chinese Republic. Two years ago the speaker had the privilege of entertaining for one day in Washington on the campus of our national Methodist university, the American University, five rectors of as many Russian educational institutions. All of them were scientists. I asked the leader of this group what, as scientists, they assumed to be their major task in the field of education. The reply was concise and emphatic: to create loyal citizens of the Russian State; secondarily, to train men and women in the sciences. I submit that as the future of Russian Marxism or any other national programme depends upon the conscious, serious, prolonged effort to impart values to youth, so does the future of Christianity and the future of the Christian Church depend upon the same determined, conscientious, devoted effort to prepare our youngsters for Christian living, both personal and social.

My most considered judgement is that we are not working hard enough at this task! My observations grow out of our experience in the United States. To what degree these are also characteristic of the work of the Church around the world you will know.

Most of our churches are staffed with one minister with occasional secretarial help. If he has completed the usual undergraduate and

theological programme he may have had elementary work in psychology bearing upon the problems of human growth and development and a few courses in religious education. With general understanding of theology, biblical literature, the history of Christianity, church administration, and the problems of religious education, he performs a Herculean task for his congregation, and what is here said should in no way be construed as criticism of his efforts and untiring devotion to his task. But in no way can it be assumed that he is, nor does he normally assume that he is, a specialist in the area of human growth and development. He is a generalist, doing what must be done to guide his flock and administer the temporal affairs of his local church. He organizes his church school with whatever lay help he can command, and all of us know that frequently he must rely upon those who may be highly motivated and sincerely devoted to the church, but in many instances wholly untrained to guide and direct the responsibility of educational endeavour. There are, of course, many fortunate exceptions to this, but the exceptions really tend to substantiate the generalization. Into the hands of these loyal people come our youngsters, the youth upon which our future depends. They are, if attendance is regular, in the church school normally for one hour a week, during which hour the responsibility for religious education is concentrated. Assuming the most fortunate circumstances of serious motivation on the part of the student and the most careful training of the teacher, we expect our youngsters to become sensitive to and committed to the values of our great Christian tradition in one hour a week. No such limited effort is given to the teaching of English, mathematics, science, or the social studies. The secular educational system demands five days a week with classes of one hour for each subject for each of these days. And even with this five-day-week programme one finds much to criticize in our public educational endeavour. In the United States, with our emphasis upon the separation of Church and State, we have said, in effect, to the leadership in public education—you shall not touch upon the area of religious instruction—and we said to the Church—this area is your peculiar responsibility. Whatever formal preparation for Christian living which is therefore given to our young people is provided in the Church under the conditions described above. Having accepted the responsibility we, as churchmen, find ourselves searching for more and better ways to achieve what we must accomplish to make our future Christian impact significant.

The supporters of public education will say (and the speaker would join them) that our entire educational effort is not devoid of spiritual emphasis, even though formal instruction in religion is not included. The argument is made that every educational effort does, by inference, impart the values which are the common denominators of belief in the culture in question. This, of course, is true. The influence of Hooker, Hobbes, Locke, Rousseau, and others upon the emerging democracy of the New England States placed the dignity and worth of each human personality at the centre of our new life. This is taught and emphasized. The difficulty is that the roots of this doctrine of human freedom go back to our Christian tradition, and unless this is frankly faced our undergirding faith is by-passed in favour of a secular humanism. Not even the most Christ-like humanism can take the place of Christianity itself, for if the roots are damaged the vine will wither. If we fall into the error of accepting the secularization of our lowest common denominator of spiritual values in the place of formal religious instruction of our youth, we have doomed the Christian movement to oblivion in the future.

Now shall we be more practical? What can we do that we are not now doing to improve our programmes for youth in our churches?

First, we should seek financial aid from foundations and other sources to launch a major research project in that phase of human growth dealing with motivation, the development of attitudes and beliefs, the psychology of commitment. With the hundreds of thousands spent upon research in the sciences, which one would certainly applaud, we can ill afford to permit our knowledge of human behaviour to fall far behind. We simply do not know enough about how to effect the desired changes in the behaviour of the human organism. Too little serious intellectual effort has been put into this concern. We should find the answers to the following questions: What are the origins of belief? What factors in education produce changes in belief? What practices of our churches and church leaders bring about the desired commitments? Which programmes of our church schools are effective, less effective, ineffective? How should we organize ourselves to rear our youth so that the future of Christianity may be made more secure? The answers to these questions are fundamental. No amount of wishful thinking or numbers of random, unsupported guesses will suffice in this important matter. The careful study of hundreds of cases under controlled conditions made by trained observers is an essential to significant understanding. All of the insights of our contemporary researchers should be freed to examine the basic problem with which we are dealing. Such a study could be sponsored by our church youth agencies and administered co-operatively by a select group of our colleges and universities. The information could be brought together in the most accepted manner of our scholars, then reduced to a simpler form and language for popular consumption. The value of such a thorough study of this aspect of human growth and development would be of incalculable advantage to not only the leadership of our youth programmes, but to the clergy and the lay teachers in all of our churches. The techniques of modern research should be placed at the disposal of the Church in order to assist us in our work with youth.

Second, the problem of religious education should be given a more important place in the education of our ministers—not just those few who specialize in this area.

Third, we must seek to increase the number of our young men and women who will be willing to make this speciality a life-long pursuit. We must put this highly trained leadership in larger numbers in places of responsibility in our conferences and our local churches. We must see to it that salaries for these specialists are commensurate with their responsibilities and equal in amounts to those in other areas of the work of our Church.

Fourth, we must increase our local budgets for religious education on the assumption that this is one of the fundamental efforts of the Church. Too frequently these budgets are far below the amounts needed, and also below those for other areas of our work. Careful documentation would disclose, I am sure, only perfunctory concern for this problem now.

Fifth, adequate facilities must be provided, including a library of books and visual and auditory aids as well as modern classrooms and offices. If the job is to be done, it must be done as well as it is done in many other areas of education.

Finally, the programme for youth must be a central concern to every local church, every district superintendent, and every bishop of the Church. Why not a summer programme following the pattern of our summer schools? A progressive society can ill afford the luxury of three months of

idleness for children. The present prolonged vacations from public education had their origin in an agrarian society when young people were needed in summer on the farm. This is not now the need in many of our communities. This three-month period could be used by the Church. With imaginative leadership, six-week courses located in accessible centres could be provided to give a continuous educational experience in religious education. To be sure, we have our camps and our institutes of a few days' duration, but the periods are not long enough, control is only superficial, thoughtful study is too limited. As useful as these one-week programmes have been, they are not carefully enough planned, nor are they extensive enough to make the desired impact.

This is not an exhaustive list of suggestions: only illustrations of the more serious and thorough approach we should make to our youth problem. You may add many other suggestions from your own experience.

Having worked with youth all of my life, I know of no period in which we have recently lived with greater potential for development along these lines than the present. Youth is restless—always so, perhaps, but peculiarly so now. Youth is searching for answers as youth has not searched before. Youth is confused—more so than in many of the generations immediately passed. Youth is responsible—more so than many suspect. Youth feels lost in a world which is growing increasingly complex. Youth wants a cause in which it can invest. Youth desires security, perhaps, but not nearly as much as our older citizens. The opportunity of the Church is more real today than it has been for a long time. But the answers must be carefully thought out, the programmes of fundamental significance and relevant to the needs of individuals and our world in conflict. This great Methodist Church has the resources, has the imagination, and has the leadership to produce the answers so desperately needed. Let us resolve that the challenge shall be met.

¹ Some of the above are peculiarly the responsibility of the school; others of the home; (5) and (6) are the special responsibility of the home *and the Church*.

Tuesday, 22nd August

The opening devotions were led by The Rev. C. Leonard Tudor, U.K.

RECONCILING RACES AND NATIONS (I)

By Sir Hugh M. Foot, The Methodist Church, U.K.

In saying how grateful and how honoured I was to receive an invitation to address this Conference and how happy I am to have been able to come from my post in New York to do so, I feel that I must tell you at once that I am nervous about my credentials.

I have often proudly said that of all the many privileges I have enjoyed in my life the greatest privilege of all was to be brought up in a good Methodist home. But, in spite of my good upbringing and the subsequent efforts to guide and improve me made by Methodists in such different parts of the world as Nigeria and Jamaica, I have never claimed that I am a good Methodist.

I remember, by the way, that when, some sixteen years ago, I was in Cyprus and I was informed of my appointment to be Colonial Secretary in Jamaica, I at once sent a telegram to my father telling him the news. I eagerly awaited his reply, and hoped for some word of approval and congratulation, or even commendation, of my official promotion. The

telegram came back from my father: 'Glad you are going to Jamaica. There is a strong Methodist community there.' That was all.

And what a difference the Methodists in Jamaica made to me and my family! Always throughout my eight years in Jamaica I felt the sympathetic but somewhat alarming eyes of Jamaican Methodists upon me. I was so anxious not to disappoint them. I found myself applying to my official actions the test of what they would think of them. The Methodists reinforced my own conscience. They were understanding when I failed. They were so relieved when I didn't. They made a better man and a better Governor of me.

And when I left Jamaica to face the uncertainties and perplexities of Cyprus they continued to watch over me from afar and encourage me, and thus to make me even more anxious not to fail them. They made me more determined to live up to their exacting principles and standards.

So, while I cannot claim to be a good Methodist, I can at least bear witness to the inspiring influence and to the wonderful comfort which Methodist shepherds can bring even to a black sheep in the Methodist flock.

Today I specially remember how, five years ago, my Methodist friends in Jamaica seized me and carried me to the World Methodist Conference at Lake Junaluska as a sort of captive exhibit—an example of what Methodists can do even with the most unpromising material!

I learnt from my Methodist mother and father the lessons which have been reinforced by my association with Methodists in different parts of the world, and driven home by my own experience, and it is about these lessons and this experience that I wish to speak to you today.

It is a personal story I wish to tell you, and a personal testimony I wish to give, and I want first to try to summarize and define, if I can, the lessons I have learnt and the beliefs which have sustained me in more than thirty years of overseas service.

I believe, first, in liberty—and I am proud to say that all the countries in which I have worked are now self-governing. But with liberty there must be the blessing of diversity. Let me commend to you two famous phrases of Lord Acton: 'Liberty provokes diversity: diversity preserves liberty.' And: 'The most certain test by which we judge whether a country is really free is the amount of security enjoyed by minorities.'

We have rejoiced as one country after another has attained independence in recent decades. The United Nations at first had fifty-one members. Now there are ninety-nine members of the United Nations—Cyprus, I am proud to say, being the last. The attainment of freedom from colonial rule by the new countries is certainly a matter for rejoicing, but the freedom of the new states would be a betrayal and a mockery if it were used to crush the liberty of minorities and to destroy the liberty of the individual.

Secondly, I believe in the duty of optimism. Someone has said that pessimism in a citizen is what cowardice is in a soldier. I am convinced that—with all the evidence of evil we see in a divided world today—the forces of goodwill and the forces which bring men together in search of peace and in constructive and co-operative effort are potentially far stronger than the forces of greed and malice and spite which separate man and drive them apart. I believe that desire for conciliation and for reconciliation are amongst the strongest of human instincts.

Thirdly, I believe in the need to oppose and resist authority whenever authority stands for injustice or cruelty or oppression or privilege or discrimination. We Methodists are proud to be dissenters and nonconformists. It is a fine part of our heritage that our forefathers stood and fought in defiance of tyranny. I myself have been a Governor for ten years. I

trust that I have, nevertheless, fully maintained my respect for an honest rebel.

Fourthly, however, I believe, as much as I believe in anything, in the need to take the initiative. It is not enough to resist evil. We must never allow ourselves to be negative. We must lead; we must create; we must give.

Permit me to remind you of one old illustration which has always had a special meaning for me, from the days when I served in the Holy Land.

If you leave Nazareth and drive to the east towards Tiberias, you come to a point in the road where suddenly you look down on the Sea of Galilee. It is one of the most beautiful sights in the world. Dominating the distance is Mount Hermon, with snow on its peak and with streams flowing from its slopes. Below is the lovely Sea of Galilee, with the boats of the fishermen upon it. To the north you can see Capernaum. To the south you can see the place where the River Jordan leaves the Lake. Around the Lake is the green of rich cultivation and the shade of trees and the singing of birds. All is activity and fertility and beauty.

What a contrast if you drive east from Jerusalem. As you descend on the famous road where the man fell amongst thieves, you find as you drive that you soon leave behind the olives and the fig trees and the corn. Soon there is no cultivation at all. And as you go down you find no trees, no blade of grass, no living thing. There are no fish in the Sea and no birds overhead. All is desolation and barren ugliness. The Dead Sea is a place of death indeed.

You know the reason for this contrast between the Sea of Galilee and the Dead Sea. The reason is simply this. All that the Sea of Galilee receives from the streams of Hermon it pours out again in the River Jordan. It gives out what it receives. All that the Dead Sea receives it keeps—like a miser. It has no outlet. The Sea that gives is a thing of beauty and life. The Sea that keeps is a thing of evil and ugliness and death.

I make no excuse for repeating this illustration to you. We should love liberty and stand against tyranny and believe that we can succeed. But to me it seems that the most important thing of all is to be positive, to lead, to take and keep the initiative and to give, like the Sea of Galilee, as we have received—freely and fully.

How do these beliefs affect our attitude to the problems which we face and discuss today, and specially the problems of relations between different peoples? Let me now come to the personal testimony which I wish to report to you.

When I was twenty-one years of age, I left Cambridge University and went to take up my first post in Jerusalem. Within a few days of my arrival in the Holy City I witnessed one of the worst riots that even Palestine has ever seen. I saw the mob break loose. I saw where it went from one end of the street to the other, killing man, woman, and child as it went. Then and in subsequent years of disorder in Palestine I learnt the principal lesson of my life—I learnt the evil that men can do when they are divided by hate and fear. And even now, more than thirty years later, Jerusalem is divided by the ugly scar of barbed wire running right across the Holy City, with armed forces facing each other in the constant vigilance of enmity—an enmity which has given birth to the monster of a million refugees.

Though I saw much evil in Palestine in the form of enmity and violence and bloodshed, I also had in Palestine the immense benefit of training as a District Officer. It was a rough-and-ready system of training which was common to all our overseas services, whether in Arabia or in the East or in Africa. Simply, it was this:

Take a young man of, say, twenty-five years of age. Put him in charge of a district. Make him responsible for everything in that district—public security, health, education, agriculture, and public works and the rest. Of course, he has technical officers—specially doctors and teachers—to help him, but he is responsible to higher authority for the whole range of Government activity in his district.

Leave him there for, say, five years to know the people and work with and for them, and learn their language, and share their difficulties and disappointments and their aims and hopes.

At the end of that time—there is no question of credit or merit in this: it is automatic and inevitable—he becomes wholly devoted to the people of his district. And he spends much of his effort fighting higher authority to get for his people what he thinks they need and deserve.

It is a good training for a Governor. When I was Governor of Jamaica, I didn't regard myself as the agent of London, but rather as the advocate of Jamaica. And when I was asked whether I would go back to Cyprus, I eagerly accepted the offer, because I had been to Cyprus before and I knew and loved the people, and I thought that perhaps by putting their interests first we might find the key to a problem which at one time looked insoluble.

I myself had the great good fortune for five years to be the District Officer of the Samaria District in Palestine—stretching from not far north of Jerusalem to the Valley of Jezreel and from the Mediterranean to the Jordan. Amongst the Arab villages of the Samaria hills and the Jewish settlements of the coastal plain I soon became devoted equally to the Arab villagers and the Jewish settlers.

It is motive that matters. All sorts of reasons are put forward for helping other peoples. Some of them are negative reasons, such as the need to oppose Russian communism. Some of them are selfish reasons, such as the need to protect or capture markets or sources of supply. If we can understand and adopt the motive of the district officer, the motive of disinterested service, the motive of putting the interests of the people first, we shall have made the right start.

This was what President Kennedy said in his Inaugural Speech as President of the United States. 'We pledge our best efforts to help them help themselves—not because the communists may be doing it, not because we seek their votes, but because it is right.' That's it.

I spoke of my early experience in Palestine. That experience of division and hatred and failure has remained with me like a warning and a danger signal ever since. But in the subsequent years of my service I thank God that I have been able to work with many different people—Greeks and Turks in Cyprus, black and white in the West Indies, and the very varied peoples of Nigeria—to try to show how much good can be done when men come together. How much good they can do when they devote their effort, not to violence and conflict and destruction, but to peaceful co-operation and constructive endeavour.

I give you three examples. In Cyprus the point of no return had almost been reached. The Greek Cypriot majority and the Turkish Cypriot minority, one backed by Greece and the other by Turkey, had reached a stage of distrust that made it seem impossible that they would ever come together. There was a time three years ago when every day and every night the reports came in of ruthless killing and burning, of mounting reprisals by one community against the other. Yet two years later—in August last year—I was able to shake hands with Archbishop Makarios, the President of the new Republic of Cyprus and the leader of the Greek Cypriot community, and Dr Kutchuk, the new Vice-President and the leader of the Turkish Cypriot community, and sail away in a British

frigate, leaving Greek Cypriots and Turkish Cypriots working together to build up an independent Republic. The wounds of communal conflict are not yet healed. The future of the new Republic is not yet assured. But the people have turned away from killing—and there is a deep longing in both the communities to work in peace together, and never to return to the bad days when Cyprus went so close to the cliff of destruction.

In the West Indies, where I served before I went to Cyprus, there was a potential cause of division and conflict even greater than the division between Christian Greeks and Moslem Turks in Cyprus. The chief problem was that of how people of different races, black and white, could work together. It is a problem not yet wholly solved, but it has been possible to hand over full authority to the elected leaders of the people—elected on full adult suffrage—and at the same time to avoid the dangers which must beset the introduction of a fully democratic system in a multi-racial society. The racial minorities of the West Indies were not driven out or persecuted when self-government came. They continued to play their part in farming, in business, and in public life. I well know that dangers still exist, but I trust and believe that in one of the greatest problems of our age the West Indies will continue to make an outstanding contribution—an outstanding contribution in showing that democracy need have no frontiers of race or colour.

Before that I served in Nigeria, the country with by far the largest population in Africa—a country of nearly 40 million people. How diverse are the peoples of that vast country—different in language and religion and character. Far more different, I often think, than the peoples of Europe. It has been one country for only sixty years, yet last year I was privileged to witness the celebration in Lagos of the independence of that new nation. I saw Princess Alexandra, on behalf of the Queen, open the Nigerian Parliament, where the elected representatives of Hausas, Yorubas, and Ibos and all the other peoples of Nigeria had assembled in peace and friendship to work in united effort for the good of their country. At midnight, when Nigeria attained independence, this is what the Prime Minister of the new Federation of Nigeria said to us: ‘We are grateful to the British officers whom we have known, first as masters, and then as leaders, and finally as partners, but always as friends.’

We have come a long way in the British Commonwealth along the road we set ourselves. We have enfranchised much more than double the population of the Soviet Union. Of the 666 million people of the British Commonwealth, all except 7 per cent. now live in independent countries. We have played an outstanding part in what is perhaps the most important recent development in world affairs—the creation of new nations. I believe that these new nations are the hope of the world, and you can imagine, therefore, what a joy it was to me to be sent to work amongst their representatives at the United Nations.

With all their differences and the disadvantages from which they still suffer, these new nations are united in certain common beliefs and aims. They are basically the same beliefs and aims which my own experience has taught me. They are the same beliefs and aims which I tried to summarize just now.

These new nations are determined to make up their own minds, and not to become mere pawns in a power struggle. They are resolved to take a line of their own. They stand against discrimination and all such forms of racial injustice. They understand and are indeed examples of the blessing of diversity. Above all they believe in liberty. They believe in freedom as a living thing—as a thing which they treasure because it is something which they longed for and which they have attained. It is to them a matter of

just pride and self-respect. To them freedom is not a matter for empty rhetoric, but the main event and influence of their own lives.

It may well be that these the new nations will redress the balance of the old. In a world of deadlock they bring a new powerful influence which neither Russia nor America nor anyone else can disregard. They bring a new initiative. They stand for national freedom and international peace. It may well be that they will save the world.

Let me say one last word about the other belief which I mentioned—a belief in the duty of optimism. If we and the new nations believe in these things, we must be confident that we can succeed in spite of all discouragements. I like to quote the words of Sir Francis Drake, who came from the same village in Devon as my ancestors. He used to say: 'There must be a beginning of every matter: but it is the continuing unto the end which yields the true glory.'

When we were going through the worst period in Cyprus and at a time when there seemed no hope that we would come through, I received a telegram of encouragement from my father. It said: 'See Second Corinthians, Chapter Four, verses eight and nine.' I quickly looked up the passage and found these words: 'We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.' I sent back a telegram to my father: 'See Romans, Chapter Five, verses three and four': 'And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope.'

We shall have no time or cause for complacency. There will, no doubt, be many more times when we shall be troubled on every side. But we must glory in our tribulations also, knowing, like Sir Francis Drake, that 'he that shall endure unto the end the same shall be saved'.

RECONCILING RACES AND NATIONS (II)

By Bishop James K. Matthews, The Methodist Church, U.S.A.

There is a well-known account of Henry D. Thoreau having been asked by his aunt: 'Henry, have you made your peace with God?' To this the New England naturalist replied: 'Auntie, I didn't know we had ever quarrelled.' Such a retort may have served well for the simpler days of the nineteenth century. It is not good enough for today. The subject, 'Reconciling Races and Nations', is both profound and urgent. Indeed, the racial and national tensions implied in our topic are in some degree present even at this conference—in spite of the supranational character of the Church and our family relationship as Methodists.

To understand the meaning and force of reconciliation, it is important to have a clear view of our world. Without any effort to be exhaustive, let us characterize it as follows:

It is, relatively speaking, a smaller world than it has ever been before, but hardly a more intimate one.

It is one which desperately needs unity, but is sharply divided.

It is a world in which man would control outer space but cannot control himself.

It magnifies power and minifies personality.

It offers the promise of a better life for all mankind or total destruction.

It is a world of abundance and of abysmal human need.

It is a world of awakening hopes for many, and of uncertainty and futility for others.

It is a world of accelerating social change and revolution.

If we look at revolution, we may see its dynamic in three legitimate human drives: the urge for freedom, the urge for equality, the urge for the better life. The Church itself has sown the seed for this harvest. If such drives are delayed or stifled, these hungers do not go away. Rather, they may express themselves negatively as extreme nationalism, as racism, as gross materialism. Or such rightful needs may be corrupted by the promise of fulfilment of one or another hunger at the expense of the rest. The intricate interrelation and operation of these forces seem almost to be the story of our times.

Probing deeper, we find that the fundamental human situation is separation: man separated from himself, from his fellows, from God. This indeed is sin. We may call it alienation, or, with Paul Tillich, estrangement.

One recent writer has concluded: 'The world is a hell of alienation.' We try naturally enough to cloak this fact by exuding self-confidence, by the polite conventions of society, by the parading of national self-righteousness, by assumptions of racial superiority. In the long run this fools no one, for the very good reason that we are all parties to such pretensions. Moreover, contemporary art and literature remind us of our separations with a realism which is as frank as it is disconcerting.

When man's separation from himself becomes extreme the condition is, of course, pathological. The gospels afford the vivid example of one called Legion—his frantic being torn 6,000 different ways. His was not merely a split personality. It was splintered! More commonly we experience this self-alienation in a variety of forms: In anxiety—which effects us as worry, but we do not know what worries us. In guilt—guilt in general, without any bill of particulars. In loneliness or emptiness—and this even in the midst of others. For it is on the urban scene and not in rural isolation that loneliness is most evident. Each of these individual symptoms of estrangement has its counterpart in human society. *Men need to be reconciled.*

But think of some of the other separations of man from man: East and West, communist lands and democracies, Chinese and Indians in Malaya, Buddhists and Hindus in Ceylon, Koreans and Japanese in Japan. I recall a Chinese Christian girl who told of the major spiritual triumph in her life, when for the first time she could speak of *loving* a Japanese. What a toll is exacted by this separation of man from man! It has an anaesthetizing effect upon the more privileged party. George MacLeod says that when he first went to South Africa he was told that one should not express himself on the race issue until he had been there for forty years. The next day, by chance, he met an Englishman who *had* been there forty years. When he asked him what he had to say about the race issue, he replied, 'I have never given it a thought!'

Let us turn now to the two principal foci of our subject—that is, conflicts of race and nation. Paul Tillich has observed that 'The most irrevocable expression of the separation of life today is the attitude of social groups within nations to each other, and the attitude of nations themselves toward other nations'.¹

That we have an acute racial problem in the United States is no secret to anyone. We have about it a national guilt-complex, as it were, and it is for Americans a source of deep humiliation in the face of the world. We believe that real progress has been made towards its solution, but very much ground yet remains to be gained. The late Bishop William T. Watkins stressed the primacy of the race problem for the Churches. In an article written shortly before his death, he stated: 'He is blind who cannot

see that the race issue of today is not just an old problem turned up again. We never had it like this before.'

We are at present learning a whole new terminology about 'sit-ins', 'kneel-ins', 'jail-ins', 'shut-ins', 'freedom riders', and the rest. These are symbols of a new determination to speed the progress of desegregation.

Yet the matter is not restricted to the United States alone, as recent developments elsewhere have made clear. We need hardly to be reminded that the South African policy of *apartheid* literally means 'separation'. The caste system of India is a related instance, and it is surely of significance that the Sanskrit word for caste—*varna*—means 'colour'. No continent is spared the ravages of this social illness. It is this generation that has witnessed, partly due to race tensions, the greatest slaughter by man of his fellow-men. *Men of all races need to be reconciled.*

And what shall we say of nationalism? Sometimes termed a Western disease, it has now reached pandemic proportions. When combined also with racial overtones, a volatile and explosive mixture results. Though not lacking in positive qualities, nationalism easily becomes idolatrous in nature and highly dangerous, especially in a nuclear age. Furthermore, national tensions are typified in the large by the U.S. and the U.S.S.R., both of which display messianic elements in their heritages. Bishop Stephen Niell has noted that 'The central problem of the mid-twentieth century seems to be that of irreconcilability of justice and freedom.' These two world powers would champion justice and freedom respectively, but in practice each value involves some sacrifice of the other. Mankind requires both justice and freedom. Unless there is to be a greater degree of voluntary restriction of national sovereignty, not only will they not be secured, but mankind may destroy itself. *Nation needs to be reconciled with nation!*

Now, from the Biblical perspective, man's separation from himself and from others is a measure of his separation from God. Paul saw clearly the relation of the enmity of man toward man, to the enmity of man toward God. If sin is separation, it is also a rejection by man of the rightful claims of the Creator on creature, a demand, among others, that a man love not just himself but his neighbour and his God. This alienation, in the thinking of St Paul, works the most appalling and corrosive corruption of man and society. He saw the world enslaved by it. He did not conceive of it, as the poet Robert Frost put it, 'a lover's quarrel with the world', but as man's rebellion against God, as man's rejection of God. The Apostle's reference to the 'wrath of God' is distasteful to modern ears, but surely in essence it means not only undeniable right of God to claim exclusively the primary love of His people, but also the inevitable disastrous results in the experience of men who refuse to acknowledge it. As Jesus expressed it: 'Here lies the test: the light has come into the world, but men preferred darkness to light because their deeds were evil.' Alienation from God is experienced as loss of meaning and despair. It is experienced as awareness of needs of others, but indifference and callousness toward them. Or it may involve pretence that we do not really know the needs of our brother. Or alienation may manifest itself in our excusing our own shortcomings because they are not as gross as those of others. Or it may involve desire for reconciliation and at the same time resistance against it.

But, thanks be unto God, it is precisely *in* our separation that reconciliation is offered to us! For who is to reconcile? Is it men? Or the U.N.? Or the Churches? Or Methodists? No. 'God was in Christ personally reconciling the world to himself.'

It is not enough, then, for Christians to observe: 'The world has gone astray. What can we do about it?' Rather must their position be: 'The

world has indeed gone astray. What is *God* doing about it?' In the light of what God is doing we find our own assigned tasks.

The whole Biblical emphasis is that God wills the salvation, the deliverance, and total well-being of men. In discussing salvation, St Paul customarily uses the terms 'redemption', 'justification', 'reconciliation'. The first is the language of the slave-market, for he understood men as freed. The second is language of the court-room, for he understood men as pardoned. Neither of these terms addresses present-day men with direct enough force. But reconciliation is the language of personal relations and is of great contemporary significance. The Christian faith *is* reconciliation.

The Pauline writings which emphasize this are found in four notable settings; namely, Romans 5, 2 Corinthians 5, Ephesians 2, and Colossians 1. Before looking at these passages, we need clearly to remind ourselves that the New Testament problem is not the pagan one, nor at times even the Old Testament one, of how God is to be reconciled with man. It is *man* who needs reconciliation and God is the Reconciler.

The four passages unite in viewing mankind as estranged. They are agreed that the initiative to correct this is God's. Moreover, they all assert that reconciliation has already been accomplished for all men. This has been achieved through the action of God in the death and Resurrection of Jesus Christ. As a result, a quite *new situation* presents itself to the world, making available peace where warfare has existed. This is available to each man and to all mankind who will receive it. Paul Tillich reiterates that we have to accept His acceptance, not make ourselves acceptable to Him. Finally, reconciliation obliges men, in turn, to assume a new position of responsibility in this world.

The bold assertion that 'God was in Christ personally reconciling the world to himself' is, of course, powerfully Christo-centric and cruci-centric. This is to say that the profoundly personal problem of man's separation is one which is worthy of God's profoundly personal solution, and that at infinite cost. Recall, if you will, the astonishing insight of that modern saint, Simone Weil: 'Suffering: superiority of man over God. We needed the Incarnation to keep that superiority from becoming a scandal!'

Surely the central and most meaningful fact of the whole New Testament is none other than the unqualified self-giving of God, made evident in Jesus of Nazareth, through whom unqualified love and forgiveness became clearly visible and effective in history. Through this action God has set forth His sovereign rule. In this action of God men are enabled to have access to God, to see available their acceptance by the One who limits their lives, but is at the same time their Friend.

Therefore, being loved, it is possible for men to love. No longer need they build up walls of hatred, of isolation and insulation around themselves. They may be new men—the men they were created to be. Furthermore, they dare to accept the world as it is. In the words of Dietrich Bonhoeffer: 'The reality of God discloses itself only by setting me entirely in the reality of the world, and when I encounter the reality of the world it is always already sustained, accepted, and reconciled in the reality of God. This is the inner meaning of the revelation of God in the man Jesus Christ.'

Reconciliation is not just a subjective process, but first of all an objective, factual situation brought about by God. By it every condemnation is dissolved. Accepted of God, we may accept ourselves and accept others. In Christ man is set free *from* the world to live for the world. Having been addressed of God, we may address ourselves for Him to men. So it is that St Paul makes clear that the Church is entrusted with the *message* of reconciliation and the *ministry* of reconciliation.

In our day, the Church throughout the world appears more ready than it has been for centuries to assume these tasks. For the Spirit has led it to a new self-understanding. It is called upon boldly to speak, not the conciliatory word, calculated to improve human relationships, but the word making clear that reunion has been accomplished. It is a real 'Emancipation Proclamation'. If we are Christ's ambassadors, it is as members of His embassy. This is the message of deliverance that Jesus set forth in the Synagogue at Nazareth. It is the message of the Apostles. By every means, therefore, by admonition, by persuasion, by invitation, let us implore men to accept the reconciliation of God! The Church's faithfulness in responsible proclamation is essential if each race and nation is to know that its estrangement is removed in Christ.

But what of the ministry—the service of reconciliation? One might almost declare that only its effective and convincing fulfilment will make the message of reconciliation believable. If the Church is to take its message and service seriously, then it must itself accept its own reconciliation in glad and grateful response to God. In the present divided state of Christendom, our witness to this reality is peculiarly unconvincing.

Furthermore, the Church must take a divided world with the greatest seriousness. The weight of this responsibility may be judged by the necessity of the Church to confront a world to which it is too largely conformed. At the same time the Church must not be removed from the world. It is to be identified with the world's need of reconciliation, without being identified with the world's enmity. Perhaps Reinhold Niebuhr has suggested the necessary balance when he writes that out of the believers' assurance of reconciliation, 'There must come all the fruits of the love of God and neighbour by men who know that they are not good and that they cannot love God by their strenuous virtues (or appearance of virtue), but who feel themselves committed to a life of responsibility which has no norms short of the love of Christ.' To identify itself with human need, the church may have to uproot itself—to 'cut down the tree', as Simone Weil has said: 'and make a cross and carry it forever after'.

If the Church is to lead out in the reconciling of races and nations, its members must keep informed and aroused about the tensions which divide mankind. With regard to race, it must speak boldly and frankly. For example, Bishop Paul S. Kern once wrote: 'To despise another man because of his background . . . and skin . . . is not only blind stupidity, but practical atheism.' It will recognize that more education and more creation of goodwill is not enough. It will refuse to put people of exploited races in a false position of being endowed with all righteousness because they have suffered injustice. It will, at the same time, help create a hopeful atmosphere. It will be prepared for the 'long pull'. It will undertake the work at hand in relieving tensions in most localities; and it will work with haste. Recall the haunting phrase of the African pastor in *Cry, the Beloved Country*: 'I have one great fear in my heart, that one day when they turn to loving they will find that we are turned to hating.'

In facing nationalism, the Church has the great advantage of being within nations, while it supersedes their boundaries. The Church *does* exist for the world. It can lend support to many kinds of measures, both by governments and inter-governmental agencies, calculated to promote understanding. What 'people called Methodists' do will depend, first of all, upon their being people called Christians. As such, can they tolerate national policies which lead to wholesale human extermination? Can they do less than insist on finding measures which will lead toward progressive disarmament? Can they do better than aim at a society in which men may meet as men and not just as members of races and nations? Can

the Church afford to forget that the world is a part of God's Kingdom which has not yet acknowledged His Kingship? As such the Church will call the Kingdom into the Church, where He is honoured as Lord of All.

Far less dramatic, however, but in the long run far more effective, will be the work of humble people of God in every place and as a part of every race. In quiet and inconspicuous ways, they will continue to labour away at breaking down 'middle walls of partition', at being agents of reconciliation and at delivering the message of reconciliation. One example is afforded by a Christian from India who recently visited a Negro college in the Southern United States. He found racial feeling running high, the walls plastered with signs reading: 'Act Now—Pray Later.' After a few days of calm witness to a better way, the signs came down and a new spirit prevailed.

In our day pastors and people alike are rediscovering themselves as ministers of God, as fellow-ministers of Jesus Christ in the reconciling of races and nations.

¹ *The Shaking of the Foundations*, New York, Charles Scribner's Sons, 1948, p. 157.

Wednesday, 23rd August

**The opening devotions were led by Bishop Walter S. Kendall,
Free Methodist Church, U.S.A.**

CO-OPERATION IN MISSIONARY WITNESS

By Dr Eugene L. Smith, The Methodist Church, U.S.A.

[The phrase used in the original assignment as found in the analysis of the Main Theme is 'Co-operation in Missionary Strategy'. The speaker, while dealing with the intended subject, prefers to use the word 'Witness'.]

The last half-century has been the most turbulent of history. The next half-century promises to be more so. The time of our greatest testing is not behind us, but is yet ahead.

Protestant planning for the future seems characteristically to assume a continuation of the *status quo*, with a few minor changes. However, the *status quo* promises to be that commodity probably most conspicuously absent in the future which we are entering.

Our plans for co-operation in missionary witness must be seen against this background of increasing turbulence and unpredictable change. I shall speak of that co-operation in terms first of two immediate objectives, and then of methods of co-operation in a denomination which are consonant with those objectives. The first objective is a recovery of mission and the second a broadening of the sending base of our mission.

I. A Recovery of Mission

The number of Protestant foreign missionaries reached a new high in 1960—42,250. It may therefore seem strange at such a time to say we need a recovery of mission. Yet, the need is real. As a matter of fact, most of these missionaries are engaged in inter-Church aid. Inter-Church aid, as I define it here, is support given by one Church to another for the maintenance of its institutional life and service. Such aid is a precious element in the relationship between Churches. It may have profound missionary meaning. However, it may also fail deeply at the point of that evangelism which is at the heart of the Christian mission. Mission, in this sense, means crossing the boundary between belief and unbelief in the name of Jesus Christ, in order that men may believe.

At least three major factors now militate against an adequate emphasis upon our 'mission', in our present missionary programmes. One is the insatiable demands for personnel and funds of the great institutions, such as hospitals and schools, developed by Western missionary agencies in the lands of the younger Churches. These institutions, of course, have had major and redemptive impact upon the societies they have served. A second factor is the heavy weight of ecclesiastical machinery bequeathed the younger Churches by their highly organized parents in the West. A third is an increasing hostility to Christian evangelism on the part of the non-Christian population of many countries.

To see the urgency of our need for a recovery of mission, and in accordance with the emphasis of this assembly upon the work of the Holy Spirit, let us look again at the Book of Acts. In that Book, St Luke recorded the outpouring of the Holy Spirit at Pentecost, and events that followed. Obviously, he was highly selective. So short a book could contain only a fraction of the happenings during such eventful years. The basis upon which St Luke made this selection is highly instructive.

The Book of Acts is a volume of Christian biography. The omissions are amazing. James of Jerusalem, brother of Jesus, head of the Mother Church, titular leader of the entire movement, must have been a man of towering influence. He is hardly mentioned. The men who organized the vastly important churches in Syria, Asia Minor, Greece, and Rome hardly appear in Luke's record. Of pastors of established congregations, of bishops, we hear nothing—important as was their work. Of whom are we told much? Peter, John, Stephen, Philip, Barnabas, Paul, John Mark, Silas, Timothy—all occupied with preaching the gospel to those outside the Church.

This book is also a volume of history. The list of events which Luke does not record is also eloquent. For example, the Church Council in Jerusalem must have met frequently. Luke, however, mentions only four meetings—in each case a meeting concerned with some aspect of preaching the gospel to those who do not know the name of Jesus Christ. St Luke as an historian of the Church is concerned with missionary history—the story of the Church's outreach to those who live in darkness.

This book is also a volume of Christian sermons. Except for Paul's farewell speech to the Ephesian elders, every sermon recorded in the Book of Acts is one in which Christ was preached to those who did not know his name.

St Luke nowhere intimates that the Holy Spirit does not have an important function in guiding the life of the established congregations. This was taken for granted. St Luke is concerned with presenting the missionary dimension of the gift of the Holy Spirit; the power with which He impels Christians to reach out continually in the name of Christ to those who dwell in darkness.

To call for a recovery of mission is by no means to deny the importance of inter-Church aid. To emphasize the importance of proclaiming the gospel to those outside the Church is not to imply a lack of importance in maintaining established congregations. Both functions are concerns of the New Testament. The letters of Paul, James and John were to established congregations and dealt with their problems. With our massive institutional machinery today, however, our danger is not neglect of the organized body, but neglect of the call to proclaim the gospel to those outside the body of Christ. Our first imperative is a recovery of the New Testament sense of mission. Many signs of such a recovery are now evident. Into that recovery we must throw vastly increased strength.

II. Broadening the Sending Base of Our Mission

The need for broadening the sending base of the Protestant missionary effort may be illustrated in many ways. I mention three.

Our first illustration is racial.

Of the 42,250 Protestant foreign missionaries in 1960, at least 41,000 are Caucasians. At a time of intensifying African and Asian nationalism, the Protestant missionary force is tragically handicapped by this predominantly pale complexion of its personnel.

Our second illustration is national.

More than 25,000 of these missionaries come from the United States. That contingent of the Protestant missionary group is growing more rapidly than from any other country. Thus, the relationship of the United States to the rest of the world inevitably affects the Protestant missionary witness. Let me, therefore, indicate certain trends in the relationship of my country to the rest of the world.

The rest of the world sees in my country 6 per cent. of the world's population enjoying 50 per cent. of the world's wealth. In my country the production line moves upward faster than the population line. Thus, a fabulous standard of living becomes increasingly high. The same trend, of course, obtains in Canada, Europe, and Russia. However, the opposite trend obtains in most of the underdeveloped economies. There, population growth outruns production growth. The experience of poverty is broadened and deepened. This happens at a time when people experiencing poverty are less and less tolerant of it. Thus the increasing contrast between the living standards of my country and the rest of the world has become an increasing source of tension.

A second major trend in the relationship between the United States and the rest of the world is at the point of the conservative tendencies in my own country. We have now the very interesting phenomena on many college campuses of faculties predominantly liberal on social and political issues, with student bodies predominantly conservative on the same issues. Moreover, today 15 per cent. of our population is over sixty-five years of age, while in the Year 2000 more than 35 per cent. of our population will be over sixty-five years of age. Here are signs of an almost glacial gravitation to conservatism in American life. The surprising thing, actually, is that a people so wealthy could have remained as liberal as we are as long as we have. That fact is probably one of the unpredicted deposits in our life resulting from the experience of the depression.

It is not my intention here to try to evaluate this trend. It is my intention to see it in the context of what is happening in the rest of the world. More than half the population of Latin America is now twenty-two years of age. Very shortly that number will be twenty-one years of age and then twenty. The same pattern obtains in Asia. This increasingly youthful population in underdeveloped economies is likely to be increasingly radical under the irksome burden of a growing poverty. So the contrast between the United States and the countries to which the United States sends most of its missionaries becomes more acute.

I have spoken in this regard of my own nation. I believe that is appropriate in an international gathering. However, I would like to ask this question: Is there not something at least of the same increasing kind of contrast between the life of Great Britain and the countries to which it traditionally sends its missionaries? Is not the same true for Australia, Scandinavia, New Zealand, Germany, Switzerland—all the traditional sending countries within our fellowship?

Unless the Protestant foreign missionary force becomes rapidly much

more international and interracial than it now is, we will be tragically handicapped in the kind of future which we face.

The third, and by far the most important, imperative for broadening our sending base lies in the very nature of the gospel. The call to the Christian mission is inescapable in the Christian life. The summons to make disciples of all nations confronts every Church, large or small, strong or weak, Eastern or Western. Jesus sent the man blind from birth to wash in the Pool of Siloam (which means 'sent'): 'So he went and washed and came back seeing' (John 9). It is only when we are immersed in the experience of being sent by a Will not our own to proclaim the truth of Christ, that our eyes are open to see the meaning of His Lordship. The basic impulse among the Churches of Asia, Africa, and Latin America to reach out in their own missionary witness is not born of the kind of prudential considerations I have described, but out of their own spiritual vitality.

Their missionary outreach is becoming increasingly vigorous. More than 200 Asian Christians are now serving as 'foreign' missionaries. Within our own fellowship, the Methodist Church in Borneo is being served by missionaries from the Philippines, Malaya, Sumatra, and India, as well as from Scandinavia, Great Britain, the United States, and Australia. A new Latin American Board of Missions has just been organized, representing Methodists of ten countries in the Caribbean, in Central and South America. Within a year they will have opened their own new mission field in Ecuador. These new missionary thrusts are added to many others of long standing. I mention only some, to indicate their wide distribution. All of these are within our Methodist family: the River Platte churches sending missionaries to Bolivia and Peru, Jamaica to Panama, Burma to the Andaman Island, India to Africa, Korea to India, the Philippines to Okinawa, Japan to Bolivia and Brazil. A prime objective in our missionary co-operation must be at every point to release and sustain the missionary initiative of the Churches of Asia, Africa, and Latin America. That objective brings us immediately into consideration of our methods of missionary co-operation.

III. Methods of Missionary Co-operation

Some of you know the story of the Old Arkansas mountaineer who sat in the country store, telling of the troubles he had had—the illnesses he had suffered, the shootings he had survived, the accidents he had known. Finally, a hearer commented, 'If you have come through all that alive there must be some reason. God must have something for you to do.' The old fellow thought about that for a while, then spat on the stove and said, 'Well, I don't know what it is, but I hain't agoin' to do it.'

Turbulent and unpredictable as our future promises to be, there are certain things which we can see clearly that we have to do. In terms of our method of missionary co-operation within a denominational fellowship they are, I believe, three: (1) working through local initiative, (2) working within the regional ecumenical context, and (3) working in the world-wide ecumenical context.

(1) Working through Local Initiative

One of the primary spiritual needs of any Church is for a sense of direct participation in missionary witness. Each of us could give illustrations of the renewed spiritual life in a congregation when its people feel personally responsible for a known task in missionary witness. The very nature of the spiritual life, as well as the objectives we have discussed, require that whatever we do in missionary co-operation, as a world body, be done in

such a way as to release and preserve local initiative in missionary witness.

This imperative brings us to the question of how much we centralize our missionary co-operation. It has been suggested that this Council organize a global board of missions to administer the total missionary outbreak of the member Churches. Such a board, it was said, could streamline cumbersome operations, eliminate duplication and overlapping, develop and administer a total, global strategy. Such a board might contribute efficiency. It would, however, also contribute a deadly road-block to the movement of a younger Church to express its own Christian witness in its own missionary thrust. A vivid sense of missionary participation is not founded by sending occasionally one or two representatives from a nation to an international missionary agency to spend money raised primarily in another country.

There is a rapidly developing pattern of missionary consultation within our family fellowship. Just to list the new projects thus developed would take much more time than is available in this address. The continuing development of that co-operation must, however, never be allowed to inhibit in any way the free initiative of any Church in our fellowship, to find its own means of missionary witness, in the way most productive for its own situation within the context of our world-wide fellowship.

This Methodist World Council has just adopted a new constitution. It is a good one. It marks a healthy forward step in our growing fellowship. At such a time it is appropriate, however, to quote from a letter written to me by a Methodist whom all of you know, Daniel T. Niles of Ceylon. His words may seem to you a bit of an overstatement, but they express truth which we need to remember at such a time as this. 'D.T.' writes: 'In any world confessional structure, the younger Churches must necessarily remain weaker partners.'

Now I speak of a fact which is not the fault of a person or any group of persons. It adheres to a situation of many contributing causes, which it has not been possible yet to correct. However, it is still true that this Methodist World Council is primarily a Western organization. The places of real decision within this organization are not occupied by representatives of younger Churches. Yet, in the strange logic with which God works, the future vitality of our missionary witness in a number of ways depends significantly upon these younger Churches. Within this fellowship, however, those younger Churches do remain at present the weaker partners.

What kind of relationship, then, does offer to the younger Churches that full partnership which is so important to real participation and creativity? This question brings us to our obligation in our missionary co-operation to work always within the regional ecumenical context.

(2) Working within the Regional Ecumenical Context

One of the most significant developments of recent years has been the growth of regional ecumenical organizations. The East Asia Christian Conference came to birth in 1957, the Provisional Committee of the All Africa Church Conference in 1959, the Continuation Committee of a Pacific Conference just last May, in 1961, and just this month of August a Latin American Evangelical Conference was held at which the major centre of interest was the struggle to develop an organ for regional Christian co-operation. In an earlier draft of this paper I devoted what would have been more than half of the time allocated for this address to list the creative developments stimulated by these regional ecumenical bodies. Let me, in terse summary, indicate some of the values which these regional ecumenical organizations offer to the younger Churches.

A. Responsibility. These regional ecumenical bodies are the creation of the younger Churches, and in them the younger Churches find the full partnership of responsibility of decisions.

B. Freedom. The younger churches co-operate in the programmes of the regional ecumenical organizations, which they themselves have created, entirely upon their own terms.

C. Internationalism. One of the arguments used against the movement toward national Church union is the danger of expressing nationalism. Regional co-operation has a peculiarly creative role in developing a healthy internationalism, just because it operates between those contiguous nations where internationalism is often most desperately needed.

D. Stimulation to Mission and to Inter-Church Aid. I hope each of you will have opportunity to see the reports prepared especially by the East Asia Christian Conference, and the All Africa Continuation Committee, for the Assembly of the World Council of Churches and the International Missionary Council at New Delhi. I cherish for each of you the pleasure of discovering the range of creative projects in missionary outreach and inter-Church aid which has been stimulated in the younger churches by these regional organizations which the younger Churches have created.

(3) *Working within the Global Ecumenical Context*

To come to the vastly important question, discussed so little at this meeting, of the relation between the Methodist World Council and the World Council of Churches when only a few minutes of time remains for an address is an exquisite frustration. However, one cannot speak responsibly on missionary co-operation within a denominational fellowship, without at least recording several facts. (1) One of the most valuable new resources of the Church has been the development in the World Council during the last two decades of the programme of inter-Church aid. (2) One of the most effective stimuli to a discovery of mission within the younger Churches has been the relationship of the World Council of Churches, and the impact of a number of its programmes. (3) Any programme of denominational missionary co-operation which tries to operate without the stimulus and counsel of the International Missionary Council, now to become a division of the World Council, is tragically myopic. For example in the Theological Education Fund of the I.M.C. we see an exciting new precedent suggesting a kind of flexibility which may be invaluable in the turbulent years ahead, wherein the important thing about money is not its origin but its use, not its donor, but its destination.

It would be regrettable, however, to close with any implication that our central problems are in matters of methodology. The nature of our co-operation will be determined by the nature of our purpose. Thus we return to the issue with which we began. Our fundamental need is a recovery in mission. That alone will produce a real broadening of the sending base of our mission, and effectively determine the most creative patterns of co-operation.

Just about a year ago Bishop Lesslie Newbigin returned from the Congo with the story of a young Belgian nun. At the time of terrible rioting, she suddenly found herself the only white person in a place of great physical danger. She sent a request to her Mother Superior for instructions. Most of the three days awaiting a reply she spent in tears. Then came the Mother Superior's instructions: 'You will stay where you are. If necessary, you will die.' The girl dried her tears and went about her work. The Holy Spirit is seeking to lead each one of us, in whatever community you or I live, to the boundary between belief and unbelief which exists in that

community. Our divine calling is to cross that boundary in the name of Jesus Christ in order that men may believe on Him. To live at that boundary means that many of our old anxieties, many of our other activities, will die. However, it is only when we obey this urging of the Holy Spirit that we find our life in Christ.

COMMUNICATING THE GOSPEL

By Mr J. S. Annan, The Methodist Church, Ghana

The gospel is Good News about God and man. An essential characteristic of good news is that it is capable of being communicated; it spreads, it is a dynamic force that moves people to action. The subject before us, therefore, is not only concerned with the preaching and spreading of the Good News within and beyond national boundaries and across the frontiers of nations, but also with setting the hearts of individual men and women the world over in motion with the central directing force of the News—love of God and man. This is the task with which the Christian Church has been entrusted; it is not only absorbingly challenging, but it also offers a tremendously glorious opportunity for man to share with God in a co-operative undertaking to redeem a lost world. It must, however, not be forgotten that the task is first and foremost God's own; God communicates Himself to us and to all men and it is His Holy Spirit that guides human endeavours to spread the gospel. These efforts have been missionary in character and missions continue to be the chief instrument of bringing the teaching of Christ to the peoples of the world.

The term 'missions' is applied in general use to denote organized efforts for the spread of religious teaching, whether at home or abroad. In a particular sense it designates the efforts to disseminate the Christian religion, though other great religions of the world, such as Islam and Buddhism, employ similar means. From the first steps taken by the disciples of Jesus to carry out the missionary mandate to preach the gospel throughout the world, the history of the Christian Church has been in great part a history of missions and the witness of countless numbers of Christian believers. Spreading through Asia Minor into Europe by way of Greece and Rome, to Alexandria in Africa, the faith rapidly gained converts. After the acceptance of Christianity by Constantine as the religion of the Roman Empire in 313, progress was much more rapid. The rise of Islam in the seventh century destroyed and reduced to impotence the Churches in Syria, Egypt, and North Africa, though these losses were compensated by the continued spread in Central Asia. In China, for example, which Christianity reached in A.D. 635, it had become well established in many parts by the middle of the eighth century. Then there was the conversion of northern Europe in the 'dark ages', and by the end of the seventh century the British Isles were almost wholly Christian. We read in this period that the Scandinavian kings took the initiative in some cases themselves preaching to their nobles and insisting on their conversion!

Modern missions, however, began with the new world outlook to which the Renaissance, the Reformation and the discovery both of the passage to India by the Cape of Good Hope and of the American continent were conducive. The Roman Catholic Church embraced the missionary implications of this and undertook the conversion of the Portuguese and Spanish colonies (such as Goa) and some of the Latin American countries.

The Protestant Church entered the field late, due perhaps to the fact that opportunity for imperial expansion came to Spain and Portugal earlier than to England and Holland, and also that the Protestant Churches had to take time to define and consolidate their position in the Reformation period. Be that as it may, by 1701 the Society for the Propagation of the Gospel had been formed under the Church of England, spreading the gospel to North America, India, Africa, West Indies, the Far East and elsewhere. The London Missionary Society, mainly Congregationalist, established in 1795, pioneered in Africa, India, China, and the South Pacific; the Church Missionary Society, founded in 1799 by the Clapham Group of Evangelists, extending its activities to East and West Africa, India, the Near and Far East. Our own missionary society overseas, originally the Wesleyan Methodist Missionary Society, entered the field later than the others, in 1813-14, but has made a significant contribution to the missionary endeavours of the Christian Church. Methodism is now found throughout the English-speaking world. In Canada (united with the Presbyterians and Congregationalists to form the United Church of Canada, 1925), in the United States, in Australia, in New Zealand, in West Indies, in Africa (including French-speaking countries in Africa), in Ceylon and India, and in China. On the continent of Europe it is represented by many active Churches in France, Germany, Italy, Sweden, Norway, and other countries. Thus for nearly 2,000 years since the Ascension, the Church, in obedience to the divine command of its Founder, has striven to spread the Message to the remotest parts of the world, often in the face of tremendous odds and difficulties. A few countries, notably Afghanistan and Tibet, have remained closed to the penetrating power of the gospel; so has Central Asia. Some remote tribes in Africa and South America and some islands in the Pacific also remain unevangelized. Otherwise the Christian Mission may now be described as completely world-wide. The gospel has reached almost every part of the world, but many human hearts are yet to come under the saving influence of Christianity. Of the 2,900 million people in the world, the Christian religion now embraces some 800 million, a record of toil, sweat, and blood in the service of the Master.

What has the Church been communicating all these years, at home and abroad, through the ministry of its devoted servants? The Church has, of course, only one thing to communicate, the Gospel; in this, as in every age, to proclaim that out of undeserved love, God has come to the world in human flesh to give new life to all who will receive it, to offer Jesus as the Saviour of the world, that this offer, when accepted, changes the lives of men and women and the world. This is the great truth which the Church has preached, and must continue to preach, with evangelical zeal. Following the example of the threefold nature of the ministry of our Lord, however, this central task has been combined with teaching and healing, demonstrating that the Christian message is concerned with the whole of human life—body, mind, and soul. The Methodist Church, having its origin in the Evangelical Revival of the eighteenth century, has naturally been to the fore, under the providence of God, in sustaining the evangelical witness and the proclamation of the evangelical faith and its saving power. Like the other Churches, it has not only pioneered in evangelical work, but also in the provision of educational and medical services to meet the felt needs of the people to whom they minister in many lands. This has resulted in the Church undertaking, often on a very large scale, the establishment and running of an extensive educational system, primary and secondary schools, as well as hospitals and clinics in many missionary fields, with or without financial assistance from national

governments. In many places in Asia, Africa, and Latin America, missionary schools have been, and continue to be, the only institutions available or have stimulated governmental and other action in these social fields. It is common knowledge that many high-ranking public men, including teachers, civil servants, judges, lawyers, doctors, and politicians in Asia and Africa today have had their basic education in missionary schools. The Church has, through its educational ministry, helped to spread literacy, and though in Africa, for instance, only one in five are literate, the numbers who can read and write are rapidly increasing, and the Church has a place of pride in this development. The cost of these services, particularly in the educational field, is enormous, not only in their demand on the limited finances of the Church, but also on manpower and the time available for her principal task—the preaching of the Word.

One of the results of the attainment of political independence by African and other countries in recent years is the desire on their part to assume greater responsibility for their own affairs and to secure as soon as possible the full control of the educational and other services in their own countries; this tendency is growing and must be recognized, not resisted. The desire for the transfer of responsibility for these matters from the Church and other bodies to the State is gathering momentum, and while in some cases retention of existing Church schools and other property—as well as their management with Government financial support—have been agreed, it is doubtful if the Church has any justification in continuing to run these institutions in a rapidly expanding educational service, other than use them as opportunities for demonstrating the Christian attitude to education and as models of Christian education to all engaged in educational work. These remarks also apply to the provision of medical services. We must re-think our approach to these questions and evolve a new policy definition as regards the role of the Church in these matters in the light of the changing circumstances of our time. Obviously, this requires careful study, but it might be useful if I make a suggestion for consideration. I believe that the role of the Church in education should be threefold. First, our efforts must be redoubled to train Christian teachers and co-operate with the State in running teacher-training institutions and influence the formulation of policies in this regard. The record of the Church in the training of Christian teachers in many parts of the world is one of which we can justifiably be proud; nevertheless, the evolution of different educational systems, the almost insatiable desire for education throughout the world, especially in emergent countries, and the growing tendency to emphasize the secular against the spiritual needs of man, all point to the urgency of the need to intensify our efforts to ensure that educational institutions are staffed by Christian men. Secondly, it should hold a watching brief and take concerted action on any proposed changes in legislation or national policy affecting education; and, thirdly, the Church should intensify the training of its members through its own regular teaching institutions such as the Sunday Schools, the Bible Class, Youth Groups, and Women's Fellowships. The days seem to be fast disappearing when the Church looked to its schools for teaching and training in the Christian faith. This is primarily a responsibility of the Church, and not schools. In these ways I believe the Church can continue to fulfil its teaching ministry.

Though educational and medical services constitute the traditional teaching and healing ministries of the Church, her social concern has not been limited to these. Always bearing in mind the all-embracing nature of the Christian message, it has, within the limits of its resources, urged, initiated, stimulated, or undertaken action to ameliorate human suffering and improve the social conditions of man. I think of the tremendous

work that the various branches of the Christian Church are doing in setting up programmes to help refugees, such as the Inter-Church Aid and Service to Refugees, the £17,000 a year W.C.C. agricultural project in the arid plains of northern Greece, the 'Bread for the World' Campaign of the Protestant Churches in Germany, and the German Catholic Bishops Projects in raising funds to help raise the standards of living of many underdeveloped countries on the principle of helping people to help themselves under technical assistance programmes. These and others are practical demonstrations of the witness of the Christian Church in a world where greed and selfishness and social and political unrest prevail, and untold suffering is needlessly inflicted on the innocent. We are enjoined not only to speak to the social issues of our time in terms of our living response to God, but also to do something about it.

What I have said about the Church's responsibility in social matters may be regarded as the practical application of the social gospel. However, I think that we must guard against a possible danger and temptation of too much influence of contemporary ideas side-tracking us from our main objective, that of confronting men and women with the claims of the gospel and leading them to a point of decision for Christ through the ministry of the Word of God; challenging the conscience of society and calling on it to move towards the fulfilment of God's eternal purpose.

To be able to carry out the all important missionary task of communicating the gospel, the Church needs men and women who are willing to be directed by the Holy Spirit. In the second place, in the light of the complexity of the social, economic, political, and cultural factors operating in our situation and the advantages of modern education, the preacher of the Word must have the competence and ability to give confident and convincing answers to some, at least, of the questions of the time against the background of his knowledge of the problems, the Bible, the fundamentals of the Christian Faith and his own Christian experience. This raises the question of his training and his regular study in order to keep abreast of the times. There is no reason whatever why the Church should not be served by talented brains and, thank God! it has produced some wonderful men in this respect. Too much emphasis cannot be placed on the part played by adequate training, study, and reading in the evangelical work of the Church. Too often the effectiveness of our witness and evangelism is weakened by lack of adequate training and sustained study. Our evangelism has endured old techniques which, though useful in their day, are now in need of constant adaptation in view of changing circumstances. We have to be well versed in the doctrines of our faith to be able to withstand the onslaught of spurious teachings, of which there are many in our time. We are called to serve the Lord with all our mind, and we would do well to turn increasing attention to this vital question of study and cultivating the mind.

A host of new, challenging, and difficult problems, some personal and psychological, others concerned with contemporary questions, often drive the modern man into desperation and confusion. The Church recognizes her duty to help people understand these in the light of Christian teaching and, through its organs and institutions, national and international, critical studies and research are conducted into these complex matters from time to time. Preachers, evangelists and all others who have the responsibility of leading others to the knowledge of God should be well acquainted with these publications in order to make their ministry to the modern world effective and fruitful under the guidance of the Spirit. This is even of greater importance in the younger Churches of Asia and Africa, where Christians are called upon to exercise obedience to the Lord in such

difficult situations as nationalism and national independence, racialism and racial conflict, collaboration with non-Christian leaders, Church autonomy and interdependence between independent Churches, the claims of tribal culture and the demands of the gospel, peace and war; and the Cold War between the East and West. These are but a few of the long list of problems to which the evangelist must relate his message and in which the educated and inquiring Christian must be instructed. We of the Methodist persuasion have time-honoured institutions, such as the Weekly Class meeting, youth and other movements which can usefully be employed as organs of instruction in these matters.

I do not wish to give the impression that educated people and urban areas of the world are the only targets of an adaptable evangelical strategy in the twentieth century. For many years to come, rural Africa, Asia, and Latin America will continue to form the spearhead zones of the Church's missionary endeavour and will make an even greater demand on our resources, thereby calling for correspondingly greater sacrifices. Yet no task is too big for the Church that is guided by the Holy Spirit. Other concerns include the development and execution of bold missionary programmes, if necessary, on regional bases, which will make a greater impact on the Moslem world and the strengthening of the Mission to the Jews, which appears to present a special problem, due to the wide dispersal of the Jewish people. Our mission is to preach the Christian message to the low and the high, to the educated and the unlettered, to the people of the great world religions and the heathens, for the availability and reception of the new life which the gospel brings does not depend on the circumstances of men, but on their willing acceptance of the offer of the gift of God through His Son. Only by declaring the universality of the Message and bringing it to every corner of the globe, can the Church hope to accomplish her unfinished task.

Rural societies, especially in the areas of the younger Churches, require a different approach. They are predominantly agricultural, and the missionary who wishes to work successfully among them must be able to identify himself as closely as possible with their social and economic interests. They stand in need of help in the physical as well as the spiritual sense. Their agriculture is primitive, and subsistence, as a result of which the purchasing power of the people and consequently their standard of living and nutrition, is extremely low; urgent and effective action to change agriculture from subsistence to a worthwhile cash economy with substantial purchasing power is required; spare-time occupation during agriculturally inactive seasons, in the form of cottage industries, can be fostered to advantage; diseases sap their vitality and their environmental hygiene is in dire need of improvement; fear and superstition haunt them and they are overburdened by the demands of social and tribal customs.

Clearly a technique is required which skilfully combines ability to help rural people to overcome their plight with the preaching of the gospel that offers new life to hearts that have never known the great love of God made known through His Son. If we are able to do that, we shall strike a proper balance between the things of the spirit and those of the body. Some branches of the Christian Church have already adopted the system of agricultural missionaries by which, in addition to the normal theological and other basic training, the prospective missionaries undertake special courses in rural sociology, rural co-operatives, agricultural extension, community development, and related subjects. The aim is to enable them to understand and appreciate rural problems and, co-operating with the State and other agricultural services, help to provide an out-of-school educational system to help the farmers adopt improved cultural practices,

better quality seeds, and generally to take advantage of the benefits of modern technology to increase farm production. Based on the principal of self-help, agricultural extension and community development are two powerful instruments of adult education capable of causing a silent revolution in aid of rural social betterment. The process of persuading the farmer to adopt new methods and apply the accumulated experience of science to improve his productivity is slow, and often appears disappointing, but it rewards the patient and devoted missionary with inner satisfaction in the long run. Those who have employed or employ these methods know how their ministry to the less fortunate people is bearing such fruit. I know that the social concern of the Methodist Church for rural inhabitants is moving it in this direction. I cannot, however, emphasize too much the potentialities of these methods in a strategy of an aggressive rural missionary work. In this type of work there is much scope for the younger Churches themselves to embark on an active evangelical expansion into the rural areas within their national boundaries; technical assistance from the older and more experienced Churches, especially in providing training facilities, will, however, be a valuable contribution.

The task of the Church in our century, then, is to preach the gospel intelligently and convincingly, use all the scholarship at its disposal to do this, and continue to expand the Christian faith across the frontiers of all nations, great or small, rural or urban, irrespective of race, ideology or circumstances and to turn the world back to God. No one single branch of the Christian Church can do this all alone; every branch is called upon to be missionary and help in the crusade. The Church must also bear its witness as a united body and, in the providence of God. One of the hopeful signs of our time is the great impetus that the ecumenical movement is receiving—an example of God's Spirit at work in His Church on earth. The Methodist Church is playing its part in this movement; this Tenth World Methodist Conference is an example. Our Church is a humble instrument of God, who continues to use it to play this role worthily.

The Church's greatest witness does not, however, lie in its ability to proclaim, with united voice, the gospel of God's power for the salvation of the world, important though this is; its greatest strength is found in the witness of its individual members at home, at work, in public life and in the Church itself; for let it be remembered that the offer of the gospel is first and foremost to the individual, from whom an individual response is expected. There must be a more impressive difference between the people inside the Church and those outside it, if the Church is to make a profound and lasting impact on the secular world. Its most urgent duty, now as always, is to lead Church members to become real Christians—that is, grow to become individual men and women who let Christ into their lives and, by faith, receive the Gift of the Holy Spirit, and in whom Christ is formed afresh day by day. In other words, what the Church needs is not conventional Church members, but saints, in the New Testament sense of the word. Let members of the Church forsake formal religion and diligently, through faith, seek to share God's Holiness by learning to submit themselves to the indwelling influence of God's Holy Spirit and the Church will glow with new and abundantly radiant energy which will transform the world and direct it in the paths of righteousness. It is saints and the 'spreading of Scriptural holiness' that can save this strife-torn and sinful world. Is this not the ultimate objective of all the planning, elaborate administration, and organization that go into our missionary endeavour, at home and abroad, in our efforts to communicate the gospel—that by faith, men and women, irrespective of their circumstances in life, may become saints?

Thursday, 24th August

The opening devotions were led by Dr Wm. F. McConn (Wes. U.S.A.)

METHODISM IN THE CHURCH CATHOLIC (I)

By Dr Eric W. Baker, The Methodist Church, U.K.

'The Methodist Church claims and cherishes its place in the Holy Catholic Church, which is the Body of Christ. It rejoices in the inheritance of the Apostolic Faith and loyally accepts the fundamental principles of the historic creeds and of the Protestant Reformation. It ever remembers that in the Providence of God Methodism was raised up to spread Scriptural Holiness through the land by the proclamation of the Evangelical Faith and declares its unflinching resolve to be true to its Divinely appointed mission.'

That statement is taken from the Deed of Union adopted by the Uniting Conference of the Methodist Church of Great Britain in 1932, and would, I imagine, command the assent of Methodists throughout the world.

The best exposition I know of it is to be found in the essay on 'The Place of Methodism in the life and thought of the Christian Church' by the late H. B. Workman, the British pioneer of our World Methodist Council. The essay serves as an introduction to the *New History of Methodism*, now regarded as an old history, published in 1909. The history itself is shortly to be superseded, but this essay will not be superseded. I commend it to all who do not know it. Those already familiar with it will recognize my indebtedness to it in this brief address, an indebtedness I gratefully acknowledge.

The Christian Church began when our Lord Himself, on the occasion of Peter's confession at Caesarea Philippi, declared His intention of building His Church on the foundation of such response to Him. Its earliest members were the Apostles, whom our Lord Himself called to follow Him. After the Ascension of Jesus, as the gospel was preached, the Church grew and has continued to grow for nineteen centuries and in almost every part of the world. Underlying this development, when it has been authentic, has been at every point the activity of the Holy Spirit. It is this ceaseless activity which has resulted in the Christian Church becoming no passing episode occurring 1,900 years ago, and then ceasing to be but a continuing fact in the history of the world until the present day. The Holy Spirit Himself is the Lord and Giver of life, and that is true of the life of the Church in all the diverse forms of ecclesiastical expression the intervening centuries have witnessed. It might have been assumed that the Evangelical Revival of the eighteenth century was beyond all argument the work of the Spirit of God, and that the Church springing from it, which in the course of only two centuries has sung itself round the globe, maintained its adherence to the historic creeds, and now includes men of every race and colour, had beyond all question established an unassailable claim to a place in the Holy Catholic Church, were it not that so careful a scholar as the late John Baillie, in his book, *Invitation to Pilgrimage*, which enjoyed a very wide circulation, found it possible to refer to Methodism as one of the lesser sects, thereby doing an injustice, not only to our size, which is obvious, but also, I would urge, to our character. Let us examine this further. Is Methodism a Church or a sect? A sect confines itself to the cultivation of one aspect of Christian truth, often to the neglect of many others, with the result that its witness is at best incomplete and tends to become entirely unbalanced. A Church, while emphasizing some elements more than others, nevertheless seeks to proclaim the whole truth of the

gospel and welcomes into its ranks believers of every type who respond to the love of God in Jesus Christ and accept Him as Saviour and Lord.

Now Methodism has indeed its special doctrinal emphases. Time will not allow any detailed account of the development of theological thought in the centuries following the Reformation. Suffice it to say that in the Roman Church, then as now, the individual as an individual had little place. Through his incorporation in the Church, he was linked to his Saviour and found his salvation. Against this solidarity the Reformers nobly protested, and the doctrine of justification by faith asserted the paramount importance of the individual. But for the infallible Church was substituted the infallible Book, another external authority, and salvation became dependent in Calvinism on immutable decrees. One consequence of this was the resultant Deism, with its frozen theology, which prevailed in England in the eighteenth century.

It was against this that Wesley reacted with his emphasis on experience, usually termed 'the doctrine of assurance'. Confronted with this, the arid dogmatism of the Deists melted into nothingness. Wesley appealed to the heart. God is not far off, he proclaimed, but very nigh. God is unchangeable, said the Deists, and prayer is absurd. Wesley taught men to pray so that not indeed God but they themselves were changed for ever. Sinners were transformed into saints. What men had been taught could never happen did happen, and once again a fresh outburst of spiritual life swept like a prairie fire over England and beyond.

The other outstanding emphasis of Wesley was the doctrine of Christian Perfection, or Scriptural Holiness, or Entire Sanctification, or Perfect Love—call it whichever you will. This doctrine, however, is not unrelated to, but a natural corollary of the doctrine of Assurance. If man can come into the transforming experience of communion with God as Saviour, such an experience cannot be limited. Those who reject Christian perfection as a highfalutin' and unattainable ideal never face that difficulty. How far can this transformation go? Where shall the limit be set? At what point shall we say, 'So far and no further'? All such speculations are in effect denials of the power of God, besides being manifest and direct contradictions of the New Testament, where again and again it is set forth that God's will and purpose is that men shall become like Him.

Now let us consider whether in his enthusiasm Wesley allowed these emphases to lead him into such a partial and unbalanced view of Christianity that could only be described as a deviation from true Catholicism.

The doctrine of Assurance was regarded on all sides as a dangerous innovation, and provoked widespread antagonism. That it has its dangers cannot be denied. Undue subjectivism, unhealthy emotionalism, and arrogant egoism are among them. That the later followers of Wesley have sometimes been guilty in these respects, and occasionally still are, I would readily agree, but not so Wesley, nor Methodists when they have been true to their traditions. Consider the correctives on which Wesley insisted. Salvation, he proclaimed, was personal, but never private. He directed his converts into classes where the experience of the individual was constantly checked and balanced by the collective experience of the group. The whole Methodist movement, under his guidance, became a connexion where the judgement and experience of the Church took precedence over that of the isolated individual. Furthermore, he brought men face to face with the Cross, insisting at all times that the experience of the individual was not self-generating, but a consequence of his response to God's mighty acts in Jesus. This was the ground of his disagreement with William Law, his former mentor to whom he owed so much, but who in his later years became a thoroughgoing mystic, which Wesley never was.

Though rejecting the error of the Deists in their reliance on unassisted reason, he taught his followers to think, and set the feet of many on the road to literacy. He even wrote the *Earnest Appeal to Men of Reason*, refuting the contention that Christianity is not founded on argument. Most of all, he insisted that genuine conversion must bear fruit in behaviour. Conversion did not take place in a vacuum. 'If they are converted at all', he wrote, 'they are converted from all manner of wickedness to a sober, righteous and godly life.' This, too, must find its expression in social relationships. 'There is no holiness but social holiness.' He was the real inspirer of the social revolution which changed the face of England in succeeding generations.

Wesley's supreme title to catholicity lies in his repudiation of the arbitrary selectiveness of Calvinism. We do not always realize that some of the great hymns of Charles Wesley, which we now sing for their own intrinsic merit, were written as polemics against Calvinism.

'Catholic' means 'for everybody', and, far from founding a sect, Wesley, by proclaiming the whole gospel for the whole world, was the supreme exponent of Catholic Christianity in the eighteenth century.

But how about the twentieth century in which we are met? The two intervening centuries have witnessed many changes in theological outlook. To understand the present situation we need go no further back than the liberal period in theology which characterized the end of the nineteenth and the beginning of the twentieth centuries. That insipid phase, with its portrayal of an anaemic and easy-going Christ, who would assuredly never have been dangerous enough to be crucified, and a gospel woefully inadequate to meet the desperate needs of this tragic world, gave way inevitably to its opposite, calling forth the weighty protests of neo-orthodoxy or neo-Calvinism. Equally inevitably the pendulum swung too far. The new movement, with its headquarters in the continent of Europe, but its outposts in the English-speaking countries, overplayed its hand. Humanism became synonymous with anti-Christ, and man's utter helplessness and worthlessness was stressed. Young ministers disseminating doom appeared on every hand, and, when their denunciations repelled rather than attracted the multitudes, were left to lament the lack of a proper sense of sin in the hearts of those they denounced.

But the oft-repeated statement that modern man lacks a sense of sin needs to be examined or modified. What is apparent is that many, though by no means all, of our fellow-men appear, as far as we can observe, to live their lives day by day without being oppressed by an acute consciousness of personal guilt which robs them of all peace of mind and will continue to do so until it is removed. But while this may accurately describe the top of our minds, it might be very wide of the mark if we were considering the bottom of our hearts. We know, for example, what a large part the psychologists tell us the sense of guilt plays in all sorts of nervous troubles which on the surface betray no sign that they are so caused. Furthermore, the man who would insist most strenuously that he had no sense of sin himself is often very much aware of other people's sins, and thereby makes nonsense of his own avowal, unless indeed he professes to be the one sinless being in a world of sinners. And all of us, however insensitive we may appear to be to our own moral failures, are to a greater or less degree appalled by the collective failure of mankind. Indeed, it may be urged that the desperate state of humanity, at the very time when man's mastery of the powers of the universe would otherwise afford him the prospect of hitherto undreamed of happiness and glory, so tends to colour all our thought as to relegate to the background our own individual moral need. In a vague kind of way and with varying degrees of intensity, we recognize

that ultimately the problem of society is the problem of the units of which it is composed, but the natural attitude of most of us is that we are neither personally responsible for the plight of mankind nor able to do anything about it. 'In a perfect world', we say, 'these things wouldn't happen, but the world is not perfect, nor the men and women in it.'

If this is at all a fair account of the way most men react to the contemporary situation, it only needs a little reflection to see that what is really lacking is not so much a sense of sin as any idea of perfection. The easy-going and often fatalistic acceptance of men and women as not as good as they ought to be bears eloquent testimony to this. If the best that can be hoped for is that, though men will go on sinning, God's mercy is broader and deeper than their sin, that attitude has much to commend it. But if we ever begin to take Jesus seriously, and measure ourselves by the standard of His teaching and His character, if we ever glimpse the vision of the Kingdom of God on earth, such an attitude becomes intolerable and blasphemous.

A recovery of the idea of Christian Perfection as no impractical dream, but the purpose of God for men and for the world, would re-awaken in men that sense of moral need which would make them willing and able to receive the forgiveness of God, and that would be the first step towards moral renewal. Such a gospel Methodism, by its tradition and genius, is supremely qualified to proclaim, and what good news it is. 'Glad tidings of great joy to all the people', and it is glad tidings men are desperately longing for.

This is not humanism, but an assertion of the power of God. We can remain pessimists about human nature considered apart from God, but we must be optimists about that nature when it responds to the forgiving and enabling grace of God.

It is inevitable that, in an address of this kind, I should be appearing to beat the denominational drum. Let me urge, therefore, that we approach this in no spirit of denominational arrogance or pride, but in deep penitence, that with such a heritage we have become perilously near to neglecting it, and let us remind ourselves that what treasures we possess are not for our own complacency, but are held in trust for the universal Church of Jesus Christ.

This address is being delivered towards the end of a Conference when the theme with which it deals has inevitably been commented upon on not a few occasions. I have detected an undertone of anxiety about the activities and indeed the existence of our World Methodist Council. I think we ought to clear our minds about this before we leave. I believe I express the view of us all when I avow my belief in the World Church of Jesus Christ. Only a world Church can meet the challenge of the present situation. I believe it to be the will of our Lord that His followers should be one. Mission and Unity are inseparable. This is not only true in the world scene, but in the local situation. No longer can any church effectively discharge its responsibility to its neighbourhood apart from the church down the road and round the corner. So I believe Dr Rupp was wise to remind us of Scott Lidgett's pronouncement that 'denominationalism is doomed', and Dr Eugene Smith, with the younger Churches in mind, to suggest that we may have to die if we are to live. If I thought that the activities of our Council threatened the progress of the ecumenical movement, which finds expression in the World Council of Churches and in many other ways, I for my part would have nothing further to do with it. This, however, is not true. We are faced in this matter not with an 'either . . . or', but with a 'both . . . and'.

We must eventually be prepared to die denominationally, but meanwhile

let us not fade away. Recognizing the goal and pursuing it with faith and courage, let us realize that the best service we can render at the moment to the holy universal Church is to be the best possible Methodists. Not so to behave is to betray not only our own heritage, but our fellow Christians in the other branches of the Catholic Church.

The ecumenical age is dawning. If our closer associations are to be enriching for ourselves and a blessing to the world, it is essential that those representing every tradition should enter into these new relationships with their flags flying. Are ours flying? If they are, nobody outside our ranks appears to have noticed it. They value our co-operation because of our numbers, our administrative genius, and our material resources, but not, as far as I have been able to observe, for our theological contribution. Yet what the ecumenical movement supremely needs at the moment is an injection of healthy, bracing Arminianism. I do hope and pray that when our theologians meet again in Oxford or elsewhere they will give attention to these things.

And what about the temper of mind and heart this witness demands if it is to be effective? If a library of ecumenical documents were to be compiled, I would claim a place, and a prominent place, in it for John Wesley's sermon on 'The Catholic Spirit'. Catholic indeed, but not latitudinarian; the whole gospel for the whole world. This should surely be the keynote of our relations with our fellow Christians and our attitude to the whole world outside.

'A man of catholic spirit', I quote, 'is one who gives his hand to all whose hearts are right with his heart: one who knows how to value, and praise God for, all the advantages he enjoys, with regard to the knowledge of the things of God, the true Scriptural manner of worshipping Him, and, above all, his union with a congregation fearing God and working righteousness: one who, retaining these blessings with the strictest care, keeping them as the apple of his eye, at the same time loves—as friends, as brethren in the Lord, as members of Christ and children of God, as joint partakers now of the present kingdom of God, and fellow heirs of His eternal kingdom—all, of whatever opinion or worship, or congregation, who believe in the Lord Jesus Christ. He assists them to the uttermost of His power in all things, spiritual and temporal. He is ready "to spend and be spent for them"; yea, to lay down his life for their sake. Thou, O man of God, think on these things! If thou art already in this way, go on. And now run the race which is set before thee, in the royal way of universal love: but keep an even pace, rooted in the faith once delivered to the saints, and grounded in love, in true catholic love, till thou art swallowed up in love for ever and ever.'

METHODISM IN THE CHURCH CATHOLIC (II)

By Dr Harald Lindström, The Methodist Church, Sweden

The Second Assembly of the World Council of Churches at Evanston reminded the member Churches in its message of the great step taken at Amsterdam, when all these Churches entered into a covenant and 'affirmed their intention to stay together'. Facing the future, the message continued: 'We enter now upon a second stage. To stay together is not enough. We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided.' The Methodist Churches in every part of the world have so far whole-heartedly supported the effort

for promoting Christian unity, and certainly they have been ready to go forward, when the ecumenical movement enters upon its second stage.

There is a reason to believe that Methodism, if it is to be true to itself, also in the future will keep its place within the one, holy Catholic Church. In the fellowship of the universal Church it will have much to give and much to receive.

That this really will be the case, is evidently first and foremost due to the fact that Methodism is ecumenical in its character and regards itself, not in isolation from other branches of the Christian Church, but as a part of this universal fellowship. In its evangelism and in the liturgy of its worship, in its social service and in its essential constitution, Methodism gives expression for ecumenicity and catholicity, the latter word taken in its original sense.

This attitude points to the heart of Methodism. John Wesley refused 'to be distinguished from other men by any but the common principles of Christianity'. He did not desire to be distinguished at all 'from real Christians of whatsoever denomination they be'. In his great and remarkable sermon on 'Catholic Spirit' and in all those definitions or descriptions of Methodism that he has given in several publications, we find him representing an ecumenical and catholic attitude.

The key to a deeper understanding of this attitude is given to us when we pay attention to the character of his message, a message rooted in Scripture and the experience of the Holy Spirit. There are two features I should like to emphasize.

First. This message always points to the centre of the Christian faith. Thus it points to the redeeming love of God in Christ and the fundamental truths of the Christian faith. Stressing the core of the Biblical revelation the message of John Wesley at the same time represents the message of the universal Church. And this ecumenical attitude becomes still more evident, as John Wesley did not only emphasize the depth of the Christian message, but the breadth, too: Christ was not only crucified for us, but He was crucified for us *all*. The message of the universal Church became a message for all mankind. The grace of salvation was not limited to certain elect, but offered to all. Thus a message was born that could be relevant to the field of the world mission. And therefore John Wesley could 'look upon the whole world as his parish' in the deepest sense of that expression.

Second. This message always points to the realization of the Christian life. In his preaching, John Wesley did not only emphasize Christ *for us*, but also Christ *in us*. These two parts of the truth had to join in order to become a vital principle in the life of the individual as well as in the life of the Church. A true faith had to be active in love. Forgiveness of sin had to be connected with new birth and sanctification. And as the essence of sanctification was love and this love was the fruit of the Spirit, the work of the Spirit had to become a major theme in the Christian message.

The Methodist rediscovery of the third article in the Apostolic Creed gave to the Christian Church a new vitality. It also involved new possibilities for promoting the unity of the Church. The preaching of the work of the Spirit in new birth, in the process of sanctification, and in perfect love, included a powerful ecumenical principle. The fundamental unity in Christ had to be carried out in real life, in a real fellowship, under the guidance of the Holy Spirit. Thus in proclaiming the message of sanctification, Methodism walked on a road leading to the universal fellowship of the Church in the life of Christian love. Thus preaching the work of the Spirit, Methodism proved to be a true son of the one, holy catholic Church, that is the creation of the Holy Spirit.

What has, then, Methodism as a part of the Church universal to give to the other parts of that fellowship?

First of all, Methodism has as its special task to put sanctification in its proper place in the preaching, teaching, and acting of the Ecumenical Church. Sanctification must get the place that belongs to it in the whole message of salvation. Methodism has to remind the universal Church that it must not continue committing the fateful sin of thinking too lowly of God's possibilities to change man. It has to remind the whole Christian Church that a new step towards a deeper fellowship can be taken, if the Church starts from the centre of the Christian faith, that we all have in common, and by the realization of the Christian life. It has to remind the whole family of Churches that the road of sanctification is a road to ecumenicity and catholicity. Confessing its faith in one, holy, and catholic Church, the Christian Church must become holy in its own life in order to become one and catholic.

Thus sanctification (the new life in the Spirit) must lead to unity, because it has its source in the heart of the Christian faith, God's redeeming love in Christ, and because it expresses the consequence of this love in the hearts of the believers and in the heart of the Church. If God had to choose the way of love in order to create a fellowship between Him and us, it does not seem possible for divided Churches to go another way in order to create a fellowship between them. As true as it is that sin divides, so true it is that love unites. And as this love can help a divided Church to find a new strength in unity, it can help a whole world. Love to God and our fellowmen is, using the words of John Wesley, 'the great medicine of life; the never failing remedy for all evils of a disordered world; all the miseries and vices of men'.

But if the Christian life is a life in the Spirit and is a life in that love that is the fruit of the Spirit, it has at the same time to be emphasized that this life is a life in obedience. The love to God must find expression in the obedience to Him. And this fact still more underlines the ecumenical principle of sanctification. If we have to obey the calling of God through His Spirit, it may mean that we have to be brought on unknown ways to the goal He has set before us. Thus the life in the Spirit can become a riskful, daring adventure, a life for pioneers. In any case it is a life in obedience, not to our own selfish will, but to the will of Christ, who prayed for his disciples 'that they may all be one'.

However, the preaching of the work of the Spirit has a further bearing on the unity of the universal Church. According to the Scripture, the Holy Spirit is not only a *principle of life*. It is a *principle of knowledge*, also. The Spirit is not only a Spirit 'of power and love', but also a Spirit 'of wisdom and revelation'. God not only works in us through His Spirit but also reveals Himself to us through His Spirit. Thus the Spirit affects the unity in the Church, not only as far as the unity in the life of the Church is concerned, but also as far as the unity in thinking is concerned.

Actually the life of the Church and the thinking of the Church must go together. They join in the work of the Spirit, as the Spirit is not only the Spirit of love, but also the Spirit of truth. Thus this Spirit leads the Church into a life where love and truth are inseparable sides of the process of sanctification. The purity of life must affect the purity of doctrine. Love to Him who is the Spirit of truth must also involve the readiness to seek the whole truth and the willingness to draw the right conclusions from the knowledge we have got. Holy life and right doctrine affect each other mutually. As pure doctrine gives guidance to life, holy life makes the doctrine to a living reality. But holy life is not only such an incarnation of the pure doctrine. It gives us the key to the understanding of the doctrine,

too, as the insight into the will of God cannot be separated from the willingness to do His will. Thus the fellowship of the Christian Church in the life of faith must also result in a fellowship in the knowledge of faith, a fellowship in Christian thinking.

The more the Church grows in sanctification the more the ecumenical consequences will find expression, not only regarding life and ethics, but also regarding doctrine and theology. It is true that our knowledge in this world is imperfect, as the Apostle Paul says. 'And it is certain', using the words of John Wesley, 'so long as we know but *in part*, that all men will not see alike.' These differences, however, cannot be fundamental, as they must be compatible with that faith working in love, that is the essence of the Church. And we must not forget that the fact of faith means more than the interpretations of this fact.

Further, the ecumenical implications of sanctification will also find expression in the form of the universal Church. As sanctification operates upon all sides of the life of the individual, his spirit, soul, and body, sanctification must affect the Church in all these respects, too. It does not only influence its spirit and soul (its organism) but also its body (its organization) making the form of the Church suitable for its life.

The Methodist contribution to the universal Church, however, has still a wider scope. In its message of salvation Methodism will do justice to all sides of the Christian gospel, stressing the power of God as well as the responsibility of man, the depth of man's corruption as well as the height of God's grace, the salvation of the individual as well as its social implications, the experience of a new life in the Spirit in the present time as well as the glorious hope for the future in the eternity. It stresses the significance of the Church, but does not forget to preach the Kingdom of God in its wider sense. According to its essence, Methodism has to preach the whole gospel for the whole man and the whole world.

The universal Church is in need of such a message in a time when the gospel often is preached as a one-sided, shortened, incomplete, and sometimes distorted message. A richer and fuller gospel has to be proclaimed by the Christian Church in order to strengthen its inner life and unity as well as its outreach and world evangelism. Thus there is a special need for the Methodist preaching of 'full, free and present salvation'. Particularly I should like to emphasize the need of a Methodist theology of the new birth (including the doctrine of the witness of the Spirit), a much-neglected theme in the theology of the universal Church, though this theme has its place in the centre of the Bible and has been the impact to mission.

The assurance of faith releases the missionary spirit of all believers and gives to the laymen their proper place in the life of the Church. It underlines and makes realistic the ministry of all believers, the ministry of all who 'have been born anew to a living hope' and, according to the first letter of Peter, are 'a holy priesthood'.

Further, there is a special need for a preaching and a theology that can do justice to the law of God and the obedience of man. A fateful lack in this respect has more than anything else weakened the message of the Christian Church today. A new obedience to God and willingness to follow the truth we see without compromise could change the whole world situation. If Methodism is to be true to itself, it has here a great responsibility.

What has Methodism, then, to receive from other Churches? Let me just indicate two perspectives.

First. Methodism has to be true to itself. If a vital part in its message has become silent, it may mean, that Methodism has to learn from other

Churches or movements, where the spirit of Methodism lives, in order to find itself again.

Second. If Methodism is true to itself, it will be willing to learn from other churches. According to its essence, it must press forward to the fullness of the Christian knowledge as well as the fullness of the Christian life. Such an attitude creates the willingness to learn wherever the truth is revealed. And we can certainly find the deepest insights, the highest visions, and the widest horizons when all Churches come together, sharing their experiences in a vital fellowship. In such a fellowship we could, in obedience to the Lord of the universal Church, become ready to go forward together.

Friday, 25th August

In the Filadelfia Hall

The opening devotions were led by The Rev. Elfyn Ellis, Wales

THE HOLY SPIRIT IN CORPORATE WORSHIP

By the Right Rev. Hugh A. McLeod, The United Church of Canada

‘Where the spirit of the Lord is, there is liberty’. So says Paul (2 Corinthians 3¹⁷). Every redeemed man knows this: that he has been freed from the grip of circumstance, of sin, and of death. The entrance into the new life in Jesus Christ is the entrance into freedom. But not only has the individual found this to be the case; so also has the Church at various times. When the Holy Spirit came upon the gathered disciples on the day of Pentecost, the outcome was a burst of power and of freedom; even the barriers of language were destroyed. Does this, then, mean that the real test of the Church at worship is its deliverance from prescribed form and rite, that a true worshipping Church is one which waits only upon the guiding of the Spirit? It seems to us it would take a brave or a rash man to give an unqualified affirmative to these questions. And yet probably the Quakers, who are not rash, but highly intelligent, would say, ‘Yes’. And a number of groups, such as the Pentecostalists, would also say, ‘Yes’. What can we say? We have an uneasy feeling that the Quakers and the ecstatic groups have hold of an element of truth which somehow or other we have lost. Thinking of what happens in a typical Sunday morning service in our churches, we do not, to say the least of it, see very manifest signs of the working of the Spirit, and, remembering the liveliness and the evidences of power characteristic of the Methodist camp meetings some eighty years or so ago in Canada, we feel like crying, ‘Alas, for the glory that has departed.’

I. Worship in the New Testament

This we feel all the more strongly because we have a suspicion that these camp meetings and what still happens in the less traditional Churches were, and are, much closer in spirit and reality to the worship of the New Testament Church. It is true, of course, that we have no Order of Service dating from New Testament times. Here and there in the New Testament we have fragmentary survivals of the early Church’s prayers, hymns, and creeds. And we know that they read the Old Testament and the letters of Paul and remembered and recounted lovingly and gratefully the words and deeds of Jesus. But precise, detailed records of the New Testament

Church at worship are hidden from us. No one can report accurately today what a church service was like in the time of Peter and Paul. Nevertheless, some of the fragments of information which survive do disconcert us, especially the account which Paul gives of some of the things which happened in the worship of the Church at Corinth (Chapters 11 and 14). Whatever else it looks like, it does not look like organized worship. At the Lord's Table there is over-eating and -drinking; in the ordinary worship there is speaking with tongues; it seems, indeed, anyone could get up and did get up and sing a psalm, or prophesy, or give a revelation, or chatter in the gibberish which speaking with tongues really is. This is ecstatic worship all right. We do well to remember that Paul did not care for it. He rebuked it. He said, 'God is not the author of confusion but of peace' (1 Corinthians 14³³). 'Let all things be done decently and in order' (1 Corinthians 14⁴⁰).

His dislike for this kind of inchoate worship was not an accident. He was a Jew. Behind him was the tradition of the worship of the Jewish synagogue with its accepted order of Shema, prescribed prayers, lectionary and sermon. All the first Christians were Jews, and had grown up accustomed to an orderly service of worship. It was at Corinth, in a Gentile congregation without any tradition of worship, that the disorders arose which drew the reproof of Paul. The future lay with Paul and those of his background. By the time we reach Justin Martyr, who lived in the middle of the second century and who gives us our earliest detailed order of service, the pattern of worship is clear. There is freedom and power in the worship, that is so, but it is channelled within a shape which, despite the clouding of elaboration, can still be seen in the worship of the Orthodox Church, the Roman Catholic Church, and the Churches of the Reformation. The New Testament Church was a church living and worshipping in the freedom which the Spirit always brings, but this freedom was not licence; it was a freedom related to order.

This element of order is connected, of course, not just to the fact that the early Christians were Jews and already possessed a pattern of worship, but also to the fact that they never thought of the Holy Spirit as a vague, wandering power. They thought of Him, His power and His freedom, in terms of the Lord Christ, whom they had known and loved, and whom they still knew, loved, and worshipped. The nature and the work of the Spirit were defined for them in terms of the living Christ. As the Jesus who had lived, died, and risen again had given them a new understanding of God, a new and vital insight into God's majesty and mercy, so He had also given them a definitive comprehension of the marks of the Spirit. 'The fruit of the Spirit', says Paul, 'is love, joy, peace' (Galatians 5²²). This was seen in their worship. Cullmann¹ has drawn attention to the stories in the Acts of the Apostles of the post-Resurrection meals of the disciples. The characteristic of these accounts is 'they did take their food with gladness and singleness of heart, praising God' (Acts 2^{42, 46}).

It was indeed an overflowing joy which filled their hearts. They did not merely remember Jesus, who once had supped with them in the Upper Room and on previous occasions. They still ate with Him. In the power of the Spirit they had fellowship with the Risen Christ. Their constant prayer was *Maranatha*, 'Come, Lord Jesus'. It is no accident that the title for the Sacrament of the Lord's Supper soon came to be the Eucharist. It was all thanksgiving, joy unconfined, a bursting of the heart in praise and adoration. This was free worship in the best sense, worship with a sense of release and gladness to it, and what it sounded like can be heard in Rev. 5: 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.' This gladness is

the work of the Spirit in the worship of the New Testament Church and it is related to the fact of the redemptive work of Christ.

Thus in a very real way we may say that the New Testament tells us that the Spirit is bound. He is bound to Christ, bound to the work of God accomplished in Christ and not any other. As John records the words of Jesus concerning the office of the Holy Spirit, 'He shall testify of Me' (John 15²⁶). This was in the mind of Luther when, in one of his sermons on Pentecost Sunday, he finely said that the purpose and office of the Holy Spirit is 'to invest the treasure-Christ and all He has, who is given to us and proclaimed by the Gospel'.

II. The Spirit and Freedom

In so designating the Spirit as 'bound', we are not in any way causing an affront to the Divine nature of the Spirit. On the contrary, as I have indicated, we are thereby affirming a basic fact of Christian theology—namely, that the Spirit is in the closest possible relation to God and Christ. He proceeds from the Father and the Son. His work is to do the saving work of God in Christ. He effects the contemporary manifestation of God to man and the present communion of God with man. In the profound words of Wesley's hymn to the Holy Spirit:

'God, through Himself, we then shall know,
If Thou within us shine. . . .'

Moreover, in designating the Spirit as bound to the revelation of God in Christ we are paradoxically affirming His freedom also. We are affirming His freedom from the attempts of men to attribute to Him inspiration for beliefs or experiences derived from sources other than the revelation of God in Christ. More pertinent to our present discussion, we are affirming His freedom from the attempts of men to manipulate Him for the achievement of their own ends in worship. This theological principle has become of particular importance today especially for the church in North American culture. It is too often the case in these days that the mark of the Holy Spirit in worship is interpreted largely, if not solely, in terms of the psychological effects of worship upon the worshipper—feelings of spiritual exaltation, consciousness of God, or even peace of mind. Services of worship are therefore deliberately designed with these ends in mind. That true worship has psychological effect on both the conscious and unconscious levels of the mind is not to be denied nor ignored. But it is one thing to recognize that this is so; it is another to make such psychological effects the goal or object of worship. This latter is bad both psychologically and theologically. It is bad psychologically because the surest way to prevent consciousness of God in the worshipper is to direct his attention to his consciousness of God rather than to God Himself. It is bad theologically because by it worship becomes anthropocentric rather than theocentric. Worship becomes an act of self-stimulation rather than an act of adoration of God.

Against any such misuse of worship, the Biblical faith affirms the freedom of the Spirit. He is above any designs of man to use Him to bring about some humanly-devised effect. He cannot be limited to any particular form of worship which in itself guarantees His presence and power. He is not a device for the realization of certain psychological benefits of worship for man. Since He is bound to the revelation of God in Christ, He is free from and resists any endeavours of man to direct worship from its proper object—God in His saving work in Jesus Christ. We must always

be aware of this important, if negative, meaning of the freedom of the Spirit in worship.

But what of the positive meaning of the freedom of the Spirit for public worship? If on the negative side the freedom of the Spirit means that He cannot be manipulated by man to achieve man-made goals in worship, nor can He be confined by any form of worship coercing Him to bring about even the most desired end of worship, what is His positive work in worship? Many factors might be considered in answer to this question but here we shall limit ourselves to one central affirmation. It is this: the freedom of the Spirit means that in every respect the efficacy of worship is dependent upon the Spirit. That which makes worship *worship* and not anything else is the Spirit. His work is primary in the acts of worship, giving to them their life and power. This fact may be demonstrated by giving consideration to any of those actions which are basic to Christian worship. But let us look only at two.

The first is the congregation itself, the fellowship of the Church at worship. We can more readily see the place of the Holy Spirit in the formation of personal character or in the production of spiritual fruit in the lives of individuals. We are less able to recognize the place of the Holy Spirit in the corporate life of the Church. Yet here the initiative and work of the Holy Spirit are decisive. We need to be reminded that at Pentecost the Spirit came upon the assembled group of believers. In Luke's mind at any rate, the formation of the Church as a dynamic worshipping, witnessing fellowship was the work of the Spirit. The church has, indeed, been defined as 'the home of the Spirit'.³ It is by the gift of the Spirit to the corporate assembly of Christians that they become the Body of Christ.

Nowhere is this fact of greater significance than in the Church's worship. Worship is a corporate action. The fellowship of the Church in worship is a fellowship in the Spirit. It is the Spirit who makes of this gathered people other than a collection of individuals engaged in private prayer; He creates of them a community united in a corporate action. It is the Spirit who makes of their corporate action other than mutual participation in a religious programme. He makes of it an encounter with God wherein they hear His Word and respond in adoration, praise, and obedient self-offering. It is the Spirit who makes their fellowship other than an association of people with common interests and aims, or sharers of a certain cultural heritage; He unites them in the Divine Love which transcends all barriers of race, class, or cultural distinction, and establishes them on a new level of interrelationship. Without the Spirit the congregation becomes a religious club. The Spirit is the 'given' who transforms the assembly of individuals in one place into the Divine Fellowship united in communion with God.

What has been said of the work of the Spirit in the congregation may be said with equal force of the preacher in the pulpit. Those of us who are preachers are only too much aware of the feebleness of our words. But what is worse, we are aware that those words which we have laboured long to find, those sentences we have toiled to shape, may fail utterly to achieve their intended end—the proclamation of the Word of God to our listeners. Why is this so? Is it not because that which makes the words and sentences of our sermon into the Word of God is not in our control or at our command? It is the Spirit who alone can speak the Word of God. He is the preacher and the sermon. Our sermon is but an offering for Him to take and use as a means to His Divine work. He must 'invest its treasure'. And no techniques of sermon craftsmanship, no brilliancy of oratorical utterance, can replace Him or guarantee that the preaching will be that foolishness which has saving power in it. Preaching is dependent upon the Spirit.

The Spirit is the 'given', which transforms human utterance into the Word of the Lord sounding among His people.

The same must be said of all our acts of worship. What is prayer but, as Paul put it, the groanings of the Spirit making intercession for us? (Romans 8²⁶). And what makes our actions at Font and Table not mere traditional rituals of meaningless habit or empty signs, but reception into the Church and receiving the Body and Blood of Christ? It is the Spirit effecting present communion with God in divine action and response.

Thus it is clear that the work of the Spirit in worship is free, in that it is not controlled by man's manipulation. Without His presence we can do nothing. It is He who redeems and transforms our words and actions so that what is human becomes supernatural, a channel for God's word and action in Christ.

III. The Spirit and Order

Yet while this is so our words and actions are not unimportant. Though we must ever confess that it is the work of the Spirit and not our words and actions which make worship, yet, because this is so, we must be the more concerned with our words and actions in worship. For it is God with whom we have to do. The word 'liturgy' comes from the Greek *leitourgia*. Originally it has the general meaning of 'service', a wider range than that of a church service. In the Hellenistic world it meant service rendered by an individual to the State. In the New Testament it means service rendered to God, what we do for God. In the worship of the Church we all, both minister and people, have a liturgy. We are there, not just to receive, but to give—to give God thanks, to present to Him our concern for ourselves and others, to give Him ourselves, so to worship that our liturgy does not stop when the church service is over but goes on out in the world of buying and selling, of working and playing. Worship, therefore, is never a passive thing. It is active, it is a doing. Thus, while the work of the Spirit is primary in worship, what we do is also of vital importance. It must be of such a nature that the Spirit has full and free entrance into our heart and the hearts of others. It must be of such a nature that the Spirit has the means to do His proper work—'invest the treasure' of the Word of God.

We must never be so indifferent or so careless as to what we say and do in worship that the Word of God cannot be heard because of our distorting words, and that the action of God cannot get home because of our disturbing or meaningless actions. This is a strong way for one like myself, with a Calvinist background, to put the matter. For no true Calvinist can ever believe that the Word and action of the sovereign God can come to nought. But nevertheless it is true that we can attend a church service and come away dissatisfied or angry because we have not heard God speak, by reason of everything else that has been said and done at that service.

The words we speak and the actions we do are important. Does this mean then that we need a liturgy in the technical sense of the word, prescribed order, prescribed readings, prescribed prayers? John Wesley evidently thought so in so far as he expected his people to attend the service of the Church of England, and when the break between his followers and the Church of England was evident in the U.S.A., he drew up in 1784 his Sunday service and also other orders for baptism, the Lord's Supper, marriage, and the burial of the dead. The Sunday service order did not survive long, probably because of the missionary and evangelistic nature of Methodism in the U.S.A.; but the others, especially the Order for the Administration of the Lord's Supper, have been treasured, and appropri-

ately so, by the Methodists all down the years. Before him John Calvin did the same thing. He drew up 'The Form of Prayers and Administration of the Sacraments' and stated bluntly: 'Concerning a form of prayer and ecclesiastical rites, I highly approve of it that there should be a certain form which the ministers be not allowed to vary. That first, some provision be made to help the unskillfulness and simplicity of some; secondly, that the consent and harmony of the churches one with another may appear; and lastly, that the capricious giddiness and levity of such as effect innovations may be prevented. . . . Therefore, there ought to be a stated form of prayer and administration of the Sacraments.' In this he was followed by John Knox, who prepared a liturgy for use of the Scottish Church. Indeed, it is sometimes forgotten that before John Knox's liturgy came into use in Scotland, the Church in that country used the Second Book of Common Prayer of the Church of England. In other words, the so-called Free Churches have not always been completely free in their worship.

But the case can be overstated. John Wesley laid it down for his traveling preachers that, while he advised them to use his liturgy on Sundays and read the Litany on Wednesdays and Fridays, they should pray extempore on all other days, and both Calvin and Knox, while drawing up prescribed liturgies, also made allowance for an element of free prayer, especially at the point where Scripture was read and expounded. So it was that the Reformed Churches came to prefer a directory to a set liturgy. The order and content of the service are set forth, but freedom is left to the minister in the selection of the hymns and readings and in the phrasing of the prayers. This is the tradition of the United Church of Canada. It was also the tradition in the early Church. So Hippolytus (*c.* 215) indicates: 'It is not altogether necessary for him [the officiant at the Lord's Supper] to recite the same words as we gave before in his thanksgiving to God, as though he had learned to say them by heart; but let each pray according to his ability.' That is, in the early Church while the structure and content of the rite were fixed it was not so with the expression. The worship of the early Church was that both of freedom and order, it had a pattern within which full provision was made for the free action of the Spirit.

But to follow the early Church in this matter involves a heavy responsibility, both for minister and people, and especially for the minister. To follow a directory is much harder than to follow a prescribed liturgy. We have to know what we are doing so that the worship be for the glory of God and not for the confusion of men. We have, most sadly, not always known what we are doing. As Lesslie Newbigin of the Church of South India recently wrote: 'It is one of the tragedies of the situation that the churches which have given their ministers the maximum liberty of liturgical improvisation are those which have given them the minimum training in liturgical principles.'³

It is time, especially in this day of liturgical interest and reform, that we reach a deeper and more thorough understanding of what happens in worship and our part in it. We are given, let us remember, no choice between ritual and freedom; only between good ritual and bad ritual. We are all ritualists, consciously or unconsciously. Ritual is the form we use in worship, and even the most meaningless form is still ritual. The great traditional ritual of the church, which combines both the synagogue reading and expounding of Scripture and the unique Christian commemoration of what happened in the Upper Room in its setting of Calvary and Easter, has survived because it is good ritual, which is both psychologically effective and theologically sound, and which has been used by the Spirit all down the years as a channel of grace. As ministers of the Gospel,

we should be trained in an understanding of this ritual, know something of its history, and be appreciative of its potentiality.

This does not mean that we must be tied to the past in language and usage. It does not mean that the Spirit has no new truth to disclose in our day. But it is a reminder that it is the trained musician who can improvise most adequately, who is most fitted to be a channel of new insights and fresh melodies. We need the new insights and the fresh melodies in worship today, if not in structure, at any rate in expression. We need a language of prayer and a use of symbol that are contemporary, which speak to modern man and which help him to express powerfully and meaningfully his thanks, his petitions and his intercessions to the God who made him and has redeemed him.

We need, especially, a liturgy which is truly a liturgy in that it gives the people something to say and do in the worship so that they may no longer be passive spectators, cheated of their heritage and their priesthood, but, making the corporate offering, become awake to what the Spirit is saying to the Church. The minister who is sensitive of the work of the Spirit in public worship will count no cost too high, no preparation too demanding, no detail too unimportant, so that a way be prepared that the Spirit may have entrance into the hearts and lives of the people committed to his charge. To Him, with the Father and the Son, be all the honour and the glory. *Amen.*

¹ *The Meaning of the Lord's Supper in Primitive Christianity: Essays in the Lord's Supper*, Cullmann, pp. 8-16.

² Foakes-Jackson and Kirsopp Lake, quoted from Canon B. Heeney, *The Secret of Power*, p. 22.

³ *A South India Diary*, Newbigin, p. 86.

N.B.—I wish to acknowledge the collaboration of Professor W. Morrison Kelly, M.A., B.D., S.T.M., and of Professor Greer W. Boyce, B.A., B.D., S.T.M., both of Emmanuel College, Victoria University, Toronto.

THE HOLY SPIRIT IN PERSONAL LIFE

By Dean William R. Cannon, The Methodist Church, U.S.A.

The office and work of the Holy Spirit are inseparable from His nature, and what the Holy Spirit does in various and sundry ways in time is conditioned by the constancy of his life with Father and Son in the Divine Trinity throughout all eternity. Hence the *filoque* which the West inserted into the Creed is not the addition of artistic taste in liturgy; rather, it is the explicit assertion in dogma of what has been implied in Christian theology since New Testament times: the Holy Spirit makes effective in the personal lives of the saints the moral and spiritual virtues which God the Father expressed perfectly before men in the earthly life of His only begotten Son. Because of the Holy Spirit, said Jesus, the things which the Son of Man did, we shall do also. The Incarnation is not temporary. Through the life of the Spirit in the Church it is continued throughout history.

Consequently, the Holy Spirit is God and is personal in kind and to the degree that Father is personal and Son is personal. Therefore it is a diminution of the divine nature to depersonalize the Spirit, to speak of him as 'it', and thus to characterize His mission and work as similar to the force of nature or the projection of the personality of another, not the direct influence of him who is operative now in the disposition and will of

all responsible and responsive creatures. Orthodoxy has since Nicaea insisted on equality among the divine persons within the Trinity. Equality, as Aristotle observes, signifies the negation of greater or less, better or good.¹ The basic reality of the Godhead is nature, or essence, and it follows, as St Thomas Aquinas states, 'That if there were any inequality in the divine persons, they would not have the same essence; and thus the three persons would not be the one God'.² Thus the interrelationship between persons in the Godhead is so intimate and unified in purpose and will that it is proper to attribute personality to the Trinity as a whole and to call God a person. Yet always the direct link between us and our Heavenly Father is the Holy Spirit; He is our means of communion with the divine. 'Because', writes Augustine, 'the Holy Spirit is common to Father and Son, He himself is called that properly which both are called in common. For the Father also is a spirit, and the Son is a spirit, and the Father is holy, and the Son is holy'.³ Yet, more than what Augustine says, is the testimony of personal experience, as each of us feels it and more especially as it has been appraised by the common testimony of the Christian witness in all ages and among all people, the distinctive element in God as we define Him as Holy Spirit is His impulse and motion delineated in thought and action inside our own corporeal being. 'We love God', claims the Apostle, 'because God first loved us.' And how do we know this? We know it by means of His own divine witness within our personal lives. This is the work of the Holy Spirit.

The Wesleyan tradition is careful to delineate two basic aspects of the doctrine of salvation. One aspect is the objective—that is, what God does for us outside ourselves. This aspect of salvation deals entirely with the work of Jesus Christ the Redeemer: His Incarnation, his perfect example of human goodness, His ethical and spiritual teachings, His sacrificial death upon the Cross for our sins, His Resurrection and Ascension. The work is transmitted through time and expresses itself poignantly in the act of justification whereby God declares men forgiven of sin and righteous in His sight. All this is an expression of divine grace. It comes to us as unmerited and takes place in our behalf through the generous, undemanding mercy of the Almighty. It belongs properly to the office and work of the Son, the Second Person of the Trinity, who for us men and our salvation came down from Heaven and was incarnate as a man.

Yet the second aspect of the doctrine of salvation, which the Wesleyan tradition is even more careful to distinguish and to the development of which it has made a signal contribution, is what God does inside us to the degree that the divine act becomes a part of our very existence. In contemporary jargon, it is this second aspect which is existential. By it God and man meet at the juncture of existence. It is temporal in that it takes place in time and bears direct association to the common experiential elements of daily life. Yet it is eternal as well, for it relates directly to the objective acts of man's justification, claims the efficacious power of Christ's redemptive act, and reaches toward a goal that lies beyond this natural home of time and space. It is eschatological; its very nature derives from last things; it belongs to the end of men, not his beginnings.

Now this second or subjective act of salvation relates specifically to the office of the Holy Spirit, who, according to Mr Wesley, is God at work inside us. Aquinas, too, in a different way realized the same truth, for he calls the Holy Spirit 'the love and gift of God'. He explicates this definition by saying: 'Now it is a property of love to move and impel the will of the lover towards the object loved. Further, holiness is attributed to whatever is ordered to God. Therefore because the divine person proceeds by way of the love whereby God is loved, that person is most properly named the

Holy Spirit'.⁴ The Angelic Doctor uses in this connexion a difficult yet uniquely expressive word to represent his meaning. That word is 'immateriality'. Thus the purity of the divine goodness which is entirely spiritual and without corporeality is mediated to and made to fuse with corporeal existence in the bodies and souls of human beings. I am not persuaded that Mr Wesley would go so far as to accept the verbalization given to infused righteousness in Roman Catholic theology. Yet by his insistence on the inadequacy of the imputed righteousness of the Reformers and some more concrete expression of the presence of God in the believer, he achieved theologically practically the same thing, so that there is a remarkable similarity between his concept of the Holy Spirit and the Spirit's work and the chief teacher of Roman Catholicism.

The first office of the Holy Spirit in personal life is to convict man of sin and of the desperate need man has for salvation. Wesley describes the natural state of man as 'that deep sleep of the soul, into which the sin of Adam hath cast all who sprang from his loins, that supineness, indolence, and stupidity, that insensibility of his real condition, wherein every man comes into the world, and continues until the voice of God awakes him'.⁵ The stress here is upon the voice of God, the divine initiative, the proffer of grace from the outside which none the less reaches man inside the recesses of his own personal being. The voice then is described as 'that divine consciousness, that witness of God, which is more and greater than ten thousand human witnesses'. Thus religion itself takes its first definition from man's conviction of sin and is more a feeling than an act of cognition, a sense of utter desperation and need. The sinner hears 'the voice that wakes the dead'. He feels 'that hammer of the word, which breaketh the rocks in pieces'.⁶ Mr Wesley on the basis of man's conviction of sin by the Holy Spirit, draws the contrast between heathenism with all its grand philosophies and religions and true Christianity. Heathenism, he contends, is able to convince one of particular vices and sins, but only Christianity in the power of God is able to convince man that he is entirely a sinner, devoid of all good, and corrupt through selfishness in the core of his very being.⁷ This convicting agent and agency is the Holy Spirit. A man must realize he needs help before he can avail himself of it when it comes.

However, in Wesleyan theology, the work of the Holy Spirit which convicts men of sin takes place simultaneously with another work of a positive and optimistic character, namely the assurance of the availability of grace and the personal application of the same through faith in the heart of the believer. Faith, according to Mr Wesley, is the individuation of grace. In other words, grace actually becomes faith once it is received by a specific person. It is the reflected glory of God's unmerited favour shining brightly, yet in broken pieces, in the innumerable lives of men and women grateful for His mercy and concerned over their own inadequacy and need. If the conviction of sin and the assurance of redemption were not simultaneous, so that each is but one of two aspects of the same first work of the Holy Spirit in salvation, the blow of man's realization of his need would be too great for him, and he would be unable to withstand the impact of its might. Søren Kierkegaard was right when he wrote: 'The essential is not simply essential in itself, but it is such by reason of the relation it has to the person concerned'.⁸ Therefore the status of man the sinner, though essential in that it represents to the degree that it lasts an indisputable reality and if continued long enough runs the risk of becoming eternal, is nevertheless to the person concerned unessential once it is set in juxtaposition to grace which relieves it to the extent of transforming it out of existence altogether. Always, then, the convicting work of the

Holy Spirit is simultaneous with and even subservient to the convincing mission of grace that man the sinner is saved from his sin. Thus we begin with Charles Wesley's exhortation, knowing it is temporary and transient, 'At least, let the earthquake of God's threatening shake thee', moving on to the climax of his witness: 'We are called to be "an habitation of God through His Spirit"'; and through His Spirit swelling in us, to be saints here, and partakers of the inheritance of saints in light'.⁹ Therefore, the conviction of sin and the conversion of the sinner takes place together, and the Holy Spirit acts negatively and positively at the same time in his first act in the drama of man's salvation.

The second office of the Holy Spirit in personal life is to achieve Christian character in the believer, to cause him to grow in grace, to sanctify his every thought and impulse, and to bring him to perfection in love, so that the single motive of his life will be the outgoing, unselfish love of God. Thus St Augustine asserts that 'the Holy Spirit proceeds temporally for the creature's sanctification'.¹⁰ And St Thomas Aquinas writes: 'The divine person is fittingly sent in the sense that He exists verily in anyone; and He is given as possessed by anyone, and neither of these is otherwise than by sanctifying grace'.¹¹ The angelic doctor elucidates this further: 'By the gift of sanctifying grace the rational creature is perfected so that it can freely use not only the created gift itself, but enjoy also the divine person itself; and so the invisible mission takes place according to the gift of sanctifying grace; and yet the divine person Himself is given'.¹² This means that man's natural qualities and talents abide; the intellect of man before conversion is still with him after conversion, yet all these are used for the glory of God and the improvement of his neighbour. In addition to controlling and using to his own ends man's natural capacities, the Holy Spirit confers gifts that are uniquely His to bestow. These are, for example, employing still the vocabulary of Catholic piety, the three theological virtues of faith, hope, and love. These have to do with man's eternal happiness, 'surpassing man's nature, and which man can obtain by the power of God alone, by a kind of participation of the Godhead'.¹³ John Wesley teaches that only the holy can see God. Therefore God Himself must bring man to a state of perfectness in order to enable him to enjoy the full benefits of his presence in glory everlasting. As the Master was free from all sinful tempers, proclaimed John Wesley, 'So, therefore, is his disciple, even every real Christian'.¹⁴

The third office of the Holy Spirit in personal life is to give assurance to the Christian that he is a son of God. If Benedict Spinoza was 'God-intoxicated', then the followers of John Wesley are, or at least should be, 'God-confident'. The Wesleyan teaching, more than perhaps any other in Christian history, is that in whatever stage in grace we are we can know about directly, for the Holy Spirit, who does the work always operates in co-operation with us, so that He takes us into counsel in all that He accomplishes within our lives. It was, therefore, the sense of assurance that made the early Methodists so confident and so happy. They had inside them the evidence of their acceptance and so proof of the validity of Wesley's words: 'If the Spirit of God does really testify that we are the children of God, the immediate consequence will be first of the Spirit, even "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance".' 'The testimony of the Spirit is an inward impression', wrote Father John, 'on the souls of believers whereby the Spirit of God directly testifies to their spirit, that they are children of God.'¹⁵

The Holy Spirit is that Person in the Godhead who is constantly with us throughout the entire course of our earthly journey, directing us into the straight path, providing us with the strength and stamina to keep

moving along its route, and bringing us at last through the narrow gate into the glory of the Father's House, where we will live with Him in the unity of the Divine Trinity forever.

- ¹ Metaphysics, X, 15-17.
- ² *Summa Theologica*, Part 1, Q. 42, A. 1.
- ³ *De Trinitate*, XV, 17.
- ⁴ *Summa Theologica*, Part 1, Q. 36, A. 1.
- ⁵ *Wesley's Sermons*, III.
- ⁶ *Wesley's Sermons*, III, I, 1, 11; II, 13.
- ⁷ *Wesley's Sermons*, XLIV, Original Sin.
- ⁸ S. Kierkegaard, *Stages on Life's Way*, Tr. W. Lowrie, Princeton University Press, 1940, p. 29
- ⁹ *Wesley's Sermons*, III, II, 2; III, 3.
- ¹⁰ *De Trinitate*, III, 4.
- ¹¹ *Summa Theologica*, Part I, Q. 43, A. 3.
- ¹² *Ibid.*, R. O. 1.
- ¹³ *Summa Theologia*, Part I, II Part, Q. 52, A. 1.
- ¹⁴ *Wesley's Sermons*, XL, II, 24.
- ¹⁵ *Wesley's Sermons*, XI, 1, 3, 1.

SECTION III
DIVIDED SESSIONS

(A) DISCUSSION GROUPS

The arrangements for the eight Discussion Groups were under the direction of Dr Dow Kirkpatrick (U.S.A.) and the Rev. Wilfred Wade (U.K.)

Group One:

Chairman: Dr Carl Ernst Sommer (Germany)

Secretary: Sister Joan Farrow (U.K.)

Group Two:

Chairman: Bishop Paul N. Garber (U.S.A.)

Secretary: Mr Douglas Blatherwick (U.K.)

Group Three:

Chairman: Dr Kenneth H. Crosby (U.K.)

Secretary: Bishop Paul V. Galloway (U.S.A.)

Group Four:

Chairman: The Rev. R. D. Eric Gallagher (Ireland)

Secretary: Bishop James W. Henley (U.S.A.)

Group Five:

Chairman: Bishop M. LaFayette Harris (U.S.A.)

Secretary: The Rev. Reginald Kissack (Italy)

Group Six:

Chairman: The Rev. J. Morrison Nielson (U.K.)

Secretary: Dr Caradine R. Hooton (U.S.A.)

Group Seven:

Chairman: Bishop Roy H. Short (U.S.A.)

Secretary: The Rev. Kenneth Waights (U.K.)

Group Eight:

Chairman: Bishop W. Angie Smith (U.S.A.)

Secretary: The Rev. Harold W. Smith (U.S.A.)

The questions for discussion were supplied in advance by the speakers at the Morning Sessions of the Conference, as follows:

Friday, 18th August

1. Has the Methodist Church's teaching on the Holy Spirit anything to contribute to ecumenical theological thinking?

2. 'The Fellowship of the Holy Spirit' (2 Corinthians 13¹⁴). What significance has this in a world divided by ideologies, colour, nationalism, etc.?
3. How is the spirit of man related to the Spirit of God?
4. Is it true, as is sometimes said, that in the Old Testament the Spirit is always associated with the unusual?

Saturday, 19th August

1. Does 'the family of God' on earth mean (a) the elect?, (b) the Church?, (c) Mankind? Does it matter?
2. What is the bearing of 'the one family of God' upon Christian disunity?
3. Does the preaching and teaching of our Churches today provide the laity with an adequate preparation for their ministry in the world?
4. How can the assembled Church listen to its gathered members so that Christ's teaching may become more relevant?

Monday, 21st August

1. How far are we justified in looking for the causes of anti-social behaviour? Does not explanation often lead to exculpation, and thus to a blurring of moral judgements?
2. How can we more effectively present to young people the reasons for the Christian teaching on chastity?
3. What principles should guide a Christian in the personal use of money?
4. Does the Church make sufficiently high demands of its young people?

Tuesday, 22nd August

1. How far is reconciliation a Christian obligation? What does Jesus teach about it?
2. Read and discuss these passages in the writings of St Paul in Romans 5⁶⁻¹¹; 2 Corinthians 5¹⁴⁻²¹; Ephesians 2¹¹⁻¹⁶; Colossians 1¹⁵⁻²³.
3. What practical steps are being taken in *your* part of the world to lessen *racial* tensions?
4. Should the Church involve itself in *government* programmes aimed at reducing international tensions?

Wednesday, 23rd August

1. It is proposed that one purpose in the Constitution of the World Methodist Council should be: (e) 'To promote the most effective use of Methodist resources in the Christian mission throughout the world.' How could our resources be more effectively used in world evangelism than they are being used now?
2. Are you satisfied that the separate existence of so many Methodist denominations is God's Will for our Church in the twentieth century?

3. Do you know instances of marked success in communicating the gospel by new techniques, or to particular groups (e.g. scientists, farmers, teenagers, housewives)? If so, please outline them.
4. How would you suggest improving the training of Methodist ministers in the art of communicating the gospel?

Thursday, 24th August

1. What are the distinguishing marks of a Methodist?
2. What has Methodism to contribute to the world Church? (a) In worship? (b) In theology? (c) In moral judgement? (d) In pastoral practice?
3. What must Methodism learn from contemporary nationalism? To what extent is Methodism imperialistic in its structures? Should Methodism in every land be encouraged in the formation of independent, autonomous Churches?
4. What should be the attitude of Methodism to the formation of United Churches (e.g. South India, Japan, Canada)? And to the ecumenical movement?

SECTION III (B)

BIBLE STUDIES

Held each day at noon in the Forbundssalen

STUDIES IN THE FIRST EPISTLE TO THE CORINTHIANS

By the Rev. Rupert E. Davies

Friday, 18th August

Dr J. Manning Potts, presiding

THE WISDOM OF THE WORLD AND THE WISDOM OF GOD

(1¹⁻⁹, 18-31, 2, 3¹⁻⁹)

Preface

The First Letter to the Corinthians contains some appalling revelations. When I first studied it, I did not really believe that Christians could be guilty of the awful sins that are there referred to—party strife, intellectual arrogance, litigiousness, quarrelling and drunkenness at the Lord's Supper, even incest and prostitution. I suppose that these things must have happened at Corinth, because Paul said so, but I could not really put myself in the situation which he described, and I certainly did not think that any Christians *after* the time of Paul could possibly have committed such sins, least of all in my own time. But the study of Church history has shown me that I was being over-idealistic; Christians *have* been guilty of all these sins, or sins very much like them, since Paul's time, and today some of them are by no means unknown in Christian circles. If you have not noticed it already, you will be surprised to find how much of Paul's First Letter to Corinth speaks directly to the modern condition, not only in the positive things which he says about the faith, but also in his strictures on the faults of his hearers. This may seem to you to be strong language, but I hope to make it good.

Of course, many of the sins of the Corinthian Christians came directly from their pagan background, not yet completely repudiated. In the great days of Greece, Corinth had been a cultured, prosperous, and proud city; its strategic position on the isthmus which joined the southern peninsula of the Peloponnese to the rest of Greece made it a most valuable ally in any war that broke out. But this ancient city on the slopes of the grim and lofty Acrocorinthus had been destroyed by the Romans in 146 B.C.; the city which Paul visited had been founded 100 years later by Julius Caesar, as a 'colony'—that is, a settlement in a foreign country of Roman citizens with full rights, designed to protect Roman interests in that area and spread the Roman way of life. It became the capital of the Roman province of Achaëa, which covered the whole of Greece. But it was also a seaport, and a very important one. All shipping from Rome to the East or back again tended to use the two ports of Corinth, one at each end of the isthmus; the shiploads, or sometimes the ships themselves, were dragged across the isthmus. This meant that people of all races swarmed in the city, and the Roman citizens were probably a minority of the population. But it was not only commerce that brought people to Corinth; still more it was the great temple of Aphrodite, the goddess of love, with its

resident staff of 1,000 prostitutes. You can guess what the Greek word *Corinthiazain*, literally 'to spend time in Corinth', really meant.

Paul and his friends travelled straight from Athens to Corinth on his first visit to Europe. He preached at first in the synagogue, as was his practice, but he was soon forced by the Jews to change his location and to preach directly to the Gentiles. His work was successful in forming and building up a church, and he stayed in the city for eighteen months. The Jews were angered by his success, and brought charges of breaking Jewish laws against him before the Roman Governor, Gallio. Gallio was not interested in such charges, and left the Jews to carry on their quarrel with Paul as they pleased. A little later he departed of his own free will.

The church continued to grow, and was helped to do so by the arrival of an eloquent and learned man called Apollos. He had been a follower of John the Baptist, but Paul's friends, Aquila and Priscilla, had shown him that the work of John the Baptist was fulfilled in Jesus Christ, and he had come to Corinth to preach this. He stayed for a period, and joined Paul later. After he had left, things began to go wrong in the Corinthian church, and Paul in Ephesus was moved to send a letter—not the one that we are going to consider, but an earlier one—to try to put things right. Then came some even more disquieting news. It came chiefly from the members of the household of Chloe (a leading lady in the Corinthian church), who were on a visit to the Apostle; it came partly in the form of a letter written to Paul by the church as a request for his guidance on various points, and brought to him by a man called Stephanas. When he heard what was going on, he sat down and wrote the letter which we are going to study together.

Study One

1¹⁻⁹. These verses are a greeting and a thanksgiving. The extraordinary thing, in view of what is going to come out later, is that Paul should find it possible to thank God for the Christian progress of the Corinthians. But he does so, and quite sincerely; with equal sincerity, he assures them that Christ will keep them firm in the faith until the end—in spite of their bad record in the past. How can he do this? The answer is in the phrase, 'dedicated to him in Christ Jesus, claimed by him as his own' (verse 2), or, as the R.S.V. has it, 'sanctified in Christ Jesus, called to be saints'. The Corinthians have been set aside by God for His purposes, and completely dedicated to Him—that is the meaning of 'saints' in the New Testament. And they are 'in Christ', almost the commonest phrase in all Paul's writings. In Paul's thinking, all men in their natural, sinful state belong to Adam, they are 'in Adam'; 'Adam' stands for the human race before it was saved by Christ. But Christ has redeemed us from that predicament, and caused us to belong to Him, to be 'in Him', to be members of his redeemed community, intimately linked to Christ and to one another in the Church of which He is the Head.

Because we are dedicated to God and are in Christ, we are in the way of salvation, and are 'going on to perfection'. But we are still sinners, as we know only too well. So we have a double life—as sinners, and as those who belong to Christ; and the process of becoming holy is the process of killing our sins and confirming our membership of Christ.

In the next verses, which we shall look at tomorrow, Paul goes straight on to one of the sins of the Corinthians, party strife.

1¹⁸⁻³¹. He ascribes this party spirit to the false claim to wisdom which the Corinthians were making. Many of them were intellectuals, versed in Greek philosophy in the somewhat debased form in which it still flourished.

They had not understood that this had to be jettisoned if they were to receive the wisdom of God. And so Paul tells them of the differences between human wisdom and God's wisdom. He thinks of human wisdom in its Greek form, as being the attempt to reach a knowledge of God by speculation on the nature of things; the strong contrast which he makes between this and the divine wisdom is a permanent warning against assimilating the gospel to theories which we have already embraced—whether they be current philosophies, or the democratic ideal, or the ethics of Western civilization. We are to judge our theories by the gospel, not the gospel by our theories.

2, 3¹⁻⁹. Paul describes the wisdom of God, in stark contrast to human wisdom, and we must notice certain things about it.

(a) It is a 'mystery', in the special New Testament sense of that word—that is, a secret plan of God, concealed until the right moment, and then revealed to all the world in Jesus Christ.

(b) It is displayed in the Cross of Christ, the subject of all the preaching of Paul in Corinth, paradoxical and offensive to those in the Greek and Jewish tradition, yet the very heart and centre of God's work for us.

(c) It can be revealed in its fullness only to those who are mature in the faith—not to those who have stunted their growth by foolish and selfish quarrels.

(d) It is taught by the Spirit, and goes home to men's hearts and conscience by the power of the Spirit. And the Spirit is not a vague influence, but a Person who knows the depths of God's mind.

Saturday, 19th August

Dr J. Manning Potts, presiding

THE UNITY OF THE CHURCH AND THE GIFTS OF THE SPIRIT

(1¹⁰⁻¹⁷; 12; 13)

Study Two

1¹⁰⁻¹⁷. The first effect of the bogus wisdom of the clever Corinthian Christians was the division of the Church into sects and parties. If one man or clique claims to have superior wisdom, another man or clique will soon claim an even greater degree of wisdom, and the trouble starts—on a very human, or, as Paul would say, fleshly, level, but leading to real spiritual cleavage. The various parties in Corinth claimed to represent the views of great Christian leaders they knew (without asking their permission to use their names)—Peter, Paul, Apollos; and one party, feeling really superior to all the others, claimed to be the party of Christ Himself.

To all this, Paul's reply is devastating. 'What you are doing is to attempt to *parcel out Christ* among you!'

If Paul came down so heavily on those who were just beginning to show signs of division in the Church, without going anywhere near the splitting of the Church into separate denominations, what has he to say to modern Christians, who have been in separate denominations for centuries (sometimes calling ourselves and our group by the name of great Christian leaders)? We shall evade the message of the passage if we do not give serious thought to this question.

12. It is much later in the Letter, when Paul has dealt with many other matters raised by the deficiencies of the Corinthians, that Paul gives his own answer to the danger of Christian disunity (danger to him, reality to us). The letter which he had received from Corinth had asked him various questions, and one of them was about the 'gifts of the Spirit', the free gifts of God's grace which the Spirit gives to members of the Church to exercise various functions within it.

The answer comes plainly. All the various gifts come from the same Spirit, who gives each man his work to do and the power to do it. Some preach, some teach, some have a marvellous gift of faith, some heal the sick, some are good at administration—and so on. There is no question of relative importance—all are equally necessary, and the Spirit gives His gifts liberally to all. We all belong to the Body of Christ, and in a body all the limbs and organs work together; the human personality is one whole (it did not really need modern psychology to find this out, but it is pleasant to have the Bible confirmed!); so also is the Church, the Body of Christ. It would be absurd if all the members of the Church had the same office and the same gift; and equally absurd if we quarrelled with one another as to who is the most important.

13. Then Paul takes the matter on to an entirely different plane. 'There *are* some higher gifts, though not the ones that you are thinking of—eloquence and skill in argument and the power of ecstatic utterance, and all the other things you are so proud of—but qualities like faith and hope. And the greatest of them all is love.'

We all know that the early Christians used a virtually new word, '*agape*',

to describe what they meant by love—something quite different from love as the ancients conceived it, and even from friendship, about which the Greeks had some noble ideas. Love for the Christian starts in the very nature of God, whose love goes out to sinful men; the love of God arouses the response of love in us—love to God and love to our fellow-men. In fact, in a sense our love to God and to our fellows is God's own love flowing through us.

But Paul does not leave this in the air with beautiful speeches about love which we all applaud. He brings it down to earth in this most famous of all his chapters, and we should not let its hallowed associations blind us to the practicality of not being envious, boastful, or rude. It is a guess, but a very good guess, that Paul's picture of love comes straight from his knowledge of Jesus Christ; if we were to put 'Jesus Christ' instead of 'love' in every place, we should not go far wrong.

This love is not limited to this earth, like the other gifts of the Spirit—even faith, which in Heaven is turned into knowledge; it is part of the very pattern of Heaven. And, of course, it is the ultimate secret of Christian unity. If we have love, then we shall be united; if not, there is no hope. Have we yet fully explored the meaning of love for Church—as distinct from personal—relationships?

Monday, 21st August

The Rev. W. Russell Shearer, presiding

THE WORK AND THE AUTHORITY OF THE MINISTRY
(13⁵⁻¹⁷; 3¹⁸⁻²³; 4¹⁻²¹)

Study Three

3⁵⁻¹⁷. The division of the Church into cliques, and the assumption by the various cliques of the names of Paul and Apollos, raised the whole question of the work and authority of Christian teachers. Can *anyone* get up and claim the authority of Christ for what he says? On the other hand, have the original teachers of the Corinthians the right to lay down what the Corinthians must believe for ever and ever, or have members of the Church the power to criticize what Paul and Apollos have taught them and put something better in its place?

Paul handles these problems by dealing with the actual position of Apollos and himself in relation, firstly, to God and, secondly, to their converts in Corinth. We should notice that in this passage he is not claiming any special authority for himself as an Apostle, though he sometimes does that, but is rather speaking of himself and Apollos as Christian ministers, and what he has to say, therefore, applies to Christian ministers in this and every age. As we consider it, we should remember what we were considering in our previous study, though Paul has not yet reached it in his Letter—the gifts of the Spirit to some to be ministers and teachers, and to others to exercise other functions in the Church of Jesus Christ.

He uses first of all the analogy of a garden, then of a building; and in the second analogy he thinks first of an ordinary building, then of a temple. In gardening the gardener is important; but, God, who makes the growth possible, is far more important than any gardener. In building, the man who lays the foundation and the man who builds on the foundation have important parts to play; but the foundation is all-important. In a temple, it is not the building or the builder who really counts, but God, who is worshipped there. So in Corinth Paul and Apollos were the gardeners, but the praise for the growth of the church belongs to God, not them. Paul laid the foundation for the building of the church, and Apollos carried on the building; but the foundation is Christ, and it is He who really counts. The church in Corinth is a temple for God's Spirit, who dwells there and is worshipped there. It is God, and the Holy Spirit, who matter; not the builders.

Thus he makes his point that ministers and teachers of the Church are the agents of God for carrying out His work—important in their way, but infinitely less important than God. But, of course, it matters very much how they carry out their work; if they dare to interfere with the foundation (and here there is a side reference to teachers who in their wisdom had sought to 'improve on' the teaching of Paul and Apollos), or build on it with the wrong materials, they will have to answer for it at the Day of Judgement.

In a few sentences Paul saves us both from too high a notion of the ministry, and from too low a notion—too high, if we think of ministers

as possessing an inherent right, derived from their office, to act independently of the Church, and lord it over the Church; too low, if we think of the ministry as merely the full-time officers of the Church, at the beck and call of its members. A minister is an agent and servant of God, and a shepherd and servant of the Church.

3¹⁸⁻²³. As he thinks of the pretensions of some upstart teachers in Corinth, Paul is moved to remind his readers of the defects of human wisdom and the foolishness of human pride. The ministers of the Church, and all the resources of God, belong to the Church; but the Church belongs to God.

4¹⁻²¹. Paul has explained the relation of himself as a Christian teacher and minister to God and to the Corinthians. From the standpoint which he has taken up he deals with certain criticisms (we do not know what they were) levelled at teachers and ministers, including himself, in Corinth. 'I am God's steward; therefore I am answerable to God, and not to you. And that applies to all the teachers, not just to me.'

From this he breaks off into a passage of scorching irony: 'Of course, you clever people in Corinth have everything. (I wish you had—then you could give us a share.) We, your teachers, are a miserable lot—hounded from place to place, feeble, hungry and in rags.' Then the note changes: 'I don't really want to shame you; I am trying to bring you to your senses. Don't go away with the idea that I am not coming to see you again, and that you can carry on as you please. On the contrary, I am coming very soon. Shall I come in anger or gentleness?' The Christian minister has a task of discipline and judgement, as well as of proclamation.

Tuesday, 22nd August
The Rev. F. C. F. Grant, presiding
THE CHRISTIAN ETHICS OF SEX
(5, 6¹²⁻⁷⁴⁰)

Study Four

It is notorious that when we enter the area of sexual ethics Paul's teaching seems to lack the authority which it possesses on other matters. As we find it in the First Letter to the Corinthians, it is certainly very much at odds with our present understanding of the matter. It is perhaps worth asking whether the modern development of sexual practice justifies us in claiming to be so much wiser than Paul; but I am bound to say at the outset that I find much of what Paul says here very difficult to accept—though this may be due to my enslavement to current modes of thought.

But first of all we must see what Paul actually says on the various aspects of the matter; he has often been dismissed as obviously perverse—not to say perverted—by people who have not taken the trouble to read him. In these chapters we find him laying down the following propositions:

(a) 5¹⁻⁸. Incest is an abomination (the case at Corinth was of a man who was living with his stepmother), and the offender in the Church should be 'committed to Satan' (that is, sent out of the Church, where Christ reigns, into the world, where Satan is in charge).

(b) 6¹²⁻²⁰. Consorting with prostitutes contradicts the whole character of Christian living. These are his arguments: (i) The supporters of promiscuity say that a Christian is free to do anything. Yes—but he will in fact do only what is profitable to the Christian life. (ii) They say that sexual intercourse is just a natural function of the body, like eating and drinking, with no spiritual significance (there are many modern upholders of this view). Eating and drinking *are* just natural functions, and will cease when we enter the world to come. But sexual intercourse involves the whole body—in the Pauline sense of body, i.e. *the whole personality*; and the body in this sense survives death to take part in the resurrection (we shall look into this point more carefully later). (iii) We are linked with Christ in His body. How can we possibly link our bodies with a harlot's as well? Sexual union involves a union of the whole personality with that of another. To have such a union with a harlot is a terrible denial of our union with Christ. (iv) Our bodies are temples of God's Holy Spirit, and they belong to Him, not us. We must surely honour God with them.

(c) 7¹⁻⁷. Marriage is perfectly all right for those who have not the special gift of continence. In marriage abstinence is not good except by mutual agreement for the purposes of prayer.

(d) 7⁸⁻⁹. It is a good thing to stay unmarried, if one has the necessary gift. But marriage is better than the torment of desire.

(e) 7¹⁰⁻¹¹. Divorce is forbidden by the Lord. If it happens, there must be no re-marriage while the other partner is alive.

(f) 7¹²⁻²⁴. Christian husbands and wives should not divorce their heathen partners, unless desired to do so. They may well convert them to Christianity, and in general it is right to remain in the condition in which we were when we became Christians.

(g) 7²⁵⁻³⁵. In the times of stress in which the Church lives, and in its

imminent expectation of the Second Coming, it is better to be celibate, and so free to serve the Lord, than married, and compelled to care for the interests of the family.

(h) 7³⁶⁻⁸. Those who have spiritual brides (women who lived in chastity with them) should consider whether it is better to marry them; if they have complete self-control, they do well to remain unmarried (there are other interpretations of this difficult passage).

(i) 7³⁹⁻⁴⁰. It is better for widows not to re-marry, but it is quite all right for them to do so.

We have to ask if these pronouncements add up to a positive doctrine of Christian sexual ethics for to-day—when we clearly need a *positive* doctrine. They are greatly influenced by the thought of the imminence of Christ's return to earth; we do not share this thought, though certainly we must never seek to avoid the urgency of Christian living. It is hard to escape the suspicion that they are also influenced by a latent idea in Paul's mind that there is something evil in sex (though he never says this), whereas the view of the Bible as a whole is that it is a good gift of God.

But fortunately these are not Paul's last words on the subject. In the Letter to the Ephesians (5²²⁻³³) he gives us a much nobler picture of marriage, which he compares to the close union of Christ with His Church; marriage, he says in effect, is the total union of two whole personalities.

So we shall best understand and value Paul's teaching in the Letter to Corinth if we combine it with what he says in Ephesians; or, better still, if we take his view expressed to the Ephesians as his real view, and accept as much of what he says here as is consistent with that.

Wednesday, 23rd August

Dr J. Manning Potts, presiding

THE CHRISTIAN AND HIS BRETHREN IN HEATHEN SOCIETY

(6¹⁻¹¹, 8, 9, 10)

Study Five

6¹⁻¹¹. One of the leading characteristics of the Corinthian Christians was a love of law-suits. The worst part about it was that some of them even went to the length of suing their fellow-Christians in the city law-courts—Christian citing fellow-Christian to be judged by pagans! Paul has no difficulty in showing that Christians ought to put up with injustice rather than go to law; and if there *were* matters that needed to be straightened out, surely there was a wise Christian available to do what was necessary?

This prohibition of going to law cannot be held to apply to modern conditions. Systems of law in all modern countries are so greatly influenced by the long tradition of Christian thought and practice in such matters that we need not hesitate to bring matters to court. But the discouragement of litigiousness, and especially between Christians, is as valid as ever it was.

I warn you that the other chapters in this Study (8, 9, and 10) are more complex than anything else in the Letter. There is one dominant theme throughout; but also a number of subordinate themes, which sometimes take up the whole of Paul's attention for several verses, so that it is hard to keep our mind on the main subject.

The situation which Paul has in mind is this: The city of Corinth was strewn with pagan temples of all sorts. These temples were used for various kinds of worship, including sacramental meals in honour of the god or goddess; the deity thus honoured was thought to be present, and the worshippers to share in his life. The temples were also used for informal and 'club' meals: a few people would dine together there for social purposes, but there would be no official connexion with the worship of the deity whose temple it was. The use of these temples presented one source of difficulty for the Christians: Should they eat in the idol's temple? But there was a more day-to-day difficulty as well. All the meat in the butcher's shops could well have come from the temples. The temple-worshippers brought their animals to be sacrificed to the god; the priests killed the animals, kept some of the meat for the god and some for themselves, and sold the rest to the butchers (this was how the priests received their salaries). So you could never be sure whether you were buying meat which had been offered to an idol—there was no special label on the meat which had been so offered. Should Christians buy meat in the shops, or should they avoid meat altogether? And suppose they were invited out to a meal with a pagan friend?

8. Some of the Corinthians, pointing out quite rightly that the pagan deities have no real existence at all, and that therefore meat offered to them is no different from any other meat, had asserted their right to eat any meat, and to attend social suppers in pagan temples whenever they felt inclined. Paul admits their theological basis, but comments on their arrogance in the possession of such enlightenment; and goes on to point out that many Christians still have an uneasy conscience about anything connected with

idol-worship. Therefore, however enlightened a Christian may be, he ought to refrain from anything which may trouble the conscience of another, and ruin his Christian life—even if it means becoming a vegetarian.

9. Paul illustrates the point that he has just made—that a Christian ought never to stand on his right to freedom at the cost of hurting others—by his own case: he shows that he has many rights as an apostle—such as those of being maintained by the Church, and of taking a wife round with him on his travels—which he does not exercise. As he thinks of this, his mind goes on to many aspects of his apostolic task—how he claims no credit for preaching the gospel, which is a charge laid upon him, and gives him a deep satisfaction; how he has become ‘all things to all men’, in order to win some. And at the end of the chapter he warns those who think themselves so strong in the faith and in character that they despise the power of temptation, that the Christian life is a continuous course of training for self-mastery.

He further stresses his point about the power of temptation by reminding them of the terrible failures of the Israelites, who had fallen into idolatry and fornication in spite of their divine mission. He ends the chapter by encouraging those who know themselves to be weak in face of temptation: God will always see to it that we are not tempted beyond our strength to resist.

10. Here he pays particular attention to the question of attending *religious* (not social) meals in a heathen temple, and shows that sacrifices made to idols are really made to demons, and to share in a sacramental meal in their honour is to hold communion with demonic forces.

In the light of all these considerations he draws up some practical rules. Meat on sale in the shops is to be bought without hesitation. Invitations to the houses of pagans are to be accepted, and the food provided is to be eaten, unless it is expressly stated that the meat has been offered in an idol's temple. And at the end Paul stresses once again the consideration for the conscience of others that Christians ought always to have—even if it seems to limit their freedom.

All this may seem very remote from us. Certainly we have not exactly the same problems. But we also live in a pagan society—in every continent. Some of its customs and attitudes we at once repudiate: its restless search for wealth and power, its sexual laxity, its acceptance of the principle of gambling as a way of making money, its love of material comfort. But other issues are not so clear. Our non-Christian friends see nothing wrong in drinking, smoking, spending Sunday in pleasant relaxation. Should we cut ourselves off from them because they do these things? Should we conform to their ways of doing things, on the ground of our Christian freedom? Or should we maintain our friendships—and also our principles? Paul says much to help us here. We must treasure our freedom, but still more our concern for those who have more scruples than ourselves. We must beware of temptations which can come to us (in these days) in particular subtle forms. We must not assert all our rights, even as Christians. And all those who seek to witness for Christ, as preachers or in any other way, can learn from Paul's insistence (apparently irrelevant in its context, but certainly not irrelevant to us) that he is all things to all men, that he may win some for Christ. This needs very careful working out in the conditions of our time.

Thursday, 24th August
Dr J. Manning Potts, presiding
WORSHIP AND RESURRECTION
(11, 14, 15)

Study Six

Two great themes of the Letter remain—some would say that they are the most important of all.

11, 14. Paul gives us no carefully constructed theology of worship. We have to work out his underlying ideas from the way in which he handles problems which have arisen in Corinth.

The first is about the headdress of women in Corinth. It rather seems that the state of morals in Corinth prompted him to be stricter than we should think it necessary. Women must wear something on their heads because (a) they have to show respect to man and to God, and (b) God has indicated that women need their heads to be covered in His presence by giving them an abundance of hair, their 'crowning' glory. Neither argument seems to us to be very strong!

Much more serious is the issue raised by the behaviour of the Corinthians at the Lord's Supper. It was apparently the custom (though we cannot be absolutely sure of this) for the Christians to come on Sundays to the large house which served as their church with food and drink to be shared out for a common meal; after this had been eaten, they proceeded to take the bread and wine in the way commanded by the Lord. But some richer Corinthians brought provisions in large quantities—and consumed it themselves. When it came to the Lord's Supper, they were in no fit condition to partake. Paul strongly condemns the greed thus showed, and the divisions which it caused. Then he reminds his friends of the solemn institution of the Supper by the Lord Himself.

This is familiar ground to us—too familiar. But notice the points which come out most clearly: (a) Jesus gave thanks to God before He broke the bread. (b) We are to repeat His action 'in remembrance' of Him; but the word does not mean that we are to remember a dead Lord, but that His very presence is restored among us as we eat and drink in solemn recollection. (c) The Supper signalizes the 'New Covenant' which Jesus sealed by the shedding of His blood. (d) Eating the bread and drinking the wine proclaim the power of the death of Christ, and will continue to do so until the Lord returns in person to the world. The command to test ourselves before we eat and drink follows inevitably from the deep seriousness of the occasion.

The third problem at Corinth concerned the matter of 'speaking with tongues'—some kind of ecstatic utterance, unintelligible until someone with a special gift interpreted it, and not necessarily at all the same thing as the 'speaking with other tongues' on the day of Pentecost. The growing strength of Pentecostalism in our day makes this matter still important. It seems that at Corinth men, and sometimes women, would get up during worship and speak with tongues, often when someone else was already doing so, and often in rapid succession one after the other, so that strangers coming in thought they had come into a madhouse. Paul gently discourages this sort of thing. He admits that 'speaking with tongues' is a gift of

the Spirit, but suggests that 'prophecy', or preaching, is a greater one; and he asks those who speak with tongues to pray for the gift of interpreting their own utterances. The most important thing, he says, is that everything should be done decently and in due order.

The Corinthians' modes of worship were very different from our own. But we may notice the centrality of the Lord's Supper, the tremendous emphasis on reverence which the apostle makes, and his equal insistence on seamliness and due order, without the restriction of freedom and spontaneity.

15. And so to the climax of the Letter—arising almost casually from the fact that Paul had been told that some Corinthians denied the possibility of resurrection, and therefore the Resurrection of Jesus.

He begins by carefully reiterating the evidence for the Resurrection of Jesus, which he had received from the original apostles and verified by his own experience on the Damascus road. The fact that Jesus appeared to 500 people at the same time, and also to His brother, James, who was not at the time, probably, one of His disciples, makes this evidence particularly convincing.

In face of this, he challenges the Corinthians to deny that the dead are raised. If they are not, it follows that Christ is still dead, the gospel falls to pieces, and we are without hope.

But Christ *was* raised, and in Him all who belong to Him are also raised. For as we were once 'in Adam', members of the sinful community of mankind, so we are now in Christ, members of His Body, which is risen from the dead. When He returns to earth, those who died in Him, and those who are in Him who are still alive, will ascend with Him into the presence of God, and live with Him for ever; and Christ will hand over all His authority to God the Father from whom it came to Him.

The question remains: in what form shall we be raised? Just as wheat, when it is grown and developed, is different from, but continuous with, the seed that was long before sown in the ground, so our resurrection bodies will be different from, but continuous with, our present bodies. Our present bodies are physical, our resurrection bodies will be spiritual, given life by the Holy Spirit of God.

We have to notice that this is not a doctrine of the immortality of the soul (the soul is nowhere mentioned), that is, of some immortal part of us, but of *the resurrection of the body*; and of the body in the sense in which we have already seen it used, our whole physical-mental-spiritual personality. If we really understand it, this teaching of Paul is remarkably in accord with much modern thinking about the wholeness of personality, though out of accord with much traditional Christian teaching about immortality.

The consummation of all things is unspeakably majestic, and majestically described. Death is swallowed up in victory! And the conclusion is practical. 'Therefore [a favourite word of Paul as he comes from theology to everyday life] be firm, unshakeable and hard-working; and your work is not wasted *in Christ*.'

SECTION III (C)

METHODISM IN ACTION

This series of addresses given in the Filadelfia Hall during the second half of each morning were designed especially for visitors and members of the Conference who were not involved in the Discussion Groups nor attending the Bible Studies. Their purpose, in the main, was to give an account of the work and development of Methodism in different parts of the world.

Friday, 18th August

Dr Charles Ranson (Ireland), presiding

AMERICAN METHODISM SINCE 1956

By Bishop Paul E. Martin, The Methodist Church, U.S.A.

A question asked centuries ago, 'Who knoweth whether thou art not come to the kingdom for such a time as this?' holds fresh meaning for our generation. We live in a challenging period in which squarely in the path of progress stand the ancient evils of nationalism, secularization, intolerance, bigotry, indifference, and complacency. The cost of combating these adversaries is a terrific one. We are called into an unfinished world, where an immense conflict is on between constructive and destructive forces, to bear a hand in its completion. We want to believe that we have come to the kingdom for such a time as this.

It is in this spirit that I would like to consider American Methodism since 1956.

This consideration may be approached in two ways. One involves statistics. I am well aware that the mention of such a word brings forth the criticism that the promotional aspect of the Church's life is over-emphasized to the point that our people are busy people without being changed persons.

We can compile an impressive collection of statistics so that the conclusion is drawn that we are successful, as the world calls success, without producing an inner spiritual demand upon the values and motives of the members who constitute our fellowship.

But statistics may be evaluated as reminders of victories won as well as objectives that might have been accomplished. While statistics do not tell the whole story, they do reveal used and unused opportunities. Some of these opportunities constituted the difference between spiritual life and death for some for whom the Church is responsible.

The second approach for the consideration of American Methodism since 1956 is well expressed by a paragraph from the Foreword of a volume that does concern itself with statistics. In the *Methodist Fact Book* of 1960, the Editor says: 'It is admitted that the criteria for evaluating religious institutions, enterprises, movements, are not truly scientific for religion is a matter of the soul, of the emotions where measurements cannot be made in a test tube or adding machine. The most obvious trends, therefore, may not be the most significant and trustworthy. Religion then being a matter

of the spirit, of motive, of behaviour and faith, cannot easily be measured, for people are more than digits lost in a line or graph.'

The five years since we met at Lake Junaluska have been busy and fruitful ones for us. In this period the churches in the United States received 1,492,220 persons into membership on Profession of Faith. The Church in the United States, Puerto Rico, and Cuba is composed of considerably above 10 million members, and is administered by 44 bishops, 575 district superintendents, 27,841 ministers. The membership in lands outside the United States is 890,370. In the United States we have 38,052 Church schools with 7,122,859 members. There are 9,468 Church schools outside the United States with 640,420 members. We have 11,553 chartered men's groups and 31,488 Women's Societies of Christian Service.

There is no way to compute the total philanthropy of Methodists. We do know, however, that the Methodists in the United States give each year more than \$15 million for all purposes. The World Service giving is \$15 million and a similar amount is given for annual conference benevolences. The Advance Special and other general and conference benevolences will total more than \$31 million. The women of the Church through the Women's Society of Christian Service give \$12 million, which is quite an impressive sum. A stewardship programme should increase the *per capita* giving of our people.

The total value of all the property is \$4,245,605,467, represented by churches, parsonages, physical plants of colleges, universities, seminaries, hospitals, homes, boards, agencies, the Publishing House, and endowments.

'The Call to Witness and Decision' was launched in 1956. It was a call to evangelism, to outreach, and to the strategic importance of four 'lands of decision'. The thrilling results of this programme show what a difference wise planning and concerted effort can make. The Church in Bolivia has trebled in membership, and Korean Methodism is doubled. In Sarawak a remarkable work has been done. The Church in the Congo has been sustained during the tremendously difficult period of the last year because it was indeed a 'land of decision'.

Since 1960 there have been four new 'lands of decision': Pakistan, Southern Rhodesia, Argentina, and China in Dispersion, which includes 23 million Chinese in Taiwan, Hong Kong, and in the lands of South-East Asia—our ripest opportunity for effective Christian witness to the most numerous race on earth.

As a matter of fact, all countries are 'lands of Decision', including, perhaps most of all, America. In the United States we have our Indians and Latin Americans, as well as people of all races. We have our problems of building new churches in rapidly growing cities. In one city alone, a goal has been established of building five new churches each year for the next ten years.

A revolution which is taking place in the rural area represented by a decline in farm population calls for adjustments in town and country if we are to continue to be effective witnesses for Christ in the rural communities.

Since 1956 there has been a strong emphasis on the programme of Christian higher education. This has always been a major concern of Methodism, and the Methodist Church is providing education for one out of ten of the nation's college students. Through its Wesley Foundations on college and university campuses, it broadens its concern for its youth.

As a result of the emphasis given to this programme, at no time in the life of the Church has its educational work reached the level of strength and influence which it now knows.

The development of the awareness of our people to the meaning and possibilities of Christian higher education has been a matter of great importance. Far more than the increased financial support has been the recognition of the place of the university and the college in the destiny of the Church, the nation, and the world.

At the heart of the Christian university or college there must be a deep commitment. It must seek to guide the young people entrusted to its care in their search for meaning and purpose in life, in their quest for a code of personal ethics, and in the discovery of a meaningful faith for the difficult day in which we live. It must envision its responsibility as encompassing not only intellectual, but spiritual enlightenment as well. It must produce—and we believe it is producing—the leadership needed for our day.

One of the greatest agencies of our Christian education is the Church school. The foundation of all true reform is the better education of the young. The total programme of Methodism is undergirded by the work of the Church school. More new members are led into our Church by Christian education than through any other channel. Here are taught the deep verities of the Christian faith, with their bearing on life. It is the Church's one agency which embraces all ages in its ministry. There are more than 7 million persons enrolled in our Church schools.

Our theological schools have made significant strides in responding to the call of the Church for the expansion of facilities, faculties, and enrolments. Entirely new campuses have been developed at Wesley Theological Seminary in Washington, D.C., and at the Southern California School of Theology at Claremont, California. Gammon Theological Seminary has entered into a new interdenominational relationship with three other denominations in the development of an interdenominational theological centre in Atlanta, Georgia. Two new theological schools have been opened, one in Ohio and the other in Kansas City, Missouri.

The Church of God has an opportunity to fulfil a decisive role in our generation. For it to be equal to its sacred responsibility there must be developed in its ministry leaders who are thoroughly aware of the sorry state of the world, who are critical of easy solutions and smug assumptions, who are sensitive to the frustrating sense of emptiness and dissatisfaction which characterize many people, who are courageous enough to sound a prophetic note which comes out of a holy boldness, who combine an evangelistic zeal, a social concern, and a crusading spirit and who proclaim a faith of world character and importance. For such leadership the Church confidently looks to its seminaries.

The General Board of Evangelism's challenge for a 'Decade of Dynamic Discipleship' is a challenge for a new quality of dedication and commitment among Methodist people.

Each generation has its particular problems and its individual needs. The ancient evils of famine, flood, and disease, though still present in some degree, are rapidly being eliminated. Our chief ills lie in another direction. A confused set of values, a paralysing unconcern about dulled principles, which is revealed in corruption, loose behaviour, and evil practices, a sense of fear, distrust, and uncertainty, accompanied by a profound discontent, a contempt for law and order revealed by bigotry and violence, cry out for a redemptive gospel.

We speak of the 'endless line of splendour' which we wish to continue. Can we recapture the passion our fathers had for truth, the courage they had to protest abuse, and the enthusiasm they possessed to carry the gospel to every creature as the answer to the problems of this life and as salvation for life to come? If we can, we will make a dynamic impact upon our world

for a way of life that is Christ-like and for the truth which is eternal.

The formation of a Board of Christian Social Concerns, composed of a Division of Temperance and General Welfare, a Division of Peace and World Order, and a Division of Human Relations and Economic Affairs, is far more than a matter of improved administration. It is an attestation to the truth that herein lies one of the greatest opportunities for the Church to make its witness in the midst of a confused and disturbed generation. The purpose of the Board is 'to lift up before the members of the Church and also the secular world the Christian concern for personal, social and civic righteousness, to analyse the issues which confront the nation and the world as well as the local community and the person, and to propose Christian lines of action'.

The challenge is so great as to almost seem incapable of realization. We are reminded of those words, 'with man it is impossible, but not with God, for with God all things are possible'.

In a world kept from war largely by fear of relative annihilation, we must seek peace and pursue it. We must earnestly seek a mutual agreement to end the testing and production of nuclear arms. The dynamic economies must extend technical, financial, economic, and material assistance to the underdeveloped countries of the world. Such help should be grounded in understanding friendship and an unselfish desire for the welfare of the people of every nation.

In a time of serious economic and industrial problems the Church must be alerted to its responsibilities and its opportunities.

How can we secure for every individual a useful and remunerative job, adequate food, clothing, and recreation, protection from the economic fears of old age, sickness, accident, and unemployment, a good education, and the other goals that must be arrived at if we are to be worthy of our task? The answers are complex, varied and technical, but must be a vital concern of Christians.

Although we are convinced that the majority of our people sincerely desire to be Christ-like in their attitude and action towards their Negro neighbours, we are well aware of the tensions that exist in the field of race relations. We have witnessed the ugly flowering of bitterness and bigotry. Reckless men with considerable skill in arousing passion and prejudice have sought to dominate our public affairs by character assassination, economic coercion, and even physical intimidation. Fundamental issues have been blurred by emotion. Barriers of bitterness have been erected even between persons of the same race.

The Christian must abhor violence, condemn hatred, respect the law, and acknowledge the dignity of all people. In a time of tension we must demonstrate an attitude of brotherly understanding and consideration based on a recognition that all men are brothers loved by a Father God without distinction as to race and colour. It is our obligation to help create an atmosphere in which there can be an orderly and just resolution of the differences that divide men.

This problem which has been raised in our midst in the person of our Negro neighbours is none other than the problem of our world brought to our own doorstep. It is the problem of how we are to live at peace with those who are in any way different from ourselves which today threatens our entire civilization with ruin. And it is this problem which confronts us with an opportunity—the opportunity literally of a lifetime—that here in this moment in the fullness of our time the Church may lead the way for a fearful and despairing world into that new future which is made possible by the love of God for his children.

Thus we come to the Quadrennial Programme adopted by the General

Conference in Denver in May 1960. Its theme is a powerful one, 'Jesus Christ is Lord'.

It's first emphasis is toward spiritual renewal—a fresh experience of Jesus Christ as Lord, a fuller apprehension of His judgement and grace, a New Testament experience of Christ, a complete commitment to obedience.

The second emphasis is spiritual outreach—making concrete and specific our obedience in carrying out His commission in nine areas of human need and opportunity for witness. These thrusts are personal witness and evangelism, new churches, and Church schools, the inner city—small and country parishes, recruitment and christian vocations, church and campus, the family, christian social concerns, our mission today, and stewardship.

The Methodist Church sets its mind, heart, and energies to renew the springs of its faith, and to engage in spiritual disciplines and discoveries to make Jesus Christ the Lord of every phase of life.

Time does not permit the consideration of many challenging and promising areas of our work, such as the participation of our laymen, the tremendous development of mass communication media, and our institutional work as developed in hospitals, homes for children, and homes for our senior citizens. We can point with pride to magnificent programmes in these fields.

From the days of John Wesley until now Methodism has weathered many storms and has survived many controversies. The flexibility of its administration and polity has made possible the adaptation of its programme to the ever-changing tides of civilization and to every variety of human need.

The task which we face is a difficult one. A notable increase has taken place in drunkenness, in racketeering, in tyranny and cruelty. New tensions and conflicts constantly appear between races, classes, and nations. The vast threat of new scientific destructiveness hangs like a dark shadow over a bewildered world.

But there are also deep currents of a new life and the opening of doors of opportunity, perhaps unparalleled in the Church's history. If the Church can declare the major emphases which have always made it great; if it boldly moves out in new paths; if it will assume its proper leadership against all un-Christian conditions; if it will proclaim a faith of world character and importance, an unsurpassed opportunity for accomplishing the salvation of mankind awaits it. Let us again proclaim: 'Jesus Christ is Lord!'

THE NEGRO METHODIST CHURCHES IN AMERICA

By Dr Archibald J. Carey, Jr, African Methodist Episcopal Church,
U.S.A.

I

Today's world is deeply troubled. The times are marked by revolt and rebellion and a seething unrest. Great powers and gaunt people are embroiled and almost every nation of earth is involved. The troubles beset Jew and Gentile, Aryan and Arab. They disturb Cuba and the Congo. They shake Europe and Asia and America and the sleeping giant, Africa, is stirring into pained wakefulness.

Behind all of this is an idea—the idea that men everywhere ought to be free. Victor Hugo once said that nothing in the world is so powerful as an idea whose time has come. Well, this idea—that men everywhere ought to be free—has been seized by people of every colour and climate and country, and in our own generation its time has come.

It was not Hugo who projected that idea, but a greater than Hugo, one whom we call Lord and Master, who stood up on the Sabbath day and read:

‘The Spirit of the Lord . . . hath annointed me . . . to preach deliverance to the captives . . . to set at liberty them that are bruised.’

In these critical days, what have the Negro Methodists in America been doing?

II

The most dramatic role which Negro-Americans of Methodism have played in the last decade is the stirring of the conscience of America and widening the strictered channels defined by racial segregation.

Oliver L. Brown is a Negro Methodist minister in America.¹ On 17th May 1954 the Supreme Court of the United States struck down public school segregation.² It was the biggest civil rights victory in the history of the Courts. The case was *Brown v. The Board of Education of Topeka*, and the plaintiff was Linda Brown. Eight years of age, she sought to enrol in the Summer Elementary School, where she was refused admission because of her race. But the man who took her by the hand and led her to that school to enroll was her father, the Negro Methodist minister, Oliver Brown.

Rosa Parks is a Negro Methodist in America.³ On 1st December 1955, in Montgomery, Alabama, she was ordered to get up and yield her seat in the bus to a white male. In dignity, she refused and by that refusal she triggered a startling series of events. Among those were the launching of the Montgomery Bus Boycott (in which 50,000 Negro-Americans walked for nearly a year until they won municipal bus integration), the establishment of the Southern Christian Leadership Conference, headed by the Baptist minister, Martin Luther King, Jr, a Baptist, but a graduate of Boston University, a Methodist School, and a multiplicity of activities which converged in accelerated assault upon the practices of racial segregation in America. But the gentle woman who triggered the chain reaction was a humble Negro Methodist.

James L. Farmer is a Negro Methodist in America who trained for the ministry. He is the National Director of the Congress of Racial Equality, which organized the Freedom Rides. On 23rd May 1961, in Jackson, Mississippi, he was convicted and sentenced to jail for sitting in a bus seat and using a waiting-room reserved for whites. He violated the statute of that state which requires racial segregation. Thus he became one of the very first of 300 Freedom Riders⁴ to be arrested—ironically, for obeying the law of the land. Sixteen years before that day the Supreme Court of the Nation had decreed that ‘separation of white and coloured passengers on . . . interstate carriers is contrary to the Constitution’.⁵ This group, composed of Methodist and other Christian ministers, Jewish rabbis, the Chaplain of Yale University, and scores more of sober, significant citizens of both races, rode the buses to test the local segregation laws which violate the national law. Men and women, they were physically and spiritually braced to withstand the beatings of the lawless mobs and endure the jails of the law officers,⁶ despite the Equal Protection Clause of the Con-

stitution, but they must have done more, because the Attorney-General of the United States, Robert Kennedy, appraised them as 'moving the conscience of America'. And the approval is widening, for when the Soviets closed the gate between East and West Berlin last week, those who plunged into the waters and swam toward democracy were called by the Press 'freedom swimmers'.

Negro Methodists have marched in the vanguard and filled the ranks of the resurging movement for human freedom. Symbolically, at one pole, the chief officer of the National Association for the Advancement of Coloured People, Roy Wilkins, is the son of a Negro Methodist minister in America. But at the other pole, uncouneted, nameless Negro Methodists in America have led or participated in the litigation, the protests, the vote-registration drives, the boycotts, the freedom rides, the sit-ins⁷ (which protest against segregated lunch counters), the wade-ins (which protest against segregated beaches), the kneel-ins (which protest against segregated churches), and many another unreported incident. Universally, they employ the Christian technique of non-violent, direct action, and together they compose the most virile and protracted attack on race discrimination in America since the abolition of human slavery.

The uninformed have sometimes called these people trouble-makers. This is a pitiful misjudgement. Those who invite violence upon themselves to bring in the new order know full well the price of pain and shame which they must pay for their courage. They are fully aware of the likely consequences but they are spiritually fortified to pay the price. Like 'men who go down to the sea in ships and do business in great waters', they launch the vessels of their purpose even into turbulent seas in their undaunted search for full freedom in a Christian society.

Now, the recurring appearance of Negro Methodists in these thrusts for freedom is a singular fact not to be dismissed as mere coincidence. These are the spiritual heirs of the fathers whose yearning for freedom and independence first brought the Negro Methodist churches into being.

While the Negro Methodists in America have been the faithful keepers of their part of the Kingdom, their chief service in the cause of the Master has been found in the challenge they have lifted and the enthusiasm they have fired to assure equality of opportunity for all His people. *This is the Church in the life of the world.*

III

Historically, the Negro Methodist Churches arose in diverse ways and developed under varying auspices, but each from a common urge for independence and self-government.

The creation of the African Methodist Episcopal Church was precipitated by an act of segregation. It occurred in Philadelphia in 1787, when Richard Allen was directed to go to a gallery set apart for Negroes. Allen went—but not to the gallery. Richard Allen, who had served in the Revolutionary War, who had converted his own master by his preaching and who had purchased his own freedom, went out and launched a protest which in 1816 flowered into the formal organization of the Church which he founded. He became its first Bishop. In naming it, he repeated Methodist Episcopal to reaffirm his loyalty to Methodism, but instituted the new word, 'African' to proclaim that Negroes were welcome on a basis of equality. Today its 1,200,000 members, its 7,000 ministers, its 6,000 churches, its camps, publications, hospitals, and its score of educational institutions and schools of religion constitute a living monument to the

spirit of a man who dared act as if 'God hath made of one blood all men'. It was not only the first self-sustaining institution of the Negro Church, but also of the Negro race in America.

The African Methodist Episcopal Zion Church had its beginnings less than ten years later. The American Revolution had imbued Negroes, like other Americans, with the spirit of liberty. Thus, in 1796—this time in New York—a group of Negroes, unsure as to how to organize, but very sure that they wanted independence, began to meet as a separate Church. For twenty-four years they continued under the oversight of the Methodists, but in 1820 they made a decision, withdrew from the parent body, and began the national organization which today is their Church. Again, the title affirmed loyalty to Methodism and announced the equality of Negroes, but in addition enshrined the name of their first Church, Zion.

No dramatic incident like the segregation of Allen propelled this move, but it was the degradation of the human spirit in the practices of segregation which provided the same impetus—a yearning to be free. Across the years the voices of Frederick Douglass, Harriet Tubman, Sojourner Truth, and others of that Church have echoed its clarion call to freedom. Today its 750,000 members, with 2,500 ministers and 2,400 churches, its youth training camps, educational institutions, and its expansive missionary movement, sustain the independence which James Varick—its first Bishop—and a little band, first launched in New York 165 years ago.

The Christian Methodist Episcopal Church (until 1954 named the Coloured Methodist Episcopal Church) was founded in 1870. It arose not from a bold thrust like Allen's nor even a discontent like Varick's, but from an opportunity for freedom which was kindly extended, and when offered, avidly seized. In 1844 Methodists of the South had separated from Methodists of the North, carrying with them their Negro slaves. Following the abolition of slavery in 1866, the General Conference of the Methodist Church South made provision for the organization of the Negro members in separate congregations and conferences, 'if so desired'. This opportunity for independence was hungrily grasped when five Conferences which the coloured members of the Methodist Church South had organized voted unanimously for self-government and presented their petition to the General Conference of 1870. At this point the General Conference of the Methodist Church South authorized the establishment of the C.M.E. Church, and also ordered that all property which had been acquired, held, and used by the Methodist Negroes be turned over to them. The value of the property so transferred has been estimated at nearly a million and a half dollars.

This move illustrates the diversity of experience out of which the Negro Methodist Churches grew. The early struggles of Allen and Varick were not easy. They tarried 'at Ephesus until Pentecost' because 'a great door and effectual' was opened unto them, but they had many adversaries. Their opposition was powerful, their resources were slim, and in the beginning, the unordained had to ordain. While they received great help from a few friends like Bishop Asbury, the drama of their beginnings is perhaps symbolized in the fact that Allen's first church in Philadelphia was a blacksmith's shop and Varick's first church in New York was a stable.

However, when the Coloured Methodist Episcopal Church was established, the Methodist Episcopal Church South gave great assistance in organizing the new Negro Church, consecrating its bishops, ordaining its ministers, publishing its Discipline and providing it with property, of which Bishop Miles, first Bishop of the C.M.E.'s said, 'left to ourselves we would not have realized in a generation'. Today the C.M.E. Church

has 445,000 members with 2,500 ministers and 2,000 churches. It has a hospital and a number of strong educational institutions. It doubtless devotes a larger percentage of its annual budget to its intensive educational programme than any other Negro Church, proudly maintaining its self-reliance and independence.

Not precisely within the scope of this discussion (because it will be covered by other reports), yet pertinent here, is the record of Negro-Americans who are members of the Methodist Church. While incorporated into the reports of their own Church, they are yet identifiable both by race and the administrative structure of that Church. The Central Jurisdiction of the Methodist Church (the all Negro administrative unit created in 1939) has 1,650 churches, with a membership exceeding 365,000. Another 27,000 members are in Negro Churches or interracial Churches outside the Central Jurisdiction yet within the Methodist Church.

The current searching and earnest discussions (which I leave to others) relating to the future of the Central Jurisdiction, however, testify again to the restless urge on the part of everyone for equality of status.

In addition to these four major institutions there are perhaps a half dozen smaller organizations of Negro Methodists, in virtually every instance stemming from a yearning for independence and a love of freedom.

Although but a small fractional part of the members of the Negro Churches are white, they consistently appear and reappear throughout the Connectional membership of these Churches and the Negro Methodists have always made it clear that the door of welcome stands wide open to people of any race.

IV

A simple reading of history affirms the fact that the Negro is not a newcomer to Methodism. Beverly Shaw, in *The Negro in the History of Methodism*,⁸ says, 'It appears the Negro has been a part of every section of Methodism from its incipency', and then cites the record. The first Negro was converted to Methodism in 1758. The first Methodist congregation included a Negro servant-girl. The first Sunday school in the United States, organized in 1766, included both White and Negro young people. And in 1816, fifty years after the first Methodist service, almost one-fourth of the Methodists were Negroes.

Nor is the current protest by Methodists against un-Christian, un-democratic, un-American practices of inequality new, either. It only extends a great tradition for human freedom which has characterized the Methodist creed across the centuries. Methodism chronicles a distinguished series of pronouncements and proclamations for brotherhood, by Negro and white alike.

When slavery was sanctioned by law and condoned by custom, John Wesley, the founder of Methodism, made bold attack upon the institution of human slavery, calling the slave trade 'the sum of all villainies'. In 1780 the Methodist Church required all travelling preachers to free their slaves. In 1784 the organizing Conference of the Methodist Church took a stand for the abolition of slavery and adopted a rule forbidding the buying or selling of the bodies and souls of men, women, or children with intention of enslaving them. In 1796 the General Conference required its members to emancipate their slaves where it was not forbidden by state law. In 1932 the General Conference of the Methodist Church resolved against meeting in any city where its delegates and visitors of colour would be denied equal enjoyment of public accommodation. And in 1939 the Methodist Church

South and the Methodist Church North, which had separated when the Church South chose to keep her slaves, were united.

In the present crisis it is disheartening to note that some voices have remained pathetically silent, but the fact abides that one of the great factors influencing the abolition of human slavery and the widening of the borders of human freedom has been the host of prophetic voices which have thundered in righteousness against injustice from Methodist pulpits, then and now.

V

With the new nations emerging, the Negro Churches of America are increasing their activities in Africa. They are assisting the religious and educational efforts already under way or which are now beginning there. The African Methodist Episcopal Church, established in Liberia three-quarters of a century ago, is intensifying its work in that republic. It has established new churches and schools in the new nations of Ghana and Sierre Leone as well as continuing its Wilberforce Institute in the Union of South Africa and its unrelenting fight against *apartheid*. The African Methodist Episcopal Zion Church has expanded and accelerated its missionary programme, establishing churches and schools in Ghana and Nigeria as well as Liberia. The Christian Methodist Episcopal Church has added numerous churches and increased considerably its educational programme in Ghana and Nigeria.

Through the efforts of these Negro Methodists, the Africans of the new nations have been provided with some resources, afforded some counsel and guidance, assured of new friendships and a sense of kinship, but, most helpful, they have been given an undergirding and reinforcement of their faith in themselves and the unailing promise of the coming of the Kingdom.

VI

Today, we stand on the threshold of a new order. A titanic, undeclared war goes forward between democracy and Communism and the great question, the answer to which determines the destiny of human kind, is whether the uncommitted peoples of the world will follow the leadership of God-fearing democracies or be swept into the orbit of godless Communism. But unmistakably a new order is imminent and inevitable. A re-examination of our accepted customs is imperative.

At the present time, ninety-nine nations compose the United Nations. Forty of them are of people of colour, including seventeen coming out of Africa. In fact a whole new continent of Africa is emerging. To be sure, the travail which attends the birth of this new order is agonizing and the barbarism which marks it, whether practised by coloured upon whites or whites upon coloured, is tragic and deplorable. Nevertheless, the emergence of the darker peoples confirms the fact that the old order of colour caste, of segregated societies, of oppressive practices and colonialism must yield to a new order of justice, equality, and full freedom for all people. The dramatic upthrust of the submerged peoples is not a clap of thunder which will roll away into the hills and die. Rather, it is the ominous portent of a gathering storm.

However, the storm need not break—if only mankind will embrace the timeless creed uttered by a Negro Methodist nearly two centuries ago. When Richard Allen launched his Church, he founded it upon the creed that 'God [is] our Father, Christ our Redeemer, and Man our Brother'. With these words, the former slave enunciated a revolutionary

doctrine and proved himself so far ahead of his time that the world has not yet caught up with him, to this day.

We stand in the presence of an idea whose time has come. We can be conformed to this world or—by the power of God, be transformed, and, thus converted, mould the Kingdom of Men into the Kingdom of Heaven. For Negro Methodists and White as well, the task of bringing in the Kingdom is considerable. It will need resolute spirit like His who rose from an agony in the Garden and said, 'Let us be going'. It will require unwavering commitment that we set our faces steadfastly to go. It will insist that we continue until we know 'it is finished'. It will compel that we make firm answer when we look into haunting eyes which ask, 'Are ye able?' It will certainly demand that at last we 'Hear what Christ, our Saviour, saith, Thou shalt love the Lord, thy God, with all thy heart and soul and mind and strength, and thy neighbour as thyself'.

¹ Presently, he is the minister of the Benton Avenue A.M.E. Church, Springfield, Missouri.

² *Brown v. Board of Education of Topeka*, 347 U.S. 483.

³ Now of Detroit, she was then a member of St. Paul A.M.E. in Montgomery.

⁴ To date, 1st August, 1961.

⁵ *Morgan v. Commonwealth of Virginia*, 328 U.S. 373.

⁶ The first national meeting merging the several Committees on Racial Equality into a congress and adopting the non-violent technique was held in a Negro Methodist Church, Woodlawn A.M.E. in Chicago in 1942.

⁷ In 1934, Bishop Walls, a Negro Methodist, refused service at first, sat in the Union Station restaurant in Washington from 8 A.M. until he was served at 3 P.M., and possibly became the first 'sit-in'. He is the Senior Bishop of the A.M.E. Zion Church

⁸ P. 90.

Saturday, 19th August

Bishop Nolan B. Harmon, The Methodist Church, U.S.A., presiding

THE WORK OF THE SPIRIT IN FAMILY LIFE

By Bishop Hazen G. Werner, The Methodist Church, U.S.A.

The association of the doctrine of the Holy Spirit with family life is interestingly indicated by the tradition that places the occasion of Pentecost and the emergence of the Holy Spirit in the home of John Mark. More important, this association is in keeping with the recent trend in theological thought, as found in such books as Arnold Come's *Human Spirit and Holy Spirit* and Henry Van Dusen's *Spirit, Son and Father*. There are many others.

Writers in this field are concerned in identifying the Holy Spirit with objective human experience. In his current book Dr Van Dusen says: 'The beliefs of our religion when most needed are unshaken, but they do not generate effective power. There is a gap between the convictions in our minds and their grip upon our lives. Faith and practice fail to "mesh".' The need to have an actual experience of the Holy Spirit is squarely before us. The Holy Spirit must break through into life—must become more than a doctrine. Unless the Holy Spirit becomes actual in our lives, the whole subject remains academic. No farmer ploughs his land by turning it over in his mind. The proposal of this message is that family life offers a prime opportunity for that actualization.

As Dr Van Dusen suggests, 'a silent, receptive, expectant consciousness'

is necessary to the most favourable condition for the disclosure of the Holy Spirit. How is this favourable condition to obtain in the instance of the family? In view of the turbulence of the average modern home, one wonders how the Holy Spirit is to find even a moment of such propitious circumstance.

Speaking of turbulent families, there is that story—it may be apocryphal—of Samuel Wesley thrown into prison for an unpaid debt. Faithful Susannah, carefully going over their household goods, decided to sell some of the furniture to pay the necessary £30. When she visited Samuel in prison, and told her intention he exclaimed, ‘No, no, Suky! Don’t do it! This is the first time in my life I have had any peace.’

The Function of the Family

It may be well to begin with a question what is a family? One answer is that a family is a human phenomenon that is universal. A few years ago I witnessed the following: The scene was an evening at a mission station in Sarawak. Little Iban boys were seated about a table studying by lamp-light. Over at the end of the table an Iban father, with his tattooed arms and his long black hair, stood beside his son, one hand on his shoulder. The father beamed with loving pride. Only ten years before this Christian father was a head-hunter.

In Korea at the close of the war I saw a widowed mother making a desperate choice. Because of her poverty, she was faced with the necessity of giving up one of her four children. There they stood looking up at her. In anguish she looked from one child to another. Her desperate circumstances compelled her to make a choice. In all the human realm, there is no deeper feeling than this universal family feeling.

What is the function of the family? The family exists to grow sound and adequate persons, and to help them to relate themselves responsibly to their world and to their God. The growing of sound, adequate persons is an integral part of God’s unfolding creative life.

If what we need is a better public morality, a reconstructed humanity, a revival of evangelical religion, where better can we turn than to the human and spiritual resources of the family to accomplish these ends. You will never have a better world until the home produces better persons. The best possibility of growing sound persons obtains when the home is Christian.

The family, particularly the Christian family, involves itself in a kind of trusteeship. It is mainly through family living that there is transmitted into the emotional bloodstream of growing persons the great words and phrases of integrity, moral idealism, honesty, clean life, trust, and tolerance.

It is precisely in the home that the great verities of our faith become known and accepted by the growing mind. The fundamental truths of our religion are more readily learned through the practice and example of devoted Christian parents than by direct teaching. Theologians may write about and explain our doctrines, but the children who grow up in Christian families will say, ‘This I know, because I learned it in my home.’

We learn something of the self-giving of Jesus when we turn to the family and watch a mother, exhausted and weary, refusing to leave the bedside of a sick child. We learn something of the compassionate forgiveness of the Heavenly Father by experiencing the care of an earthly father. Some students of the ministry in America were asked the question, ‘What man or woman who has lived in this century do you most admire?’ First place went to Albert Schweitzer. For second place these young ministerial students said simply, ‘My father.’

In the family we find the best possible occasions for guiding the growing life in prayer. Grace at meals, the exercise of prayer—these live on in the life of the child through to adulthood. This very prayer life is the fabric which holds the family together. If ever a nation is conquered and put under a Godless régime, the Christian families will live on, because they will never cease to pray.

Children learn about immortality in the experience of a family. The idea of immortality is easily accepted by a child. Nowhere are we so compelled to a positive belief in a hereafter as in the home.

One father at the time of the tragic death of his small daughter said: 'This I know, if I know anything, there is something everlasting and eternal about a family like ours, and I guess right now I have thought for the first time about eternal life.' When death takes one forever dear in your heart, you know that on a bright morning you will be together again.

Some Parallels

When you examine the relation of the structure of the family to the Scriptures and our theology you come upon some interesting parallels. Almost every term, every relationship within the family has its counterpart in the Scriptures and in doctrine. A few Sundays ago, in St Paul's Cathedral in London, it was interesting to hear Dean Mathews say in preparation for the Communion Service that 'Communion is a family meal among Christians'.

The phenomenon of birth into the human family offers the analogy of birth into the spiritual life. 'That which is born of the flesh is flesh, and that which is born of the Spirit is spirit' (John 3⁶). We know that the pre-adolescent begins to sever the old ties with his parents and to identify himself with a new and larger environment. We find in the Scriptures Jesus at twelve, in words forever meaningful, reminding his elders, 'Wist ye not that I must be about my Father's business?' 'Throughout the silent years,' William Barclay in *The Mind of Jesus* states, 'Jesus was learning the meaning of family life. The name of God which came most naturally to the lips of Jesus was Father, and the very use of that word itself was a very beautiful compliment to Joseph.' On the other hand, it was said of Martin Luther that he hesitated to pray the Lord's Prayer and to say 'Our Father' because his own father had been so stern, so unbending, so unsympathetic that the word 'father' was not a word which he loved. We find that wherever a child's relation to his parents is deeply disturbed, his religious outlook is affected.

We would all confess that our earthly homes are very precious to us. And we remember that Jesus spoke of 'a house not made with hands eternal in the Heavens'.

The parallelism continues; The Athanasian Creed affirms; 'The Godhead of the Father, of the Son, and of the Holy Ghost is one.' There is a sense in which members of the family are equal in meaning and value and partake together in a human family entity. The nature of this entity is unique. A family is more than a group of persons with the same name or with similar features.

The family is an entity—a life in itself. A river is more than so many drops of water. A city is more than so many streets, buildings, and persons. A family is more than the sum of its members. Among your acquaintances are a Mr and Mrs Jones and their son and daughter—four persons. But put them together as a family and you have a fifth Jones. This oneness of the family—this unity—comes about through a harmony of minds, a sense of common destiny, a shared affection, and an identical family feeling. This entity of the family has its roots in the life of every

member of the home. Further, this entity has its own dynamic, its own pathologies, and its own anxieties. Even a family neurosis is not an impossibility.

Persons are born into a group—a family. Individual behaviour is inseparable from family behaviour. Therapists who disregard the family as a whole fail to see that the disorder of an individual cannot be understood aside from the origin and development of that disorder within the family.

It would be well were the Church to note this corporate wholeness of the family and to implement its programme accordingly. The redemption and Christian education of a man cannot be carried on aside from his life as a husband, a father, or a son. He is a part of a home. You cannot break off a piece of a home and deal with that. If religion purposes to deal with the whole man it cannot fail to deal with the family.

The Family under Threat

The present-day family is under serious threat. Influences emerging from the new Industrial Revolution have eroded the home, anonymity with its shrinking of the feeling of personal worth, moral relativism with its downgrading of standards and its consequences of desertion and divorce, secularism with its devious and destructive forces. The threats to the solidarity of the family are numerous. The importance of things seems to have moved on to the centre of the stage in the home. We have not given up God. We are not that honest. We find so little for God to do.

Many homes are more concerned with being modern than eternal. The simple graces of the spiritual life have receded before the importance of modern appliances. Telephone your home and an apparatus attached to your phone will automatically turn off the oven heat. But none of these devices spell fullness of life for the family.

Father's preoccupation with business and civic affairs has waged its own peculiar threat to the home. Too many fathers have abdicated their responsibilities. Father needs to be brought back into the home. While we are about it, we may need to bring mother back also. The increasing employment of mothers represents a serious absenteeism from the home.

These threats, while not relevant in some lands, are characteristic of a way of life becoming increasingly universal. The ability of the home to resist these modern attritions and to retain its spiritual integrity will come about through the acknowledgment of the presence and the acceptance of the work of the Holy Spirit.

The Work of the Holy Spirit in Family Life

The Holy Spirit offers the enablement that the family needs. It is at the juxtaposition of the deteriorations that the family suffers and the opportunities that the family offers that the Holy Spirit can accomplish its greatest work.

The Holy Spirit works through Family Interrelations

The Holy Spirit provides the needed dynamic for the enrichment of inter-personal relations in the family. In the Upper Room Jesus said, 'The helper, the Holy Spirit whom the Father will send in my name will teach you everything and recall to you everything I have said . . .' (John 14²⁶, Moffatt). Jesus left His Spirit to work within us and without our relationships to make us aware of our weaknesses and to quicken our hearts to seek Christ's help. Is it not reasonable to suppose that the Holy Spirit can work through the experiences of marital relations and parent and child relations?

The Holy Spirit works at the heart of life, in the midst of its intimacies. In family life, it prompts each member to express his or her emotional needs in keeping with the divine meaning of others within the home. The Spirit prompts the exercise of respect—the parent for the child, the child for the parent. The Spirit gives guidance to husband and wife in the experiences of their sexual love. Without this guidance, nothing can save us from affectional bankruptcy and marital dissolution. Human love, with its inevitable erotic element, needs the discrimination as well as the sanctification of the Spirit.

It is precisely this in-depth activity of the Spirit that is needed if the family is to be truly Christian. The problems of marriage and the family are in-depth problems. It is at the very heart of the family that resentments are nourished, the hunger to be secure makes itself felt, feelings of being inferior have their beginnings. It is at this very centre of intimate living that the Holy Spirit comes with power to lead the life of the home to trust God, to look with honesty at itself, and thus find the answer.

If we grant that the deepest experiences of a person's life take place at the heart of the family, if we grant that the experiences of the family are more intimate and final than all other relationships of which we are a part, then certainly the Holy Spirit can do its greatest work in the home.

The Holy Spirit and the Universal Order

The Spirit makes clear an eternal order that when recognized and accepted becomes the authoritative order for family living. Integral in that order is a moral rightness that does the judging of each family member's behaviour. This order, when realized, becomes the basis of authority within the family. Without that authority, there can be no discipline, and without discipline there can be no true freedom.

It is in the relationship of the family that God 'hath wrought great glory'. It is there that one finds the joys of an assuring memory, the touch of a thoughtful act that will live again in reflection, the courage to pass through the dark valley together, the respect that cannot be dislodged by misfortune or regrettable behaviour.

A Family-minded Church

I return to the statement with which we began, that the function of the family is to grow sound, adequate persons for a difficult world. Where else will this come about than in the home. Let the Church give heed. Let the world Church, the community Church become family-minded.

The next era of the Church could well be characterized as evolving a family-minded approach in its redemptive and educative work. If the purpose of the Church is to infiltrate the life of the world with the gospel, this is the way of promise.

We have proposed various kinds of Church extension. Let the home become the extension of the Church. This is the way to by-pass much of our present-day spiritual inertia, and to outwit secularism and its devastations of character and moral ideals.

We need a Christian family movement across the world in which the Church will do its total task with the family in mind—a family-minded Church. Methodism could ably lead in this movement world-wide. With its sensitivity to what is happening to people with its deep and abiding sense of cause, it could lead Christendom in the guiding of young mothers and fathers of beginning homes to realize to the fullest the Christian life within the family.

If the biggest business in life is to grow sound, adequate persons, let me

say it will not be done merely by people living together in the same house, being nice to one another, and going to the same church. This family life movement must command us—motivate us—move us to a conscious practice of Christian ideals within the home. It will be done by disciplined, trained, and committed parents who will make sure that for seven days of the week their children practise the rules of Christian conduct. It will be done by parents who will make religion relevant to the important as well as incidental in the life of a child. It will be done by parents who understand something of the impress power of their own spiritual reality. A boy walks like his father, we say, not as an inherited trait but because of unconscious imitation. Everything that goes on in the home goes into the unconscious life of a child. Since the suggestibility of a child is most affected by those in the home, it is true to say that the Church, interested in producing sound Christian persons, had better turn to the family.

If we can take this engolding experience of the family: an awakened love, the words of troth, the brave bearing of hopes and fears, the immeasurable dependance of a child's heart—if in all of these steps of the familial way we can know the presence of the Holy Spirit, we shall then experience the true growth of the soul and personality. Suggesting, counselling, revealing—so shall the Spirit lead us as families to God's great mercy and to the fullness of life in Christ Jesus.

METHODISM IN THE FIELD OF SOCIAL SERVICE

By Dr Joseph A. Johnson, The Christian Methodist Episcopal Church,
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During the session of the first Methodist Conference, which was convened in London, England, 25th June 1774, this question was asked: 'What may we reasonably believe to be God's design in raising up the preachers called Methodists?' The six clergymen of the Church of England and the four lay preachers who made up the Conference answered: 'To reform the nation, more particularly the Church; to spread Scriptural holiness over the land.'

One may assume that, on the basis of the answer given by these early Methodists, England needed a reformation. James R. Joy wrote: 'It was a weak and sickly England into which Wesley was born . . . England was sick at heart. . . .'¹ Even at Oxford University it is reported that: 'It was a rare thing for a tutor to pay attention to his pupils, unless to drink, play cards, or throw dice with them.' Mark Pattison describes this anaemic England into which Wesley came to manhood: 'It was an age whose poetry was without romance, whose philosophy was without insight, and whose public men were without character; an age of light without love, whose very merits were of the earth earthy.'²

This was the situation into which Wesley was called to preach the gospel of Jesus Christ. Wesley confronted this situation with the promises and demands of the Christian gospel. For Wesley, the situation and the message must be in a constant dialogue. The preaching of John Wesley moved back and forth between the eternal truths which were embodied in the Christian gospel and the temporal situation in which these eternal truths must be received, expressed, and related. Wesley made the Christian gospel relevant to the needs, the hopes, and the aspirations of the men of his day. In this desperate situation, John Wesley preached the Christian gospel of the good news of God. For him, the gospel was an announcement that God had come to earth in Jesus Christ. This gospel was a gift,

and by faith any man may be united with the very life of God. By faith, man could assert that the life of God was his life.

Christianity for Wesley is 'inward holiness', purity of heart, 'the love of God and of all mankind'. Christianity is also a 'social religion', so much so that 'to turn it into a solitary one is to destroy it'. The social responsibilities of the Christian were clearly defined by Wesley. 'Ye are the salt of the earth: it is your very nature to season whatever is round about you. It is the nature of the divine savour which is in you to spread to whatsoever you touch; to diffuse itself, on every side, to all those among whom you are. This is the great reason why the providence of God has so mingled you together with other men, that whatever grace you have received of God may through you be communicated to others; that every holy temper and word and work of yours may have an influence on them also.'³

Message and Situation

The relationship of message to situation adumbrated by Wesley may be utilized to set in sharp focus the nature and function of Christian social ethics. Social ethics for the Christian may be defined as the study of 'what is' in light of 'what ought to be'.⁴ Christian social ethics, however, is concerned primarily with a systematic analysis and study of the moral life of man—the ideals, goals, and principles which men acknowledge to have a claim on them. The real question with which Christian social ethics is concerned rises in the light of the Christian gospel. Christian social ethics must show how the world view, based on the conviction that God has revealed His will in Jesus Christ, can be applied and utilized in an interpretation of the manifold experiences of our common humanity and serve as a motivation to bring the total life of man under the Lordship of Jesus Christ. Christian social service is grounded in Christian theology. The ethical life of the Christian centres and issues from his relationship to God, the Father of our Lord Jesus Christ. God has revealed Himself in Jesus Christ as Creator and Sustainer of the world, the Lord of history and the Church, the Redeemer of both men and society, and the Giver of abundant life to all. The Christian sees the world as it is; but he is also aware of what the world may become through God's creative, redemptive, and life-giving act in Jesus Christ.

The Present Situation

If Methodism is to be effective, it must serve 'the present age'. It must utilize all of its powers and resources to do the Master's will in this pagan, power-driven, intoxicated civilization.

Concerning the sickness of Western civilization, the doctors agree. Possibly the most moving description of the modern situation is given by Paul Tillich: 'It is not an exaggeration to say that today man experiences his present situation in terms of disruption, conflict, self-destruction, meaninglessness, and despair in all realms of life. This experience is expressed in the arts and in literature, conceptualized in existential philosophy, actualized in political cleavages of all kinds, and analysed in the psychology of the unconscious. It has given theology a new understanding of the demonic tragic structures of individual and social life.'⁵

The scientists, sociologists, philosophers, psychologists, and educators may trace the causes of our sickness to different sources; but they all agree that there is something radically wrong both with man and with his civilization. We see evidence of this sickness in the breakdown of modern family life.⁶

In the field of modern technology, we are confronted with a mad and ruthless race for the mastery of space, the production of instruments of

war, and the assimilation of every conceivable weapon which has been designed specifically for human destruction and annihilation. Modern man is more concerned about 'outer space' than 'inner space'—that massive vagueness which has moved into the lives of hollow and empty men; men whose lives are 'filled with fancies and empty of meaning'. Modern civilization is more concerned with putting a man on the moon than placing a good man in the home. Man's desire to inhabit the moon and the planets may be the expression of a new kind of monasticism—man's attempt to escape from himself. Karl Barth dealt a devastating blow to every conceivable form of monasticism when he wrote: 'A flight from the world is not in any sense identical with the flight to God. And one thing is sure—that even in his hut or cave [or moon] the hermit will never be free from the most dangerous representative of the world, i.e., himself.'⁷

Finally, the present world situation is dramatized in racial conflict which is world-wide in scope. There is not a major section of the world today which is completely free from racial tension and racial antagonisms. The rest of this paper could be devoted to a description and analysis of the racial conflict. Such analysis might well begin with the German police dog situation in Jackson, Mississippi, and terminate with an exposé of the most vicious and subtle practice of discrimination even in the Christian Church. These problems presented are the symptoms—the social manifestations of the present crisis. They are not to be interpreted as the basic underlying causes for the present world situation. We must seek to discover the source of the disease. It is only when we discover the source of the disease that the condition for healing is provided.

The Methodist theologian has his answer for the cause of the plight of modern man. Following the tradition of John Wesley, the contemporary Methodist theologian traces the cause of the plight of modern man to sin. Sin, for Wesley, is a turning away from God; and a turning to oneself. The sinner cannot move beyond the circle of self; he seeks himself; and he acts for himself. The sinner is caught 'in the vicious circle of inward idolatry . . . as a result of turning away from God to seek his satisfaction in himself and finite things'.⁸

Harris Franklin Rall has shown that sin affects every segment of man's life—psycho-physical, social, and spiritual. Rall wrote: 'The sin of the individual affects those about him. For good or ill, every man's life affects his neighbour; his deeds help to shape their world; his spirit helps to create an atmosphere in which they live.'⁹

Therefore, the problems of society are merely the external reflection and manifestation of the disintegration and moral collapse which occurred in individuals one by one. Gordon D. Kaufman has argued: 'Communities are nothing but selves in living relation: selves have their very being in and through the communal relations in which they stand. Community—self—history: these are the three terms of a complex triadic relationship, none of which could exist apart from the others.'¹⁰ Kaufman added: 'We are our histories',¹¹ and I might add: 'We are our societies.'

The Christian must recognize that the present situation is not completely hopeless. The Christian must proclaim the gospel—the gospel of hope, the gospel of good news; and the good news is this—that the God, the one from whom man is so tragically estranged, has acted and does act to rescue a man from his hopeless plight. From the human point of view, there is no possibility of escape. From the Christian point of view, God has acted from beyond this human situation to rescue man and to give him the gift of life. The Christian must insist that man's relationship to God is not only a relationship of estrangement but also one of redemption.

Those who heard him will probably never forget the moving sermon preached by W. E. Sangster at Oxford during the Eighth Ecumenical Conference. Sangster said: 'Five universals were said to summarize all early Methodist preaching. (1) All men need to be saved; (2) All men can be saved; (3) All men can know that they are saved; (4) All men must witness to their salvation; and (5) All men must press on to perfection.'¹² Elsewhere, enlarging on the fifth universal, Sangster wrote: 'The Evangelist must make clear to those new-born in the life of God, that this life, like all life, involves growth; that no limit need be put to its development; that whatever decay marks the life of men, no decay mars the life of God. And *this* is the life of God! Therefore, it is 'nor wanting, nor wasting''.¹³

This is precisely the point where Methodist Social Service begins. 'Religion [for Wesley and the Methodists] is none other than love; the love of God and of all mankind. . . . This love we believe to be the medicine of life, the never-failing remedy for all the evils of a disordered world, for all the miseries and vices of man. . . .'¹⁴ Personal redemption—the individual experience of God's redeeming and saving love—provided the dynamics for the social service of the early Methodists. The early Methodists attacked the liquor traffic. They attempted to bring into existence the classless society. They asserted that before God all men are sinners, before God all men are sacred. They insisted on the stewardship of wealth, and they fought against those cliques which rationalized the plight of the poor. They believed in the capacities of leadership which God had given to the common man. They insisted that the Christian was responsible for the political and social conditions which existed in society. They attempted to inaugurate prison reform, and they made vigorous attacks on the institution of slavery. Concerning slavery, this is what Wesley said in 1774: 'Give liberty to whom liberty is due, that is to every child of man, to every partaker of human nature. Let none serve you but by his own act and deed, by his own voluntary choice. Away with all whips, all chains, all compulsion. Be gentle toward all men.'¹⁵

It was axiomatic for the early Methodists that redeemed and saved men were the best instruments that God had for redeeming and saving a society.

A Christian Theory for Social Service

The social concern of the Christian is implicit in an outgrowth of his experience or redemption. The Christian has been the recipient of the Grace of God. This gives strength for affirmative action in society because it grounds the ethical imperative in the Divine indicative. What is required of man is always decided within the context of what God has done for man and is still doing for man. Brunner has correctly noted: 'Christian ethics is a science of human conduct as it is determined by Divine conduct.'¹⁶ God does what He commands. Christian social ethics is an effort to answer the question: 'What am I, a believer who has been saved by Divine Grace, to do?' The answer to this question is: 'I am to do what I am.' Therefore the Christian is summoned to be and to act what he is.

The Christian makes his decision within the context of Divine Grace. Bultmann contends that the worth of a man consists not in any inherent human quality or in the content of his spiritual life, but is determined by the character of his decision 'in the here and now of his existence'. 'To make our decisions in faith', says H. Richard Niebuhr, 'is to make them in view of the fact that the world of culture—man's achievement—exists within the world of grace—God's Kingdom.'¹⁷ When one makes his decision within the context of Divine Grace, infinite possibilities for renewal and reconciliation are made available so that no situation in

which he is forced to make a decision is completely hopeless. The Christian, therefore, can make a decision to love his enemy because even in this situation infinite possibilities are presented to him for the re-establishment of genuine Christian fellowship.

Social ethics moves from 'what is' to 'what ought to be'. The redeemed Christian who has experienced God's saving love in Jesus Christ has become what he ought to be. He is now a new creature in Christ Jesus. This fact provides the dynamics for social action because ethics is now rooted in the believer's grateful and trustful response to the redemptive act of God in Jesus Christ. The believer is driven out of his 'I-castle' and is placed beside another person, where for the first time he discovers 'the neighbour'. He manages to love the neighbour for his own sake alone and not for some ulterior purpose. He gives to the neighbour 'so that the gift looks as if the gift were the recipient's own possession'. The humanity of man consists in the fact that he, as a Christian, was made for the service of his fellowman.¹⁸ Luther said: 'Faith snatches us away from ourselves and puts us outside ourselves.'¹⁹ Further, insisted Luther, 'Everyone should put on his neighbour, and so conduct himself toward him as if he himself were in the other's place. . . . A Christian man lives not in himself but in Christ and his neighbour. Otherwise, he is not a Christian. He lives in Christ through faith, in his neighbour through love; by faith he is caught up beyond himself into God, by love he sinks down beneath himself to his neighbour.'²⁰

Wesley underscored this emphasis when he wrote: 'A solitary religion is not to be found in the gospel. "Holy solitaries" is a phrase no more consistent with the gospel than holy adulterers. The gospel of Christ knows no religion but social; no holiness, but social holiness.'²¹ When discussing the nature of the Kingdom of God, Wesley insisted: 'The Kingdom of Heaven, and the Kingdom of God, are but two phrases for the same thing. They mean not barely a future happy state in Heaven, but a state to be enjoyed on earth.'²² Wesley envisaged the time when Christianity would prevail over all. When this happened, he believed that: 'Wars will cease, the hatreds and suspicions that divide us will disappear, injustice and poverty will be done away, and love and mercy will rule the world.'²³

The Christian, forgiven and redeemed, is something new. Because his existence is determined by the Lord Jesus Christ, his distinctive work in terms of social service is defined. To be sure, the Christian must attempt to build Christian homes, to bring about the brotherhood of man under the Fatherhood of God. The Christian must serve God in terms of providing a more equitable distribution of the wealth of the world and the elimination of the causes of crime and poverty in God's world of abundance. The Christian must seek to eliminate the ruthless competition which characterizes all economic orders. The Evanston Assembly of the World Council of Churches asserted: 'The real battles of the faith today are being fought in factories, shops, offices and farms, in political parties and government agencies, in countless homes, in the press, radio and television, in the relationship of nations.'²⁴ As George McLeod thundered: 'The sacred place is not where men worship but where they work.'²⁵

The Christian must seek to bring the awesome instruments of technology in service for the creation of a better way of life. He does this because he sees these instruments as God sees them. 'Seeing it thus, he will endeavour to use it only in ways that will incarnate and realize God's purpose of a full life for all of his children.'²⁶

The experience of God's redeeming grace must run the full gamut of the life of the believer. Everything he does is done in conscious awareness of the presence of the Lord to whom he has committed his life. Benjamin

Hellier has rightly asserted: 'The sanctified believer expresses sanctification in everything he does.'²⁷ He defines sanctification as 'spending all our time in the Lord's service; making our religion our life and our life our religion'.²⁸

The World Council of Churches, meeting in Amsterdam, summoned Christians and Christian congregations everywhere to a new commitment to Jesus Christ as Lord of the Church. Jesus Christ is the Lord of Truth. It is only in the light of His revelation that the true structure of life and the true needs of men are made clear. Jesus Christ is the Lord of Love. It is He who sheds His love abroad in the hearts of all men through the workings of the Holy Spirit. All who accept His love are reconciled to God. He forgives and lifts all men from moral weakness. Jesus Christ is the Lord of Time. He has demonstrated His victory over all of the hostile forces which have opposed His rule, and He has declared that He will return to finish His new Creation. The recognition of Jesus Christ as Lord places the Church and the believer under Divine obedience.

The challenge of Methodism in the field of social service has been clearly stated by the World Council of Churches. The Methodist Church and the believers must '... seek together, where they live, to be His witnesses and servants among their neighbours. We have to remind ourselves and all men that God has put down the mighty from their seats and exalted the humble and meek. We have to learn afresh together to speak boldly in Christ's name both to those in power and to the people, to oppose terror, cruelty, and race discrimination, to stand by the outcast, the prisoner and refugee. We have to make of the Church in every place a voice for those who have no voice, and a home where every man will be at home. We have to learn afresh together what is the duty of the Christian man or woman in industry, in agriculture, in politics, in the professions and in the home. We have to ask God to teach us together to say "No" and to say "Yes" in truth. "No" to all that flouts the love of Christ, to every system, every programme, and every person that treats any man as though he were an irresponsible thing or a means of profit, to the defenders of injustice in the name of order, to those who sow the seeds of war or urge war as inevitable; "Yes" to all that conforms to the love of Christ, to all who seek for justice, to the peacemakers, to all who hope, fight, and suffer for the cause of man, to all who—even without knowing it—look for new heavens and a new earth wherein dwelleth righteousness.'²⁹

¹ James Richard Joy, *John Wesley's Awakening*, New York, The Methodist Book Concern, 1937, pp. 110, 112.

² *Ibid.*, p. 113.

³ John Wesley, *The Standard Sermons of John Wesley*, annotated by E. H. Sugden, London, The Epworth Press, 1921, Col. I, p. 385.

⁴ E. Clinton Gardner, *Biblical Faith and Social Ethics*, New York, Harper and Brothers, Publishers, 1960, p. 9.

⁵ Paul Tillich, *Systematic Theology*, Chicago, The University of Chicago Press, 1951, p. 49.

⁶ Pitirim A. Sorokin, *The Crisis of Our Age*, New York, E. P. Dutton and Company, Inc., 1946, p. 200.

⁷ Karl Barth, *Church Dogmatics*, Edinburgh, T. and T. Clark, 1958, Vol. IV, p. 12.

⁸ Colin W. Williams, *John Wesley's Theology Today*, London, The Epworth Press, 1960, p. 50.

⁹ Harris Franklin Rall, *Religion as Salvation*, New York, Abingdon-Cokesbury Press, 1953, p. 77.

¹⁰ Gordon D. Kaufman, *The Context of Decision*, New York, Abingdon Press, 1961, p. 32.

¹¹ *Ibid.*

¹² *Proceedings of the Eighth Ecumenical Methodist Conference*, Oxford, London: The Epworth Press, 1951, p. 73.

¹³ W. E. Sangster, *Let Me Commend*, London, Hodder and Stoughton, 1949, p. 32.

¹⁴ John Wesley, *The Works of John Wesley*, Grand Rapids, Zondervan Publishing House, 1958-9, reprint of 1872 Edition.

¹⁵ *Methodism*, edited by William K. Anderson, Nashville, Methodist Publishing House, 1947, p. 19.

¹⁶ Emil Brunner, *The Divine Imperative*, Philadelphia, The Westminster Press, 1937, p. 86.

¹⁷ H. Richard Niebuhr, *Christ and Culture*, New York, Harper and Brothers, 1950, p. 256.

¹⁸ Karl Barth, *Church Dogmatics*, Edinburgh, T. and T. Clark, 1960, Vol. III, Part 2, pp. 223ff.

¹⁹ *Works of Martin Luther*, Philadelphia, Muhlenberg Press, 1943, Vol. II, p. 342.

²⁰ *Ibid.*, p. 40.

²¹ John and Charles Wesley, *The Poetical Works of John and Charles Wesley*, edited by George Osborn, London, Wesleyan-Methodist Conference Office, 1868-71, p. xxii.

²² Quoted in A. Dudley Ward, *The Social Creed of the Methodist Church*, New York, Abingdon Press, 1961, p. 11.

²³ *Ibid.*, p. 40.

²⁴ *The Evanston Report*, The Second Assembly of the World Council of Churches, 1954.

²⁵ Ward, *op. cit.*

²⁶ 'Nuclear Knowledge and Christian Responsibility', *Ninth World Methodist Conference*, 1956, eds. Elmer T. Clark and E. Benson Perkins, p. 235.

²⁷ Adapted from Eric Baker, *The Faith of a Methodist*, London, The Epworth Press, 1958, p. 32.

²⁸ *Ibid.*

²⁹ *The First Assembly of the World Council of Churches*, ed. W. A. Visser 't Hooft, New York, Harper and Brothers, 1949, p. 10.

Monday, 21st August

Professor A. Victor Murray, The Methodist Church, U.K. presiding

METHODISM AND EDUCATION

By Dr John O. Gross, The Methodist Church, U.S.A.

We cannot get a picture of Methodist education if we do not keep John Wesley in focus within the range-line of the camera. He is the centre around which cluster the main principles of Methodist education. At the inception of the Methodist movement, learning was accepted as a logical part of the Christian nurture. Wesley made growth in intellectual competence a matter of conscience. Once American Methodists, in a time of discouragement over thwarted educational efforts, wrote into their book of discipline: 'The gaining of knowledge is good, but the saving of souls is better.' Wesley would not have divided the task of teaching from the call to win men to Christ. In this thinking these imperatives belonged together.

I

Many Methodists assume that Methodism began at Aldersgate Street. Without question, Aldersgate Street did reveal fully to Wesley the fact that enlightenment will not save. At Aldersgate Street Wesley found a satisfying answer to the questions which had troubled him since his days at Oxford. But Aldersgate Street must not be severed from Oxford. Back of Aldersgate Street was the earnest scholar who searched for ultimate reality. Would the Methodist Evangelical Movement have been born if Wesley had not brought to Aldersgate Street the rich treasure of an Oxford education? And if, after Aldersgate Street, Wesley had given up his concern about disciplined intelligence, would his ministry have been a decisive instrument in the moral and spiritual reshaping of England?

These questions prompt us to say that few men in human history have stood in a more favourable position to exploit ignorance than Wesley. If he had not been fully dedicated to God and the redeeming of England's people from darkness and sin, his prestige and leadership might easily have been used for revolutionary purposes. The claim that Wesley saved England from a reign of terror such as befell France must not be dismissed as mere rhetoric. He saved England by furnishing the suppressed masses with a ladder upon which they could climb upward and claim their privileges as children of God.

Wesley was no pious despiser of culture. He chose to lead the masses through a well-formulated educational programme to an appreciation of their God-given heritage. His passion for the growth of his converts made him one of the world's foremost educators. His classroom was not on an ivy-clad campus, but out in the open country, where England's neglected lived in ignorance, poverty, and vice. At Kingswood in 1739 he found 'a people famous for neither fearing God nor regarding man; so ignorant of the things of God that they seemed but one remove from the beasts that perish; and therefore utterly without the desire for instruction, as well as without the means for it.' Woodrow Wilson once said: 'The only thing that is worth while in human intercourse, after all, is to wake somebody up, provided you wake them up to see the light, provided you wake them up to see something that is worth seeing and to comprehend something that their spirits have not hitherto comprehended.'

John Wesley was called to wake men up. He succeeded in a remarkable way. Methodist converts, reoriented by grace, learned from him that growth logically follows spiritual regeneration. In order to achieve the high calling which becomes the sons of God, these converts were prepared in mind to appreciate the meaning of salvation. Wesley's work attests to the fact that Christian maturity is the result of a partnership formed between mind and soul and realized 'progressively in volition and aspiration'.

Wesley's theology was the foundation of his educational efforts. As an educator, Wesley approached his work in the light of the Christian doctrines of God and man. This meant that he took into consideration man's potentialities, predicament, and destiny. He accepted Milton's purpose for education—namely, 'to repair the ruins of our first parents by learning to know God aright'. Wesley once said: 'Education is reason borrowed at second hand, which is, as far as it can, to supply the loss of original perfection.'¹ In his view, the seeking of knowledge becomes a religious responsibility when it works for the growth of persons. Maturity, Wesley held, can be realized only as self is drawn out of itself into larger ends. This is sound theology and sound psychology. Wesley's theology affirmed that man had received from his Creator a spiritual potential and could rise above his destructive impulses.

John Wesley's idea of an educational institution is found in Kingswood. After making allowance for some of the impractical ideas and odd notions that were transferred from Epworth and Herrnhut, we may conclude that Wesley's sole aim was to give youth a sound education under Christian influence and care. Kingswood stood *in loco parentis* to its students. No parents could have shown more concern for their children's intellectual and spiritual development. With Wesley, Christian education was not a subject to be discussed, but an object to be attained. This he expected: 'I will have one or the other—a Christian school or none at all.'²

This determination for a Christian school did not limit Wesley's involvement in the intellectual life of his time. He was not afraid to venture out on the frontiers of emerging knowledge. Scientific studies, he said, served

'to testify to the amazing power and wisdom of the Great Creator, to warm our hearts, and to fill our mouths with wonder, love, and praise'. There are references in his writings to the possibility of the transfusion of blood, the place of microscopes in research, the diving boat (forerunner of the submarine), the art of making salt water fresh, the spots on the sun, and the irregularity of the surface of the moon. His excursions into the vast world of learning should remind both the individual and the Christian college that intellectual stagnation may be avoided by diversity of academic interests and a readiness to accept the results of new discoveries. We can imagine the eagerness with which Wesley would follow the revelations made by modern man's ventures into outer space.

Wesley's belief in the importance of the liberal studies—literature, philosophy, history, etc.—may be seen in the preparations which he made for Kingswood. Here he recognized the humanities as necessary for the enrichment of the mind and for the acquisition of intellectual skills. These he held as essential for the understanding of God, His revelations, and His Scriptures. To achieve his objective, he encouraged a rigid intellectual discipline on the part of his leaders. He would have opposed a Bible school as the only means of educating the ministry. When a preacher told him, 'I read only the Bible,' he responded that this man had got beyond St Paul, who wanted other books. 'Bring me the books', Paul wrote, 'but especially the parchments.'

The Kingswood ideal of a broadly based scholarship is illustrated in the life of Adam Clark, one of Methodism's most profound biblical scholars. Clark, on his first circuit, was advised by a parishioner to give up classical learning altogether. But Wesley, after observing Clark's aptitude for scholarship, wrote to him to cultivate the mind as far as circumstances would allow, and not to forget anything he had ever learned.

Clark took this advice as though it had been spoken by a divine oracle. He returned to a study of the classics, Oriental and modern languages, and such other work as was needed for the understanding of the Scriptures. From this point on Clark's scholarship may have actually exceeded Wesley's expectations for him, even in the number of hours devoted to learning. What he produced in biblical studies does vindicate the position of Wesley that both dedicated intelligence and spiritual perception are needed to understand God's moral and spiritual precepts.

John Wesley's great contribution to education was in the uniting of faith and learning. This achievement was forecast by lines from a hymn written by Charles Wesley for the opening of Kingswood School:

'Unite the pair so long disjoined:
Knowledge and vital piety;
Learning and holiness combined,
And truth and love let all men see.'

Wesley's chief criticism of education in the eighteenth century was its omission of religion. Religious education as Wesley viewed it meant something more than instruction in religious subjects. He would never have agreed that the including of the Bible in its curriculum and the holding of regular religious services made a college Christian. He wanted the Christian view of reality brought into the teaching of all subjects. Should men give less attention to the Creator than to things which He has created? Wesley thought not. The student must be enabled to see all of learning through Christian eyes. The Christian perspective augments reason's best efforts in the search for life's deeper meanings.

The Methodist view of education as formulated by a combination of

Aldersgate Street and Oxford affirms that religious experience does not replace reason; neither does reason render religious experience unnecessary. The Aldersgate Street tradition affirms that a vital religious atmosphere provides the best climate for learning. The Oxford tradition asserts that all of the critical processes and precise logical instruments available are essential for the growth of the whole man.

Methodism's identification with solid learning is reflected by the very name of Oxford itself. There, a Methodist became associated with certain exacting mental and personal disciplines. Methodism has been able to live through many vicissitudes because the Oxford temper held in check the wild excitements and imaginative aberrations often accompanying aroused emotions. The revival Wesley led was under his continuous observation. No scientist in his laboratory observed his experiments more closely than Wesley the actions and reactions of spiritual forces upon people. Wesley's conclusions are still a source of dependable guidance for modern Methodists who seek effective plans for personal and social regeneration.

II

Methodist education in large measure is a projection of John Wesley's ideas and ideals. His followers developed a remarkable affinity for education in a comparatively short time. Less than fifty years after Wesley's death, educational leaders had laid the foundation for many of Methodism's great educational institutions. In them they tried, as Landon Garland eloquently said, 'to chain the Muses and Graces to the chariot wheels of Christianity'. This philosophy of education became the guiding principle for Methodist educators.

John Wesley challenged the prevailing idea that education should be limited to privileged persons. He wanted its blessings given to the laity. Acting under his influence, the early Methodists sought to make schooling available to all people. Certainly Wesley stands out as the one great leader of the eighteenth century who called for the education of the masses. This concern was passed on to succeeding generations of Methodists and became one of their foremost social passions. This educational concern has affected the whole of England, America, and all the lands that Methodism has touched. Methodist men and women, lifted from ignorance, led in the reforms which helped to correct social injustices. The rights of citizenship, the abolition of child labour, and improvement of the lot of industrial and agricultural workers—these were corollaries to Methodism's plan to make education available to all. In every country where Methodists work, they have been zealous for the education of the masses. After all, why do they educate? Simply for the reason that man bears the image of God and they are obligated to help him claim his God-given capacities.

Missionary strategy, therefore, has placed the school by the side of the church. In this day, while the world witnesses the emerging of new nations, Methodists rejoice in the share they have had in preparing many peoples for independence and self-government.

Education does open the way for man to fulfil his destiny. It increases his control over the material world and enables him to participate with God in the work of replenishing and subduing the earth. Very early, Methodists saw in the educated leader a person of incalculable value to God's work. They have made educational institutions accessible to youth, irrespective of financial or family status.

The incident of a poor boy in Indiana who approached President

Simpson of Indiana Asbury, now DePauw University, and asked for an opportunity to enter college, has been re-enacted in every school of Methodism. This boy worked his way through college. When he was graduated he wore what was called a 'frugal calico dressing-gown'. Sixty days after graduation, he became President of a Methodist college in Iowa. Later he served the same state as superintendent of public instruction and as United States Senator. During one Presidential term, he was Secretary of the Interior. His story is a part of the epic of Methodist education. Methodist education at its best has existed to serve youth possessed of a desire 'to become'.

The Methodist motive for education has been built upon a solid theological principle—namely, that man rises to the highest in sonship and usefulness as he develops all his powers for the service of God.

While today we may not insist upon some of the theological emphases of our fathers, educators should recognize that the failure to have a theological grounding for educational work has greatly reduced their effectiveness. In our day, when so much faith is put in the power of enlightened intelligence to shape conduct, world Methodism needs to reaffirm Wesley's aim of providing this power with religious dynamics and Christian standards of living.

Education is a divine obligation. In every classroom and laboratory, then, there should be a daily integration of the humanities and sciences with the spirit and philosophy of the Christian religion. The teacher should recognize that his work is a Christian vocation. The interpretation of any discipline calls for a Christian point of view, a sense of reverence, and an obligation for integrity. Teachers are not primarily teachers of subjects; they are basically teachers of persons. A Christian theology for education gives the teacher a sense that life is holy. It makes him responsible for holding up to impressionable minds the truths that are worth seeing. The teacher is responsible for reflecting the light that will help our civilization on to a better way.

The union of religion and education makes the objective of instruction not knowledge of values alone, but commitment to them. It means that education goes beyond the collecting and cataloguing of facts. It holds that life's problems cannot be solved by knowledge and reason alone. The men who have influenced the culture of their time have not only possessed fixed beliefs, but have had a dedication to them. For example, Wesley's passion for service to persons deepened with his intellectual and spiritual growth.

Methodist education at its best is built upon the sort of integrity that comes from the Christian conception of God. This furnishes the climate needed for sound scholarship—the kind which supports the scientist in his search for truth; protects the historian in his loyalty to the facts as he finds them. In addition, this view holds that there are areas in life over which Caesar has no claim, and that persons in the quest for sound learning will encounter times when they must obey God rather than man.

III

It would not be correct to say that Methodist schools have never temporized or equivocated when some stand was needed on an important issue. There are, however, many instances when Methodist educators have hazarded their own future and the future of their schools by standing against popular tides in spite of adverse public opinion. During the resurgence of

fundamentalism in the United States, when ten of the states either passed or threatened to pass laws prohibiting the teaching of scientific theories in America's schools and colleges, Methodist educators took a decisive position against legislation that would interfere with the teaching of scientific subjects. In the United States today, Methodists look to their schools to produce leaders who will work for a more just treatment of all citizens, irrespective of race or religion.

Methodist institutions, while seeking to be 'Christian without apology and Methodist with pride' generally, have been free from sectarianism. They may be described as among the first truly ecumenical schools. When Protestant schools were founded in the United States, religious tests for both students and faculty members were common. Young Methodists attending these schools were regularly proselyted. The early Methodist institutions resented the intolerance of the older colleges. The first Methodist colleges allowed no ordinances to be enacted which made religious tenets basic either for the admission of students or for the employment of faculty members. Dean Graham of Boston University says that a 'good Methodist of sound witness is anything but narrow or sectarian. If he lets religious bias distort professional judgement, it is not because he is essentially a bad scholar, administrator, or teacher, but rather because he is a bad Methodist.' This is another illustration of how Wesley's 'think and let think' philosophy has permeated the Methodist movement.

An atmosphere of tolerance and freedom, of course, has its risks. It may make it easier for the Christian college to forget the rock from which it was hewn. The fear of ecclesiastical restrictions can open the door to the secularization of education. Generally speaking, however, Methodist colleges have maintained their spirit of free inquiry without surrendering to the spirit of secularism. I believe that they have sincerely tried to create an academic environment where Christian scholarship can be honestly humane and at the same time faithful to evangelical truth. The secret of such success was given by one of Methodism's ablest educators, Dr Henry Nelson Snyder. At the end of his forty years as President of a small college in a conservative state, he said that the Church had never obstructed his demands for high scholastic standards. He operated the institution upon the assumption that it must be first of all a sound educational institution and not a propaganda organization for specific doctrines and modes of conduct.

Some colleges founded by the Church have been lost to the Christian movement. But a college, like an individual, can backslide. A college can, like Demas, be in love with the world and desert the Church for the secular path. This desertion is sometimes apparent when trustees elect a new president. The choice they make often reflects the degree of secularization in the institution. But the Methodist record in higher education is clear at one point—namely, that close association with the Church stands as the best assistance an institution may have in keeping clear its fundamental goal.

In accenting some of the best features of the Methodist adventure in education, I am not unaware of our failures. Methodist schools, colleges, and universities are caught up in a world of confused purposes and varied educational philosophies. But they have an inspiring tradition from which they may learn. Set as they were to help make the mind and spirit of Jesus prevail in the world, they should give primacy to this task. If Christianity breaks down as a world force, it will fail largely because its schools have proved inadequate in the day of testing.

IV

Methodist education is in a stronger position today to give meaning to its tradition than it has ever been. Why? Simply because others have laboured and we have entered into their labours, because God in his goodness has made us responsible, despite our lack of merit and called us to share in the creation with him. But world Methodism today can also learn from the daily events that indicate our world is moving into new crises for human culture. Observing the grim race for technical mastery and the loss of direction that humanity now evidences, let us not forget that Christian schools have a vital place in shaping the future. Once again they are called upon to reunite knowledge and vital piety, so that the Church through its schools may serve rightly our confused and violent civilization. Vast numbers of people are striving for freedom and economic wellbeing. Our schools should again help provide the ladder upon which the common people can rise to a better life. Vast numbers have lost the sense that life is sacred. They need the schooling which, in Alfred North Whitehead's words, inculcates 'duty and reverence' and leads aside to the 'habitual vision of greatness' without which moral education is impossible. Vast numbers have lost the light that can help them distinguish the values worth seeing. They need, above all, the judging and healing word of the One who dared to say, 'I am the light of the world . . . and I, when I am lifted up from the earth, will draw all men to myself.'

¹ *Works*, Vol. 7, p. 87.

² *Works*, Vol. 3, p. 243.

GERMANY FROM WEST TO EAST

By Bishop Friedrich Wunderlich, The Methodist Church, Germany

First of all I would like to express my great admiration for those who prepared the programme. They trust me, and they believe that I am able to rush the Tenth World Methodist Conference across Germany from West to East within fifteen minutes. I shall try to do my best.

There is nothing better to say about Methodists than that they are a family of God and that they are one people in all the world. Every hour of this great Conference is a proof of this world-wide, indestructible fellowship. It is still a fact with regard to Methodism in Germany. We are still one church from west to east and from east to west. Our representatives are present in this gathering from both East and West Germany. They still speak the same language, they still understand each other, they still love each other in unbroken fellowship. They feel their common responsibility to be bridge-builders and ministers of reconciliation on behalf of Christ. This certainly is not our own merit. It is the work of the Holy Spirit, for whom there is no demarcation line in any part of the world.

Our Church is in action in a divided country. We are not living in a ghetto. We do not want to be 'silent spectators', to use Dr Ralph Sockman's words in yesterday's great message. We are grieved and greatly concerned about the fact that this division during the last sixteen years has become more and more crucial, not only for our own country, but for the countries of the world. We deeply regret that our city of Berlin just in these days is making headlines again and again. Many of you are asking the question: 'What do you think about the situation?' Our answer can only be: 'We earnestly hope and pray that God may send His light to

those who in the midst of darkness carry the responsibility for the fate of their own people as well as for the peoples of the world. Praying this, we believe that the Holy Spirit can use channels even outside of His Church to penetrate the darkness of the world. But at the same time we are aware of our own responsibility, remembering the words of our Lord, who said to His disciples, "You are the light of the world!" and "Blessed are the peacemakers, for they shall be called sons of God."

Methodists in both parts of Germany still hope and expect a peaceful solution without force or even war. The prize for such a solution would be too high and any solution of this kind would mean the end.

If we realize that under such circumstances our Church is still one, we would like to use John Wesley's words: 'What great things God has wrought!'

Methodism in Germany was divided 100 years ago. Of course, there was no fight between Methodists. It was, so to speak, a providential division which ended in a complete union.

Methodism came to Germany on two ways. First, a young German, Christopher Gottlieb Müller, came to England as an immigrant soul. There he found not only warm-hearted Methodists, but he found his own heart strangely warmed. With the same experience which John Wesley made at Aldersgate Street, he returned to his homeland and started evangelistic work as a young lay preacher in Winnenden, southern Germany, in 1832. A very active branch of Methodism was the result.

Eighteen years later a young farmer, Erhard Wunderlich, from Thuringia, now East Germany, started preaching in his little village, Rüssdorf. He had been an immigrant soul in the U.S.A. In Dayton, Ohio, he was surrounded by warm-hearted, German-speaking Methodists who made him feel at home and helped him to make his Aldersgate Street experience. The result was a very active branch of Methodism in East Germany.

The Aldersgate Street experience of millions of Methodists in all parts of the world, which means new life in the spirit, kept and keeps Methodism alive and active. It is not enough to make historical and theological reflections on John Wesley's Aldersgate Street experience. Every individual Methodist has a right to make his own experience.

Both branches, taken under the loving care of the Methodists in Great Britain and in America, were united in 1897. A few years later they were joined by the United Brethren. Today there is only *one* Methodist Church in Germany. The great inheritance from three branches will always be treasured.

Methodism in Germany is organized as a Central Conference, which is an integral part of the Methodist Church. There are five Annual Conferences, two in East Germany and three in West Germany with 390 churches, 1,100 preaching places, 320 ministers, about 900 lay preachers, serving 65,000 Methodists and a constituency of more than 100,000. Methodism in both parts of Germany is doing social work through seventeen hospitals, with 1,200 deaconesses. Every year about 250,000 patients, regardless of confessions and other differences, are under the care of deaconesses who are not only registered nurses, but ministers of Christ. It is the same kind of service you will find in Switzerland and in Scandinavia. The service of these deaconesses, rendered without salary, means a unique evangelistic and social outreach to people of all kind.

We have two theological seminaries to train our young ministers. One is the old well-known Predigerseminar in Frankfurt-am-Main, which, before the tragic division of Europe during and after the Second World

War, was a Methodist centre for students from all over Central Europe. It is the common property of the Methodist Church in Switzerland and Germany. The second seminary, the Theologische Schule in Klosterlausnitz, was organized in 1950, when there was no possibility any more to send our students from East Germany to Frankfurt. It is located in the Forest of Thuringia, not far from Jena and Weimar.

We have, of course, all kinds of Church activities which are characteristic for Methodist Churches everywhere. There is no need to enumerate them. We would, however, like to say that *evangelism* is our key word for all enterprises. We feel very humble, considering the great task to recommend the gospel and to proclaim the kingdom of God in the midst of dialectical and practical materialism. The latter is found among millions of so-called Christians, who never discover that the door of the church is wide open, because their whole attention is taken by the material things in life. But I am glad to say that there is a growing sense of evangelistic responsibility in East and West Germany, especially among the laity and our young people. In one of the coal-mining centres in East Germany, for instance, a team of young Methodists, among them university students, tried new ways of evangelism by visitation, by panel discussions, by personal counselling as well as by testimonies in public services, Class meetings in many places east and west got a new meaning by sharing experiences under conditions which make people long for fellowship and spiritual help.

In West Germany we have a tent mission in co-operation with the Evangelical and United Brethren Church. Three tents, always crowded, try to reach especially the outsider. In many places other Protestant churches join forces in this evangelistic effort, thus strengthening the bonds of fellowship among Churches.

Methodism in Germany is active in all ecumenical enterprises. We are represented in the Free Church Council as well as in the Evangelical Alliance. We belong to the Working Fellowship of Christian Churches in Germany, with Dr Martin Niemoeller as President since 1948. 'Bread for the needy' (*Brot für die Welt*) is a new field of ecumenical life in our country. For the first time since the days of Reformation, all Protestant Churches in Germany, former State Churches as well as Free Churches, are co-operating to bring help to people in those parts of the world where help is needed. They are doing this, obeying the word of Him who said: 'Go and do likewise.' They do it remembering with gratitude the time when, after the breakdown of Germany, Christians from many lands manifested a truly Christian spirit, bringing 'bread for the needy' to our own people.

Methodism in Germany owes much to world-wide Methodism. We are deeply grateful to be a member of this great family. In a divided country it is a tremendous help to know that Methodists, in the name of Christ, are willing to break through all barriers to proclaim and to interpret the good news in all parts of the world and to offer their help and service to all people. We were grateful for the clear and unmistakable message of the World Methodist Conference at Junaluska in 1956, as well as for the Social Creed of our own Church, in which, at the General Conference in Denver, Colorado, in 1960, the statements on world peace, on race relations, and social justice were confirmed. These statements were translated into German and read in services and mass meetings in East and West Germany. We are looking forward to the message of this Conference with great anticipation.

It was wonderful to have men like Bishop Willis King, Dr Gordon

Rupp, Dr Alan Walker from Australia, and Dr Orris G. Robinson from Washington, D.C., in East Germany, who preached 'the whole gospel for the whole world' to thousands of people in East Germany in mass meetings. Please come and preach to us. You may eventually invite some of our men to preach for you. In Christ there meet both east and west.

A few weeks ago I had the rare privilege to visit the Methodists in Cuba, to sit down with them where they sit, to pray with them, and to share with them our experiences. I enjoyed a wonderful fellowship with them. The situation in one country is never identical with the situation in another country. But there are certain things we should always keep in mind wherever we are in these times of rapid changes, in the midst of tensions between east and west, north and south, of mass movements or revolutions. This is what we should remember when we feel our responsibility as ministers and laymen to preach Christ to our people:

- (1) Stay where you are, facing the problems rather than avoiding them.
- (2) Go straight ahead and preach Christ and His kingdom under all circumstances, even if you have to pay a price. The price, however, can never be to act against your own conscience or to change and adapt the eternal truths of the New Testament just to present ideologies. It will be necessary to emphasize certain truths, even though they might be unpopular.
- (3) We should always remember the words of our Lord: 'Seek ye first the kingdom of God!' *It has always priority.* When we have dissenting political views in our congregation, we have the great responsibility to teach our people and to show them that our Christian belief is not identical with a political creed. Even dissenting brothers should still recognize each other as children of the same Father.
- (4) A Church must never be linked up with a certain form of government, thus becoming nothing but an obedient servant or even tool. The Church has the great task to be the conscience of the nation, clarified and sanctified by the Holy Spirit. We take our orders from Christ, who is the King of kings.
- (5) As citizens we have a right to have our own political convictions. But there is no room for hostility. With regard to our belief in Christ, there is no compromise possible with atheism and dialectical materialism. Here we have to stand our ground, not yielding an inch.
- (6) Our task can never be to erect dividing walls of hostility. We remember that Christ Jesus has broken down the dividing wall of hostility between God and man, creating in this world a 'household of God built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief cornerstone'. It is our great task and privilege to invite all strangers who are alienated from the household and kingdom of God into this 'dwelling-place of God in the spirit' (Ephesians 3¹⁹⁻²².) We trust that the spirit of power and love and discipline will enable us to be true and faithful ambassadors for Christ in East and West.
- (7) We should—
 - (a) never overestimate the power of an ideology dominating at present, however strong it might be;
 - (b) never underestimate the power of Christ and His kingdom, which will last for ever.

METHODISM IN ROME

By the Rev. Mario Sbaffi, The Methodist Church, Italy

(Translated from the Italian)

Methodism came to Rome within a few months of that famous 20th September 1870, which saw the end of the temporal power of the Popes and the proclamation of Rome as the capital of Italy.

Today the H.Q. of Italian Methodism and its largest church, housing its most numerous membership, are located on precisely the street through which the Bersaglieri entered Rome, and which is now called Twentieth of September Street. This is symbolic. Even though Henry Piggott started his work in Italy with the highest of spiritual motives, for many years Methodism—as indeed all Protestantism—in Italy was under the influence of the anti-papal spirit of the Risorgimento, and its actions and its preaching bore the prevailing accents of anti-clerical polemics.

The first preaching-place in Rome was opened on Easter Day, 1871. On that occasion Henry Piggott, the recognized Father of Italian Methodism, preached the first Methodist sermon in Rome from the text of the Apostle Paul to the Romans: 'As far as in me lies, I am ready to preach the gospel to you also who are in Rome. For I am not ashamed of the gospel, for it is the power of God to the salvation of all that believe.' (Romans 1¹⁵, 16.)

If in Paul's days, 'Rome' signified the Roman Empire and paganism, today the word means the Roman Church, with its massive institutionalism, its constantly developing tradition, its ranging far beyond the paths of Scripture, its imperial hierarchy, its assertions of infallibility of teaching, and its will to power over men and things, governments, and peoples.

Perhaps only those who live in the atmosphere of 'Rome', with the constant means of hearing what is said, or reading what is written, by way of expounding the official mind of Catholicism, can have any idea of the weight of the dead hand of the authoritarianism of the Roman Curia, or how it impresses the might of the Church upon the life of the country, or how relentlessly it presses its claims to infallibility.

The Catholicism of countries predominantly Protestant is a very different thing from Catholicism in a country where it can show itself in its true colours, because of its numerical strength. The Catholicism of individual believers, priests and students is very different from the Catholicism of the Roman Curia.

Of significance today is that conviction held by the Reformers of the fifteenth century that God had charged them to loose their attacks not on the Church, but on 'Rome'. For it is this 'Rome' which is imperious, 'Rome' which cuts down every movement for internal reform the moment it dares to go beyond its proper limits, 'Rome' which clamours for liberty where it cannot rule, and refuses it where it does. And this is because it claims to be the sole depository of truth, and asserts infallibility in its teaching.

Some years ago, when I was minister of the Methodist Church in Rome, almost every week I had a visit from a young Spanish Dominican friar, an educated lad who was pursuing higher studies at the Gregorian University. I was amazed at how often in our conversations he would hark back to the topic of papal infallibility. One day he told me why: 'There are a great number of Catholic dogmas that leave me perplexed when I look at them in the light of the Scriptures and the Fathers of the Church, but if the Church is truly an infallible teacher, I must humble myself and see my

doubts as the fruits of intellectual pride. But if it be not an infallible teacher, then all can be questioned, and all might fail.' All did indeed fall for him; he ran the risk of being cut off by his family—as did indeed happen; he put off his Dominican robe, and now he is preparing to be a tutor in one of the Methodist theological colleges of Latin America.

It will be for the Second Vatican Council to pronounce whether the dogma of papal infallibility is to be at all modified, so opening the door to the possibility of changes of dogma, or whether the Council will confine itself to questions of Church order and discipline, or of its liturgy.

But it is not only in Twentieth of September Street that Methodism has a church in Rome, symbol to recall the need to make a breach in the massive bastion of Roman Catholic infallibilism. There is another in Piazza Ponte Sant' Angelo. The width of the Tiber separates this chapel from the Via della Conciliazione, at whose far end rises St Peter's. Once they used to say that this chapel in which have sounded the voices of the most active Protestant polemicists was a challenge flung out by Protestantism at the Vatican. Today we prefer to see this chapel as a symbol of a witness borne by Protestantism to Catholicism. Certainly in Italy today it is the Methodist Church that is the Protestant Church most prepared for a sincere discussion, even with Catholicism, and for a constructive collaboration in the ecumenical spirit with any who confess the name of the Lord Jesus. And in the use of this chapel for some years now by a goodly English-speaking congregation, we like to see the proof of that Methodist fellowship that overrides the barriers of tongue and race.

Before us—indeed, all around us—at Rome, as in every other city or village of the peninsula, there are the people of Italy,—a people that talks of liberty, but does not know that only 'where the Spirit of the Lord is, there is liberty' (2 Corinthians 3¹⁷), a people that aspires to a democratic way of life, but which has been moulded spiritually to accept domination by whoever has presumed to seize the right to exercise it, a people who are naturally religious (in the sense that they feel the need of the supernatural), but not naturally Christian (if by this we mean personal experience, the inward witness, responsibility to Christ, and shaping the life to the faith, and the faith to the Word of God). Before us and around us is a people ignorant of the religious issue, which warmly approves the principles of our faith when it hears them, but reverts to its own path because it is slave to conformity in religion, and is afraid of not being in the majority.

How otherwise explain, for example, the fact that while—according to recent statistics—some three million people listen to the Protestant service broadcast every Sunday at 7.40 a.m., and while everywhere we meet Catholics who testify to their gratitude for the broadcasts, hardly one in 1,000 would be willing to enter one of our churches to hear our preaching? To turn the dial of a radio is not a thing that involves personal responsibility: to cross the threshold of a church is. Only some weeks back a junior high school teacher wrote to thank me for a broadcast that had brought her special help, and said: 'Unfailingly every Sunday I listen to the Protestant Service on the radio with pleasure, with admiration, and with eagerness. It brings to my thirsty heart all that the Catholic preachers fail to give me. This does not mean that I mean to change my faith: Catholic I am, and so I remain.'

Before this people, in this 'Rome', Henry Piggott's first text is valid still. Today, as on Easter Day, 1871, as in the days of the Apostle Paul, there is the urgency of preaching that gospel which is 'the power of God unto salvation to all that believe'. And as long as this urgency remains, Methodism will have something to say *in* Rome and *to* Rome.

Tuesday, 22nd August

The Rev. S. H. Chrystall, The Methodist Church, New Zealand,
presiding

THE STATUS OF METHODISM IN SOUTHERN ASIA

By the Rev. George S. Sahai, The Methodist Church, India

Brethren! The topic assigned to me is 'The Status of Methodism in Southern Asia'. The only term requiring definition in this title is the word 'status'. Possibly the social scientists have given as much study and thought to the term as anyone. They tell us that the word 'status' carries at least three implications:

(1) Status is the ranking or position of an individual or unit in a group which has reference to the degree of prestige, honour, power, or rights and privileges enjoyed, in comparison with the prestige, power, rights and so on of others in the same group. The first implication requires us to make comparisons between our organization and others.

(2) Statuses are of two kinds, achieved and ascribed. Achieved status means that rank one wins by his own talents and efforts with the help of God. An ascribed status is a position accorded to one by circumstances outside his own control, as being born with a silver spoon in one's mouth, or, as in India, being born an outcaste. I shall examine the status achieved by Methodism in southern Asia through the efforts of its valiant and devoted workers, and also the position accorded to our Church by virtue of its strategic location in one of the world's largest democracies.

(3) Status carries with it a collection of rights and duties, and I shall mention several such impinging upon that Church whose banner we Indians are proud to bear.

My remarks are arranged under the three implications just mentioned—namely, the ranking of the Methodist Church in southern Asia, its achieved and ascribed statuses, and its derived rights and duties. First, then, its ranking.

I

How does Methodism in India rank numerically with Methodism in other areas outside the U.S.A. and England? The answer is both brief and decisive: In the first place,¹ approximately 77 per cent. of all Methodists living outside of the two home bases reside in India—namely, 575,689. The closest competitor, numerically speaking, is Europe, trailing far behind with 125,293. Japan is a close third; and these three are the only areas whose Methodists could be counted in six figures. Short of a remarkable outpouring of the Holy Spirit on some other area, it is likely that Indian Methodism will remain for years to come *the* opportunity for missionary interests, if its comparatively large flock be the criteria. (See Editorial Note.)

II

I turn from a comparison of India Methodism in terms of its size to my second topic—namely, its achieved status. The Methodist Church in southern Asia was started two years before the First War of Independence in 1857. During this so-called 'mutiny' the first Methodist missionaries had to flee to the mountains, from which they could survey the vast plains below. They looked down upon a land in which other denominations

were already at work; in some cases having arrived during the Middle Ages. One or two claim to have reached India shortly after the Ascension of Jesus. Our founders could ruefully admit a very late start. Yet what were they and their spiritual descendants able to achieve with the help of God during the last 106 years, in terms of status?

Let us look again at the statistics. How does Methodism in India rank, numerically speaking, among the other Churches of that land? There are two different answers to this question, one based on ranking groups of Churches of the same persuasion (lumping all fifteen separate Baptist Churches under the heading of Baptist and considering them as one), and the other answer based on the ranking of separate and independent Churches. As to the first answer, when we lump similar Churches together and take their total membership as one, we find that the Methodist Church in India ranks fifth in size. The Roman Catholics are first; in fact, there are a few more Roman Catholics than all Protestants put together. A little more than half of all Christians in India are Roman Catholics. The Baptists are second, and the Church of South India (a union chiefly of Congregationalists, Church of England, South India United Church and the British Methodists) is third. The various Syrian Churches total up to fourth place, and the other Methodist bodies come in fifth. For this answer I have lumped together three Methodist bodies with 567,162 persons in their community.² They are the Free Methodists with 1,920 persons, the Methodist Church of North India with 8,232, and the overwhelmingly large Methodist Church of Southern Asia with 557,010.

If we would rank only independent Churches, then the Methodist Church in southern Asia rises to fourth place, with the Roman Catholics first, the Church of South India second, and the Council of Baptist Churches in Assam third.

Let us put it this way: every eighth Protestant Christian in India is a Methodist! To have achieved this rank after a late start means that the people called Methodists have been able to draw upon divine resources to an overflowing extent.

But achieved status is not a matter of mere numbers. It rests on psychic and social factors, from which emerge such attitudes as may be indicated by the word 'deference', and such imponderables as are indicated by the word 'prestige'. That the Methodist Church in Southern Asia does enjoy and perhaps merit a modest amount of deference and prestige is partly due to the so-called 'Indianization' of her administration. She has been in the forefront of the drive towards nationalizing Christian leadership. At the moment, all her bishops are Indians, 95 per cent. of her district superintendents, and the majority of her institutional heads. If all our foreign brethren were compelled to leave India tomorrow, we would be crippled and handicapped and plunged in sorrow, but our Church could manage administratively speaking to keep going without them, because most of the key posts are manned by our nationals at the present time. If the aim of the world mission of Christianity is to create self-governing, self-supporting, and self-propagating Churches, then our unit in India is largely self-governing already, and for that achievement we enjoy a certain status.

Turning to the matter of self-support, my statistician tells me that the voluntary gifts of our own people have shown a steady rise throughout our history. Between 1900 and 1955 they increased 300 per cent., although by the latter year they were still lamentably inadequate. Since 1952 the curve towards self-support has risen steeply, almost by geometric progression. A number of our larger churches not only reached full self-support, but themselves undertook to be partly responsible for smaller congregations in the rural hinterland. This means that the map of India is dotted with a

series of small circles, at the centre of which is a larger city congregation, and at the circumference of which are the smaller village units, all bound together within a financial system totally Indian. Between 1956 and 1960 our average self-support has shown an increase of 32 per cent.³ What of our benevolences? All of you are familiar with the usual 'pie graph', consisting of a round circle which we wish now were real American apple pie, but which actually represents the standard coin, such as a dollar or an Indian rupee.

When that circle is cut into slices representing benevolent causes, we find that 58 per cent. of the Indian Methodist's gift was for others outside his own parish. He gave to temperance, lay activities, Sunday schools and youth, to the Tract Society, Missionary Society, Bible Society, Children's Day, medical help, and orphanages. And what of the future? In 1956 our Central Conference resolved to try for complete self-support of all our churches with full-time pastors by the year 1968. Because the Methodist Church in Southern Asia has come a long way in this direction and because her aim is so high, she enjoys a modicum of achieved status.

Achieved status also rests upon accomplishments in the form of particular institutions. We in India cannot claim to have any more outstanding institutions than any of the major Protestant denominations, but we do have our share. The first college for women in all of India (Isabella Thoburn College, Lucknow) is a part of our organization, and ranks among the very best today. One of the three major theological seminaries carrying men forward to the Bachelor of Divinity and Master of Theology degrees and with the only fully-fledged school of religious education in all of India is a Methodist institution (Leonard Theological College, Jabalpur). In the realm of medical missions, our hospitals are preferred to non-mission institutions and have overworked staffs. One of them has developed into an all-purpose centre comparable to the major union medical efforts, and its staff is called upon to lecture in the land's leading medical colleges (Clara Swain Hospital, Bareilly). In 1959 we had fifty-seven hospitals treating 21,408 in-patients and 297,718 out-patients.

It is an awkward business talking about the achieved status of one's own Church, so I shall break off at this point with the remark that our successes might have been greater had we been more dedicated, more zealous, and more industrious.

Let us turn now to ascribed status, the ranking one inherits through no merit of one's own, but because of factors outside one's control. This kind of status is accorded to a person or institution by outsiders, and there is nothing he can do to change it. What is the nature of the status ascribed to us because of these uncontrollable factors?

The close relationship between the Methodist Church in the United States of America and our own church in India, has given us a rather enviable ascription. Before World War II America was generally acclaimed as the champion of freedom and opportunity for the common man. India's intellectuals and youth looked to the U.S.A. for inspiration and friendship in their own freedom struggle, and their high regard for the U.S.A. in those days surrounded our Church with a certain aura of favour. As an aftermath of World War II, the U.S.A. rose to first place in world affairs, and we have basked in her limelight. The allied victory found America unscathed by the violence and damage of modern warfare, whereas the British Isles and the European continent were prostrate. The sad European situation seriously handicapped those missions anchored in Britain, in Scandinavia, and in Germany. For one thing, those mother Churches could not for the time being send out missionary brothers to help in India. From the U.S.A. an astonishingly loving and generous

outpouring of personnel and funds occurred. As for missionary personnel, between 1940 and 1949 it increased 4 per cent., but between 1949 and 1954 the increase was 22 per cent. Both short-term and lifetime workers arrived in commendable numbers to help us. Further the now famous Point Four Programme, the Fulbright professorships, the contracts of various universities with the Government of India, and the efforts of other private agencies resulted in a large number of Americans reaching our country with secular portfolios. Many of those co-operated actively in our churches. The urban populations began to ascribe to our congregations a status more in keeping with the displays of 'conspicuous consumption' manifested by the foreign laymen attending our Church services, an ascription which has had certain baneful and depressing effects upon the motivations of our Indian Christians. The generous gifts of funds to current and special projects have created the impression that the Methodist Church in southern Asia is in a favoured position. We have not been able to keep all of our people from mistaking the glory of Christian giving in America for the glitter of gold. The large number of scholarships offered to our people for study abroad has, in a few cases, resulted in the acceptance by our returned personnel of a standard of living which cannot be maintained in India under present conditions. Thus, our brotherly connexion with the U.S.A. has contributed to an ascribed status over which we have no control, one which seems to define ours as one of the 'leading' denominations in India.

Another influence in our ascribed status is the important position held by India in current world affairs. As the largest democracy in the world, and as the bastion of freedom ideals in Asia, our country is assuming greater and greater importance in the minds of those lands where similar systems of government and ideals prevail. The glow of our country's light quite naturally illuminates our Church in the mind of world Christianity. We find ourselves in the spotlight of world attention, not from any merit of our own, but simply because of our location.

Yet another factor in our ascribed status is the social standing of the great mass of Indian Methodists. We are a Church of 'the people', and particularly of the lower strata of Indian society. In our communion there are not many of Caesar's household, but rather the meek and the lowly, the underprivileged and the victims of discrimination. Of course, the same is largely the case with the entire Protestant community in Hindustan, but it may be more so with our Church and less so with a few others. The mass of converts to Christianity in India have not come from the upper layers of society. Methodism in India contains 'just plain folk', which accounts for much of its goodness and fervour, and for the dynamic upward thrust of its people. When outsiders ascribe a social status to the Methodist Church in southern Asia, they will accord a ranking at the level of the masses. Our ascribed status is therefore a combination of the prestige of the U.S.A., the importance of India in Asian and world affairs, and our generally lower-class membership.

To recapitulate, I have mentioned our numerical status among the younger Churches of Methodism, and discussed our achieved and ascribed status. This brings me to the third implication of a ranking system—namely, that rights and duties go along with one's position in society.

III

Any discussion of rights is a two-way affair. On the one hand, others have certain rights to our time, talents, and service. We in Indian Methodism do gladly acknowledge that our mother Church in the U.S.A. has a right to

expect normal development and aspiration from us. The nature of such expectations is to be deduced from our size and age. We have grown to be the largest offspring of American Methodism. I do not know how we compare in age to her other children, but our numbers and ebullient strength would certainly suggest that our parent has a right to expect us increasingly to take care of ourselves and to enter into the role of adulthood. Like every adolescent, we are already trying to manage our own affairs, and to master the problem of maintenance.

Our parent has a right to expect, too, that we will carry forward the line of Methodism into the future, and this we have signaled by establishing our own missionary society, and have sent an Indian couple to Sarawak. Give us time, and we shall enter into the fullness of our powers, and be a joy to you who have nurtured us through our tender years.

The other side of the story is that we may still have a youngster's right to the continued care and solace of a parent. As our country struggles into the Third Five-year Plan of economic development, we Methodists, too, struggle with a membership whose educational and economic levels are distressingly low. Our status as a young Church poses a claim upon the older Church for continuous help in personnel and funds until we become of age. The potential of our relatively large membership is replete with promise if continuously nurtured from the older base. We want to stand on our own feet and to walk alone, but we are not yet strong enough to do so. Do thou walk by our side, lest we stumble.

Every status has rights, and every status carries duties. We may have a right to become self-governing and self-supporting, but we have a sacred duty to become self-propagating. As children of God, as sons by adoption, as joint-heirs with Christ, we have a right to the divine grace of Him who has saved us even unto the uttermost; but as Christians there is laid upon us the duty of evangelism. In the past, the Methodist Church in southern Asia was characterized by evangelism. Our English churches were established by that flaming apostle, Bishop William Taylor, and our Indian congregations were collected from converts won by the devoted deaconesses of the Women's Division, and by the dedicated itinerant elders of the Men's Division. Both the women and men travelled up and down the land in ox-carts, dwelling at night in tents, and proclaiming the love of God by day. Individual after individual came to Christ. In the Southern Conferences so-called mass movements developed into wholesale shifts of entire villages and classes and castes into the Methodist Church; so large were the in-gatherings that shepherds could not be found to care for the flocks.

A change has, however, come over Methodism in India. Although our membership increased by 6.6 per cent. over the last quadrennium, and whereas the total gain in baptisms over the previous quadrennium was 47.6 per cent., and even though these gains were somewhat above the rate of natural increase, nevertheless it remains true that the tempo of evangelism has slowed, and considerably so. There may be causes for the retardation. The removal of Christians from key posts in Government in 1947 had a subtle effect. Although the Constitution and our present Government guarantee freedom of religion, certain private groups have from time to time been outspoken against Christian evangelism. The cost for becoming a Christian in terms of adverse discrimination is as high or higher than ever before. It must be frankly admitted that such changes in the climate of opinion have discouraged and, in a few cases, frightened us. We have tended to turn inward upon ourselves, to devote our energy to the cultivation of our church as a church, concentrating upon that elusive thing called 'quality' rather than quantity. In a word, we have not whole-

heartedly pursued the duty laid upon us by our status among the younger Churches of Methodism. The example of John Wesley, tirelessly proclaiming the evangel from morn to night, is too seldom seen among us. But if we in India fail at this point, will we not dishearten the other Methodists in southern Asia? Will we not disappoint the Lord who has bought us with a price?

Fortunately, brethren, many of us Methodists among the Indian clergy are awake to our duty and firmly persuaded to arouse ourselves and our fellow ministers to the sacred call of evangelism. There are indeed signs at this very hour that the corner has been turned, and that Methodism in southern Asia is girding itself for a harvest that shall be thirty- or sixty- or a hundredfold. Pray for the young Church in the Indian Peninsula! Pray for the 575,000 souls who have been redeemed in the Blood of Jesus Christ! Pray for our ministers between the Bay of Bengal and the Indian Ocean that from their mud houses they may go forth in the heat of the Spirit into the heat of the tropics with the old, old story of Jesus and His love! Pray that we forget the vicissitudes of worldly status and devote ourselves to the eternal State of Heaven: the Kingdom of God!

Editorial Note. This statistical comparison is difficult to follow. It seems to ignore altogether the Methodist Churches in Africa and Australasia with a total recorded membership of 1,500,000 and other areas. See World Methodist Statistics, p. 316.

¹ B. H. Lewis, editor, *Methodist Overseas Missions, 1953*, New York Board of Missions of the Methodist Church, 1953.

² *The Christian Handbook of India, 1959*, Nagpur, National Christian Council, 1959.

³ The Episcopal Address for 1960 to the Central Conference of the Methodist Church in Southern Asia.

METHODISM IN SOUTH AFRICA

By the Rev. Seth M. Mokitimi, The Methodist Church, South Africa

Its Beginnings

‘There is a mystery about the origins of Methodism in South Africa.’ So writes our South African Church historian as he ‘salutes the pioneers’ and seeks, as it were, to probe that mystery. He goes on to say: ‘One solitary sentence in Barrow’s *Travels* informs us that “A Methodist Chapel has been built”.’ Even this merely refers to bricks, stones, and mortar and not to ‘that mystic body’ which the Holy Spirit had been building silently, unobtrusively, effectively. It is here where the ‘mystery’ lies and must always lie. ‘The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. So are they that are born of the Spirit’—unpredictable!

Whatever the date may be we are, in thinking of the early beginnings of Methodism in South Africa, brought face to face with the acts of the Spirit of God which must always account for the beginnings of the Church, any church. ‘Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth.’ These beginnings are found, not in men’s planned strategy, begun and evolved around a committee or conference table, but in hearts touched ‘unto life’ by the living flame of the Spirit. Methodism in England dates back to John Wesley’s Aldersgate Street experience, after which he had a message to proclaim and a Saviour to commend. South African Methodism had its beginnings and its roots in the spiritual experience of ordinary men and their burning desire to commend the Saviour who had found them. ‘A

young man of the Royal Artillery, a native of Ireland, John Irwin by name', after turning his own thoughts toward religion sought and found others. Things had begun to happen; unpredictable ripples set in motion on their eternal out-go. Who could predict their end! The gospel manifests itself in greater and more lasting influence where men and women, touched by the living flame: testify *spontaneously* of their Saviour:

'What we have felt and seen
With confidence we tell;
And publish to the sons of men
The signs infallible.'

On this plane, one is bound to add, numbers as such do not count for much, and the word 'minority' loses its inhibiting and discouraging grip. Men and women are moved mightily from within, impelled by the Spirit. 'It is the Lord's doing; it is marvellous in our eyes.'

Advance and Strategy

Just as the settlement at the Cape had not been conceived with any idea of the eventual colonization of the entire hinterland, there does not appear to have been any desire originally to evangelize the sub-continent. It is clear, however, that the same vision and high sense of missionary vocation which had led John Wesley to regard the world as his parish moved William Shaw to look beyond the borders of his immediate settlers' pastorate to regions far beyond. So he dreamed of, planned and started his 'chain of Mission Stations'—a chain, as he conceived, that would stretch its enlightening links northward to Delagoa Bay. It was a breath-taking vision, conceived sincerely and courageously. Shaw was shaken out of being satisfied with any parochial considerations, however laudable and of the very essence of realism, by the thought that—

'Men die in darkness at your side
Without a hope to cheer the tomb'

This gave poignancy to the challenge of the situation and a sense of urgency which made doubt and hesitation sheer disloyalty. In ten years he had spanned 500 miles of hostile territory! Thus began that adventure for the Kingdom which adorns the pages of our missionary history and endeavour.

While William Shaw's chain had moved along the eastern coastal areas, others, forged later by successions of valiant men and women, stretched along the central plateau until, towards the end of the nineteenth century, there were chains covering the area of our present Methodist Connexion and more, binding men and women, once benighted, in a fellowship of of praise and prayer. This was extensive evangelism at its best. Or will you say at its worst? It left whole areas untouched, but not uninfluenced, as might be shown by the large numbers of our people who are proud to be returned at every census as 'Methodist Heathens'! At the 1951 Census there were 700,000 such souls! One whole village of such people would not allow another denomination to start work among them, but retorted, 'There is our church in yonder village. We are not lost sheep. We know where to go when the time comes'! One old evangelist put it thus: 'They know where the fire has been lit for them even though they all do not enjoy its warmth. This is the fire to which they will go when wintry blasts harass them. What is required is that we relight it nearer their homes'! This extensive evangelism may have been resorted to in the first instance with the intention of returning to relight the fires nearer the homes of the people so remotely influenced. There may be sufficient and even justifiable

ground for criticism here. In fact, the situation throws out a challenge and poses questions that *demand* deep reflection and a reorientation of missionary policy and strategy. Whatever the case may be, when we consider that the Methodist Church has been engaged in this work for only 150 years, it is nothing short of a miracle that with all these admitted failures and shortcomings the Church was able to return a membership of over one million and a quarter for all races at the 1951 census. Well and truly might we all exclaim, 'What hath God wrought?' or again, 'This is the Lord's doing; it is marvellous in our eyes'.

To strengthen our stakes and at the same time to lengthen our ropes in the situation such as that presented by our country would be well-nigh impossible even if we were to double our clergy. The work finds ready and willing reinforcements in our lay preachers and leaders, in our men's, women's and youth organizations, who keep alight the torch of our Methodist witness, and this in spite of human limitations often so glaring. These armies form the spearhead of our attacks and the steady influence against modern aggressive ideologies.

Methodism and Our South African Life

'Ye are the salt of the earth' not only applies to individual Christians as such, but to the whole corporate Body of Christ in so far as it has to mould society. Methodism in South Africa has not lagged behind in this its divine task. Its early missionaries influenced African life in its entirety. In the words of an old African, 'it acted like a plough, turning the whole life of the people upside down and inside out.' It liberated the individual African as no other force could have done. By stressing individual response to the message of the gospel, it tore the individual from leaning wholly upon society in which he lived and moved and had his being. It made him an entity, personal and responsible within his own society. It made him sing with full understanding and meaning

'A charge to keep I have,
A God to glorify,
A never-dying soul to save
And fit it for the sky.'

Hence the numberless cases of individuals who broke away from the clutches of their society and tribal control to embrace the faith, a thing erstwhile unheard of and unknown. With all this came the individual's self-confidence and courage to preach to his own society and people the unsearchable riches of Christ. The individual immediately assumed responsibility for his own people, clan, and tribe against accepted custom, standards of life, and conduct. We have countless numbers of individual men and women, young men and young women, whose witness, in face of threatened ostracism, has been the means of winning many for Christ.

The emancipation of womanhood is another example of the revolution-ary power of the leaven of the gospel. They not only have their own accepted organization, but are accredited class leaders, society stewards, and preceptors in church worship, and are accepted in this role in congregations where there are men. They stand on a basis of equality in Leaders' Meetings and Quarterly Meetings, and take full part in debates and decisions unquestioned. Truly the gospel plough has turned the life of the people in African society upside down and inside out! The Bible women visit the homes of the people unhindered and talk to both men and women about the deep things of the Spirit. And many a man has 'seen the light of the glory of God in the face of Jesus Christ' through the

ministry of women. Where there have been no men to take on leadership in lonely, out-of-the-way, struggling congregations, women have stepped into the breach unquestioned. Many newly converted men have been led in classes by godly women. Clinics and health centres are managed and run by girls trained as nurses; and their help, advice and treatment are accepted without a murmur.

It is generally accepted that over 90 per cent. of schools were mission- or Church-controlled before the Government took over African education. The Methodist Church was in the forefront of this social work, both in the primary and post-primary levels. All the educated element of our people has passed through the hands of the Church. The missionary was not only concerned with the salvation of the soul, paramount as that is, but with the salvation of the whole of man's life and the amelioration of the social life of the people. Instruction in better methods of agriculture was carried out by precept and example. Mission stations are still adorned with flourishing gardens (with seeds and seedlings often supplied to the people from the mission garden) and with fruitful gardens. Many of these have had to be neglected as able-bodied men trekked off to labour centres as the country became more and more industrialized.

South Africa, in common with the world of our day, is experiencing race tensions that are threatening to tear man from his brother and make null and void the hope and prayer of the Angelic Choir, 'Peace on earth and goodwill among men.' There is lamentable failure 'whenever man is found' to realize that in a world that is increasingly becoming smaller the need, the imperative need, is for men big in creative goodwill and understanding. Modern tendency is in the direction of divisions and disunity. It is the old spirit of the Tower of Babel. We need the spirit which urges and makes for unity—unity in diversity. We need the Spirit of Pentecost. Nor is South Africa alien to the spirit that divides. South African Methodism, from the beginning, recognizing, I believe, the multi-racial nature of the country, sought to unite its missions under its connexional system in one fellowship 'in the unity of faith and the bond of peace'. Thus it should not be unduly embarrassed by the implications and demands of multi-racialism. Here it has a mission to fulfil in leading the peoples of the land on to unity in the midst of our diversities. This is its high calling. This is its God-given mission in a country painfully harassed by nationalism on both sides of the colour line. This is an issue that will continue to challenge and increasingly engage Christian statesmanship in the country, as indeed it will do so to Christian statesmanship the world over. The future of Christianity in the world and in South Africa will be decided on the plane of race relations—the relation between man and his brother man. As Basil Matthews, writing thirty years ago and speaking directly to our modern situation, declared, Africa stands at the cross-road today with voices beckoning to her—voices of strident materialism and militant nationalism. The crisis question is: 'Which voice will Africa follow?' The mission of the Church is clear and definite: It must make known and demonstrate the Voice of One who urges unity, reconciliation and understanding. For three years the South African Methodist Conference has reaffirmed 'its conviction that it is the will of God for the Methodist Church that it should remain *one and undivided*'. That is within it all races and tongues should find room for untrammelled Christian fellowship. This is the mast on which it has hoisted its flag. For it this is the way to that peace and harmony for which we pray. No one, much less the South African people called Methodists, think this an easy way. But it is our conviction that it is the only way. In the Church of Christ there must be room—ample room—for transracial fellowship.

'This is the way the Master went.
Should not the servant tread it still?'

To the end that we may be given grace to tread it with courage, consistency and in humility we plead, 'Brethren, pray for us.'

Wednesday, 23rd August

**Bishop W. J. Walls, African Methodist Episcopal Church, Zion,
U.S.A., presiding**

METHODISM IN CENTRAL AFRICA

By Bishop Newell S. Booth, The Methodist Church, Congo, Africa

Methodism in Central Africa is in the midst of explosive forces. These are forces of the mind and spirit as well as the external explosions and tensions of political and social life. Since the last meeting of the Methodist World Council, not only has the face of Africa changed, but every aspect of the inner life of Africans has developed. With it all there is a new Methodism.

Methodism has had its part in the exploding populations of the urban and industrial centres. It has experienced revivals in awakening rural areas. It has deepened its life in the growing independent maturity and serious responsibilities of African peoples. As every African agency, it has felt the strain and stress of interpersonal and interracial tensions. It has been cut by conflict and harassed by persecutions. It has been restricted in places by government regulations and in others challenged by new opportunities of co-operation.

Windows of Insight

No single description can present the diversity across the 3,000 miles of Central Africa. No short paper can adequately paint the life of this great gathering of the community of the followers of Wesley. So I want to open briefly several windows of insight and look at different aspects of the life of this Christian community.

Hardships

One window looks out over the hardships of the Church. Due to raiding of irresponsible soldiers and their overpowering of local authority, the 1,000 congregations in the Central Congo have been deprived of their missionary helpers. Some of their ministers have been beaten and imprisoned. Plants have been sacked, funds cut off. Yet the Church continues to worship, to teach, to gather and to plan for the future. In Angola both pastoral and lay leadership have been shot, imprisoned, and driven away, but still the youths maintain their plans for the ministry in the future. Possibilities for freedom in worship have been prohibited in sections of Mozambique and missionary help reduced. Yet when they cannot worship in the church they pray in the homes. When they are imprisoned if they ask permission to hold Quarterly Conferences, they turn to personal witness. Financial support has often been diminished because of the participation of its members in the support of political parties and because of the breakdown of economic systems, but over all there is a constant rise in the support of the Church as Christian stewardship is more truly accepted.

Co-operation

The next window, though, points immediately to new experiences in co-operation. The immensity of the problems pointed up by troubles have called attention to the dangers of divisions. As one Methodist leader has said, in all the difficulties of present-day Africa we have learned that we must stay together as Christians. There is a greater sense of being one body. Another consultant with whom I spoke said that in the past Africans of different denominations in his country had looked askance at people from other Churches than their own and thought that they were very different and should not work together. But now they are gradually coming together—working and worshipping together. He spoke of the spontaneous growth of co-operation within the local congregations.

But unfortunately, in spite of these multiplied experiences in co-operative work, we even find it hard to get together as Methodists across the lines of different Methodist denominations. In this part of Africa we are made up of Free Methodists, the African Methodist Episcopal Church, the Synods related to the British Conference, and the Annual Conferences that are members of the General Conference, with its headquarters in the United States of America. The largest contact is in Southern Rhodesia, where the Synod and the Conference are in close touch. There they are actively at work together in the basic task of providing training for pastoral leadership. They are doing it at Epworth College in Salisbury in the training of the ordained ministry and at Old Umtali for lay Christian workers. Inevitably as these workers learn together they will live and work more toward the unity of the Methodist witness in the whole country.

Education

There is a bright prospect through the window of new educational opportunities. There has been a tremendous expansion in the educational work of the Methodist Church all across this section of the continent. New secondary schools and teacher-training colleges are opening in Rhodesia and better opportunity being given for students to prepare for them by the multiplication of full primary schools in the rural areas. There is an upgrading and increased number of institutions for secondary education in the Katanga and a general strengthening of the level of education in order that there may be preparation for entrance into the interracial University. This same aim of preparation for the interracial University exists in Rhodesia.

Not only have our Methodist groups in Rhodesia come together for the ministerial training at Epworth, but they are part of the much wider co-operation with other churches and with the Theological Education Fund and the University of Rhodesia for the establishment of a Chair of Divinity at the University.

Co-operation in theological training with many denominations is also the situation at Ricatla in Moçambique, at Dondi in Angola, and at Elisabethville for the Congo regions. Already the two Congo Conferences have come together for the theological training at the lower level at the Kayeka-Kimbulu Theological School at Mulungwishi. At Elisabethville the Faculty of Theology provides training on the full university level.

The realization of need for accelerated leadership training has been pointed up by the rapid movement during the last two years of African peoples toward independence. The people are faced with overwhelming tasks beyond the attainments of their regular academic training. One illustration of an attempt to meet this is the Congo Polytechnic Institute. It is polytechnic, not in the narrow mechanical sense, but in the provision of the techniques that a citizen needs in order to exercise his responsibility

in his land. So this crash programme of education is providing pedagogical, agricultural, medical, home economics, business, and technical training as well as pre-university tutoring and the ultimate attention to the realization of plans for more secondary school training.

There is increasing attention to getting people prepared for outstanding positions of leadership by the provision of scholarships for studies overseas. There is a regular *safari* these weeks. We have thought of *safari* in the past as when people outside of Africa come for hunting trips. This is the *safari* of African students out of Africa into the universities of Europe and America.

Maturity

Immediately after looking through that window of educational expansion, we need to glance through that of the maturity of African leaders. Visitors to the various conferences and meetings in Africa have been struck by the way in which the African people have grown in their expression of ability in leadership in the Church. We see a London University degree student capably directing a higher teacher-training college and still finding time for the expression of intelligent Christian witness in the life of his country. There is a college graduate from the United States exercising the influences and unifying activities of a General Secretary for a country-wide national Christian council. There are tutors in theological colleges, leaders of secondary education, district and circuit superintendents of the Churches. There are responsible leaders in the political life and governing of new lands.

The maturity that has been expressed in the face of overwhelming problems has revealed itself all along the line from the helpful stewardship of local community leaders to national figures.

Mission

An interesting expression of leadership is shown in the sense of mission on the part of the church. The Africa Central Conference has established its Board of World Missions, not as an empty gesture of far-off hopes. It has been the natural result of a missionary interest on the part of the Churches. Through this window of concern we might look at one specific example. Chikwizo in Southern Rhodesia is way off to the edge of the territory where the Methodist Church is working. Through the years it has been developed under the inspiration of the Conference missionary society and the work of the Woman's Society of Christian Service of the Rhodesia Conference. Pastors, teachers and medical workers have been supported by the offerings of the folk across the Church to supplement that which could be raised locally. A recent visitor had said that some of the finest of our rural school buildings and the best spirit in a regional centre were to be seen there at Chikwizo.

Also regular proportionate giving is included in apportionments to Churches for the support of this central Board of World Missions. This is likewise true for the backing of the finances for the Secretariat of the All Africa Church Conference.

New Techniques

To look through another of the windows into the life of Methodism in Central Africa is to see the attention that is being given to new techniques for the spreading of the Christian gospel and the nourishment of the Christian family.

The use of time on the radio and production of programmes for that use has developed along with the growing availability of radio-receivers in

the homes of the people. Also radio hook-ups between the stations of more isolated areas have saved time and made more intimate the relationships of one section to another. Plans are under way for establishment or co-operation in Christian broadcasting stations for the expression of the gospel.

The interest in literature is traditional in Methodism, and certainly is a part of the life of the Church in this area. At a recent All Africa Christian Literature and Audio-visual Conference, a third of the total membership of the Conference, which spread from Dahomey to Moçambique and from Ethiopia to the Cape, were from the Methodist Church. There were only eighty-eight people altogether, counting leaders and counsellors, from other continents, yet seventeen of them were Methodists from this Central Africa field. Here increased attention was given to the ways by which the written and spoken word, the use of pictures, films and other means of audio-visual communications could help us match the challenge of present needs with the modern methods of presenting the Word of God.

Many of the regional groups have appointed full-time planning editors and have presented projects for the development of inter-regional co-operation in printing and publishing the literature that is needed.

The combined needs of audio-visual communication, of evangelistic presentation, and of the distribution of literature are being met by the use of a van in Rhodesia for a sustained visitation of village centres.

For the multiplication of contacts, for the meeting of medical emergencies, for the closer knitting together of separated sections an aeroplane was secured for the use of the Christian programme in the Central Congo. When evacuation made it impossible to continue there the same purposes are being followed in the use of the plane in the Katanga.

Not only in mechanical and literary methods is there an attempt to use the techniques of modern living, but also in the matter of the interrelationships of the parts of our Methodist Church. This was evidenced in the recent Consultation held by the Methodist Board of New York in Elisabethville. Here the responsible executives of the Board of Missions, together with a dozen consultants from the four continents, met with a predominately African group to face the problem of what should be the next steps in the life and work of the Church in Africa. This was a strenuous attempt to drop entirely ecclesiastical colonialism. The essence of colonialism is decision-making by directors outside the life of the country. It is supervision from a distance. This Consultation in Elisabethville stressed the necessity of the making of decisions by the people within the life of their own Church.

Conclusion

Through all of these windows as we look into the life of the Methodist Church in this part of the world we find people of the spirit that no matter what comes—and much is going to come in the years immediately ahead of us in each one of the sections of the life of the Methodist Church here in Central Africa—they will not let these things destroy the life and work of the Church, but rather will let them bind the Christians into one to face the future together.

Methodism in Central Africa has been intimately involved in the changes of Africa. It has been marked by the rapidity of growth, the pressures and conflicts of the past. It is characterized by the great enthusiasms and the turmoils of the present. It moves to the challenge of the realization of the dreams of a new continent tomorrow.

METHODISM IN LATIN AMERICA

By the Rev. Carlow T. Gattinoni, The Methodist Church, Argentina

Latin America is the name which designates that part of America that lies south of the border between the U.S.A. and Mexico. It is intended to distinguish it from English-speaking America (the U.S.A. and Canada). The word 'Latin' serves little more than to describe the official languages of the countries within that geographical area—Spanish for the majority and, in the case of Brazil, Portuguese. But most countries have one or more aboriginal languages spoken by the Indians and by the whites who have come under their influence. And there are also the nations of the West Indies whose language is English, French, or Dutch. Taken on the whole, there is, of course, a strong Latin cultural influence all over this wide region of the world.

From the religious point of view this Latin influence means two opposite realities: first, and by far the most extensive, is Roman Catholicism. It is difficult for people outside Latin America to realize the type of religion which it has brought to these countries. Those who have been in Spain or Portugal may have got a glimpse of it as politically conservative, reactionary and religiously intolerant. There are, of course, noble exceptions within the Catholic Church. But the fact remains that persecutions are not altogether a thing of the past. Second, there is the cultural influence of French thought, with its materialistic philosophy, that has permeated our university teaching during the whole of last century and a good part of the present one. This anti-religious rationalism has dominated the intellectual classes of most Latin American countries. But perhaps its influence has nowhere been so deeply felt in the masses of the people as in Argentina and Uruguay. This liberal, materialistic thought is losing its powerful grip on the minds of many moderns today, yet among the working classes of the industrial cities Marxism is strong, and therefore anti-religious attitudes are dominant. This is also true of many revolutionary movements.

At the same time Indian and Negro influences are strong in several parts of most of Latin America. This means that much superstition on the one hand, and rich, warm, emotionalism on the other, enter into the religious picture in this part of the world. (Spiritism is growing strongly in many countries.)

Into this picture, which is all too schematic to be adequate, comes Protestantism as a small but significant minority; and, within the Protestant movement, Methodism.

Let us take a look at Methodism in Latin America. First, a glimpse of its organization. Most of present Methodist work is the outcome of the missionary endeavours of the Methodist Church in the United States. But its oldest work is of British origin and comes directly from John Wesley himself, who sent Dr Thomas Coke to America and to the West Indies. Here Dr Coke officially established the Church. The work had really been started by lay men and women who witnessed for Christ. All these various Methodist Churches are in different stages of development and of self-determination.

There are in the first place the Churches which are still entirely dependent upon the Methodist Church in the U.S.A. Such is the case of the Free Methodist Church, which has done missionary work in the Dominican Republic since 1889, and Mexico, Brazil, and Paraguay (in all three, work began within the last thirty years). Within this group should be mentioned the Methodist Church in Puerto Rico (although Puerto Rico—being a

political dependency of the U.S.A.—in a sense cannot be classed with Latin America) and in Cuba. In neither Church is there a resident bishop. Jurisdictional conferences in the U.S.A. assign to one of their bishops the task of shepherding the work in each of these countries.

In the second group we could mention the Church in the West Indies and the Churches in the Latin American Central Conference. The British Conference and the Church in the West Indies have reached agreement upon the establishment of an 'autonomous Methodist Church', which will be known as 'The Methodist Church, Western Area'. It will maintain an organic relationship with the Church in Great Britain. It will continue to receive financial support from it; and there will be mutual recognition of the rights and status of their respective ministries.

The Methodist Church (U.S.A.) has organized the Church in Argentina, Uruguay, Bolivia, Chile, Peru, Panama, and Costa Rica into a Central Conference. This Conference is an integral part of the Methodist Church (world-wide in its extension). The Central Conference elects its own bishops: two at present: one for the Atlantic Area, which comprises the three first-mentioned countries, and the other for the Pacific Area, which comprises the rest. By this system the local Churches have a degree of autonomy and at the same time keep in organic relationship with the Methodist Church in other lands.

The third group is formed by the autonomous Churches. They are the Methodist Church of Mexico and the Methodist Church of Brazil. The Methodist Church, U.S.A. began missionary work in Mexico in 1873, and in 1930 combined the work into the autonomous Methodist Church of Mexico. This means that the Mexican Church, like the Brazilian Church, though continuing to receive financial help and missionaries from the Methodist Church (U.S.A.), does not form part of it in the same sense as the Central Conference of Latin America. Its supreme authority is a General Conference, which meets every four years. It elects a bishop, and, as in the Central Conference, the bishop is elected for a term, and can be re-elected indefinitely. It comprises two Annual Conferences—the Central one and the Frontier one, on the northern border.

The Methodist Episcopal Church, South, opened work in Brazil in 1822. A hundred years later there were three Annual Conferences. Authority and responsibility have been gradually relinquished by the missionaries and assumed by the Brazilians, until in 1930, by common consent with the mother Church and gladness of heart on all sides, the Methodist Church of Brazil was organized. At present their 372 churches with 386 congregations and 1,096 preaching outposts are organized into 264 pastoral charges, which in turn are organized into thirty-nine districts. The districts elect the delegates to the Annual Conferences, which are called 'Ecclesiastical Regions'. Of these there are five, under the leadership of three bishops. Bishops are elected by the 'General Council', which is the legislative body of the Brazilian Church and meets every five years. Bishops are elected for a term and may be re-elected. They have, in addition, three Boards: the Boards of Christian Education, Social Concern, and Evangelism and Missions.

II

As has been mentioned, through missionary endeavour, the Churches in the United States and the United Kingdom have established themselves on Latin American soil. The story of this effort makes inspiring reading. Faith, patience, courage, love, even martyrdom on the part of the early missionaries and their converts, prayers and sacrificial giving on the part of

the Churches that sent them, and the marvellous Providence of God—all are a vital part of that story. The fruits did not always come immediately. Opposition—indeed, persecution—climate, in some places complicated by indigenous diseases, were among the obstacles to be surmounted. Then the financial crisis at the end of the century precipitated a long period of decline in the Church of the West Indies, from which it is only now recovering; and the crisis of the early 1930s brought to a halt the advance of the Church in other places, such as the River Plate region. But in spite of this the mission has been a success, and there are today in Latin America indigenous Churches deeply rooted in their own nationalities and cultures. The membership is calculated at 130,000 to 140,000, which indicates a constituency of about half a million. Thousands of congregations, large and small, are scattered over this vast continent, though they are mostly concentrated in the leading cities, where the population is likewise concentrated. In each country the church takes on a particular appearance, though Methodist marks are readily recognizable in all of them. Local churches tend to reproduce the pattern of activities of their mother churches. And the life of these churches, with all their glory and all their misery, is very similar to the life of our churches anywhere else. The Methodist Church of Brazil is the largest, with its 50,000 members—more than a third of the total. One cannot read the Minutes of its last General Council (July 1960) without feeling the throb of the enthusiasm and vitality of the Brazilian Church.

This same evangelistic passion is, however, present in every country to a remarkable extent, and can be said to be characteristic of Latin American Methodism as well as of other Protestant groups in Latin America. United evangelistic campaigns in Brazil, Argentina, Uruguay, Peru, and Cuba have made an impression on their countries. Evangelistic missions led by North American ministers, and others led by Latin American ministers and laymen, have served as channels for the expression of this evangelistic passion. There is much ground yet to cover. There is indeed no limit to the possibilities of advance, except that imposed by the shortage of money and of men to do the job. Yet these churches are bent on the purpose of entering yearly into new fields: in strategic cities and in the rural sections. In Cuba an appeal was made to the youth for fifty young people willing to devote, practically without pay, two years of their lives in the service of the Church, especially among needy people. A hundred volunteered. The tyranny of space does not allow us to give further examples of this spirit alive everywhere. Visitation evangelism has been carried on in ever wider proportions, but personal evangelism is here, as elsewhere, the most important method of evangelism.

Methodism has always shown its concern for the education of the people. So it has entered into this field with courage and determination. The local churches have tackled the problem from the elementary level, establishing parochial primary schools in many parts. In some countries, such as Argentina, Chile, Uruguay, and Brazil, because of efficient public education in the cities, the tendency was to drop these schools; but at present, with the development of new conditions, some political, some economic, some demographic, the churches are sensing the need to retrace their steps in this matter and are opening schools again.

The task of secondary education has been faced primarily by the Board of Missions of the churches in the U.S.A., and Great Britain. Schools that rank among the best in their countries are to be found in every one of these countries where Methodism is present. There is no missionary effort of any other denomination that can compete with Methodism in this realm. The contribution these schools make to their respective countries

is incalculable. In many places, leaders in the life of the nation have been trained in our schools. Certainly most of them have not become Methodists nor even Protestants. But the influence in creating ideals of liberty, democracy, and morality has been very great. At the same time, for others these schools have been the means by which it was possible to come to a saving knowledge of Christ. The amount of money, effort and energy invested in these institutions of learning is simply staggering. Experience has shown that the work of these schools is seriously limited if there is not near them a living church that may nurture the spiritual life of their young students.

What about the university level? Practically nothing has been done. Lack of vision or interest? Not so. In some parts local laws forbid the creation of private universities. But it was necessary for the Church to grow before the undertaking of a Protestant university was thinkable. The church is growing, and the concern for a Protestant university has been manifested by the Church in Brazil and in Argentina. But Cuba has gone ahead into the establishment of an officially recognized first-year course. This is the first Protestant university in Latin America. It is the plan to add the next stages year by year.

From the very beginning, Methodism felt the need to train its ministry. The concern for a trained ministry shown by the Methodist Churches has set a wholesome example for other denominations on the field. It has established its own seminaries, and whenever possible, to attain higher levels of education in this field, it has entered generously into co-operative institutions with other denominations. Seminaries such as the Union Seminaries in Mexico; Matanzas, Cuba; Buenos Aires, Argentina; Puerto Rico, Kingston, Jamaica; and the Methodist and Free Methodist ones in São Paulo, Brazil, are all working on a university level, and are providing excellent theological education. There is in addition, in almost every country, some kind of biblical institute to train lay leaders and ministers who have not had the opportunities to complete their secondary school work.

One of the leaders of the Church in the West Indies, The Rev. H. B. Sherlock, says: 'In party politics we are neutral, but in dedication to the common weal we are fervent.' These words could apply to any Methodist Church in Latin America. In every one of these countries the Church has devoted itself to the welfare of the people in many ways. It has created its institutions of mercy, such as orphanages, homes for the aged, hospitals, etc. Sometimes it has entered this area single-handed, and sometimes it has ventured into a project in co-operation with other denominations. Sometimes its service has been given through institutions outside the Church. Much of this social work has been carried on with local resources, but the interest of the Boards of Missions has also been directed to this aspect of the work. In emergency cases, such as the earthquakes that shook Chile a couple of years ago, the Church, both locally and abroad, responded to human need with Christian love and without delay.

In many places Methodism has taken the leading part in the ecumenical movement. It has been active in all sorts of co-operative enterprises and has given much money, time, and personnel to Church Federations and National Councils, as also to efforts for advancing co-operatively the common task of communicating the gospel to our people. In Argentina it has turned its Board of Christian Education into a united one, in association with the Waldessians and Disciples of Christ.

And now that Methodism is coming of age in Latin America, its missionary spirit also has a chance to show itself. Naturally, the evangelistic vocation in these countries always had a missionary dimension. Church

work and mission work are not two different things, but one and the same thing, as they always should be. To go to a new place with the Evangel—that is missionary work. The Church could not grow and move on without being missionary. But now the Churches are looking beyond their own national borders and are concerned for helping to establish the Church in other lands. Missionaries have been sent to Bolivia by the Churches in Argentina, Chile, Uruguay, and Brazil. And last year, in July, all Latin American Methodists decided to join forces in a common missionary enterprise, and created the Latin American Methodist Board of Missions. It is as yet a small beginning. But it is the object of our prayers and longings. And we hope that by the time we meet again in the next Conference there will be fruits that can be shown.

The challenge of Latin America to our Church is immense. There are the millions of Indians whom we have hardly reached; there are the millions of civilized and cultured pagans whose lives are still unclaimed for Christ and His Kingdom; there are the working classes and the country people, who are for the most part untouched by us, and the teeming thousands of students who need the gospel desperately if in these nations we are to avert what Elsie Bemand of the Western Area calls 'the tragedy of persons equipped academically who are totally unfit for the responsibilities that will be theirs'.

Methodism in Latin America is marching forward. These Churches are living Churches by the grace of God, and they announce to our nations what they need most to know: that Jesus Christ is alive today and able to bring salvation to the uttermost to modern men and women. Pray God that Latin American Methodism may be always loyal to this vocation!

May I recommend for reading two new books: *Land of Eldorado*, by Bishop Sante U. Barbieri, and *Latin American Lands in Focus*, by Miss Marian Derby and Dr James E. Ellis?

Thursday, 24th August

**Bishop Joseph Gomez, African Methodist Episcopal Church, U.S.A.,
presiding**

EVANGELISM AMID BRITISH SOCIAL CHANGE

by Dr Irvonwy Morgan, The Methodist Church, U.K.

The World

Let us suppose a British representative to the Ecumenical Methodist Conference meeting at City Road Chapel, London, in 1881 was able to revisit Britain today. He would, like Alice in *Alice Through the Looking Glass*, find himself in a world where everyone was apparently living backwards, and the pattern of social and religious life into which he had been born almost completely reversed. In 1881 he had listened to a paper given in the Home Mission Session on 'The Maintenance of Home Missions among the Most Degraded Populations', and to a second paper in the same session on 'The Best Method of Reaching the Unconverted Sections of the Richer Classes'. Today he would be hard put to find many rich, and certainly would find no poor, for the immense distinctions in income common in his day had been obliterated in the intervening decades. He would see the vast mass of the people basking in a state of euphoria, playing with the multiplicity of things once the prerogative of the few, now the universal benefits of an affluent Society.

The worker, no longer sweating from dawn until dark for a miserable pittance, was today trying to find a use for his increasing leisure and, but for the advent of television, would be in danger of dying of boredom. The words attributed to Ernest Bevin, that 'all the worker wanted was enough to live on and a little over for pools and beer', had apparently been more than achieved, and he might well wonder whether God had really given to men their hearts' desire, and yet sent leanness into their souls.

Looking around the Church life of Britain with the eager eye of an evangelist, he would find the harvest of souls very lean indeed. Sunday, in his generation given exclusively to the Church, now seemed to merit the terrible adjective, 'Continental', against which he had inveighed in his sermons. The boom in religion into which he had been born, and which filled the galleries of new neo-Gothic churches with a clientèle for conversion, had collapsed—not suddenly, but with a long-drawn-out decline. The evangelism of Moody and Sankey, Torrey and Alexander, Gipsy Smith and the like, some of whom he knew in his later years, had faded to a folk memory, though the newer type of evangelistic activity, such as the Commando campaigns, the mass evangelism of Billy Graham, the activities of industrial and college chaplains and the new-area visitation campaigns would emphasize for him the efforts of the Churches to deal with this entirely altered situation.

Turning to the mass media of communication in newspapers, books, magazines, radio, and television which had so proliferated since his day, he would note a feeling of disillusion underneath the smug agnosticism of their religious opinions, their lack of agreement about the sacredness of fundamental moral standards, and their titillation of those instincts which he had been taught must be disciplined to be appreciated. The old world of thrift, sacrifice, obligations, and durable workmanship had evaporated in a society of waste-makers concerned only to keep the wheels of industry turning without much thought for the future. He would see a society living on the economic, social, and religious capital of the past, mouthing the slogan, 'We've never had it so good.' A society where man's future here or hereafter was of so uncertain a nature, that many men had given up the struggle to believe, in the expectation that all that was left for man was to eat, drink, and be merry, and the less said about dying the better.

The apparent irrelevance of Christianity, he would realize, was strongly reinforced by the phenomenal economic growth of great nations in the East who had deliberately rejected the Christian gospel and who were busy denying the truth of our Lord's words that the 'life of a man consisteth not in the abundance of the things which he possesseth'.

The Church

Wondering how the Church was faring in this affluent, agnostic, amoral society, he would find a disturbing picture. Despite the massive evangelistic efforts undertaken by each of the Protestant Churches in greater or lesser degree, they would all present him with a tale of declining membership. His own Church, which he remembered as so confident, so assured, and so influential when he attended the First Ecumenical Methodist Conference in 1881, had lost a seventh of its membership, more than a 100,000 people, in the last thirty years. The other recognized Free Churches were no better off—indeed, one had lost a third of its membership in twenty years! In Alice's looking-glass world it took all the running anyone could do just to stay in the same place, but here all the running the Free Churches could do didn't even maintain their position, let alone improve it.

The fortunes of that other heir of the Protestant Reformation, the

Anglican Church, would bring him no greater comfort. Remembering a world where Anglicanism commanded the allegiance of the majority of Englishmen, he would be astonished to find that out of 52,000,000 people, under 3,000,000 were returned as fulfilling the minimum requirement of membership in Easter Communion,—and that despite the immense wealth and privilege of that Church.

In all these Churches, of course, he would find optimists who drew comfort from past glories, and were confident of a future revival, but for the present they would appear as frustrated as Alice asking for jam for her tea, only to discover that in the looking-glass world it is always jam tomorrow and jam yesterday, but never jam today!

On the other hand, he would find in the Protestant world some sects apparently scraping a little jam for themselves. Purveying an unintelligible Biblical authoritarianism, and financed to an unknown extent by their American counterparts, they nibbled away on the fringes of orthodox Protestantism, claiming to be its true heirs. Our representative might wonder whether the faith of Latimer, Ridley, Milton, Spencer, Drake, Gordon, Moulton, Dale, and a myriad others was fated to end in these splinter sects.

Nor would this stray thought appear too fantastic as he turned to the only Church which had increased its membership and its prestige since his day, the Roman Catholic Church. He would remember that Church as consisting of a number of old Catholic families, a growing flood of Irish immigrants, and some brilliant defections from Anglicanism, such as Newman and Manning, but hardly numbering 1,000,000 people in 1881. Now he would find a solid community of 4,000,000 people well placed in public life, in the Houses of Parliament, the trade unions, the Labour Party, the Foreign Office, the B.B.C., and the national newspapers, building large schools with Government grants, and financing many of their parishes by football pools and bingo sessions. For the first time since the Reformation, an Archbishop of Canterbury had visited the Pope, and even the Scottish Presbyterians, those ancient enemies of Popery, were trying to prepare a way for their Moderator to make the same pilgrimage. He might call to mind the claim of some Catholics that the effective life of a heresy is some 400 years, and that it is just over 400 years since Martin Luther died!

The Gospel

At this point our visitor might want to return to celestial bliss and leave his successors to face the question as to the proper course for the Church's evangelistic effort in the foreseeable future; on the other hand, he might realize that, being a spirit freed from earthly passions and prejudices and able to see things *sub specie aeternitatis*, he was in a good position to offer some tentative suggestions.

One thing he could not fail to notice was that since his day the relations between the Protestant Churches had improved out of all knowledge. Consequently, in any evangelical project for the conversion of England the chance of getting a united front of Protestants in presenting the gospel was better than any time since the Elizabethan Settlement. This tentative rapprochement between the Churches was also reinforced by the growing conviction that unilateral evangelism was not only ineffective but irrelevant to the position in Britain. Even a world evangelistic campaign conducted by a powerful world Church was doomed to disappointment in this country. If Britain was to be evangelized, it could only be done by the men on the spot and part of any future policy of evangelism should be the evangelization of the Churches themselves, to create in a

united Protestant Church an instrument for the Holy Spirit, disciplined and directed to the presentation of the saving grace of Christ.

The second thing he would notice was that the scope and objective of evangelism in general had changed since his day. The gospel, that epic Biblical story of man's fall and redemption in Christ, was the same, but the mental background of the people was not. He and his colleagues could rely on speaking to a people who did not question the general truths of Christian theology, a people whom Wesley in his day described as having 'lived away the substance of that religion, the profession whereof they still retain'. Today the Evangelist spoke to men who professed no belief, and to whom the words 'God', 'sin', 'Heaven', 'Hell', 'judgement', and 'salvation' were meaningless.

The vast majority of 'decisions' at any evangelistic meeting were made from the community of the Church and not from outside, from those attached to Churches whose very attachment had given them some preparation for the Word. The task of substituting a Christian background to thought as a preparation for evangelism was so immense that it could not be done by any Church in isolation, for even if all the Churches in Britain, including the Roman Catholic, united in faith and order, they would still be a minority of about one regular worshipper in every ten persons. Consequently, the second task of evangelism in Britain would be to recognize that the real objective is the 'mind' of the nation, and that the scope of evangelism in a united Church should be widened to embrace those opportunities where teaching and instruction in any form could yield to a Christian witness.

The third thing our ghostly representative would notice from the comparative failure of past evangelistic efforts was that evangelism by proxy is not the best method to achieve the conversion of England. Special agencies, such as boards of evangelism, home missions, or itinerant evangelists, make good servants, but bad masters. Just about 100 years ago, when British Methodism set up a scheme for the creation of a special class of home missionaries, John Bowers, the President of the Conference, in his Presidential Address, felt it incumbent when commending the scheme to remind the Conference that 'in the early days of Methodism every convert himself became a home missionary'. The proliferating image of John Wesley on horseback, riding to preach the gospel, is a very one-sided image of the great evangelist's work, for what endured from his efforts was the cell-like growth of the Church by bands, classes, and societies in which every member was an evangelist, not only a recruit, but an instrument for the conversion of others. The growth of Methodist Societies in universities and colleges, easily the most successful of contemporary evangelistic efforts, is a standing witness to the power of personal endeavour, and a guide for the united effort of the Church in industry and society.

The Cross

If the 'Church under the Cross' is an appropriate description of those Christian communities which live under alien or persecuting governments, it is not an appropriate name for the Church in Britain, despite the massive indifference and opposition to her witness. For the Church in Britain is surrounded by a vacuum of goodwill, such as families give to the irrelevant opinions of an ageing and somewhat senile grandparent. If she dies, everyone will say, 'It's a happy release,' smugly conscious that her declining years were eased with 'enough, but not too much to long for more'. Britain will never put the Church under the Cross, for the British are tolerant and sentimental, especially about antiques.

The Church in Britain must nail herself to the Cross, crucifying there her dearest prejudices, dying that the Word of God might live again in a united, strong, and disciplined witness. Evangelistic enterprises born of the concern of this group or that are but second best. We do them because we must. But evangelism, the Church's witness to the power of the Holy Spirit, can only be born of some great imaginative act of creative love in which Christians sink their own pride to redeem a desperate dying world.

THE EVANGELISTIC GENIUS OF METHODISM

[*Dr W. C. Carrington, A.M.E. Zion Church, U.S.A., who had accepted the assignment of this address, was unable to fulfil his promise through illness, and Dr Eichelberger took over the responsibility at short notice.*]

By Dr James W. Eichelberger, the African Methodist Episcopal Church, Zion, U.S.A.

Evangelism has been woven into the warp and woof of Methodism from its humble beginning until now. The 'Holy Club' at Oxford University, whence the designation 'Methodist' emerged in derision, was a group of students in quest of deeper spiritual experience and ways to minister to the needs of the poor and the prisoners nearby. Thus, they developed the technique and power to share with the less fortunate 'the good news of God'. In the words of John R. Mott of sacred memory; 'Evangelism consists in making Christ known, loved and trusted in all ranges of life by individuals and society; an intense passion to have Christ's Kingdom widened, to call out the best in personality, to share with others, to be unselfish, and to give others those things of Christianity that have helped us.'

In his *Knight of the Burning Heart*, Dr Leslie F. Church says: 'Life at Oxford was notoriously shallow. Students who studied were in the minority. Degrees were given almost solely for residence. Only the determined few attained that culture which is the reward of self-discipline and ordered thought.' The eighteenth century was regarded by noted historians 'as a time of corruption in both church and state . . . one of political and social reaction'. It was likewise a time of social and intellectual change and of political and industrial revolution. 'That there was scepticism in the higher ranks of society', in particular, observed Drs Umphrey Lee and William Warren Sweet, in *A Short History of Methodism*, 'and that there was open vice among the highest, and the lowest no one can deny. Without a national system of education, the poor were ignorant and open to perversion by every demagogue. Drunkenness and open immorality of every kind flourished among rich and poor alike.' And yet this century produced the Wesleys, Whitefield, William Law, Bishop Butler, Oglethorpe, Wilberforce, and other creative leaders.

John Wesley interpreted the contemporary conditions as a compelling challenge for scholarship, social contacts, ministry, society organization, and training. Although he was an Anglican priest, prolific writer, and preacher, he was restless until his dynamic Aldersgate Street experience, of which he records: 'I felt my heart strangely warmed.' From that time forward he became the irrepressible, magnetic, flaming missionary evangelist who ushered in the Methodist Revival. In this he had the co-operation of his brother Charles, preacher and poet, who is said to have written 6,500, or more, hymns. Bernard Manning said: '. . . your greatest—incomparably

your greatest—contribution to the common heritage of Christendom is in Wesley's hymns'. 'These hymns', says Dr Geo. H. Findlay, 'have conveyed Methodist doctrine to the hearts of the people much more effectively than the famous sermons of Brother John! With all seriousness and reverence may it be said: "This is the Lord's doing, and it is marvellous in our eyes".'

John Wesley expressed his universal concept of his mission thus: 'I look upon all the world as my parish'—a reaffirmation of the Great Commission. In pursuance of this ideal, he is remembered as 'The Lord's tireless horseman' and the leader of a spiritual revolution. According to Bishop Gerald Ensley in *John Wesley, Evangelist*, 'there were 70,000 Methodists in England alone when Wesley died. Perhaps another 70,000 had passed away in the Methodist faith during his long career.' He preached in the fields, at mine-shafts, in prisons, and on the streets, in camp meetings, revivals, as well as in chapels.

The dimension of his social consciousness was revealed in his reply to the Bishop of London, who inquired as to his credentials: 'By the fruits shall we know . . . even the cloud of witnesses, who at this hour experience the gospel I preach to be the power of God unto salvation. The habitual drunkard that was is now temperate in all things. The whoremonger now flees fornication. He that stole, steals no more but works with his hands. He that cursed or swore, perhaps at every sentence, has now learned to serve the Lord and rejoice unto Him with reverence. Those formerly enslaved to various habits of sin are now brought to uniform habits of holiness. These are demonstrable facts. I can name the men, with their several places of abode.' To this list of categories, John Richard Green, famed historian adds: '. . . It produced a new philanthropy which reformed our prisons, infused clemency and wisdom in our penal laws, abolished the slave trade, and gave the first impulse to popular education.'

The magnitude and diversity of his social concerns were prophetic of the ever-enlarging witness of Methodism in many lands. 'Teaching for a verdict' is as real a goal as 'preaching for a verdict'. Laymen are being used increasingly in personal and visitation evangelism. Christian education, Christian citizenship, Christian stewardship, social education and action, social welfare are used to implement the sermons, publications, social creeds, and other pronouncements, and to develop a continuing leadership and followership. Audio-visual aids, public address systems, radio, television, various other media of communication, drama, pageantry, and the fine arts are utilized widely and effectively. Likewise, medical missionaries, clinics, hospitals, youth hostels, work projects, teachers, camps, and dedicated Christians who reside among natives are all expansions of the vicarious suffering and sense of urgency experienced by our founding fathers and motivated their pioneering sacrifices.

The Wesleys were not alone in their task. Others shared their toil, privations, asceticism, and enthusiasm. Among these was George Whitefield, who at twenty-seven was called the most popular preacher in England. It was he who started field preaching and inspired John Wesley to do likewise. In addition to his phenomenal work in England, he made seven trips to America, where his missionary evangelism was abundantly rewarded. He lies buried under the pulpit of Old South Presbyterian Church, Newburyport, Massachusetts. Adam Clarke, native of Northern Ireland, was 'another of the great men of early Methodism associated with Bristol and the New Room'.

'Lay preaching began with Thomas Maxfield at the Foundery in London late in 1740 or early in 1741.' It remains until now an important factor in many lands.

The saintly John Fletcher was one of the invaluable itinerant preachers

and leaders. John Wesley chose Fletcher as his successor, but he preceded Wesley in death.

The 'Genius of Evangelism' motivated John Wesley in his arduous itinerancy throughout the British Isles and inspiring his preachers for the same work. Robert Strawbridge, Phillip Embury, Barbara Heck, Captain Thomas Webb, and Robert Williams, a volunteer, were among those who laid the foundations in America. Peter Cartwright was a circuit rider for fifty-three years.

An ever-increasing number of native-born preachers were admitted to membership in America among whom were William Watters, Phillip Gatch, Freeborn Garretson, and Jesse Lee.

Later, Mr Wesley sent to America in 1771 Francis Asbury, who was elected and consecrated general superintendent (or bishop) by the Christmas Conference at Lovely Lane Chapel in Baltimore, Maryland, 24th December 1784.

This notable Conference voted the establishment of a college and publishing house. Since then, numerous academies, secondary schools, colleges, universities, and other educational institutions have been founded and developed throughout America and the world. Likewise, the publishing houses and publications were multiplied. These educational institutions and publications have intensified an informed as well as a dedicated membership. Each is an evangelistic potential. These have been particularly effective in the evangelism of children and youth.

The people of the African race in America came under the same evangelizing influence. The thrilling story of the emergence of the three African Episcopal Methodist Churches is told in some detail by a previous speaker. With the members of the Central Jurisdiction of the Methodist Church they represent a community of some three millions of Methodists among the Negro population.

The social expression of Methodist Evangelism has found opportunities in connexion with many inter-denominational and ecumenical movements. In the United States Methodism has provided support and leadership in the National Council of Churches and its various commissions. In the various non-violent movements for racial equality and the cultural advancement of coloured people the Methodist Churches have taken their place. Leadership has also been furnished in the wider field of the World Council of Churches, now incorporating the activities of 'Life and Work', 'Faith and Order' and the International Missionary Council. The story of Sunday school work, prison reform, goodwill industries, and the like record the same fact of Methodist participation. In the last two hundred years wherever there has been realized human need the Methodist people have been there to help and heal. Evangelism has not been a matter of word alone but of human contact and both personal and social service.

As we return to our homes from this veritable Mount of Transfiguration may we recapture for our generation the 'Genius of Evangelism' of John and Charles Wesley and their associates. Charles Wesley's great hymn written in the eternal tense challenges us:

'A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky.

'To serve the present age,
My calling to fulfil;

O may it all my powers engage
To do my Master's will!

The present age is in the midst of turmoil, confusion, frustration. It is in the midst of world population explosion, and world school population explosion, and world freedom explosion. We are victims of clashing and threatening ideologies—democracy, totalitarianism, fascism, nationalism, racism, classism. There is clamour from the hungry, unsheltered, poorly fed for redistribution of land in some nations, food, clothes, medical care, increased income, security. There is a cry from the welter of human distress for equitable relations of labour and management, for a recognition that ‘the earth is the Lord’s and the fullness thereof’ and for the equality of opportunity to share in the Lord’s fullness.

Arnold J. Toynbee, noted historian, said in a recent syndicated article: ‘In Africa, as everywhere else, modern life has come to stay, whatever may be the political régime under which this or that African country may be living. . . . In Asia, too, it is having a seriously disturbing effect though the Asian peoples possess ancient civilizations of their own that give them some foothold for standing up to this shock.

‘. . . The wind of change has battered their frail ways of life to pieces before it has inspired them to demand a place for themselves in the modern world on an equal footing with the rest of mankind.’

The present age demands a courageous Christian statesmanlike reconciliation and warranty of human dignity and freedom to meet the demands of the winds of change.

Providence has marvellously led Methodism through the wilderness and perils. He has lifted us upon an eminence where we could view ‘the promised land’, and envisage the city of God. He calls bishops and other leaders with prophetic insight to speak to the people called Methodists that they go forward to the fruition of our hopes and dreams.

SECTION IV

LECTURES

Following a feature of the programmes of the Conferences at Oxford (1951) and Lake Junaluska (1956) which was found to be valuable, three lectures were arranged with a view to giving speakers a more adequate opportunity for dealing with certain selected subjects. They were held during the late afternoon in the Forbundssalen.

Friday, 18th August

Dr Dorothy H. Farrar, The Methodist Church, U.K., presiding

NATIONALISM AND THE GOSPEL

By the Rev. Tracey K. Jones, Jr, the Methodist Church, U.S.A.

It is generally conceded that the spirit of nationalism is as powerful in determining our thought and action as any force in contemporary life. Yet influential as it is, scholars find it difficult to define. They do agree, however, at two points: first, that it is of comparatively recent origin, coming first to birth in the seventeenth century; second, that it is a state of mind.

It is, on the one hand, the conscious conviction of a people that the political structure of the nation-state can protect them from each other and from the outside world more adequately than any other system. On the other hand, it is the unconscious, irrational assumption that the source of their community life, the 'elan', that makes possible the richness of their cultural heritage and the security of their economic well-being is the national spirit. For good or ill, we are living in a time when the nation-state, with its flag, heroes, language, hopes, and dreams, is determining our lives more than any other force.

There are signs that nationalism is gaining in intensity rather than being weakened. Dr Hans Morthenthau, in his classic *Politics among Nations*, writes: 'In no period of human history was civilization more in need of a world-state and yet in no period of modern history were the moral, social, and political conditions of the world less favourable for the establishment of a world state.'¹ His book illustrates in a hundred ways his conviction that contemporary nationalism in contrast to the nineteenth century has taken an ominous turn as it has become more messianic and self-righteous, seeing its own pattern of life as a pattern for others, and when rejected, interpreting the rejection as a threat to their security. This is seen, he writes, not only among the super-nations, but among the smaller ones, including some of the newly created nation-states.

The fantastic complexities of modern military defence and the growing responsibilities assumed by the Welfare State add to this power. Since the last war several dozen new states have emerged, all making the same claims for themselves. It is obvious that the context in which the gospel must be communicated today is that of the political realities of nation-states and the national sentiment that feeds it.

What then can we say?

It is important, I believe, to remember that the Christian attitude to the State has always been paradoxical. On the one hand, the Christian sees the State as a friend, a power used in the providence of God to maintain order in the community. It provides law, discipline, peace, and justice. The necessity of the State is rooted in a Christian understanding of the nature of man.

The organizational problem of the human race is not that of the ant-hill or bee-hive, where natural instinct keeps the balance. Man has been given by his Creator the towering gift of freedom of the will, but in his fallen condition he is not able to use it without hurting himself and others. The State is his friend. It provides control over him as an individual and as a group, protecting him from chaos and anarchy.

On the other hand, the Christian has never been able to forget that the State can also be his foe. The State by its very nature is coercive. Today, as in the past, it lives by power and power alone. Within itself it is not able to check its appetite for more power. Again and again it has been tempted to demand of its people devotion and loyalty which should be given only to God. Unless checked from within, it becomes idolatrous, aggressive, brutal, disregarding the rights of those within and without its borders.

The State is capable of providing a community of order, but incapable of providing a community of love. In itself therefore it cannot be redemptive, but this limitation it is unwilling to accept. As Christians we are not dealing with the realities of history if we do not remember that all forms of State control can become our foe.

As we look at the contemporary world, we find ourselves as Christians in the same paradoxical situation. The nation-state confronting us is both a friend and a potential foe.

It is in contemporary Asia and Africa where the political structure of the nation-state and the national spirit that goes with it is seen in the most dramatic way as a friend. It has provided in recent years exactly what Asians and Africans needed to deal with a colonial, underdeveloped, tribal, and communal society. Let me briefly illustrate how nationalism radically changed for good their position.

First, it was the national self-consciousness of the Indian, Indonesian, Nigerian, and others that made possible a new political force and a rallying cry to awaken their people to the possibility of freedom from Western domination. Nationalism became the vehicle that carried them to political freedom and ended colonial rule. Is it any wonder that they consider nationalism their friend?

Second, nationalism made possible not only political freedom, but provides today the disciplined energy and drive needed to build the economy of a nation. For centuries poverty has been their lot. In the nation-state they see the possibility of mobilizing sufficient energy to break through what Barbara Ward, the economist, calls the 'sound barrier' into an industrial society. Some of these new nations are poised ready for a break-through. National purpose, planning, and spirit appear to them to be the only answer to a viable and expanding industrial economy.

Third, nationalism has provided an alternative to tribalism and communalism. The static structures of tribal life in Africa and communal life in Asia have been shattered by the impact of Western ideas of individuality and technology. This fundamental change in political organization has provided a new form of stability and order relevant to the modern world, and for it they are grateful.

The intellectual challenge of the Christian in Asia and Africa is to interpret the emergence of nationalism in the light of the gospel. What does this all mean in terms of the sovereign purposes of God? Is His

loving hand to be seen in these new political structures that have freed them from colonial rule, have made possible an orderly break-through into an industrial society, and provided an alternative to tribalism? In the Western world as well, the creative role of the nation-state cannot be minimized. It provides order, security, economic growth and in many areas political freedom. I doubt if there is anyone of us who is not proud to be a citizen of his nation-state, and does not consider it as a friend.

But at the same time we cannot escape the evidence from a Christian point of view that the nation-state is our foe. Deep misgivings concerning the nation-state are seen more clearly in the Western Churches than in Asia and Africa. Here Christians have lived for 300 years under its control. They have learned from experience that the nation-state, like other systems of an earlier day, can be destructive as well as creative. The loyalties are too narrow, the hatreds too intense and bitter, the memories too long, the wars too frequent. There is a growing awareness that the nation-state focusing tension conflicts in themselves have become a threat to man's existence. Dr Arnold Toynbee represented this point of view when he wrote:

'Our states have become our principal gods in practice, though states are not really gods, but are simply public utilities like roads, drains, and installations for supplying gas, electricity, and water. This present day form of idolatry is a threat to the survival of the human race in the atomic age. Mankind's most pressing problem today is to find ways and means of reducing to safety level the charge of emotion attaching to the symbols called states. The best way of detaching emotions from those is to attract it toward alternative lodging places in which its power to work havoc will not be so great.'²

Christians are not alone in seeing this trend. The technologist, whatever his citizenship, sees emerging a world culture whose centre will be the machine, and whose common language will be that of science. The military mind, the business mind, the space mind have already perceived that the old lines of nation-states are inadequate to deal with the realities of technology. Something new is emerging, and the technologist sees it.

The communist mind sees it as well. There is today deep tension in the communist world as to the role that the nation-state is to play in the communist revolution. However, if they remain Marxist their long-range objectives will be clear. The struggle is not seen as one between nations, but between classes. They see the world not as some eighty nations, but three worlds—the communist world, the capitalist world, and the neutralist world. The non-communist world, to defend its very life, has had to think in similar terms. The old patterns of nation-states appear in many ways inadequate for the day into which we are moving.

How are these trends to be interpreted in terms of the sovereign purposes of God? What does God will for Christians to say? We need to remember as we deal with the subject of nationalism and the gospel, that we are confronting the age-old paradox of the Christian as he looks at the world. On the one hand, the Christian sees the nation-state as a friend. It provides political freedom, economic growth, and an alternative to communalism, tribalism, and racism. On the other hand, in the atomic and technological age the loyalties released are too often provincial, self-centred, self-righteous and, what is more dangerous, messianic. The nation-state can become not only a friend, but a foe. To reject this is to erase the tension with which a Christian has to live if he is to be 'in the world', but not 'of it'.

One of the problems Christians will face throughout the world is to keep these two attitudes towards the nation-state in balance. Whether we like it

or not, the nation-state is the political structure in which we live and will continue to live. There is little likelihood in the foreseeable future that a world-state will emerge. It is not waiting, like Sleeping Beauty, needing but a kiss to come to life. If it emerges, it will come slowly, haltingly, grudgingly. We must communicate the gospel not in terms of what might come in the future, but what we face today. What then do we have to say to the nation-state, our friend and our foe, the promise of our future and the threat of our existence? What is the relevance of the gospel?

The Word that the gospel speaks to the nation-state is the same Word that the gospel speaks to the world. Mark Twain wrote: 'The difference between the right word and the almost right word is the difference between lightning and the lightning bug.' For the Christian the right Word is Jesus Christ. '. . . the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the first born from the dead, that in everything he might be pre-eminent. For in him all the fulness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross (Colossians 1¹⁵⁻²⁰).

In these verses are the reminder that Christ has been made King over the world, and therefore over the nation-states. He is God's agent of creation, judgement, and authority. The New Testament Church did not see Christ as a banished prince, alive, but in exile in a distant heavenly city pining for the restoration of his kingdom, but as a King whose rule was now in force.

This was certainly Paul's experience. In the letter to the Galatians he described his conversion. New Testament scholars suggest that in the background of his mind as he wrote was the creation account found in Genesis. He saw his life 'without form and void, and darkness was upon the face of the deep and the spirit of God was moving over the face of the waters. And God said, "Let there be light"' and there was light.' The light for Paul was the sudden, dramatic realization that the New Age for which he and his people had long waited had come through the life, death, and Resurrection of Jesus Christ. Paul felt himself to be a citizen of the world to come, and he acknowledged that his citizenship was there. Yet he felt the presence of that Kingdom in his own life. It had broken into the world, and he longed to disclose and reproduce it in Israel and among the Gentiles.

The setting, therefore, in which we relate the gospel to the political realities of our nation-state is that of the sovereign rule of Jesus Christ over the world. If we keep this in mind, it helps us to see the motives that lead a Christian to serve his nation, the direction he believes his nation will go, and the morale that will give him confidence in his fellow Christian, no matter what happens.

The Bible does not provide a detailed blueprint as to how a Christian best serves his nation, but it does make clear that his motive should be Christ-like love for the world. Our motive to participate in national life is determined by Christ's love for the world, and this calls for His disciples to enter deep into secular life. This love is not passive, but active, expressing itself in 'sit-ins' and national movements. It is here where we from the West need to listen to what Asians and Africans are saying to us.

Those from the West feel a sense of guilt that in the past their identification with their national life—social, economic, and political—has been too close. There are, we know, grounds for this guilt. In contrast, Asian and

African Christians feel a sense of guilt in that their identification has not been deep enough. They are accused of being 'foreigners', 'outsiders' who profess a faith that is not indigenous or relevant to the national life. They are, as one man has described it, like dust on the surface of the land, but not the soil itself. There is a growing awareness that they must enter deep within the life of the nation if the gospel is to be made known.

Both of these points of view are here at Oslo, and need to be carefully studied. The problem has been intensified in recent years with the tendency on the part of some able Western Christians, aware of the dangers of nationalism, to discourage Asian and African Christians from too close an identification with their own national life, fearful that this might lead to State Churches. For those of us who believe in the Free Church, this is an important point.

However, this is to miss, I believe, the central issue. The problem as Asians and Africans describe it is not that of a nation-state Church, but whether or not the gospel will be relevant and understood within their nation-state. Their test will be whether they love the world more than their Buddhist, Muslim, or Hindu neighbour, and participation within the nation is where that witness is made.

Asian and African Christians for the most part do not feel a sense of guilt because of an over-identification with their national life, but rather because they have not had the freedom or felt the motivation to become more deeply a part of it. Western Christians in such world bodies as the World Methodist Council must be careful lest we unintentionally undermine the witness of the gospel in the very areas where the Church is weak by trying to force them into our pattern. If Christ rules over the nations of the world, His disciples are called to participate within them, and they are given freedom to do this in different ways if their motive is the love of Christ for the world, which includes the secular world.

Christians dare not isolate themselves from the universal Church, for it is a part of their witness to the nation-states, the dimension of breadth is essential, but this must never be an escape from the dimension of depth, the demand of the gospel to go to the very centre of the nation's political, social, religious, and cultural life. The gospel motivates the Christian to participate in the life of his nation and through it the life of the world. The well-spring of that motivation is found in Christ's love for the world made manifest in a believer's life.

As our motives to participate in the nation are determined by love, so the *direction* that we see for the nation is determined by *hope*.

Christians see history moving irreversibly in the direction of a goal which is Jesus Christ. This does not suggest or deny the possibility of social progress. That which is new is not necessarily that which is better. Yet we do affirm as Christians that history has movement, and it is towards a goal.

There are sufficient signs along the road to indicate that our day is not without meaning. A tremendous change has taken place. Men and women in all nations of the earth are today asking the same questions about their own history, whether it be Hindu, Buddhist, Muslim, or Marxist. In contrast to the past, Hindu and Buddhist cyclical views of history are giving way to the conviction that mankind is going somewhere, that his existence has purpose, and he wants to find out what it is. This provides us with an opportunity for Christian witness to Jesus Christ as the sovereign Lord of the nation-state. The lines are being drawn. The issues are becoming clear. In all nations, communist included, men and women are reflecting on the same issues of human existence and are being given the same opportunity to choose either for or against Jesus Christ!

The claim we make is a bold one, but we would be faithless if we did not

make it. Our claim is that the nation-state has meaning and purpose only in relationship to Jesus Christ and His Kingdom. If this is clear, we see the nation-state in the right perspective. It is not an end in itself.

Valid as our convictions might be about our nation, we dare not make the mistake of equating any nation, any one political, economic, or social system with the Kingdom of God. If we do, we are leading people to expect something that the nation-state cannot give. The nation-state can provide order, and certain services, as Dr Toynbee points out, but there are limits to its usefulness. This is a hard thing to remember in a day when nationalism has become such a powerful, unconscious force in our lives. Our hope in the coming of the Kingdom of God helps us to define those limits. We are to render to Caesar what belongs to him (Mark 12¹⁷); we are to obey the civil authorities (Romans 13¹⁻⁷). But for Jesus and Paul this was never the final word.

From a biblical point of view, therefore, there is no assurance that the nation-state structures will continue indefinitely. The Christian anticipating in hope the Kingdom of God, here and yet coming, is always able to point beyond the nation-state, and in doing so provides direction for himself and the nation as well. Our hope in the Kingdom provides direction for the nation, for it makes it clear that no nation-state is permanent. They are not to be equated with the Kingdom of God.

As our motives to participate in the nation are determined by love, the direction we see for the nation is determined by our hope, so our morale as Christians is determined by faith.

In 1957 in Communist China Anglican Bishop K. H. Ting wrote an article on 'Christian Theism'. He made three points: first, the gospel transcends all ideologies and systems; second, new social systems such as communism can limit the effects of sin, but no social system can solve it; and, third, atheism as well as religion can be an opiate of the people, in that it can dull the conscience to injustice and evil. He concludes: 'To choose between one political system or another should never be considered on the same ultimate plane as the choice for or against Christ.'³

What he is saying is, I believe, of tremendous importance. There are many of us who in our political and social thinking have little in common with what Bishop K. H. Ting has said in support of the Peking Government, but morale between Christian and Christian is restored when we see that he has isolated for the Chinese people within a communist nation the fundamental issue they face. The issue is that no nation can be made new without new life in her people, and that this new life is a gift that comes out of a response in faith to God's giving of Himself in Jesus Christ. In other words, the issue for the Christian is not that of one religion *versus* another religion, or socialism *versus* capitalism, or religion *versus* secularism, but rather it is the issue between Salvation by Faith *versus* Salvation by Works.

There is always the temptation to think that Christian morale can be restored by organizational tidiness, size, and power. This temptation is dangerous for two reasons: First, it leads us to think that morale is something that comes from Christian community and not from God. Second, it leads to thought that morale is possible only where there is some agreement on political and social issues.

I believe it is true to say that the sharp and fighting edge of Christian morale across national lines comes from the assurance that there are in every nation men and women who confess that they have been transformed not by the works of the world—whether they be social, political, or religious—but by faith in God's Grace and Mercy manifest in Jesus. Such makes possible the creative freedom we need to deal with our nation-states. They are asking the same questions, but in different languages, in

different political and social climates. The gospel must be interpreted in different ways, and yet morale demands that the essential message be the same. It is in the preaching of the Word and the sharing of the sacraments that this becomes real to us. It is here where we find the source of our morale as Christians, and at the same time provides us with the freedom we need to approach the nations in different ways.

In the years ahead the political structures of nation-states may change. They have survived 300 years, but no structure in God's eyes are permanent. However, it is our lot to live in the age of the nation-state. It is both a friend and a foe, a promise and a threat. The age-old paradox confronts us as it did our forefathers. The gospel helps us to keep a balanced attitude towards it. Our motive to participate in the nation is determined by Christ's love for the world, and it calls for us to go deep within our national life if we are to be obedient to the gospel. The direction we see for the nation is determined by our anticipation in hope of the Kingdom of God, here and yet coming, and thus we see the limits of the State's usefulness. The morale we seek as Christians together is determined by faith, the assurance that man is made new by God, not by the world. All three are expressions of the one reality of the Risen Christ, who, although hidden to the nations, rules now in love and mercy over them, but who one day will be seen by all.

¹ Hans J. Morgenthau, *Politics among Nations—the Struggle for Power and Peace* (Third Edition), Alfred A. Knopf, New York, 1960.

² Arnold J. Toynbee, 'Symbols Men Live By—and Die—For,' *The New York Times Magazine* (20th November 1960), p. 13.

³ 'A Christian Interpretation of Nationalism in Asia', a speech by M. M. Thomas.

Monday, 21st August

Dr J. M. Gibbs, The Methodist Church, U.K., presiding

THE HOLY SPIRIT IN METHODIST THOUGHT AND LIFE

By Dr Mack B. Stokes, The Methodist Church, U.S.A.

Introduction

In order to delimit so comprehensive a theme as that before us, we shall first consider the Methodist emphasis itself. Then, we shall seek to understand the Methodist teaching by relating it to aspects of the thought of Augustine and Luther which tend to restrict or neglect the full work of the Holy Spirit. Finally, bringing the issues closer home, we shall show something of the significance of the Methodist emphasis in relation to the contemporary situation within Methodism, on the one hand, and the ecumenical movement, on the other. Since another lecture at this Conference has to do with the Holy Spirit in personal life, we shall limit the topic further by fixing our attention primarily upon the work of the Holy Spirit in relation to the larger problems of society.

I. The Methodist Emphasis

All students of Wesley are aware of his untiring emphasis upon the work of the Holy Spirit in regeneration and sanctification. There is no need, therefore, to recite those many remarks by Wesley scholars who have shown that the Methodist movement was from the beginning, in sermon,

song, and life, a call to recover apostolic Christianity by the power of the Holy Spirit. In contrast to a barren formalism, to a vain and fruitless legalism, to an austere and blasphemous predestinationism, to a degrading and disreputable antinomianism, to a mystical quietism, and to a cold intellectualism, Wesley felt himself compelled to proclaim the power of the Holy Spirit to transform fallen man into a new creation and to set him on his way towards holy living. This emphasis is strikingly illustrated in the symbol of the Holy Spirit in City Road Chapel, where numerous ringed doves are conspicuously placed around the front of the entire gallery.

Wesley contributed nothing to the theological formulation of the doctrine of the Holy Spirit. But he rendered a distinctive service to vital Christianity by insisting upon the concrete differences made in the hearts of men by the sanctifying work of the Holy Spirit. In keeping with this, it is the genius of Methodism to see to it that the moral and spiritual requirements of Biblical religion become explicit in all aspects of Christian thinking and living.

While Methodists have differed over whether the Holy Spirit completely eradicated the depraved nature of man or repressed it, and while they have debated over whether the sanctifying action of the Spirit was performed instantaneously or gradually, there has always been among Methodists the firm conviction that God's action in justification and regeneration was never intended to be adequate for the full expowering of the Christian life. Justification, and the regeneration which accompanies it, is the doorway to salvation. It is the grand beginning which calls for the continuing work of the Spirit until men are empowered to live, in all phases of their activity, under the Lordship of Jesus Christ. Harold Lindström has summarized this by saying that 'the essence and prime end of Methodism is sanctity, or the moral transformation of the heart and life of man'.¹

Wesley's influence upon people in bringing vitality into their personal Christian experiences was matched by his influence in affecting the larger concerns of man in community affairs. As John Wesley Bready has shown,² this vital emphasis upon the activating power of the Holy Spirit became a mighty force in England and throughout the world. It transformed Wilberforce; it inspired the so-called 'Clapham Sect', a group made up mostly of laymen who were committed to applying the ethic of Jesus to personal, political, national and international affairs. It quickened innumerable persons, great and small, to share in the work of bringing a new moral and spiritual quality into large segments of society. It would therefore be appropriate to say that the Methodist emphasis upon the vitalizing work of the Holy Spirit has been one of the most extensive efforts in the history of Christianity to moralize and spiritualize man's nature and his community affairs.

It must always be remembered, however, that in its origin and genius this social activity was never understood merely as the expression of man's higher aspirations and ethical impulses. It was thought of as flowing like a divine stream from the power of the Holy Spirit who moralizes, spiritualizes and energizes the souls of men and women. Without this, they could do nothing. Thus, this life-transforming, community-changing power of the Spirit is to be understood in the context of the biblical revelation as a whole where the supernatural initiative of God is paramount. It cannot be stressed too much in Methodism today that we are dealing here not with the struggling stream of duty, or the fitful gushes of human aspiration, but with the tidal wave of the supernatural work of the Holy Spirit.

It was no accident, therefore, that thirteen, or one-fourth, of the *Standard Sermons* of Wesley were based on the Sermon on the Mount,

where the ethical teachings of Jesus come to such clear focus. For where the primary concern has to do with the concrete actualization of the divine holiness in human thought, desire, and action, it would be inevitable to turn to the Sermon on the Mount as an unrivalled source of practical guidance. But it must never for one moment be supposed that Wesley believed anyone could carry out these lofty requirements apart from the work of the Holy Spirit.

Moreover, without developing the thought further here we need to recognize that, in keeping with this radically biblical character of Wesley's thought, Methodism is not committed to the notion that the Kingdom of God can be finally realized in this world.

II. The Methodist Emphasis in Relation to Perspectives which Needlessly Restrict the Work of the Holy Spirit

We are prepared now to consider the significance of the Methodist teaching in relation to certain views which tend to limit the work of the Holy Spirit in ways not warranted by the directives of the Biblical revelation as a whole. In particular, we shall consider the Methodist emphasis in relation to aspects of the thought of Augustine and Luther.

It is difficult for Methodists to read Augustine's *City of God* without mixed feelings. On the one hand, they feel inspired by the massive sweep of the book, by its effort to interpret, amid pagan surroundings, the whole range of life and history under a comprehensive biblical point of view, and by the consummate genius of its author. But, on the other hand, Methodists feel let down because there is almost no awareness of the power of the Holy Spirit as the divine agent for transforming human relationships and for making a better world in the here and now. Augustine was so overwhelmed by the predominance of pagan and secular forces around him and by the awesome signs of the Empire's disintegration that it never occurred to him to suppose that God might be interested in the transformation of human relationships in this world.

In this respect, just as the tendency of Wesley and Methodism has been to a Christian activism that is inspired and informed by the Holy Spirit, so the tendency of Augustine's thought in the *City of God* is towards the tradition of passivity. By this phrase I mean the belief, passed on from generation to generation, that we cannot, or need not, or should not do anything much about the larger affairs of human history and society. In contrast, then, to the Methodist emphasis upon the Holy Spirit as working in man to bless and to improve all phases of life in the here and now, Augustine fixed his attention upon the eternal city and felt that nothing could or should be done by Christians about the larger affairs of this world.

Augustine had such a vision of the unqualified sway of God over all the processes of nature and history that he could not consider the possibility of such a sovereign God involving Himself with men and women to change the course of history. War and peace, like the sun and rain, were specific expressions of His purpose.³ Empires lasted just as long as He desired, and no longer. Good and bad emperors were raised to power by God according to His understanding of the particular needs of people at a given time and place.⁴

Moreover, Augustine's conception of human nature and of human societies also lends itself to a passive attitude towards the affairs of this world. Man is social by nature, but unsocial by corruption. He is hopelessly dominated by sin and subject to death. And his social institutions are wicked beyond repair. Augustine often sounds like a modern social prophet when he criticizes Roman society. He comes right up to the point

of challenging people with the call to social reform and Christian statesmanship, but there he stops. He saw without seeking to alter and diagnosed without offering to heal. For his eyes were fixed upon the eternal city.

In contrast to Methodist teaching, then, grace, in Augustine's *City of God* plays only a negative role with respect to the affairs of this world. At best it helps men to escape the full force of its evils and enables them to endure its calamities bravely.⁵ Grace is harnessed not to the crude wagons of this life, but to the golden chariots of the next. And Christian action is never understood as an expression of God's administrative policy for affecting culture and altering the course of history. Thus, vast oceans roll between Augustine's passivism and Wesley's activism.

When we turn from Augustine to Luther the matter becomes more complicated. There is, of course, a profound kinship between Luther and Wesley.

Like Wesley, Luther was a man of action. He insisted that faith of necessity produces deeds. He expressed this with surpassing force in his 'Preface' to the *Epistle to the Romans*, when he said 'O, it is a living, busy, active, mighty thing, this faith; and so it is impossible for it not to do good works incessantly.'⁶ Christians teach good works better than all the philosophers and magistrates of the world because, as Luther put it, 'they adjoin faith in their doings.'⁷

His *Open Letter to the Christian Nobility* deserves its place among the outstanding treatises on liberty. His remarks on the secular rulers disclose a profound interest in the political and social affairs of his day. A ruler, he said, should be considerate. For when a prince 'fails and plays the fool, not only one person is affected, but the land and people must bear the result of such foolishness'.⁸ He championed the cause of Christian education. He spoke out on economic questions and exposed financial misdoings.⁹ Though he said many things about the rights and uses of the sword that were harsh and brutal, we cannot forget his remark that 'any scourge is preferable to war'. He made far-reaching contributions to *Berufsethik*. All worthy work is a vocation and not merely a job. To mention one example from a neglected area, Luther's tribute to the vocation of the writer is among the finest passages in all literature on the subject.¹⁰ These instances which are of course merely suggestive, could be multiplied indefinitely.

But for all of Luther's call to the kind of Christian action which of necessity comes from God through faith, there are restrictions upon this activity of a sort that we do not find in the Methodist heritage. This is partly owing to a fierce concentration upon his major task, namely, the recovery of the doctrine of *sola fide*. In order to make his case for justification by faith alone, he overstated it by often leaving the impression that the law, morality, and good works are evil.¹¹ Moreover, he tended to imagine that good works would simply flow out of justification by faith without any special focus of attention upon the full resources of the Holy Spirit. To put it succinctly, there is a loose connexion between grace and the works which bear upon this life. Thus, the divine concern for holy living as an administrative policy for this world is obscured in Luther in a way that is not the case with Wesley.

Another point of contrast is seen in the Reformer's stress on imputed righteousness. Even when one puts the most constructive interpretation possible upon Luther's thought here, as Gordon Rupp had done so well, much remains to be desired.¹² From the standpoint of John Wesley and Methodism, the righteousness of faith, of which Luther speaks, is often a weak or token righteousness which has little to do with man as a creature

empowered by the Holy Spirit to be an agent for reconciliation and creative action in the affairs of this world.

This is seen also in Luther's understanding of the two kingdoms. Though these are under the one true God, one is the kingdom of grace, the other of wrath. This latter is a precursor of hell and everlasting death. It is also spoken of as 'the spouse of the devil'. Thus, the range of the work of the Holy Spirit is limited so as not to affect seriously this realm of the divine wrath and of Satan which is soon to be brought to a cataclysmic end.

William R. Cannon summarizes the basic distinction here when he says that while the emphasis of the Reformation is on the forgiveness of sins, the Wesleyan emphasis is 'on perfection, and holiness is the final label of the Christian'.¹³ We can understand some of the historical circumstances which forced Luther to think as he did. But in reflecting deeply upon his life and thought, we cannot but come to a greater appreciation of Wesley's distinctive emphasis upon the supreme importance of receiving 'grace upon grace, till we are in actual possession of the fullness of God's promises'.

III. Methodism and a Contemporary Reference

Turning now to the contemporary scene, we may suggest two important contributions of the Methodist emphasis. First, on the basis of the biblical revelation, Methodism shows how we may think of the Kingdom of God in the here and now without the least trace of secularism. Second, with respect to the ecumenical movement, the Methodist approach shows how it is possible to emphasize the work of the Holy Spirit without falling into the weaknesses of the sect-type movement.

In view of the developing needs of mankind, the social gospel movement within Christendom was inevitable. It was equally inevitable for Methodists to be among the leaders in the effort to apply the ethical teachings of Christianity to the whole range of man's life. But in this essentially new development within the Church a strange thing happened. The preconceptions of the modern mind tended to usurp the prerogatives of the biblical revelation, and, particularly in the United States, we saw the progressive secularization of the Church's thinking on the kingdom of God. The eschatological dimension was often completely ignored. The idea of cultural evolution through the advancement of knowledge and technical skills, and through improved ethical insights, tended to become normative. Even when this liberal understanding of the Kingdom of God was viewed in the context of a profound Christian theism, the emphasis was upon what man could do rather than upon what God wanted to do by the power of the Holy Spirit.

For example, the 'Social Creed' of the Methodist Church, U.S.A.,¹⁴ makes no mention whatever of the Holy Spirit. The work of the Spirit is suggested by implication in a single reference to the grace of God and in one reference to prayer. But the Holy Spirit is never once mentioned in that 'Social Creed'. This speaks volumes; for it implies a want of sufficient interest in those spiritual resources which alone are able to empower man for the tasks delineated. Even while it expresses so much in the way of ethical insight and practical sanity that is characteristic of Methodism, it neglects the main thing—namely, the life-transforming power of the Holy Spirit.

If it is said that this 'Social Creed' is not intended to contain an adequate theological statement, we can only comment that the neglect of the Holy Spirit is not merely theological. Like all theological issues, it is eminently practical. And this omission tends to place the 'Social Creed' more in the

context of the modern liberated interpretation of Christianity than in that of the Biblical revelation, where, without the work of the Holy Spirit, nothing that man does can count for much in the kingdom of God.

Reinhold Niebuhr has sought to correct the modern humanistic approach to social transformation by recovering some of the historic Christian teachings concerning the awesome nature of pride. He has urged that no matter what social transformations are effected, human nature is such that it tends to corrupt everything it touches. With telling force, he has made us aware of the dangers of perfectionist illusions in our social thinking.¹⁵

But while Niebuhr rightly calls for correctives against naïve conceptions of progress through social changes, his suggestions concerning the resources of Christians for a responsible society leave much to be desired. He calls for repentance and humility, for tolerance, for a frank recognition of the inevitable dialectical tensions of history, and for an ethic based upon justification by faith. None can deny the profound relevance of his thought. But Methodists cannot avoid asking whether or not he has been sufficiently concerned to bring the full resources of New Testament religion to bear upon the larger problems of the world today. As is characteristic of the thinking of so many whose perspective is dominated by the theology of the Reformation, he neglects the doctrine and work of the Holy Spirit as the one mighty agent of regeneration and sanctification. And, in his effort to avoid the dangers of pride and smugness, he tends to miss that biblical emphasis upon holiness of life which alone gives meaning to any temporal order. In the thought of Niebuhr too often sin stalks about like a colossus while grace languishes in a wheel-chair like an invalid.

With a look now toward ecumenical Christianity and the forthcoming Assembly of the World Council of Churches in India, it may be supposed that the Methodist emphasis on the Holy Spirit has too many of the marks of a sect to be of any permanent significance to Christendom as a whole. With respect to Wesley's idea of sanctification, for example, A. C. Knudson has said that in contrast to Luther's doctrine of justification by faith it was 'a theological provincialism.'¹⁶ But if Wesley's thought, and that of Methodism after him, is comprehended, not in the narrow and peddling terms of piosity, but in the eschatological dimensions of the total Biblical revelation, it is freed from this provincialism and given its rightful universal significance within Christendom.¹⁷

We may begin this concluding summary of Methodism's distinctive contribution to ecumenical Christianity by saying that everything depends upon how we understand the biblical teaching on God's administrative policy for mankind. According to Wesley and his followers, God created this world and placed man in it for the realization of a mighty purpose. That purpose is not merely to impute, but to actualize moral and spiritual values in souls within the community of faith. These values come to their proper actualization in fallen man only through the appropriate response to the Lordship and Saviourhood of Jesus Christ. And this Lordship and Saviourhood are made real in the souls of men only through the power of the Holy Spirit within the community of faith in such a way as to affect the whole range of society.

This work of the Holy Spirit is performed according to the plan of God in order to begin the formation on this earth, through involvement with responsible creatures, of the holy society now to the end that it may be gathered up into that more perfect community in the world to come. The amazing work of the Holy Spirit is thus to be understood in the context of the vast epic of revelation, beginning with creation and ending with the final reign of Jesus Christ. Herein is to be seen the significance of God's

preventive grace, persuasively working within every man to show him that he was elected from the foundation of the world for holy living by the power of the Spirit. Herein is the glory of justification and of that regeneration, wrought by the Holy Spirit, that causes us to yearn for the complete dominion of Jesus Christ over everything we say and do in every aspect of our life. For it is the revealed policy of God to unite all things in Christ, things in Heaven and things on earth (Ephesians 1⁹⁻¹⁰). This present age has no finality, but it has unspeakable importance. For the here and now becomes the divinely appointed means of realizing in a preliminary way the new society. It is the grand preparation for the 'new heavens and new earth where righteousness dwells' (1 Peter 3¹³).

¹ *Wesley and Sanctification*, London, Epworth Press, 1946, p. 103.

² *England: before and after Wesley; the Evangelical Revival and Social Reform*, London, Hodder and Stoughton, 1939.

³ *City of God*, III, 9; V, 22; VII, 30. All subsequent references to Augustine are to his *City of God*.

⁴ IV, 33; V, 19, 21; see also II, 23; XVII, 23.

⁵ XXII, 22.

⁶ *Works of Martin Luther*, Philadelphia, A. J. Holman Company and Muhlenberg Press, 1915-32, VI, 451. Hereafter cited as *W.M.L.*.

⁷ *A Commentary on St Paul's Epistle to the Galatians*, trans. unnamed, New York, Robert Carter, 1848, p. 490.

⁸ *W.M.L.*, III, p. 266.

⁹ *W.M.L.*, IV, pp. 12-14.

¹⁰ Cf. *W.M.L.*, IV, 168-9 and 170-1.

¹¹ Consider, for example, the contrast between many of Luther's remarks in his *Commentary on Galatians* and Wesley's sermon on 'The Original, Nature, Property, and Use of the Law'.

¹² Cf. Gordon Rupp, *Luther's Progress to the Diet of Worms*, 1521, Chicago, Wilcox and Follett Co., 1951, pp. 41ff.

¹³ *The Theology of John Wesley*, New York, Abingdon-Cokesbury Press, 1946, p. 246.

¹⁴ See *The Discipline of the Methodist Church*, 1960, par. 2,020.

¹⁵ See especially his *The Nature and Destiny of Man*, one-volume edition, New York, Charles Scribners, 1947.

¹⁶ *The Doctrine of Redemption*, New York: Abingdon Press, 1933, p. 412.

¹⁷ Cf. for a statement of this total biblical position, Mack B. Stokes, *The Epic Revelation*, New York, McGraw-Hill, 1961, *passim*

Tuesday, 22nd August

Dean Walter G. Muelder, The Methodist Church, U.S.A., presiding

THE ECONOMIC ORDER AND CHRISTIAN STEWARDSHIP

By the Rev. Edward Rogers, The Methodist Church, U.K.

There is excellent Methodist precedent for a dissertation on Christian stewardship. It was one of John Wesley's own themes. In the last of the *Forty-four Sermons* which, together with his *Notes on the New Testament*, form the doctrinal standards of Methodism, his subject was 'The Use of Money'. After a brief introductory comment on his text, 'I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations' (Luke 16⁹), he very typically proceeded: 'An excellent branch of Christian wisdom is here inculcated by our Lord on all His followers, namely, the right use of money,—a subject largely spoken of, after their manner, by men of the world, but not sufficiently considered by those whom God hath chosen out of the world'.

The advice given in the celebrated sermon is well known: gain all you can, save all you can, give all you can. Two points should be noted here. The first is that the ground of the advice is the responsibility of stewardship. 'Consider, when the Possessor of heaven and earth brought you into being, and placed you in this world, He placed you here, not as a proprietor, but a steward; as such He entrusted you, for a season, with goods of various kinds; but the sole property of these still rests in Him, nor can ever be alienated from Him. As you yourself are not your own, but His, such is likewise, all that you enjoy'.

The second is that though the advice is mainly and intentionally personal the argument reaches out to questions of social welfare. In particular, the advice to 'gain all you can', a target for easy ridicule when Wesley's conditions are forgotten, is expounded to mean: gain all that you can by honest diligence, providing always that you do not damage your body, imperil your soul, or hurt your neighbour. The last condition leads to an outspoken condemnation of trades and occupations that harm the public good.

I make this second point because there are still some devoted followers of Wesley who would assert that critical examination of the economic order is not really a Christian responsibility. The right personal use of money or of time or skill may be a proper subject for Christian ethical teaching, but not sociological or economic analysis.

That may be why the organization and purpose of the economic order is another of those themes largely spoken of by men of the world, but not sufficiently considered by Christian theologians. If so, it is to be regretted. However much the economists and sociologists write and reason in the language of physicists and mathematicians, the fact is that the whole of the human social order—cultural, economic, or ecclesiastical—is ultimately a network of personal relationships. What may be called the organizational stresses of the network and its observable functional laws can be objectively interpreted by the disciplines of the appropriate arts and sciences, but at the end of the reckoning we are talking about people. The system of production, distribution, and exchange is the way in which the human race tries to provide the goods and services it wants.

But as soon as we begin to discuss wants, persons, and personal relationships, we are in the realms of ethics and theology. One of the great proclamations of the Christian gospel is that God actively desires the redemption of human persons. It is the will of the Creator of the Universe that through Christ men should come to know and love Him, and through unfolding love and deepening knowledge enter into that rich and entirely satisfying existence which is variously described as 'life eternal' or 'life more abundant'. Because our faith is fixed on the Saviour who died and rose from the dead, we rejoice to believe that this life of glorious fellowship with God extends beyond the death of the body—but we do not say that it *begins* at death. Now do we say that it is purely spiritual. The Marxist intellectuals scorn Christians, for they think that we are fools who despise the limited existence of mortality and hold that material things are of no significance. They scorn a heresy. The faith which asserts that 'the Word was made flesh and dwelt among us' is a faith which most powerfully insists on the reality and value of material existence.

The quality of life to which the Christian is called is joyous and confident because it springs from love—love that is roused, quickened and sustained by the love of God in Christ; gracious, compassionate, outgoing love. If a man tries to keep it for himself it goes sour on him. It must be shared. Jesus simplified the life He came to bring to its interrelated essentials when He taught that the two great commandments are to love God

and to love one's neighbour. To love one's neighbour means actively and positively to desire his good. The secret of right human relationships is in the sympathy and understanding of love.

In short: (1) the doctrine of the sovereignty of God means that all things are under His rule and possession; (2) the doctrine of the Incarnation indicates the value of material things; and (3) the doctrine of love means that the right ordering of all human relationships, including the economic, is an obligatory concern of the Christian.

It might be replied, or, more probably, vaguely felt, that even if this is a logical deduction from biblical theology, it merely demonstrates the irrelevance of biblical theology. What has such apparently remote theorizing to do with the complex turbulence of the actual and immediate economic order; with TV jingles and bauxite-mining and waterfront strikes and E.E.C.? In fact, if we start with the hard, practical realities we are driven to the theological conclusions.

The economic order exists to supply human demands and needs. It is tough and turbulent because demands conflict. It is perpetually changing because human ingenuity perpetually devises new methods of production and because the particular demands continually change. Yet the essential factor is demand. If a product or a service is no longer wanted it drops out of the economic scene, however many people are trained and willing to provide it. Crossing-sweepers and crinoline-makers do not now make a living in London, but tourist guides and sellers of transistor radios do very well.

Demand is stimulated by invention and advertisement. Demand is limited by lack of resources in the would-be purchaser. Demand is diverted by fiscal devices in capitalist societies and by planning authorities in communist societies. But the ultimate drive of the economic order, on the economic level, is always to supply demand. Demand, however, is not a self-sufficient entity. There is always a reason behind it. The primary demand is for the necessities of life. They are needed for survival, and no society can endure which cannot provide them. There are many communities in the world today living at or just above the subsistence level, and for them the economic order is grimly simple. Their concern is to produce enough food to stay alive. But other communities have hoisted themselves above the subsistence level, and in them demand grows for conveniences and comforts.

At this level the demand is for goods and services which, in the opinion of the prospective purchaser, add to the amenities of life. Carpets and cameras, crime thrillers and volumes of sermons, coffee-pots and cultivated roses are produced because they are wanted—and are wanted for all sorts of reasons, but basically because they are thought to contribute to the enjoyment of life. Choice is compulsory, for most of us cannot afford all we would like. We assess and judge. We get what we need, and then we choose the things we most desire. In brief—and this is the vital point—the total demand at any given moment of time, and so the pattern of the economic order, reflects the sum of the effective desires and choices within the community; and the judgements involved about the comparative desirability of all save the goods and services essential to life depend upon the attitudes and opinions of those who desire and choose. And so we come to the fundamental and ignored truth that the pressure of human motives and ideals, lofty or degraded, wise or foolish, creates and sustains all the vast mechanism of industry and commerce.

What does constitute the good life? Plenty of drink and women? Expense-account meals in top-class hotels? Keeping up with the neighbours? A trim bungalow with an all-electric kitchen? Loving God and

my neighbour? These are plain questions. The fact that we believe there is a Christian answer means that of necessity the Christian view of the purpose and meaning of life involves a reasoned judgement on the organization, aims, and methods of the contemporary economic order.

The inevitability of choice is a good point of departure for examples to sustain the preceding general affirmation. At any given moment the total products and available materials of industry are fixed. Today, for example, there are not unlimited amounts of steel or wheat. More steel for armaments means less steel for building. The amount of land is limited. Choices must be made. More land for factories and houses means less land for agriculture. Houses with gardens occupy more land than flats. Agricultural land can be used for corn, for market-gardening, for grazing for beef cattle, for grazing for milk cattle. A total production of milk can be allocated in many different proportions between liquid milk, butter, cheese, plastics, or other milk products—but the choices must be made within the limits fixed by the available total. A right choice is the exercise of stewardship of limited materials.

It is, of course, perfectly true that the total is not permanently fixed. It may grow or diminish. Human greed, which is bad stewardship, has pitted the world with man-made deserts, leached fertility from the soil, and felled trees to near the point of disaster. Greed has deliberately limited output to maintain high profit levels. Good husbandry has preserved and enriched the land. Reclamation schemes claw it from the sea and from the desert. Wise forestry cares for timber. Intelligent and inventive experiment increases output. All this is good stewardship.

It is desperately needed. My own judgement, admittedly not so optimistic as that of other students, is that the present total world production, even if it were equally shared, would not suffice to provide the material basis for a satisfactory life for all. There can be no doubt that a critical race is now being run between the poverty of a rapidly expanding world population and the plenty of a rapidly developing technical improvement. There can be no doubt also that the quantity and quality of available goods and services could be vastly extended. The good stewards in the Parable of the Talents doubled the resources entrusted to them. We can, I suggest, affirm that one obligation of Christian stewardship within our own economic order is so to use, develop, and extend the resources at our disposal that an effective onslaught may be launched against world poverty, hunger, ignorance, and disease.

This is not idle dreaming. It is difficult, but it is possible, if we have the will to do it. Industry is in process of continual change. There have been periods when change has been so gradual as to be almost imperceptible. There have been other times, like our own, when the speed of change is bewildering. But there has always been change. There is no 'normal' pattern of industrial organization.

The direction, rate, and nature of industrial development are most certainly conditioned by economic laws, and are capable of economic analysis and interpretation. The limitations are important. Projects which ignore elementary and demonstrably true economic laws will end disastrously, however benevolent may be the intention which inspired them. If change is to be steered to a desired objective, intelligent understanding of the basic laws of economic organization is essential, a prerequisite of competent stewardship.

But, within these conditions, change has been affected by human response to the pressures of necessity, to human ingenuity in finding more effective ways of doing a given job, or to the emergence or creation of new wants. It has not been a blind process, independent of the wills of men. A

theory like mechanical materialism, which assumes that the process is inevitable and unalterable, is founded on an indefensible simplification of the facts.

It must also be remembered that industry is one part only of the social life of mankind. It is itself powerfully affected by changes in the totality of society, which means that the factors which contribute to industrial change are not solely economic. The dialectical materialism of Marxist orthodoxy, which interprets it as a purely economic phenomenon, isolates a single, though important strand, from a complex fabric.

The direction of change and the ease or difficulty of the crises of transition—whether it is wholly, partially, or not at all planned—indicate the relative strength of the conflicting desires in the hearts and minds of men. Effective control depends therefore on either the absolute and arbitrary authority of a small governing group or on a general agreement about desirable and clearly perceived ends. There is no continuing progress under tyranny. True progress is movement towards the deliberate stewardship of time and skill and material resources for the production of goods and services which supply the material and mental needs of the community, and which do not block or make more difficult the way to harmonious human relationships or to fellowship with God.

It is not possible to see the economic scene clearly. We may, and must endeavour to construct an accurate picture as an intellectual exercise, but in actual fact our vision is tricked and clouded by the swirling mists of money. In all developed societies, communist and non-communist, money is used as a medium of exchange. Indeed, the intricate ramifications of world-wide trade and industry depend upon it. The trouble is that this objectification of impersonal purchasing power is so attractive that it is now largely taken for granted that the primary purpose of industry is to provide wages, salaries, and dividends. No one can deny the tremendous importance of this aspect of daily work, especially as in industrialized societies so many depend for their survival on what they earn for their labour, but we shall never get things straight until we see that the fundamental and primary reason for industry is to provide goods and services for the benefit of those who will use them. Docks exist to import and export goods: not first of all to provide wages for dockers. Churches exist so that the gospel may be proclaimed: not primarily that parsons may receive stipends. One of the axioms of Christian stewardship should be: 'Production is not more important than consumption.'

On the whole, Christian comment about money has not been very helpful because we still feel an uneasy loyalty to a doctrine of usury which properly relates to a non-industrialized barter economy. The morally justified economic arguments which apply to an agrarian society of desperately poor peasant borrowers do not necessarily apply to an industrialized commercial society. Indeed, in our economic order, it is precisely because money is an accepted measure of value and means of exchange that it has a particular functional utility for which there is a legitimate selling and buying price. Honesty and integrity at this crucial point is another of the obligations of Christian stewardship.

As I have already summarized elsewhere my conclusions on this particular theme, I may be allowed to quote my own words: 'Money, which we take so much for granted though we may rarely have enough of it, is a remarkably ingenious instrument. The invention of it has proved to be as socially disruptive and socially creative as the discovery of the steam engine has been or the power of the atom may be. But not all the consequences of its use can be assigned to the vague abstraction "a monetary economy"'. It is true that its use involves limitations and consequences

which are the logical economic “laws” of money, and true also that the evolution of the monetary unit from conventional goods to weights of precious metal, from weight to coins as tokens of weight, and thence to paper tokens for coins, has made the exposition of those laws a task of specialist expertise. This, though, should not be allowed to obscure the fact that essentially it is a tool designed for human use, nor the fact that its impersonality and anonymity, and the wide variety of goods and services for which it can be so impersonally exchanged, make it a dangerous tool. Even so, the evils to which it may give rise are not *caused* by money. These spring from the desires of men and women. Money acts, as it were, as a stimulant to both vice and virtue. Used with generous love, it can help to cure disease or befriend the refugee. Strengthening self-regard, it can destroy a soul or pervert a community. But always the hand that wields the tool is a human hand. It is a good servant, but a bad master.’¹

The total to which our argument is proceeding is the conviction that the true function of the economic order can only be rightly discerned in the context of the whole social order and the ends it should serve. Business is not an independent and sovereign realm. For example, industrial systems (or, for that matter, political systems) which deliberately or indifferently use men and women as though they were expendable material units deny the dignity of man and defy the will of God. The sign of a truly Christian social order is that it is designed effectively to serve both the material and spiritual needs of man, and the test of the value of any change in the existing industrial and social order is whether or not it removes barriers to the service of those needs.

This clearly means that we must actively desire a transformation of the present order. Admittedly, one of the lessons of history is that a great and valuable social function of active Christian faith is to defend the good in the existing social order against the disintegrating effects of evil. It is true that the individual believer must seek to obey his Lord in whatever social situation he may be placed. But it is equally true that the power of grace is not given solely for tasks of preservation and defence. If we firmly believe that it is the will of our Heavenly Father that the manifold of human relationships in the social order should be directed by the life-giving wisdom of His Holy Spirit, we should expect and welcome a changed and better order.

This is not the cue for the exposition of a party political programme, or for a detailed anti-communist manifesto. Indeed, I am quite sure it is beyond our ability to plan in precise detail the course of future human history. I must emphasize this point. We are continually being challenged to match the blue-prints of the communists, to construct in full detail the alternative Christian Utopia. Sometimes we try. We ought not. A function of the good steward is to listen to and obey the voice of the Master.

The fact is—as the communists soon discovered—one error in emphasis in any early stage in any plan can vitiate increasingly every subsequent stage. We, planning our perfect society, thinking that by ingenious goodwill we can build the Kingdom of God on earth, are like three-year-old children trying to imagine what it is like to be a man. One of the most definite and least-headed doctrines of the Christian faith is that we must journey one step at a time.

That, be it noted, really means one step at a time—not standing still. Our situation is that we know the general direction in which we should go, but have a clear leading only as to the next step to be taken. We must not hesitate because beyond it stretches the dangerous unknown. We take it, and only then do we learn what comes next. The obligation laid upon

us is to take the step in faith, and not to wait until the improbable time when we shall see the whole process plain.

As soon as we begin to think in the realistic and soundly Christian terms of next steps, rather than of a finally perfect order, we can move out of the realm of generalization and begin to speak more pointedly of the contemporary significance of Christian stewardship.

One of the fundamental reasons for justified industrial dissatisfaction is the still too common assumption that a worker is a 'single-purpose tool'; at his bench or desk or shop for no other purpose than to do a particular job. There is a fad just now for glib writing about 'human relationships in industry'. Some of it is little better than a cold-blooded extension of time-and-motion study, a psychological sizing-up of the worker to get more work out of him. Some of it is little better than a naïve assumption that a few gimmicks can overcome all the snags inherent in giving orders and taking them, so that all shop stewards and works managers will be like David and Jonathan. The fashionable exaggerations should not distract us from the truth. The idea that so long as a man gets his money he should do as he is told without knowing why, based on the crude judgement that he does it only for what he can get out of it financially, is one that is theologically wrong, since it is a degradation of personality, and also—I would go so far as to suggest *and therefore*—socially and economically mistaken.

A place of work must be seen as a relationship of human beings, and designed for that purpose. People work best when they feel they are being treated as intelligent persons. It is so obvious that the wonder is that so many industrialists still manage to avoid seeing it. The significant thing is that now that the obvious is being confirmed by industrial psychologists they are beginning at last to believe it. If we had taken our theology seriously we would have seen it long ago.

If we had not grown so used to it, we should know that a situation in which men and women who exercise democratic political responsibility have little or no responsibility, or sense of responsibility, for the progress and administrations of the enterprises on which their livelihood depends is socially and psychologically unbalanced. In mammoth industrial enterprises methods of internal communication need to be overhauled and so redesigned that workers know the reasons for decisions made by management. Joint industrial committees, works councils, and similar organs of co-operation and conciliation should be actively encouraged. Once the premise is accepted that even at work people are people a considerable number of experiments, each small in itself, but significant in total, could be tried out.

Many of them will fail, however, if those concerned will not recognize that they are themselves people at work, and not neutral executive instruments of impersonal processes. Put somewhat less ponderously, this means that the right to be trusted as a responsible person involves the duty to act as a responsible person. The Christian who wants to integrate his daily work into a healthy and whole pattern of life must be prepared to accept the demands of stewardship, not only in his private leisure, but as he employs his time, skill, or money in the tasks of production, distribution or exchange.

Stewardship, the word we have used so often, is an empty word unless a sense of genuine vocation can be nurtured. There can be a true vocation to any work through which we serve God by serving His human family—though it is often not very easy to see that this is so. Snobbery, with its perverted sense of values, obscures the social recognition of the worth of work. Judged by the needs of the community, a white-collar job is no

more or no less essential than a job involving dirty hands. A doctor is engaged in an honourable occupation. So is a dustman. It is plainly desirable that the economic order should bear a genuine and open testimony to this conviction. The fine phrases by which society pays lip service to the dignity of labour are much less impressive than the cash judgements of our present chaotic wage structure.

Vocation cannot be a reality if the demands of industry make an individual less than a person. In much modern large-scale industry the worker is subservient to the speed and rhythm of the machine. Partial mechanization, in lifting from him the heaviest burdens of manual toil, has de-personalized him. But this, fortunately, is not a permanent feature of factory life. The next stage, automation, puts him in charge of the process and permits him to be a person again.

Even when internal reforms within industry have come to pass, we shall still not be in a position where vocation is easily realized. We must begin to draw the practical conclusions from the argument that industry is essentially and inevitably part of the total social order. Much industrial apathy, discontent, and strife springs, though it may not always be consciously understood, from divergence between the explicit aims of industry and the real needs of the community. How can a man feel called to the 'rat race'? Satisfaction in skill exercised and pride in a job well done are good things, but are not enough in themselves if in his heart a man feels that the job was not worth doing. If vocation is to be genuine, and stewardship alert and real, there must be a sense that skill and labour are being worthily used. And that takes us back to the elementary truism that the proper service of industry is the welfare of the community.

This may seem to be a fairly innocuous conclusion, but if it were taken seriously it would disturb profoundly many fossilized assumptions. It could show the way of release from the calamitous and stupid civil war within industry. If the function of the economic order is to serve the whole community there must be urgent concern for the more equitable distribution of the fruits of industry, and a sharper recognition that the first goal of industrial effort is the abolition of economic poverty. For the Christian especially there must be recognition that in an interdependent world 'community' cannot be narrowly interpreted as local or national. There can be an inspiring and soul-satisfying sense of participation in a great and noble cause if industry is seen as the servant of the poor and needy, the indispensable armoury for the war on world poverty, hunger, ignorance and disease. This is a work for the steward of the riches of God.

¹ *God's Business*, pp. 53-4.

SECTION V

EVENING ASSEMBLIES

The six available evenings between the Opening and Closing Assemblies were occupied by public gatherings. Three of these had immediate relation to the main theme of the Conference. One was a great Methodist Rally and another a Youth Rally. The sixth was an Ecumenical Service held in the Oslo Cathedral. As far as possible the addresses on these occasions were interpreted in Norwegian so as to secure a full participation by the Methodists and others in Norway. The Norwegian Methodist choirs and the visiting Mount Union College Choir from America contributed to the programmes at these evening assemblies.

Friday, 18th August

In the Filadelfia Hall

**The Rev. Frank H. Edmonds, The Methodist Church, South Africa,
presiding**

THEME: THE WITNESS OF THE SPIRIT

Bishop Arthur J. Moore, The Methodist Church, U.S.A., speaking:

Methodism has always majored upon three expressions of the Christian life: Fellowship with God, likeness to Christ, and the indwelling of the Holy Spirit. We have had certain watch-words: 'The witness of the Spirit', 'The conscious enjoyment of the love of God in a believer's heart', and 'The sure and certain hope of life after life'. The term 'experimental religion' is a term which Methodism introduced into the devotional and theological literature. Luther reaffirmed and emphasized the doctrine of Justification by Faith, and John Wesley continued where Luther left off, emphasizing that, being justified by faith, we have peace with God through our Lord Jesus Christ, and, consequently, there can be no peace with God without a conscious assurance of pardon which is given us by the Holy Spirit.

This address does not attempt biblical exposition or theological speculation concerning the person and work of the Holy Spirit. It is, instead, an approach from the side of experience rather than dogma. Nothing is more central in the teaching of our Lord than His assurance that when He left them in physical form He would send the Holy Spirit to enlighten and empower them for their discipleship. In addition to these unshaken promises of our Lord, we have the unimpeachable testimony of an army of the mightiest and holiest souls of the Christian era, who tell us God has revealed Himself to them through the Holy Spirit.

Too much of modern-day Christianity is formal and conventional; the Church spends much of its time asking questions, pondering problems, and has difficulty maintaining and promulgating the faith. The freshness and rapture of Christian experience is dimmed by the secularism of our

times, which was not the habit of the early Church. We ponder our problems: they accepted the power offered in the coming of the Holy Spirit. We enumerate our difficulties and grow hysterical in the presence of evil: to them, the assurance of God being with them was a conscious and vivid experience. It would seem that the story of Pentecost would save the modern church from yielding to the fallacy that size, organization, and human skills are sufficient. Not to seek the Holy Spirit, not to open all the windows of our souls to His light, not to allow Him to illuminate, purify and empower the inner man is to pursue a policy fatal to all progress in Kingdom-building. When we substitute the clatter of ecclesiastical machinery for the opening of our minds to the Spirit's teaching and the yielding of our wills to the divine will, we falter and fail. It is not in Him, but in ourselves that we are straitened.

As one carefully examines the teaching of our Lord and the Epistles of St Paul, he is persuaded that the most vital doctrine of our faith is that related to the Holy Spirit. We hear and read much more about the Fatherhood of God and the sacrificial life and death of Jesus Christ than we do about the person and power of the Holy Spirit. This is not wholly bad, for to glorify the Son is to glorify the Father and, if we do either in an acceptable manner, the Holy Spirit must glorify the Son. The doctrine of the Holy Spirit is so interwoven with the whole of both the Old and New Testaments that it appears as a strange oversight that Christians should have neglected it so long.

So much is being said and written these days relative to man's own energy and activity that we are apt, in the deceitfulness of our minds, to forget that God is the source and sustainer of life.

The Deism of the eighteenth century proclaimed an absolute Deity. It believed in a God mighty enough to bring worlds into space and to announce laws for their regulation, but it lacked a Father so measureless in His love that He would give His Son for a sinning humanity. For men of that period God was Sovereign Ruler, mighty Architect, all-wise Judge. Such a faith furnished a creed for the intellect, a law for conduct and purpose for the world, but it did not help men to realize His abounding love manifested in the saving grace of Christ.

It is by and through the Divine Spirit that we become aware of our adoption into the family of God and receive the strength He imparts for daily service. It is through the Holy Spirit that we are filled with the knowledge of His will in spiritual wisdom and understanding. It is the Holy Spirit who reveals to us our partnership in the divine nature and makes it for evermore evident that we are in God and that God is in us. He reveals Christ, by whom the tangle and tumult of our sinful natures are quieted. By His strength, our wills are invigorated and we are delivered from the law of sin and death, and thus are made sure of our eternal sonship and enabled to live day by day in unbroken fellowship in the household of faith.

In the Old Testament we are given a prophetic promise. God through Joel declared: 'And it shall come to pass afterward that I will pour out my Spirit upon all flesh.' St Peter's sermon on Pentecost reverts to Joel's prophecy, and the redemptive experiences which came that day were not alien to Jewish thought. The outpouring of the Divine Spirit on that day was shared by leaders and followers, men and women, young and old, according to the power of each to receive and the work given each to do. Only a people trained like Israel could have received and appreciated the baptism given at Pentecost, for their spiritual training had deeply impressed on their minds the close relation of God to His people. His divine tenderness had not utterly forsaken them in times of great unfaithfulness,

and they waited eagerly for this new manifestation of His love and power.

What is revealed in the Old Testament must not be ignored if what is said in the New Testament is to be intelligible. From the first chapter of Genesis to the close of the prophetic books, the Spirit of God is never forgotten, as He appears in many places and in many lives. In nature He broods over chaos and brings forth order, light, fertility, and fragrance. The origin of life itself is the divine breath which God breathes into men's nostrils. Across the pages of the Old Testament we see Judges introducing order, Elijah daring to act, Daniel dreaming, Ezekiel writing and Isaiah preaching—all under the direction of the Holy Spirit.

But here is a mystery! While the Divine Spirit came in illumination and power to writers, warriors, and statesmen, His intimate presence and energizing power does not seem to have been the day-by-day possession of all of God's people. The Spirit directed certain leaders and manifested his power on certain extraordinary occasions, but clarified vision, victory over self and sin, and a close walk with God, was not the conscious possession of all believers. Joel's promise therefore becomes more significant when we note that he declared a day was coming when God's Spirit would be the conscious experience of all believers, and so we find the Old Testament closing with this promise, burning like a star before the eyes of God's people. We discover the faithful standing on tiptoe, waiting not alone for a Redeemer, but for the fulfilment of the promise made by Joel. Pentecost was the fulfilment of God's promise, and what happened on that day justified their expectation.

Of all the doctrines of Christian theology which may be verified by experience, none calls for more careful and discriminating study than what we call the Witness of the Spirit or the assurance of faith. If we are to believe in what we call 'experimental religion', we must believe that the real presence of Christ among His people is not in the bread and wine—though that is sacred beyond words—but in the living Christ made present in our lives through the indwelling of the Holy Spirit.

Christianity is a religion of redemption! It affirms that all men are sinners; Christ died for all men; all men can be saved by repentance and faith in the Lord Jesus Christ; all men can know they have been saved by the Witness of God's Spirit. Thus Methodism has stated the plight of man and the power of Christ. We believe man, through disobedience, has lost his place in the favour and family of God, and that he needs a new relation to God, a renewed personality, a complete renewal of his nature. In order to be brought into right relationship with God he must be reborn, which is an experience apprehended by faith in Christ Jesus and ministered to the believing soul by the Holy Spirit. St. Paul spoke of being 'Strengthened with might by His Spirit in the inner man'. Thus by the miracle of divine love a sinner is made free from the law of sin and death.

St Paul often used the word 'flesh' to describe the frail, perishable, sinful nature of man apart from God's grace. He insisted that man, left to himself, is not only frail and mortal, but wayward, selfish, and evil; that he has not only broken God's law, but has placed his trust in himself. He is a sinner because he has not believed on the only begotten Son of God and, therefore, he must be changed and converted. Only the Holy Spirit can reveal this need for pardon and give to him an awareness of the abundant supply offered to him in the Saviour.

In this miracle of awakening and renewal, the Holy Spirit takes the initiative. We can rest assured that God has left no man without the leadings and strivings of the Holy Spirit, though man so often disregards and stubbornly resists. Man cannot become aware of the sense of guilt in his own heart nor remedy it by his own effort. Those who refuse to

recognize their need for a life hidden with Christ in God will never rise above the level of the natural man, but when one is born of the Spirit a modern miracle occurs. He who is in Christ is a new creation, because the indwelling Spirit of God rules, directs, and controls this new life.

Mr Wesley emphasized what he called both the 'direct' and the 'indirect' witness. The former, which he identifies with the work of the Holy Spirit, he defines as an inward impression on the souls of believers, whereby the Spirit of God directly testifies to their spirit that they are the children of God. The 'indirect witness' is the testimony of a good conscience towards God, which is, strictly speaking, a conclusion drawn partly from the Word of God and partly from our own experience. The Bible affirms that everyone that has the fruits of the Spirit is a child of God, and we never find these two witnesses disjointed, but always united in the normal and ideal experience. Experimental religion is evidenced by a conscious knowledge of sins forgiven and it is this same Spirit which convinces us of guilt that assures us of pardon. The absence of this witness puts a professing Christian on the defensive and forces him to attempt continually to prove that he is a child of God. The promise is: 'The Spirit itself beareth witness with our spirits that we are children of God.'

We must not limit the witness of the Spirit to the assurance of salvation alone. His presence in one's life kindles aspirations within us to take hold on things divine, and to grow as loyal and resolute servants of righteousness. Christ promised that the Spirit would lead us into truth and, by his illumination, we become able to discriminate between the voice of the noisy world and the still small Voice, and to take hold on things divine. He exalts Christ and reveals what He offers to us and the world; He awakes our emotions and kindles our minds to new quests. Habitual yielding to the guidance of the Spirit increases the assurance, the joy and the fruitfulness of our lives as His indwelling brings spiritual enrichment, clarified vision, a firmer grasp on truth, greater victory over self and sin, and a more blessed intimacy with Him, whom, having not seen, we yet love. He makes us increasingly alive to all the great realities, elevating and broadening our interests and sympathies. Observing life as the Spirit reveals it, we discover how impertinent it would be to limit the blessings of the gospel to any one race, class, or nation. 'Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God; which things we speak not in words which man's wisdom teacheth, but which the Holy Spirit teacheth.' To be filled with the Spirit is to accept and walk in the truth of God; to be guided by the will of God; to surrender the whole man in loving loyalty to the service of Christ.

St Paul, in his Epistle to the Ephesians, which contains much of his ripest teachings, prays that the Church be clothed with might by the Spirit in the inward man. His exhortation to all believers is: 'Be ye filled with the Spirit.' This does not mean to 'become full' as an empty vessel is replenished, but that the believer finds his fullness, the true realization and fulfilment of his highest being, by and through the presence of the Holy Spirit. If the Church is to rise to the full height of its God-given stature, if it is to enjoy the abundant life, if it is to meet all of its foes in the assurance of triumphant victory, it must rely not upon its numbers or its human skills, but upon the power of the Holy Spirit. If we yield to the fallacy that we can accomplish the mission of the Church with nothing more than earthly strivings, then we shall fail even in the midst of what the world calls success.

We need a great quickening; we need to get back to the sources! The

Church is hindered and the kingdom delayed, not so much by the indifference and opposition of the non-Christian influences in the world, but by the tepid, unruffled religiousness of us who profess to follow Him. Christ needs, not our polite deference, but the strength of our lives. The enormous forces released in the world today, such as God alone can govern and direct, challenge our courage as the wide world waits wistfully for Christ. Can we show them a Church which incarnates a Christianity so effectively, so redemptively, so in contact with the whole sobbing story of life, that men cannot but say in their hearts: 'Here indeed is hope; here is salvation'? For us who share in such a ministry of redemption, it will be our baptism into immortality, the beginning of a life more radiant, vigorous, and joyous than we have ever dreamed amid the shadows of our present existence.

The symbol of the gospel is a cross, but not a cross by itself; not a lone, bare, gaunt, naked cross. The symbol of the gospel is a crown, but not a crown by itself; not a proud, cold, despotic crown. The symbol of the gospel is a cross and a crown; a cross lying in a crown, a crown growing around a cross, a cross haloed by a crown, a crown won by a cross. The Church will be triumphant and the song of victory will be in its heart and upon its lips when the Holy Spirit comes again with a fresh empowerment upon dedicated disciples.

**The Rev. W. Frank Hambly, The Methodist Church, Australia,
speaking:**

'The testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me, and given himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God.'

Beyond Methodism those words may be unintelligible. Yet their central meaning is clear. The doctrine has to do with a personal assurance of divine pardon. For Wesley, the content, not the form of the statement, was of paramount importance. He acknowledged: 'It is hard to find words in the language of men to explain "the deep things of God"'. Indeed, there are none that will adequately express what the children of God experience.' He invited 'any who are taught of God to correct, to soften or strengthen the expression'. Some modern philosophers will reject the invitation, convinced that what passes man's understanding is no proper subject for their consideration. We accept the challenge to reinvestigate a fundamental doctrine of the evangelical catholic faith.

First, what is the place of the doctrine of the witness of the Spirit in the system of Methodist theology?

Some will refuse to call Wesley a systematic theologian. They will argue their case, ignoring what we mean by Methodist theology. Sugden pointed out that 'the phrase "our doctrines" does not mean the whole round of Christian orthodoxy, but specifically the doctrines concerned with sin and salvation, which marked out the early Methodists'. This is confirmed by the doctrinal tests formerly applied to Church officers in Australian Methodism: 'No person shall be appointed or continued as an Officer of the Church who holds opinions contrary to the teaching of Wesley's Notes and first fifty-three sermons, on the subjects of human depravity, the divinity and atonement of Christ, the influence and witness of the Holy Spirit, and Christian holiness.' The Christian estimate of man and a full Christology were the foundation of the experimental doctrines

of Methodist theology—the witness of the Spirit, the doctrine of assurance; the influence of the Spirit, the doctrine of sanctification; and Christian holiness, the doctrine of Christian perfection. From the exposition of these doctrines in *Wesley's Hymns*, it is clear that the systematic theology of Methodism is the ordering of the theology of the Christian life.

The arrangement of the *Standard Sermons* is systematic in precisely this sense. They may be systematized as follows:

Sermons I—IX: The Evangelical Proclamation—Justification by Faith.
Sermons X—XV: The Evangelical Experience—The Witness of the Spirit.
Sermons XVI—XXX: The Evangelical Growth—Sanctification.
Sermons XXXI—XLIV: The Evangelical Consummation—Christian Perfection.

The place of the witness of the Spirit within this body of evangelical theology is clear. It marks the evangelical experience of pardon which stands at the beginning of the believer's life in the Gospel.

We make three brief comments:

1. *Wesley's Statement of the Doctrine was rooted in His Own Experience*

It is clearly related to his *Journal* entry of 24th May 1738: 'I felt that I did trust in Christ alone for salvation; and assurance was given me that He has taken away *my* sins.' Wesley had responded to the gospel proclamation, words 'describing the change which God works in the heart through faith in Christ'.

2. *The Witness of the Spirit is a Direct Witness*

However right we may be in seeing the proclamation of the gospels within the Christian society as the immediate cause of Wesley's experience, for him, who insisted that he had gone there *unwillingly*, the reading was an indirect cause. What happened was independent of his will. The reading from Luther marked the time rather than the cause of his experience. It was '*while* he was describing', not *because* he described. This stress on the directness of the witness preserves the freedom of the Spirit's sovereign action.

3. *Believing and Preaching this Doctrine raised Problems for the Early Methodists*

The first four Conferences discussed the necessity of conscious assurance of pardon.

The central problem and its resolution must be referred to Wesley's own experience. In the record of 24th May he writes: 'After my return home, I was much buffeted with temptations. And herein I found the difference between this and my former state chiefly consisted. Then I was sometimes, if not often, conquered; now, I was always conqueror'. The assurance lay not in anything which might be described as 'feeling good'; it lay in an awareness of the power to be good.

Secondly, we must examine the currents of theological thought of Wesley's own day.

Each of the three major strands of Reformation thought played a part in Wesley's exposition of the doctrine of the witness of the Spirit. It was the challenge of Moravians from the Lutheran tradition which showed Wesley the need for an evangelical experience.

Wesley's Anglican background made him insist on the complementary witness of 'our spirit'. He insists that Bishop Gibson spoke *only* of this.

His Anglican background also demanded attention be paid to Calvinism. The XVII Article of Religion speaks of the Elect as 'such as feel in themselves the working of the Spirit of Christ'. In his attempt to heal the breach with Whitfield, Wesley allows 'that the grace which brings faith is irresistible.'

While Wesley's statement of the doctrine shows affinities with these strands of Reformation theology, it also reveals important divergences. The Moravian explication of the doctrine tended to suggest that justifying faith was the final experience of the Christian life. It was defective in its tendency to disregard the moral law and the means of grace. In its refusal to allow 'such thing as degrees in faith', it ceased to be experimental theology.

The Anglican stress on the witness of our own spirit to the rejection of the direct witness of the Spirit was something which Wesley had shared prior to May 1738. His missionary activity had been an effort to save his own soul. He could only say that he hoped he was saved. The very constraint laid upon Wesley to declare this truth was the most shining evidence that the Spirit had witnessed directly to him.

In seeking to make peace with Whitfield, Wesley insisted that no doctrine of election must contradict the basic evangelic proclamation that 'Christ died for all'. Wesley wrote his doctrinal eirenicon on 24th August. On 25th August he wrote: 'My subject in the evening was "As ye have received Jesus Christ the Lord, so walk ye in Him"'. Election to life was a summons to live 'in Christ'. Only as believers walked 'in Him' could they know the witness of our spirit which provided the necessary confirming evidence of the reality of their pardon.

Finally, we must say something concerning the proclamation of this doctrine in the present age.

Modern psychology requires us to consider the evangelical experience in the light of the development of mental science. Psychological study proceeds today primarily through investigation in the laboratory, not from speculation in an armchair. The study of the mind is fundamentally an examination of biological mechanism, not a statistical evaluation of data derived from introspection. What does this mean for the theology of evangelical experience?

Terms such as 'feel', 'soul', and 'impression' are no longer terms common to psychology and theology. What Wesley meant by 'feel' we must express theologically as 'knowing by faith'. The doctrine of the witness of the Spirit requires an understanding of the theological concept of faith rather than a grasp of the psychological processes involved in believing.

Modern psychology has led some to pay more attention to the efficiency of their method of presenting the gospel than to the understanding of the word of truth proclaimed. The equation of the exercise of justifying faith with the operation of a conditioned reflex, or the pursuit of evangelic activity as a form of high-pressure salesmanship, seems foreign to the content and spirit of the gospel. That there is a psychological interpretation of evangelical experience cannot be denied. The true evangelist will not self-consciously adopt a psychologically-proven evangelistic technique. He will never confuse the psychological interpretation of religious behaviour with the theological interpretation of religious experience.

We may see this confusion by considering what the biblical word 'peace' conveys to 'Christian psychologism' and 'biblical theology'. The former would make the peace which follows the exercise of justifying faith the resolution of all tensions; the latter regards peace as the God-given power to manage persisting tensions. The former will regard peace as the issue of the removal of a pathological condition known as 'guilt'; the latter will

see peace as the consequence of the reconciliation of a man with God, in which 'guilt' (a forensic concept) is removed by the action of God's free and unmerited justifying grace.

Modern biblical study demands that we consider evangelical experience in the light of the critical investigation of the Scriptures.

Wesley revealed an awareness of three important currents in contemporary biblical theology. (1) He saw the Scriptural revelation as a whole, the Old and New Testaments both explicated by Christ the Living Word. In expounding the doctrine of the witness of the Spirit, he was careful to relate the Deuteronomic law of the double witness to the establishment of the truth of the Christian assurance of forgiveness. He was also concerned to declare the unity of the gospel; the Synoptists, Paul, and John all spoke the same word of God's salvation. (2) He accepted the Scriptural view of history, which sees the arena of human affairs as the place where God makes Himself known to man. He rightly looked for evidence of the Divine encounter with the spirit of man within human experience. (3) His theology shows an awareness of the distinction between preaching and teaching. The witness of the Spirit follows a response to the proclamation of the gospel, and sanctification proceeds as the teaching lays bare the implicates of the Gospel. He is aware that the gospel must be renewed to the believer as well as proclaimed to the world. This is part of the action of the Church as she performs her liturgy.

The ecumenical movement requires us to relate all Christian doctrine to a sound ecclesiology. Questions which the doctrine of the Church poses today were scarcely relevant to Wesley's world.

The text of Wesley's sermon grounds the doctrine in the life of the Church. The phrase 'our spirit' refers not to 'the spirit of each of us', but to the spirit of the Church. This corporate use of the singular noun with plural pronouns is common to Paul and John. Wesley's exposition is based on the great exception in Galatians: 'God has sent the Spirit of His Son into *our hearts*, crying, Abba, Father.' 'Our hearts' is still ecclesiological. It refers to Jewish and Gentile Christians who are all one in Christ, but living in separateness in spite of an identical witness which should make them one. The double witness like the Gospel invitation proceeds from the Spirit and the Bride.

This double assurance comes in prayer. It is when we say the Lord's Prayer that the witness is given. The Christian at prayer is the Christian at one with his brethren and his Lord in the unity of the Spirit. 'Our Father' signifies not only the Father of believers, but also the Father of our Lord Jesus Christ. To pray as a believer is to have the witness of the Spirit, who intercedes for us with sighs too deep for words.

To retain the doctrine of assurance, we must not neglect the Absolution. The Church received from Christ the gift of the Holy Ghost that she might declare the remission of sins. This gift she employs in the celebration of baptism. The believer needs further cleansings. While he who is bathed is clean, his feet still need to be washed, and we must wash one another's feet. This is the assurance of the absolution, itself a little baptism. Absolved and restored to fellowship with Christ and the blessed company of the faithful, we have the double testimony of pardon. Our spirit acts with the power and at the behest of the Holy Spirit, and the word of absolution is the renewal of the Gospel to believers. This was the Class Meeting at its best. There, believers confessed their sins to one another, prayed for one another, and were healed.

The witness of the Spirit is no outmoded doctrine. It persists even in a Church whose life is enervated and whose pulse of love beats weakly.

The Methodist hymn of assurance is not—

‘God’s Holy Spirit within me doth agree,
Constantly witnessing Jesus loves me.’

While that personal emphasis is given, it can never suggest an exclusive individualism. We sing with Wesley—

‘The Church of pardoned sinners,
Exulting in their Saviour,
Sing all day long
The Gospel song,
And triumph in Thy favour.’

Saturday, 19th August

METHODIST RALLY IN THE NJÅRDHALLEN

Bishop Odd Hagen presided over a crowded assembly numbering over 4,000. Music by choirs, string orchestra and brass ensemble.

Bishop Gerald Kennedy, The Methodist Church, U.S.A., speaking:

In the nineteenth century, the English theologian, Frederick Dennison Maurice, wrote: ‘I cannot but think that the reformation in our day, which I expect to be more deep and searching than that of the sixteenth century, will turn upon the Spirit’s presence and life, as that did upon the Justification by the Son.’ That expectation, while as yet unfulfilled, was a confident hope that God through His Holy Spirit would again act mightily in the Church. This expectation was based on previous experiences in the first century and again in the eighteenth century.

The Book of Acts is really the Book of the Holy Spirit. The clue to the meaning of Pentecost is in the words: ‘And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance’ (Acts 2⁴). There is a mighty assurance in those early Christians and they acted as if it were only natural to heal and convert. They were filled with a power that made their witness sharp and clear. They lived in the constant awareness of the reality of the Holy Spirit ever present with them for guidance, comfort, and courage.

The end of World War II was a terrible time for the Christians of Germany. The country was ruined, defeated, disgraced, and there was no hope in the future. Germany was divided, with much of Protestantism under the communists. The Churches were particularly hard hit, for they had lost their buildings and many of their leaders. Some of the Church leaders had to cross back and forth between East and West Zones and suffered harassments from the authorities. Yet listen to this testimony from Bishop Otto Dibelius: ‘We are living in the Book of Acts, and, oh, it is glorious.’ He was speaking of the recovery of the sense of the Holy Spirit’s presence.

Our fathers knew this experience. Indeed, to read John Wesley’s *Journal* is to be transported back into the atmosphere of Acts. There are the same great expectations, the same inspiring hopes, the same signs. The Evangelical Revival was, among other things, a rediscovery of the truth of the doctrine of the Holy Spirit. I cannot escape the conviction that the Wesleys were raised up by God for this witness and that the people called Methodists have been chosen to continue it.

Now the scandal of revelation for many is its particularity. Why should God reveal Himself in one man, one tribe, one event, one place? Why

does God so seldom if ever use an entire generation, a continent, a general infiltration of a whole period as the means of making Himself known? Why is it that He speaks through minorities and fellowships rather than through majorities and institutions? Perhaps it is because He chooses to use the foolish things with which to confound the wise. But I believe He will use some particular instrument for the new reformation which Maurice foretold.

It could be Methodism. At least we have the tradition and the theology for it. We may have been raised up for such a time and we have the advantage of having been born out of a revival of the Holy Spirit, nurtured by its doctrine, and commanded by its sense of urgency. Let us examine briefly four aspects of our belief in the witness of the Spirit.

In the first place, we believe in—

Experience

We may argue as to the particulars of John Wesley's heart-warming event at Aldersgate Street in 1738, but it seems inescapable that it was a personal turning-point and the spring of the Methodist flood. It was an inward witness that brought personal knowledge of God and assurance of the availability of God's power. It was a baptism of the Holy Spirit.

This was a part of the worship experience of early Methodism. You may remember how Francis Asbury attended a Methodist meeting in Wednesday and said: 'I soon found this was not the Church—but it was better.' He found there no cold formalism and no lifeless ritual, but the sense of the immediate presence of God. The dour and dark dread which seems to dominate so much modern theology, is not the prevailing atmosphere where the presence of the Spirit is expected and recognized. So Wesley could say of a man who has this experience, 'He is therefore happy in God. . . .'

I attended a church service a few years ago in a mood of prejudice, which is not the proper way to enter God's house. I did not like the sermon subject and I was sure that the whole approach was not for me. But from the first hymn, I was captured and lifted. The pastoral prayer began: 'O God, when Thy Son walked the earth, men felt that if they could but touch the hem of His robe, they could be healed. We believe He is here with us this day in this place, and with our arms of faith we may touch Him and be healed. Help us to claim Thy promises.' The sermon was a testimony of how men find Christ the answer to their needs and the goal of their search. I left the church helped and strengthened, which is too seldom the experience of people who sit through our chilled formalities.

One of the main problems for modern Methodists is how to create an attitude of expectancy in our 'cathedrals' with our choirs and dignified services. Our preaching can so easily become like the heavy lecture at the 1954 World Council Meeting, after which the late Bishop Berggrav of Oslo murmured, 'The word became theology and did *not* dwell among us.' Methodists should sing their theology, which is a better way to proclaim it than reciting a creed or constructing a dogma. Charles Wesley's hymns are full of personal experiences, and they abound in personal pronouns. I have noticed that Methodist theologians, particularly in England, often quote a hymn when they are discussing a doctrine. They have the sense of these expressions of Charles and John Wesley's poetry as descriptions of religious experience. And that is theology!

The sign of the living God is communication and revelation. This means experience, and we are committed to the belief that His Spirit

witnesses with our spirit. Preachers without the experience of the Holy Spirit are smoking fires with hardly any flame of light. Laymen who have not been baptized with the Spirit, are merely salesmen for an institution with little joy and hardly any power. We cannot give what we do not have any more than we can go back to where we have not been. We believe in the experience of the Holy Spirit.

In the second place, the Holy Spirit's witness makes us believe in—

Results

To connect anything pragmatic with the spiritual, will seem to some a contradiction. I am convinced, however, that quite the opposite is true. The spiritual affairs which produce no ascertainable results are to be considered with suspicion. The practical affairs which have no spiritual implications are to be regarded as of questionable importance. This is true of religion in general, but it is the very centre of Christianity's truth.

I have been impressed with the way Wesley met his critics and how in the midst of controversy he kept his eye on the main issue. He seldom argued generalities, but went straight to the particular point. How often he replied to his opponents by referring to the change in environment the Methodists had wrought. He talked about changed personal lives as the answer to Methodism's critics. John Wesley seems to have thought that the results produced by conversion were the answers to the opposition.

The modern spirit is reflected in the conversation between two students attending a theological seminary. Both of them served student churches, and one of them was complaining about the condition of his church. The finances were in bad shape, the organizations were feeble and the attendance was small. But the other one was not disturbed. 'What do you expect?' he asked. 'Results?' Or we see it in the superior attitude sometimes exhibited by other churchmen toward our 'activism'. I have seen these communions with their empty sanctuaries and their lack of life. I prefer a Church committed to the idea that the living Spirit of God will produce observable results from its labours, if it is doing God's will.

We may disagree about methods of evangelism, but we cannot disagree about evangelism itself and remain Christians, to say nothing about remaining Methodists. Evangelism is not just one interest of the Church, for there simply is no Church if evangelism is not present. Let us be critical of all methods and never think that a single method is holy. But that we should ever think that our Methodism can be excused from winning people to Christ would be a confession of death. Every minister and layman in our fellowship must be under the constant question: When was the last time you won somebody to Christ?

We are heavily organized and this causes some of the brethren to chafe. Organization as an end in itself is of the devil, but waste and inefficiency are neither pious nor pleasing to our Lord. All we are trying to do is to conserve the benefits of our faith and exert our maximum power. John Wesley said that he would not strike a blow unless it could be followed up and sustained. I think history says clearly that, for the long pull, Wesley's way was right. Let us not assume that if we believe in the witness of the Spirit, we must be opposed to machinery in the Church. For it too is a part of God's plan for the evangelization of the world. It helps us maintain the fruits which God gives from our labours.

A third aspect of this subject is—

Discipline

This is more important than we think, for only within the framework of a strict discipline can the free Spirit work constructively. Since the days of

St Paul, there have been those who would turn the Christian's freedom into licence.

Precisely because he was dealing with tremendous spiritual power, John Wesley insisted on discipline in his services and in the lives of his followers. The early Church found that same necessity and so shall we. In Wesley's *Journal* for 17th August 1750 there is this entry: 'I preached at Ludgvan at noon, and at Newlyn in the evening. Through all Cornwall I find the societies have suffered great loss from want of discipline. Wisely said the ancients, "The soul and body make a man; the Spirit and discipline make a Christian".' All one or the other can only create half-Christians.

I marvel yet at the Methodist tradition of time and rules. We are to consider time the great gift and the heavy responsibility. We have our *General Rules* and our *Discipline*. Our ministers carry heavy burdens and take responsibility for their conferences as well as for their churches. They are to serve where they are appointed without spending time candidating for pulpits. They are subject to the modern tensions and strains which are destroying so many of our contemporaries. I do not know a more difficult or demanding job in our modern world than to be a Methodist minister. This situation will not get better, for we are not about to become pietistic fellowships or passive, waiting servants of Christ. Ours is the marching tradition and we are a travelling ministry. We can only do our work by being the most disciplined of men.

Billy Sunday said one time that he had been accused of rubbing the fur the wrong way. 'Well,' he replied, 'let the cat turn around'. Perhaps God is saying to us that we must turn around—that we are on the wrong path going in the wrong direction. With all the material advantages we enjoy, we are often frustrated and unhappy people. To be an instrument of the Spirit's power, we must accept spiritual discipline. The path to freedom is both straight and demanding.

Finally, let us see the witness of the spirit in the light of our doctrine of—

Christian Perfection

This is a difficult matter for us to understand and explain.

There is a very close connexion between the doctrines of the Holy Spirit and Christian Perfection. Both stem from the experience of being found by God in Christ. Both are based on a faith that God is involved in all of man's life. Both believe that the Spirit of God can capture a man and transform his desires. Both will destroy our carefulness and timidity with an assurance that 'all things are possible with God'.

When I was a young preacher, I studied John Wesley's doctrine of Christian Perfection, which may be the only unique doctrine Methodism has preached. I found him spending about as much time explaining what he did not mean as what he did mean. It seemed to me too troublesome, and I spent little time on it in the following years of my ministry. But John Wesley held it and preached it in spite of its difficulty, and I have become convinced that he was right.

A young candidate for Conference membership objected to saying 'Yes' to the question: 'Are you going on to perfection?' An old bishop asked quietly, 'Well son, what *are* you going on to?' The whole idea of perfection is foreign to us, and we prefer to just do the best we can and not expect unreasonable attainment. But Jesus said, 'You, therefore, must be perfect, as your heavenly father is perfect' (Matthew 5⁴⁸).

It is time that we tried to recapture the mood of a man and a people who would declare their intention of aiming at nothing less than being perfect in love. They were not saying that they expected to become sinless

or perfect in judgement. But they were willing to be content with nothing less than giving themselves completely and unreservedly to the service of Jesus Christ. It was an affirmation of the kind of faith we find in the Book of Acts when the experience of the Holy Spirit was so real.

That New Testament enthusiasm is lacking in our time. The American comedian Mort Sahl said that he wished he could find a cause, because he had a lot of enthusiasm. Our problem is just the reverse, for while we have a cause, we seem curiously lacking in enthusiasm, either in the pulpit or in the pews. If in the midst of this compromising, vacillating, mediocrity-ridden world the Methodists should proclaim again that they were committed to being made perfect in love, it might start a new revival. In the midst of all the bad news which reaches us daily, this would be good news indeed.

God gives much or little according to our asking. If all we want is the righteousness of the Scribes and the Pharisees, that is all we shall receive. But if we dare to reaffirm our faith in the doctrine of Christian Perfection and pray for the glorious experience of the witness of the Holy Spirit, God will use us mightily again. And who knows whether we have not come to the kingdom for such a time as this?

[Mr T. George Thomas, M.P., The Methodist Church, U.K., was to have been the second speaker, but was hindered by an accident at the last moment from attending the Conference. Professor Cecil Pawson, at short notice, graciously consented to speak in place of Mr Thomas.]

Professor H. Cecil Pawson, The Methodist Church, U.K., speaking:

I want to say how sorry I am that the speaker originally invited—my very dear friend, Mr George Thomas, M.P.—is unable to be present. I was looking forward to hearing him speak when I arrived on Thursday morning and was told that I had to take his place. He could not come because of an accident resulting in the illness of his mother. Let us turn our thoughts of them, at this moment, into prayers.

Then I am glad to be in Norway—my first visit. I love what I have seen of your country and people, your mountains and sea—and how Jesus loved both, and far, far more He loves men and women, you and me. My mother first told me, when I was a little boy, that Jesus loved me, and it is the greatest word I can say to you tonight, that He loves you.

I have wondered what John Wesley would do if he stood where I stand now. I think he would open his Bible and speak to you from the Word of God, and that I propose to do now.

Will you promise me something? Whatever else you read in the Bible before going to bed tonight, will you read the story Dr Luke tells in his Gospel in Chapter 24, from verse 13 to the end? Then we shall remember together all the Holy Spirit would have us remember of what He enables me to say to you.

The story of the Emmaus road has been described as 'the most beautiful story in all the world'. It begins with sadness and ends with gladness, but, like every spiritual ending, it was only a beginning. As a lover of Christ has said: 'Jesus Christ turns all our sunsets into sunrises.'

In this scripture reading you find the Cross, the Resurrection, the Ascension, the Commission to the Church: 'Ye are my witnesses', and the promise of the power of the Spirit. But I want to use the story tonight because I think it describes the kind of Christian the world needs; the kind

of Christian the Church so often lacks; and the kind of Christian that Christ can fully use.

It is the story of how Jesus came to two ordinary folk like ourselves, towards the close of day, as they walked from a city to a village; of how He became known to them in the way He desired to be known—so that ever afterwards they could bear their testimony to others of the reality of their living Saviour. How He joined himself to their company, drawing near to them, as He is doing to us in this hour. How, before the end of the day, I read: 'And they *knew* Him.' Look at what happened which made this all-important knowledge actual and personal.

I. The Enlightened Mind

'While they communed together and reasoned, Jesus himself drew near and went with them.' 'Thou shalt love the Lord thy God with all thy mind.' We must be better-informed Christians. We need to examine our faith, to ask ourselves what we believe, to share our reasoning. I have met in a weekly Methodist Class Meeting for fifty years for that purpose. Spiritual casualties are often the outcome of unexamined faith.

Your God is Too Small is the title of a book on my shelves. It was so with Cleopas and his friend. They had thought of a material kingdom. They had left the Cross out of their religion. 'Ought not Christ to have suffered these things?' Jesus reminded them.

We need to be spiritual research workers. Read and study your Bible. Pray that the Holy Spirit who inspired its writers may interpret it to you. 'Come, Divine Interpreter. Bring us eyes Thy Book to read', as Charles Wesley prays in one of his hymns. Enter the school of Christ and Calvary.

Remember that you possess the finest text-book for life—the Bible. The finest teacher in the world is available to you—the Holy Spirit. You can enter the university of the saints, whose condition of entrance is a lowly, humble and contrite spirit.

II. The Burning Heart

'Did not our heart burn within us while He talked with us by the way and while He opened to us the Scriptures?' That is what they said one to another.

The heart is the centre of desire, passion, emotion and will. We are ruled more by our hearts than by our heads—all of us, men and women alike. Thought gripped by the heart becomes conviction, for it then receives the assent of the will.

The fellowship of the warmed heart links the road to Emmaus in Palestine with Aldersgate Street, London, and the characteristic Wesley prayer is: 'O for a heart to praise my God.' 'Did not our heart burn within us?' they said. 'I felt my heart strangely warmed', said Wesley. Burning with what? Methodists, I think, would answer, burning with three things:

(a) A deep sense of wonder: 'He loved me and gave Himself for me.' 'Where shall my wondering soul begin' are the opening words of the Wesleys' Conversion Hymn, as it is called.

(b) A deep sense of indebtedness: 'O to grace how great a debtor daily I'm constrained to be.' Not just on Sundays, but seven days a week.

(c) A deep sense of obligation: 'Woe is me if I preach not the gospel.' That is an irresistible urge to share with others what Christ has done. A heart burning with a passion for Christ and a passion for souls makes an evangelist, and so to the third sign of the possession of this vital knowledge of Christ.

III. *The Willing Feet*

'And they rose up the same hour and returned to Jerusalem.' Why? To bring the glad news that 'He was known to them in the breaking of bread'.

That is how the early Christian Church spread; that is how Methodism grew. Why pray, 'O for a thousand tongues', if we are not using the one we have?

And the purpose of our witness is to make Christians. Every Christian is called to make other Christians. 'Go ye into all the world and preach the gospel to every creature . . . and lo, I am with you always.' The promise is realized as we obey the loving command.

'And he brought him to Jesus' was the outcome of Andrews' witness to Peter, which Archbishop Temple described as 'the greatest service one can do another'.

'Follow me and I will make you fishers of men.' We can provide the conditions in which Christ can do His saving miracles. Billy Graham's name is known to millions, but how many know the name of the man who brought him to Christ? How many modern Methodists know the name of Peter Böhler, the man 'whom God prepared for me', wrote John Wesley in his *Journal*? Each one of us can by prayer and personal witness be a link in the chain of personal evangelism.

The need of the world is for more Christians—more Christian homes, that the world may become God's family. The need of the Church is for more saints: that means more *Christian* Christians. The need of Christ is for more men and women whom He can use and who are matched to the urgent need of our age. In a word, men and women who know Him and are able, in the power of the Holy Spirit, to make Him known.

There is no substitute for this personal knowledge and personal testimony. 'I felt I did trust in Christ, Christ alone, for salvation.' The Wesley hymns are distinguished by personal pronouns. 'An assurance was given *me*', said John Wesley. 'Last of all he appeared to *me* also', writes Paul the Apostle.

Here is how John Wesley ended his preaching: 'I offered them Christ.' I do the same, here and now.

I want to end with some questions, and I am glad to know that before this meeting ends we shall all be challenged to answer them. These are days when questions are manifold on television, sound radio, brains trusts, and so forth. Questions can clarify the position. If you ask me, 'Are you married?' I shall not answer by saying, 'I hope so' or 'I think I may be'! I shall reply: 'Yes. I am gloriously happily married.' Can you speak with the same kind of assurance of your betrothal to Christ?

Of all the questions I would like to ask you, if I never had the opportunity of meeting you again on earth—and I shall never have *this* opportunity again—these are the two questions which I think are the most important:

(1) Are you a real Christian? By which I mean: Has Christ become real to you as personal Saviour, Friend and Guide? Have you committed your life to Him? To put it into one sentence, Have you brought to Him your past to be forgiven, your present to be strengthened, your future to be guided—that is, *all* your life?

(2) Are you a fully consecrated Christian? That means one to whom Christ is the supreme reality. Does Christ mean everything to you?

The Holy Spirit is Christ's executor. 'He shall testify of me,' said Christ. He will make Christ real and rich in your own personal experience. Be obedient to His call and He will enable you to know Christ and to make Christ known.

God bless you all.

Monday, 21st August

Youth Rally held in the Filadelfia Hall. The Rev. Philip A. Potter from the West Indies, until recently Secretary of the Youth Department of the World Council of Churches and now serving in Great Britain, presided and also addressed the Rally.

The Rev. Philip A. Potter, The Methodist Church, U.K., speaking:

I am most grateful to the Planning Committee of this great Conference for permitting me not only to preside over this Youth Rally, but to speak to you as well. Actually, it was from this very platform, fourteen years ago, that I first spoke as a genuine youth at an international and ecumenical gathering, the Second World Conference of Christian Youth. It was here that the main direction of my ministry was marked out. Here I had a vision of the one holy, catholic and apostolic Church. Here I saw for the first time the reality of the world under the lordship of Christ. Here I made friendships across the world which are both precious and permanent. Here in fact began the chain reaction which has brought me back to this platform tonight.

There is a direct line from Oslo, 1947, to Oslo, 1961. The theme of Oslo, 1947, was 'Jesus Christ is Lord', emblazoned all round the platform, in English, French, German, and Norwegian. The theme this year is 'New Life in the Spirit'. St Paul prefaces his description of our common life in the Spirit, in 1 Corinthians 12, by declaring: 'No one can say, "Jesus is Lord," except by the Holy Spirit.' In fact, the Oslo Youth Conference ended with the promise of the Holy Spirit: 'You shall receive power when the Holy Spirit is come upon you, and you shall be my witnesses. . .' (Acts 1⁸). And so we are together in these days seeking to discover what new life in the Spirit can mean for our time.

The situation of youth has changed very markedly since we met here in 1947. Today, when we think of the task of the Church in reaching youth, and of the participation of youth in the Church's mission in the world, we have to take into consideration many new factors which were not so apparent in 1947.

Youth now occupy the centre of the stage, or almost. First, there are so many of them today. The United Nations Population Division tell us that in 1960 the under-twenty age group was 46·5 per cent. of the world population. For Europe, U.S.S.R., North America, Australia, and New Zealand it was 37 per cent. In Latin America it was 50·3 per cent., in Asia 50·6 per cent., and in Africa 51·3 per cent. And the trend is a further dramatic increase in the next twenty years. In fact, in many countries of Asia, Africa, and Latin America we can see this in the youth of the congregations. In Asia particularly, many congregations are made up of over 70 per cent. of young people and children.

Secondly, a new category has appeared in society—the teenager. He or she is a person between fourteen and nineteen years of age. This group constitutes nearly 20 per cent. of the world's population. It is receiving great attention from advertisers, entertainers, magazine writers, politicians, and others, because of their wealth in Western countries and their potential strength. For example, in Britain teenagers spent over £850,000,000 in 1959 alone. Perhaps more than any previous generation of young people, they have been analysed, studied, surveyed, and dissected by sociologists, psychologists, even theologians and youth workers, in an effort to understand—and in some cases as a means of manipulating—their restlessness. They are given all sorts of names, like beat generation or beatniks (U.S.A.),

angry young men, Teddy boys (U.K.), *la nouvelle vague* (France), *Halbstärke* (Germany), boddies and wiggies (Australia and New Zealand). A literature is fast growing on what is called 'youth culture'.

Thirdly, all governments are investing more heavily than ever in their youth. There is a vast expansion of education on all levels, and especially in secondary schools and universities and colleges. Moreover, the emphasis is more and more on science and technology as the means of building up rather quickly a better life, particularly in what are called the underdeveloped countries.

Fourthly, society is very disturbed by the growth of juvenile delinquency and crime among youth. Although the number of young delinquents and criminals is only a small percentage of the youth population, thanks to the sensation-seeking Press, this unhappy fact is ever before us. But as the saying goes, 'Where there is smoke there is fire'. Maladjusted youth are a mirror of a maladjusted society—they are a judgement on all of us.

All this gives greater urgency to the Church's task among youth. It is true, of course, that since Oslo, 1947, the Churches' youth work has greatly increased around the world. Methodism has played a notable role in this process, especially through the growth of the Methodist Youth Fellowship on the American pattern and of the Methodist Association of Youth Clubs on the British pattern. Youth work has become a new feature in many parts of Asia, Africa, and Latin America. In this we owe a debt of deep gratitude to the Y.M.C.A. and the Y.W.C.A., the student Christian movements and unions, and more latterly to the Youth Departments of the World Council of Christian Education and the World Council of Churches, for the stimulus they have given to the Churches. But can it be said that our Churches are giving as high a priority as they ought to this urgent task? Can it be said that the concerns of youth take a high place in the councils of our Churches? Can we assert that in our planning, programming, and budgeting we are really giving serious attention to this strategically pressing opportunity?

Furthermore, since the evangelization of youth can only be effectively done by young people themselves, and since the 'mission field' both at home and abroad today and in the years to come will largely consist of young people, it is obvious that the Churches should be reconsidering their total patterns of life and mission so as to prepare and encourage their younger members for the tremendous evangelistic challenge which lies before them. But is this obvious fact being turned to reality? The evidence I have seen as I have travelled around the world is that Churches, while being very benevolent to their young people, patting them on the back with such phrases as 'You are the Church of tomorrow', 'the hope of the future', 'the future evangelists', expect young people to fit into a very adult congregational pattern, which itself is often irrelevant for our day. It is high time for us to awake and seize this unprecedented opportunity of enabling the Church to become the dynamic servant of God in the world.

At Oslo in 1947 my generation of young people made certain discoveries which are as significant now as they were then. They rediscovered the Bible as the living Word of God. The Conference report says: 'In and through the Bible, the study groups have heard God speaking directly to them, and this has served to unite and to challenge them.' Since then this has become increasingly a central activity of young people who have had the opportunity of participation in Bible study with any seriousness and depth. Whenever the Bible has been studied, so to speak, with the newspaper opened beside it, new light and truth have come out of that Holy Word. Is this true of our Methodist youth work today? Certainly, Methodism began as a Bible study group in the Holy Club in Oxford, and

Wesley later resolved to be a man of one book—though he read, edited, and wrote many books—the Bible. In his letters to ‘A Young Disciple’, he said: ‘All the knowledge you want is comprised in one book—the Bible. When you understand this, you will know enough.’ He did not mean by knowledge an assembly of proof texts, comfortable words, or curious information. He meant that Word which, according to the Letter to the Hebrews, ‘is living and active, sharper than any two-edged sword, piercing the thoughts and intentions of the heart’ (4¹²); that Word which, according to St Paul, is ‘the sword of the Spirit’ (Ephesians 6¹⁷) in the Christian’s armour as he goes out to do battle as a soldier of the Church militant. I am sure that we need to give more urgent attention to this tradition in Methodism.

Young people are asking us for guidance in having a message which is pointed and powerful enough to force their contemporaries to take notice—contemporaries whom they meet at school, at work, at play, in the clubs, in the coffee-bars, and on the street-corners. I have an impression that many of them are a little tired of hearing us talk of our distinctive doctrines and emphases, but are not helped to see these distinctive doctrines in terms of the concrete concerns of youth in modern society. Our assertions sound to our youth like outworn clichés which say very little to the young people they meet. We need to do something which seems to be distasteful to Methodists—think and think very hard, prayerfully, honestly, and with our ears open to what is happening and being said and written in our time. One of our recent Methodist fathers, the late Dr Scott Lidgett used to say ‘Methodism needs not only a warmed heart, but an intelligent head’.

At Oslo, too, we rediscovered the centrality of the Church as the family of God beyond denomination, nation, race, and class, the Church as the people of God which must ever be recalled, renewed, and sent. We learned the painful fact that denominationalism is not enough, for the God of denominationalism is too small and often too petty. That does not mean that we learned to despise our denominations. In fact, I think that one of the remarkable things which have followed Oslo, 1947, has been a growing sense of loyalty among youth to the local church, whatever it might be. Perhaps I can best express the feeling of youth in their statement at the European Ecumenical Youth Conference last year: ‘We are agreed that we are more than ever committed to our local churches. But we belong to them now as people who know that in our local church the whole Church is supposed to be there for the whole world in its need. We belong to our local churches henceforth as restless and impatient members called to critical participation.’ Are we prepared to enable our Methodist youth to be ‘restless and impatient members called to critical participation’? This is not natural to Methodists, but our future usefulness and relevance, especially to youth, depend upon it. For young people, and particularly students, feel that we all need to be liberated from systems, ideologies, and narrow denominationalism into a contemporary and meaningful faith in Jesus Christ. We need to be liberated from heavy, complacent Church institutions and ecclesiastical bureaucracy into a new ‘fellowship of the Spirit’ and the ‘glorious liberty of the sons of God’. It is not without significance that at a world student Christian conference last year on ‘The Life and Mission of the Church’, the favourite song was the spiritual, ‘Let my people go’. Methodism began as a movement of the Spirit. Wesley always regarded organization as an instrument of evangelism, and was therefore very experimental in his approach. I am sure we would command the interest and participation of youth more readily if we Methodists recovered this vital element of movement and renewal in our tradition.

This leads me to the third and last great emphasis of Oslo, 1947, which has remained with us since—the rediscovery of the fact that the Church and its members exist to be *in* and *for* the world with the searching, saving and sanctifying Word of Christ. We learned to face head on the complex issues of our world in the full light of the gospel and not to run away from them, either with pious platitudes of withdrawal, or easy phrases about love for all men, or with moralisms of personal behaviour while shirking the tough problems of power in commerce, politics, and world affairs. This painful discovery nearly broke the Oslo Conference, and one Indian delegate expressed the feelings of us all when he exclaimed: 'I came to this conference perplexed, and I am leaving more perplexed. But,' he added, 'Jesus Christ is Lord of our perplexity.' I believe that our young people are pretty fed-up with our glib statements on the issues which vex men and women in today's world. They feel our moral standards are too general and too vaguely expressed and, in our official application of them, too narrow. They want to learn how to discern what are the real issues in all their starkness, and how to participate in the places where these issues are being fought out, whether in the trade unions, or the political parties, or the clubs, or the universities and schools, or the work-bench or bureau, or the shops and stock exchanges, rather than behind the barricades of our warm and insular church premises. New ways must be found for enabling this to happen personally and existentially, rather than taking refuge in nicely balanced Church statements arrived at by satisfying all sides, or just consoling ourselves by obeying our little 'Don'ts'.

Furthermore, young people are eager to serve. But they will not respond to our cries of saving the world or making the world safe for democracy, and so forth. They want to be confronted with quite concrete tasks and without the benefit of the Church's power and prestige in its institutions. That is why they are going in increasing numbers to serve in underdeveloped countries under other than missionary auspices, though they want to do so as responsible members of the Church both at home and abroad. That is why young Asian, African, and Latin American Christians want to take part more fully in the dilemmas involved in building up the life of their nation, rather than spending all their energies in the safe enclave of church institutions.

At every point the question which young people raise is: Are the Christian faith and the Christian Church relevant for today's world? This question was being hotly discussed in China after the war. One group came to the conclusion that it ought to be stated otherwise: 'Are we relevant to God.' John Wesley, in his letters to 'A Young Disciple' put the matter in this way: 'I grant you are only just beginning to be a disciple of Jesus Christ. . . . Your part is to leave all in His hands, who orders all things well. Go straight forward, and you shall be all a Christian.' Let us therefore go straight forward, young and old together, following our Lord in His ministry to the world, in the power of the renewing Spirit.

Three young people from the United States, England and Norway spoke on—

THE SPIRIT OF YOUTH

James W. Fowler, III, The Methodist Church, U.S.A., said:

I think that two words, in a broad sense, convey better than any others a feeling for the intellectual and social climate in which the youth of today in the United States confront life. These words are *opportunity* and *insecurity*.

Opportunities for education, for vocational advancement, and for material enrichment are greater than ever before in my country. With these opportunities come great pressures,—pressures to accumulate wealth and to carve a place in society.

It seems strange that *insecurity* should be the second of two words used to convey an understanding of the minds of the youth of a nation in which there is a high standard of living and in which the basic rights and freedoms of the individual are guaranteed. Yet as a youth I sense in myself and see in my contemporaries much anxiety and insecurity. No informed, sensitive youth in any country today can avoid feeling uncertain and anxious when he honestly contemplates the situation in international relations and recognizes the possibility of instant death for himself and annihilation for his culture.

The natural reaction to anxiety and insecurity is to seek distraction in material things and in sensation. In my country the results of this failure to face up to the anxiety in which we must live manifests itself in many serious symptoms—the deterioration of family life, the collapse of moral standards, and in an attitude which the biblical phrase, 'Eat, drink and be merry, for tomorrow we may die', well typifies. For modern youth, opportunities are almost unlimited, but our insecurity is like that faced by no other generation.

When the gospel and the love of God in Jesus Christ are related to the uncertainties and anxieties present in man's dilemma, youth are finding points of stability in a world of relativity. Unfortunately, there are far too few such bright spots in Methodism and in all of Christendom. We must face and accept the fact that wherever easy answers and platitudes are offered as answers to the questions of life, youth are rebelling.

How can Methodism more adequately meet youth with the message of Christianity in this unique age?

The truths by which we live as Christians are eternal, but if we can relate them only in terms of our experiences, ten, fifteen, thirty or fifty years ago, they will have no meaning to the youth of today, living in a completely different world. He will not even reject them—he will only ignore them. Those of us reared in the Christian tradition often forget that many of our contemporaries have neither a concept of nor a means by which to understand the traditional language of the Church. What does 'grace' mean to a youth of today? Our first task is that of staying alive in Christianity, and translating its eternal truths into language which has meaning for our culture.

A second aspect of our task in offering Christianity as a live option to the youth of today is that of re-thinking the moral principles of Christianity. In no area is the Church more tightly bound by tradition and custom. Do not suppose that I suggest an adoption by the Church of modern culture's moral standards. Not at all. But we must grapple forthrightly with the actualities behind the symptoms of moral collapse, and creatively relate the moral principles of Christianity to them.

The third broad area in which the Church needs to come to a new understanding of itself as it endeavours to fulfil its mission to modern youth is that of exemplifying the universal love and acceptance which God revealed as His nature in the life, death, and Resurrection of Jesus Christ. We forget that in eating with prostitutes and tax-collectors, Jesus proclaimed for eternity that in God's sight no one is unacceptable. Methodism must regain an understanding of itself as having outstretched arms expressing the love of Christ to the derelicts of society and to the doubters and cynics of a secular culture if it is to offer Christianity with its freedom and acceptance as a live option to the youth of today.

Christianity holds the possibility of meaningful living in conditions of anxiety and ambiguity, and offers security in the knowledge that ultimately the destiny and end of mankind rests in the hands of a loving God. Our task is to witness creatively, with the inspiration of the Holy Spirit, to what God has done and is doing. The rest is in His hands.

John D. Davies, The Methodist Church, U.K., said:

Like many another young person would feel in this position on the platform, I too feel in something of a dilemma. With a limited Christian experience, one can easily be an 'angry young man', seeing only the faults in the Church as one has found it; or one can urge others to better things in the future by those means which God has clearly shown oneself. The latter, I feel, is the course to follow. Jeremiah, no blind optimist, said: 'There is hope for your future'—and indeed there is.

My life in recent years has been spent in two very different local Church fellowships. In the other there is no Prayer Meeting, Fellowship Meeting or Bible Study Group. Here, many young people pass through Sunday school and youth organizations. These are themselves run by young people, who are given no training and little prayer support by their elders. There is no opposition or tension between the groups, for the atmosphere is wholly apathetic. The young do the job, because older people will not do it.

In the other fellowship, I was introduced to all the riches of the Methodist heritage. Here was opportunity for fellowship in prayer, study and discussion. In all we did we knew the prayer support of our fellow Christians as we undertook to witness to the gospel.

The two situations seem diametrically opposed. The tragedy of it all is that the church which makes little or no use of its spiritual resources is the one with the greater opportunity. It is surrounded by housing estates, with thousands of industrial workers, such as Methodism once was. The other society is in the artificial and idealistic environment of a university.

In Britain since the war the two most significant youth movements have been in the universities on the one hand and on the other hand and to a greater extent among teenagers with non-university education, through the Methodist Association of Youth Clubs.

The students are able to learn at first hand all that once was so wonderfully attractive in Methodism, and they naturally thrive on it. Of this our British leaders are rightly proud.

But for so many youth club members and Sunday school children the situation is tragically different. They grow in a climate of respectability, conformity, and stagnation. Among older church-goers there is often appalling irresponsibility. The young are not allowed to know the dynamic atmosphere of a Spirit-filled church, and so few are brought to full commitment. On occasions these young people comprise up to 70 per cent. of the congregation.

They are in church, searching, seeking security and something powerful and purposeful. Alas, they will not find it in so many local societies within our Methodist Church. Young people are not the Church of the future, but the Church now of today.

If we are to be able to echo Jeremiah's words, 'There is hope for our future', then we must look, perhaps, to the past to see what is the gospel we have to offer to the young and to all who seek to enter the Kingdom of God.

Methodism lives and dies as it employs those spiritual resources—(once so dear to its heart) or fails to do so. In general, at present it is failing.

Jesus said: 'Much will be required of him, to whom much is given.' At present, therefore, the Church not only has wonderful opportunities, but also tremendous responsibilities.

In any local society, those who face these responsibilities and seek to learn the will of God through praying and studying together, will find Him ready to do great things through them, no matter how small in number. They will have a strong fellowship into which to cement young people, attracted by the rich quality of their Spirit-guided lives. A building without cement would soon crumble. We have the surest foundation in Jesus, and many fellow stones to whom we can only be cemented through prayer and fellowship. Our elders seem on the whole to see no need whatever for this cement. Who are we to judge, however, unless we found the Methodism of the future upon those things so dear to its founders?

God has given us awful responsibilities, but unlimited spiritual resources. I pray that He will guide His Church to use them to the full.

Jorun Wendel, The Methodist Church, Norway, said:

Young people are the future of any society, and thus it is very important what quality youth is going to lead and work into it. The Church has in this a great responsibility in bringing up youth and in guiding and helping them in the right directions.

Youth are basically the same in any country, but their attitude towards the Church and Christianity may be different from country to country, as they are coloured by the society in which they live. In the Scandinavian countries many young people consider the Church as old-fashioned and Christianity as something which belongs to the weak characters of society.

But as Christians and as a Church we know that this is not true. God calls everybody, both strong and weak, and it is this calling that we young people in the Church today, respond to and try to fulfil.

Our youth work in Scandinavian churches can broadly be divided into four groups, each one leading up to the next:

The first group is the Sunday school, where we receive the very young boys and girls and are given a golden opportunity to tell them about Jesus Christ and His life in doing good. The teaching is very simple and more readily understood by the boys and girls.

From the Sunday school we get the young boys and girls into youth groups and Scouts and Guides, both groups giving them the opportunity to be more active in church work, as well as in play and in workshops. At this stage many of the more grown-up boys and girls feel that going to church is too childish and does not appeal to them any longer. Although many leave us, some young people have by now experienced real Christianity and believe firmly in Christ. They, together with other young people, form what we call Youth Society. Here we have different kinds of meetings with various themes of interest to modern youth.

I believe we can say that we have more contact with youth now than ever before, but as Christian people we feel the responsibility of God's command to get out and do his work. We therefore look for new ways and methods through which we can get even better contact with the youth of today and try to lead an even larger number of them into contact with our Lord and Master.

We, gathered here, are youth from different nations and continents. There is much that divides us, but at the same time we have the most important thing in common: Jesus Christ our Lord and Saviour. He is and shall always be the central point in our lives.

I am happy that I belong to this group of young people who have chosen this course in life, particularly in a world and time like ours, which is filled with uncertainty, doubts, and general confusion.

Our time as young people in this world can be a happy time, but at the same time a dangerous one. We as Christian young people have to go for the right things in life—that is, those with high values which can be of some purpose in our Christian lives. Some people say that Christianity prevents young people from enjoying life, but as a young Christian I can say that this is not true. For me, the only way we can live as happy persons is by living close to God, as He then will help and guide us in all the confusion and doubts we as young people experience. God gives us strength and power to do all the right things with our lives.

Young people are always seeking for a meaning in life, as at times they feel it is empty and meaningless. In this we as young Christians have Jesus Christ. He meets all our needs and wants.

Dr Helen Kim, The Methodist Church, Korea, speaking on

'CHRIST CALLS THE YOUTH OF TODAY'

In Korea today age is very much against you. If you are over fifty years old, you are no longer wanted. Practically all responsible positions in Government and other public services are filled by men in the thirties and forties. This is certainly revolutionary in a land where age was greatly respected. But this is also understandable, in view of our last two revolutions. In April 1960 students in their early twenties rose up against the misrule of an aged man. And in May this year young officers of the Army, Navy, Air Force, and Marines put down the inefficient and corrupted régime of men in the fifties and sixties. It will take time and some significant contributions before the dignity of age and respect for it can be restored.

This Korean situation is cited only to show how important a role youth are playing in certain parts of the world. In any generation and in any place of the globe the youth hold the key to the betterment or deterioration of their society.

Christ Himself started His public ministry when He was only thirty years old. The ages of His disciples are not specified in the Bible, but it does not seem likely that He would have called men much older than Himself. And we know that His beloved disciple, John, was much younger than Himself. As it was 2,000 years ago, so it is today that Christ calls the *youth* to His discipleship.

What is the meaning of this discipleship? Just what does His call imply? Reading the Gospel of St. Matthew 4¹⁸⁻²² we find at least three things we must do.

The first is *renunciation*. When Peter and Andrew heard Jesus' call, 'they

straightway left their nets'. When James and John heard the call, 'they immediately left the ship and their father'. They could not carry their nets, ships, and fathers, and still follow Jesus. They left their occupation and their loved ones behind in order to become the disciples of Jesus. They had to renounce everything that took up their time, their energy, and their devotion.

Christ challenges us today to a discipleship of renunciation. 'Deny yourself, take up your cross and follow me' is His call. He left even the heavenly throne behind in order to come into our midst to save us. It is ridiculously incongruous to look at ourselves sometimes. We try to carry all the worldly paraphernalia with us and still become His disciples. All the material comforts and gadget conveniences multiply every day. Still more subtle desires for popularity and worldly success mount up within us and occupy the major part of our hearts as the years roll by. They are simply too heavy to carry. They clutter up and crowd into the Kingdom space. The pendulum has swung away too far from the middle-aged asceticism of our forefathers to the contemporary practice of pleasure-seeking by present-day Christians—all of us sitting here together tonight.

I am not advocating a return to the Middle Ages, but there must be conscious denial of something on our part. The rich young man that Jesus loved went away troubled. Jesus told him to go and 'sell all he had and give it to the poor, then come and follow Me'. He could not give up his riches. There are many Christians today who are like him. How many of us deny ourselves in order to help the poor? There are in the world more poor people than rich. There are very few individual Christians who give to the point of renunciation. But the majority give what can be spared and consider that as Christian sharing.

I think Christian sharing ought to be a two-way traffic. We give and share what we have with those who do not have. At the same time we should give so much that we also become poor and share the life of poverty and enter into the fellowship of want and suffering. I know this is a hard saying, but I am convinced that it is the truth—the Christian truth. If all the Christians over the world, several millions, would do this together, imagine what change it might bring about! An act of renunciation must take place on our part if we are to heed the call of our Master.

The second phase is *complete dedication*. 'Take up your cross and follow me.' He told us that we cannot serve two masters. His disciples literally followed Him everywhere. They lived with Him, they prayed with Him, and they ministered with Him. They obeyed Him whenever told to do certain errands or to perform certain tasks. They never asked for any individual freedom or for any private privileges. They quarrelled among themselves sometimes, but never with their Master. They put themselves completely at the disposal of their Lord. It is this type of dedication to which Christ calls us today.

His programme of Kingdom-building is such an enormous task that if we are to follow Him we must surrender ourselves entirely. Historically speaking, only this type of dedicated men and women carried the banner of the Cross through the centuries and kept the light of the world shining on all races and nations.

For example, think of the life and work of John R. Mott in our present century. He gave his life to his Lord as a student in college, and committed himself fully to Christian work. And this one thing he did all through his life, although he had calls and opportunities to enter into other types of public services. Many young lives he helped to bring into an encounter with Jesus through his world-wide evangelistic meetings among college students. Can any other one person be pointed out as having contributed

more than or even as much as, Dr Mott has to the cause of world missions? His motto for the student volunteer convention early in the century still inspires us, 'The evangelization of the world in our generation.' He further said this prophetic sentence: 'Unless we send 10,000 missionaries to the Orient in my generation, we will send a million bayonets during the next!' In World War II this prophecy was more than fulfilled. His dedicated career stands out today as a great landmark to guide us to the right destination.

But where are we to find the John R. Mott of today? There must be several here tonight just as capable and just as great in potentialities as he was. The only remaining question is whether or not we will dedicate and commit ourselves as fully and as completely to God as he did.

The third stage is what Christ does for us. He said to Peter and Andrew, 'follow me, and I will make you fishers of men.' This means that Christ helps us to bring men and women into the Kingdom. It is a call to the *life of service* to our fellow-men. St James tells us that faith without works is dead. In the Gospel of Matthew 25³¹⁻⁴⁰ the story of the separation of the sheep and the goats is told: 'Then shall the King say unto them on his right hand, come ye blessed of my Father. . . . For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.' The righteous told the Lord that they had no such memory. He answered again: 'Verily, I say unto you inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

This is the most direct challenge of the social gospel. The story of the Good Samaritan also gives us unmistakable emphasis upon the life of service by His disciples. We have many examples of such lives throughout Christian history. But probably the most recent and therefore a very vivid one to us is the life of Dr Kagawa. He chose to live in the slums because he loved the underprivileged people. Their poverty, their disease, and their misery were also his. He laughed and wept, worked and suffered, prayed and worshipped with them, sharing everything he had. He preached not only with words, but also with life and deeds. The comprehensive programme he envisaged to usher in the Kingdom of God into his nation and among his people of all strata was an amazing one. He left an unperishable trail of Christian service for us all to follow and be inspired by.

Again I ask, where are we to find the Kagawas of today and tomorrow? With such an example, Christ challenges us tonight to a life of service constrained by the Cross, where God's love flowed freely for all of us. Our own salvation will be an elusive luxury if we don't turn round and serve the needs of our neighbours with the last ounce of our energy and the last minute of our time.

J. B. Phillips in his recent book, *God, Our Contemporary*, points out that the good people without faith may understand what Christianity is if Christian humanism is shown in works of compassionate love. 'It seems to me therefore that the most hopeful place in which to build a bridge between the worlds of faith and unfaith is on the common ground of human compassion' (p. 130). His reference is particularly to those Englishmen who are indifferent to the Church, but who can be moved by the needs of the homeless and the helpless. Not only in England, but all around the globe, many men and women of some stature in their respective societies are beginning to respond to the appeals made on behalf of the needy people. If Christians express their love and concern through their works of faith in a very genuine, concerted, and gigantic way, the good people without faith may be wakened up to faith. It may be a way of fulfilling

Christ's own words, 'And if I be lifted up, I will draw all men unto me.'

Let us for a moment turn to more modest examples of present-day discipleship.

On the Hong Sung district in Korea, there is a church with 200 in the congregation. Their average *per capita* income a year is not more than \$260. But that church was supporting twenty pioneer churches all around the villages. In one of those churches a young man of twenty years of age is serving as a lay preacher. He has very little resource of any kind, but God helps him to stand behind that improvised pulpit in a small room lent by the house-owner. Sunday after Sunday he is building up an adult congregation and a Sunday school. Another church on a mountainside was built by the rural congregation where the average *per capita* income is less than \$140 a year. I asked the District Superintendent, 'How could they build such a good church with their meagre means?' He said, 'Several young girls who worked and bought some materials for their trousseau resold them and paid for their church-building.' To these people church means everything. Their loyalty to God as their ever-present help and to Christ as their ever-sustaining comforter is complete and final.

These wonderful stories give us courage to go ahead and hope for a better future over against the gloomy world situation that we are made aware of every day. Clouds are gathering and hanging over our heads seemingly ready to burst out upon us any minute. The forces of evil, deceit, and brutality seem to be rampant in more areas than we can control. On the other hand, the mirage of complacency and worldly success blinds the consciences and dulls the sensitivities of the big company of so-called 'good people'. Repeated calls and warnings by Christ are passed by unheard and unheeded. Man seems to have reached his extremity, ready to fall into the bottomless pits of his own making. And it is God's time and turn to interfere in man's plots and schemes.

We cannot help but believe that His great love for us will not let us go. The strength and power of His righteousness cannot remain dormant at this hour of moral turmoil caused by the demons in man.

But He needs us to help Him. He needed Ezekiel to utter His words to change the valley of dry bones into an army of strong men. He needs not only another Dr Mott and another Dr Kagawa, but hundreds, thousands—yea, millions—of them to turn the malicious forces of destruction into rivers of living water and gardens of lovely flowers and fruits.

That is why He is calling us tonight with His small voice. We are encountering Him now and right here, as Peter did when running away from Rome. He is telling us, as He did to Peter, that He is going back to our cities to be crucified again, since we refuse the Cross. We too must go back to our cities like Peter and be crucified upside-down, if need be. We are absolutely under obligation to Christ. It is our inescapable responsibility to the generation we serve. In order to fulfil this obligation and responsibility, by grace we should multiply our faith a hundredfold, our love a thousandfold, and our works a millionfold. There is no other alternative but to deny ourselves, take up our cross and follow Christ all the way. It is the call to the highest privilege a human person can have. Oh, God, help us!

Tuesday, 22nd August

ECUMENICAL SERVICE in the OSLO CATHEDRAL

The robed procession of State Clergy, Oslo Ministers, and Bishops, Ministers and Representatives of the World Methodist Council, preceded the Bishop of Oslo, the Dean, the President and Speakers into a cathedral crowded to excess. The opening devotions were led by the Rev. Raymond George (U.K.). Dr Harold Roberts, presiding, acknowledged on behalf of the World Methodist Council the most gracious welcome offered by the Bishop of Oslo. Dr E. Benson Perkins presented the messages of greeting from the world confessional organizations. Dr Elmer T. Clark introduced to the President the personal representatives. (See p. 10).

The address was given by Dr Visser 't Hooft, Secretary General of the World Council of Churches:

WITH ONE VOICE

Assembled as we are in a Lutheran Cathedral on the occasion of a great Methodist world gathering, it is fitting that we should turn tonight to the Epistle to the Romans. For that link (to which the Bishop of Oslo referred a moment ago) between Martin Luther and John Wesley was in the first place the Preface of Martin Luther to the Epistle to the Romans. So I read two verses from the fifteenth chapter of the Epistle to the Romans, where St Paul says: 'May the God of steadfastness and encouragement grant you to live in such harmony with one another in accord with Christ Jesus that together you may with one voice glorify the God and Father of our Lord, Jesus Christ.'

Does the Apostle Paul say that to only one congregation? No, because he has begun his letter by speaking to all God's beloved in Rome who are called to be saved. Has he only Rome in mind? Surely not, for precisely in that fifteenth chapter he speaks with gratitude of the fact that God has given him the task to evangelize in so many places. He says 'from Jerusalem and as far round as Illyricum'—that in the old world was a tremendous distance. And that was even not enough because later in that chapter he says, that Rome will be only a station on his way to Spain. The whole old world is in his mind, and the evangelistic task in that whole world and all the Christians who may be found anywhere.

And so St Paul has a right to speak to us, and we note these words: in harmony with one another, in accord with Christ Jesus, with one voice, glorifying God. That 'with one voice' is an expression that played a great role in the birth of the ecumenical movement. When Archbishop Söderblom of Uppsala made his first, very early proposal about the creation of a World Council, he spoke of the need for a common voice of Christendom. And when Archbishop Temple, twenty years later in Oxford, 1937, commended the idea of a World Council to the members and the leaders of Churches of many countries, again that expression came to his lips: the need for a common voice. Why a common voice? Must we all think and say the same thing? Must we have a dull uniformity in the world? Must we have such centralization that one person can speak for everybody and that then the rest must keep silence? No. The true reason is here in the word of St Paul. It is that the Christian Church is meant to glorify God

with one voice. Not necessarily with a voice that has only one tone. We need harmony, and harmony is made of many tones. It is precisely the greatness of a good choir that what it produces is one voice made up of many voices, not a conglomerate of discordant voices, but one combined tone that makes us grateful for music that is sung to the glory of God. Unity has to do with the glory of God. We've heard it already tonight in the seventeenth chapter of St John. There the glory and the unity, the unity and the glory, are closely connected. The Christian Church, the Christian family, the Body of Christ are meant in this world to give a demonstration of the greatness of God, of the love of God, of the gathering power of God, of the way He brings people of all races, tongues, and nations together. And that is why there must be a common voice. And that is why it is a great tragedy—worse than a tragedy, a scandal—when there is no common voice of the Church.

An ecumenical movement is really nothing else than the explosion of that basic sense of the cohesion of the family of God, that sense of universalism that can be suppressed for a time, but which can't be suppressed for ever. It is in the bones of the Church, it is of the stuff of the gospel, and so it will come out again and again. Thank God that we may live in a time when so many have understood again that this is an essential part of the Christian gospel and therefore of the Christian obedience. But do not forget that our verse says, 'in accord with Jesus Christ'. There must be no compromise just on the level of human relations simply in order to find some sort of middle ground. No, 'in accord with Jesus Christ'. We must all go up to Him and find our unity in Him, and no where else. Too long the world has heard discordant voices from the Churches. Now the ecumenical movement was just a little beginning, no more than a little beginning, of a movement towards the expression of the family relationship and of making audible again the common voice. If you want a Church that witnesses to the Word in all parts of the world; if you want the Church to speak a word of reconciliation to the nations; if you want the Church to warn the nations about the terrible dangers if they just follow their own minds and don't listen to the commandments of God; if you want the Church to be a prophetic Church—if you want all these things from the Church, then you must also want an ecumenical Church, an ecumenical movement. For none of these things any of our Churches or even any of our denominations can do by itself. None of them can make that common impact on the world; none of them can reach all these parts of the world by its evangelistic endeavours; none of them can exert that healing power and bring all races and nations together. We can only do that if together we enter into that obedience that God demands from us.

What, then, are some of our common tasks? I cannot mention all of them. There are too many. But I can mention some of them which are of particular urgency at this movement, in the year of the Assembly of the World Council of Churches in New Delhi, India. The question that comes to my mind as I think of that Assembly is how we can possibly be able with such a young movement as ours to really deal adequately with these enormous tasks that God gives us today. Here we go with a great gathering of the Christian Churches to a country where Christianity is only a minority religion, and not even a very large minority. Here we come at a time when in Asia, and in a good many other places in the world, the right of the church to evangelize, to carry the gospel of Christ to all men, is more and more denied. We live in an increasingly relativistic world in

which people say that religion is O.K. as far as it goes, but then shrug their shoulders and say 'Let everybody have his own religion. People are so different', and forget altogether the cosmic, world-embracing claim of our Lord, who is either what the New Testament proclaims him to be, the Lord of all, or is just one of the many religious prophets. The New Testament knows Him only as the Lord, as the one in whose name the whole world must be saved. Dare we go with that message to one of the sensitive spots in the world. Are we spiritually mature enough to do it? Are we humble enough to do it? All these people who say the Christian Church ought to stop missions, stop evangelizing, leave people alone, believe that the Christian Church is a proud and imperialistic Church, a Church that seeks influence. There are just enough things that have happened in the history of our Churches to give them strong arguments for their position. Have we now become humble enough to go and say, 'Jesus Christ is the Light of the World', making it utterly clear that we don't say that we are that light, that we don't say, 'Look at our Churches. They are the light.' We say that Jesus Christ is the Light, and God forgive us that we have obscured that Light so very often. Have we the humility that we can really bring the message of Jesus Christ to light to the world, to this day and generation?

I think of another vast task—the task to bring together the two estranged parts of the World—the part of the increasingly wealthy, highly industrialized nations, whose wealth becomes dangerous for their souls, and the other part of the world, where the nations are engaged in a race for time, as they have to solve the almost insolvable problems of feeding increasing masses. Have we as Christians, have we as an ecumenical movement, the imagination first of all to enter into the tremendous problem, perhaps the biggest problem that humanity faces, perhaps a bigger problem than—the whole problem of political tension between a political East and a political West? Have we the imagination to enter into that and say to our wealthy nations, to our Government, and our people that something drastic must be done about this? For the sake of the human beings involved, for the sake of the souls of the wealthy nations, for the sake of our relationship as between the two parts of the world. The horrible thing about inequality, if I may use a saying in the style of Lord Acton, is that inequality separates, and total inequality separates totally. We don't want to be separated. We want to hold these parts of the world together. And who shall do it if not the Christians? Who shall do it if the Christians fail at this point?

Or I think of another enormous task which faces us in a special way this year at New Delhi: the holding together of Christians who live on the two sides of the political curtains. For the first time since the beginning of the ecumenical movement, the Orthodox Church of Russia has applied for membership in the World Council of Churches, and the assembly will have to decide whether we want fellowship with the Christians and the Churches in Russia and in other countries in Eastern Europe. How shall we decide? Shall we say that this is going to be so difficult in the present political situation that we had better not burn our fingers? If we do, we show that we really have become the victims of political gears and are no longer able to think in the first place from the point of view of the Church of Christ itself. Of course, politically it is going to be very difficult if we have a large membership from the countries under the Communist régime. But the question is: Are we not under orders in this matter? Have we not simply a mandate to bring together all Christians who call upon the Lord if they are really willing to enter into fellowship with us, if they really want to

enter into a partnership which is based on a common allegiance to Jesus Christ? Must we not go further and say that the Churches in the West and the other Churches in Asia and Africa have altogether a special responsibility in regard to the Christians in Russia, in regard to those Christians who have given a magnificent and deeply moving testimony, by their patient endurance, by their faithfulness to the Lord Jesus Christ? And so must we not trust in the power of the Holy Spirit that, however difficult it may become, we will be shown the way to overcome all difficulties if we only count on the gathering power of our Lord.

Another of these tasks, with which I can only deal briefly, is the new relationship of conversation which has now become possible between the Churches in the World Council and the Roman Catholic Church. Let no one be naïve about this; let no one exaggerate what is happening. Nothing is happening except a certain change of climate and the emergence of an opportunity for real dialogue. But that is not a small thing. It means that we can begin in that conversation to remove a certain number of false understandings that exist on both sides. We can remove obstacles to better relationships. I think of such a question as the very important question of religious liberty that we have already discussed very fully with our Roman Catholic friends. And perhaps the possibility of common witness in some of the great social matters or in some of the great international questions of our time. As a Dutchman, I cannot forget what it meant in my country when right in the middle of the occupation years, for the first time since the Reformation, the Roman Catholic and the Protestant Churches spoke out together about some of the iniquities of the National Socialist administration.

But I have yet to speak about one other thing—about the place of denominations in the ecumenical movement. People often generalize about this matter. Some of them generalize by saying that denominational movements are really a difficulty for ecumenical development. May I say very frankly that it seems to me that it all depends on what we mean by denominationalism, or by denominational consciousness. I can think of certain extremely positive elements in a denominational consciousness that can be of great help in the ecumenical movement. It is a good and not a bad thing when people are grateful for their specific spiritual heritage. The Methodists who are here will never want to become members of any Church in which they cannot express that gratitude they have to John Wesley and the other fathers of their Church who have in a special way shaped their spiritual life. It is not a bad, but a good thing that people of a particular denomination want to share their spiritual heritage with those in other denominations, for that enriches the spiritual traffic between the various types of Christians. On the other hand, there is a denominationalism that is essentially a defeatism about Christian unity. That is a denominationalism of laziness, of withdrawing into one's shell, of refusing to face the consequences of a real confrontation with other denominations, of a fear of sacrifices which might be demanded. That is not a good, but a bad thing. Must I add that there is also such a thing in certain forms of denominationalism as power politics, and the seeking of prestige. I haven't been for many years in the ecumenical movement without having noticed that that also exists, although it is really unworthy of the purposes which we profess together in the movement. So I say to the extent that these positive things—that gratitude and that desire to share—dominate in a denominational movement, to that extent such a movement is a constructive element in the ecumenical situation.

But there is one more thing to be said: Do we always remember that denominations by their very nature are provisional in character, or do we sometimes think and speak about them as if they were final embodiments of Christian truth? Now, Martin Luther and John Calvin and John Wesley have all made it abundantly clear that they did not think of the Church formation which they saw growing up in their lifetime as the last word. On the contrary, they all thought in terms of the Church Catholic, and prayed for the restoration of the full Catholicity and unity of the Church. And should we be more confessional than our confessional leaders—more confessional than Luther or Calvin, more than Wesley? Surely not. So as I now in closing express to you the gratitude of the World Council of Churches for all the positive things that you do for the ecumenical movement, for the things that you have done through the leaders you have given to the ecumenical movement right from the beginning, from the days of pioneers, such as John R. Mott, and right up to our days, for all the other things you have done for the ecumenical movement—through your material help, through your participation in the great common activities of Inter-Church Aid, but also in the realm of theology, I add that what we need most of all from you is precisely that desire which is also at the heart of Methodism, which was surely in the heart of John Wesley, that desire to render a more obedient, a more adequate, a more convincing witness than the world has seen for many centuries to the unity, to the universality of the people of God and the Body of Christ. May the God of steadfastness and encouragement grant you to live in such harmony with one another—yes, with one another as Methodists, but also with all who call upon the name of the Lord Jesus Christ in accord with Christ Jesus that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

Wednesday, 23rd August, in the Filadelfia Hall

Dr J. B. Webb, The Methodist Church, South Africa, presiding

Theme: THE METHODIST DOCTRINE OF PERFECT LOVE

Professor Charles Coulson, The Methodist Church, U.K., speaking:

The first thing to say about this topic is that the title is not only wrong, but rather scandalous! We Methodists suffer from a tendency to suppose that the great days of the Christian Church began with that strange conversion of John Wesley in 1738 at Aldersgate Street. But, of course, what happened then was not the discovery of some new doctrine that could henceforth be labelled 'Methodist'. At most it was the rediscovery of something deep and central in the whole life of the Church across all the centuries. Did not John Wesley, in the first (1771) edition of his sermons, claim that 'every serious man who peruses these, will therefore see, in the clearest manner, what these Doctrines are, which I embrace and teach, as the Essentials of True Religion'—'plain Truth for plain people', as he subsequently describes it (however ungallant his reference to ourselves!), with no 'nice and philosophical speculations', or 'perplexed and intricate reasonings'? When we remember that it was our Lord Himself who bade us 'be perfect, as your heavenly Father is perfect', we should forgo our pride, and be content to speak rather of 'The Methodist emphasis on Perfect Love'. For there *has* been a Methodist emphasis, and it is one of

the contributions that we bring to that ultimate and wider union for which we strive, and in which the label 'Methodist' will no longer apply.

But 1961 is not 1738. It is essential, if we would do justice to our emphasis, to know what the doctrine means in terms of a twentieth-century world. Let us begin, therefore, by examining the eighteenth-century statement, and pass on to its modern interpretation. We shall find, as we do so, that some of the difficulties which disturbed John Wesley's contemporaries and even led John himself into occasional feats of verbal gymnastics still remain; but that there is a new richness in this old doctrine, which is utterly relevant to our situation. This doctrine of perfect love speaks to our generation one of the most searching commands—just as, in another sense, it offers some of the most splendid hopes.

So the Methodist turns to John Wesley's famous sermon on Christian Perfection. It is No. 42 in the Drew edition of 1836 which I possess at home, and it bears the apparently perverse text from Philippians 3¹²: 'Not as though I had already attained, either were already perfect.' No one need be surprised that in his opening sentences he asserts that 'there is scarcely any expression in holy writ, which has given more offence than this. The word "perfect" is what many cannot bear.'

First, in what sense are Christians not perfect? They are not free from ignorance, so that they are not perfect in knowledge. Nor are they free from error—that is, from the making of mistakes; there is no perfection here. Neither are they free from infirmities—some defect of speech or body from which 'none can hope to be perfectly freed, till the spirit return to God that gave it'. Finally, they are not free from temptation. 'Such perfection', says John Wesley, long before the days of Sigmund Freud, 'belongeth not to this life. . . .'

All this, of course, is just as true today as it ever was. We have learned much in the 200 years since Wesley first preached this sermon; but in another sense our ignorance is just as big—perhaps bigger. For I remember the mathematician, Oswald Veblen, who could say that in science, when you answer one question, you almost inevitably find yourself asking two new ones. In chemistry alone, during every twelve months, some 100,000 new discoveries are made: perhaps in science as a whole the total is 1,000,000. No one knows them all, or can know them, though in the days of John Wesley a 'natural philosopher' might reasonably have expected to know much of what was then known. Today this is impossible. The Christian is not promised knowledge of this kind. So also with mistakes. It is probable—though quite obviously unprovable—that more mistakes are made now than used to be. For our world is more complex, and more people have more responsibility. A small twist to the steering wheel of a car, and there is an accident; a small failure to take account of vitamin B₁₂ and a costly egg-scheme in Gambia proves quite fruitless; a small misjudgement of the information on a radar screen near the North Pole and the whole world is plunged into war. Such mistakes need not necessarily be in terms of physical action. They may quite as easily be in the realm of mental or moral judgement. Why otherwise should we need to spend so long arguing about women in the ministry or the granting of permission for ordained ministers to teach in State day-schools. It should be clear enough now that the Christian is not promised freedom from mistakes. It is the same with infirmities and temptation. The Methodist of today lives longer than his ancestor 200 years ago (in fact, he has an expectation of life of seventy years, whereas in eighteenth century Europe the corresponding figure was more nearly twenty!), but he has his illnesses and his defects. Being a Christian will not cure the warts from your face, or save you from cancer. Nor will it entirely choke the temptations that beset you daily—to

mean and petty ways, to impurity of thought, to selfishness and pride. Let John Wesley put this in some more of his 'plain words': 'Christian perfection, therefore, does not imply (as some men seem to have imagined) an exemption either from ignorance, or mistakes, or infirmities, or temptations. Indeed it is only another term for holiness. They are two names for the same thing.'

At last we are on more solid hopeful ground—though the word 'holiness' has been so misused by some of the sects which live on the fringes of the Christian community that we can hardly use it rightly ourselves. So from now onwards, perfection and holiness must be interchangeable. This new light should keep us out of one danger. For holiness is not absolute, unchanging. The Christian life is not like some great examination paper, with some heavenly scheme of marks. In Wesley's words, as soon as he turns to answer his second question: In what sense, then, are Christians perfect?—'there is no absolute perfection on this earth. There is no perfection of degrees . . . none which does not admit of a continual increase. So that how much soever any man hath attained, or in how high a degree soever he is perfect, he hath still need to grow in grace, and daily to advance in the knowledge and love of God.'

But there are stages in the Christian life, as there are stages in the physical growth of a child. We know what we mean by a perfect baby, and it is not the same as a perfect youth or a perfect adult. Perfection—or holiness—is a quality. It cannot therefore be measured, as a man would measure his harvest or his money. The simplest description of it, as it is the most fundamental, are the words of St Paul: 'I live, yet not I, but Christ liveth in me.' Our perfection is the growing up 'to the measure of the stature of the fulness of Christ'. There is a sense, therefore, in which the newest convert to the faith—a babe who must be fed with the milk of the gospel because he cannot yet stand the strong meat—is perfect. For Christ liveth in him, strange and spiritually-gangly creature as he probably is. But his perfection is not that of the man who has lived his life, fought the good fight, and maintained the faith.

I said that these perfections were not the same. But in a different sense they are the same. Here indeed lies the centre of most of the confusion that surrounds this topic. The perfection of the babe in Christ and the perfection of the full-grown man are the same—and deeply the same—because it is Christ that constitutes them both. He constitutes them by entering into, and possessing, both the one and the other.

We must resolve this apparent paradox. The holiness that is in a man—which is none other than the presence of Christ in him—is independent of what the man thinks, or feels, or does. It is like art, which, as Whistler said, 'begins with the infinite, and so cannot progress'. Yet, like art, it must be expressed. The artist must commit the infamy of drawing or painting his picture. This is the expression of his infinity: and in the expression none knows better than he does that the infinite has become very small. So with the perfection of our spiritual life. The perfection which is Christ must be expressed: we are in the world and must live and act within it. The infinite Christ who is within us must be expressed, not in crayons or in oils, but in the relationships of people. Here it is that we discover the significance of John Wesley's text from Philipians: 'not as though I had already attained, either were already perfect'. Let us not confuse the perfection which is Christ in us, with its expression within the limited framework provided by ourselves and our secular, conditioned, environment. 'My strength', said St Paul, 'is made perfect in weakness.'

This indeed was what some of Wesley's early followers said, in their own words. Thomas Walsh was one of John's favourite preachers. And

when someone wrote to him to ask whether he did or did not 'profess to be cleansed from all sin', this was his reply: '(1) I feel the constant witness of the Spirit of God, that I am forgiven, and that I love God and my neighbour. (2) I do not feel any evil tempers (But, in parenthesis, they were probably there, though he did not feel them!). (3) I firmly believe that God will eternally save my soul. But whether all sin is taken out of my heart, and the possibility of grieving the Spirit of God, I do not determine; neither do I think that I love either God or my neighbour as I ought, or as I shall. I am helpless but God is my strength. I live by faith. I am ashamed. I have no wish that anyone should believe I am saved from all sin.'

The perfection is there, but its expression in deed and act is limited. I think that St Augustine would have understood all this, for in one of his sermons he speaks of this perfection as 'of those who are pilgrims and strangers on the earth, not of those who are perfectly in possession of their promised home'. So also would another of John Wesley's early followers, James Rogers: 'I had power also over inward and outward sin', though 'the fountain of corruption was not dried up'.

I have spoken so far in terms that Wesley himself might have used. But before I finish I would like to pass on to some of the applications of this doctrine in the world of today. 'The perfection which is Christ can only be seen when it is expressed. So Christian perfection has an immediate ethical consequence. John Wesley, immediately after his conversion, began to pray for all those who had despitely used him. It is in relationship to our fellows that the spirit of perfection is clothed with flesh and blood. So St Augustine in his *Civitas Dei*: 'How could the city of God take a beginning or be developed, or attain its proper destiny, if the life of the saints were not a social life?' Holiness is far removed from what some of its more lurid expositors proclaim it to be. 'To hang upon Christ', said Principal Peter Forsyth, 'and to do no more than hang, is to be a drag on Christ and a strain on man'. Holiness indeed belongs as much to earth as to Heaven. In a lovely phrase of St Basil, it 'is not the driving out of nature, but its completion'. So Forsyth once again: 'All life is the holding down of a dark wild elemental nature at our base, which is most useful, like steam, under due pressure. So with sin and its mastery by faith. The pressure from below drives us to God, and the communion with God by faith keeps it always below. . . . It is doubtful if real holiness is possible to people who have no "nature" in them, no passion, no flavour of the good brown earth.'

This is all desperately central to our twentieth-century predicament. We live in a time of rapid social change, taking place with the speed and the dimension of a revolution. It is not one revolution, but many. Profound changes in culture, politics, economics, and religion are all occurring together, and in many countries of the world. In the words of a recent International Study Conference of the World Council of Churches: 'The past 400 years have seen various revolutions. In the Reformation there was religious renewal; in the American and French Revolutions, struggles for freedom from foreign rule and for the rights of men; in the Enlightenment and the Industrial Revolution they are of science and reason for the service of man, and their embodiment in dynamic economic systems based on the new technology; in the Proletarian revolution the upsurge of demands for economic justice and the development of the social welfare state.'

This is the environment in which Christian holiness is to be shown to man. We do not fly from it, or abdicate our part in the 'Responsible Society'. The Kingdom of Heaven, in A. N. Whitehead's telling phrase,

'is not the isolation of evil from good, but the overcoming of evil by good'. Our doctrine of perfection is relevant because it asserts that all this tumultuous world can be redeemed, and in all the pattern of change and revolution, questions of the 'spirit' cannot be separated from questions of the 'body'. Perhaps only those who share the Christian hope can really look our modern world squarely in the face, and not be terrified. Holiness is the basis of that hope. It is because we believe that Christ lives in ordinary human beings that we dare to dream our dreams of a world in which nuclear power serves creative and not destructive purposes. It is because the Christ who lives in me is Lord of every part of my mind and body and soul, that I know that I can conquer the principalities and powers that lie behind the cultural movements of today. It is because of Christ that I am not afraid of beauty. For the beautiful, said Eric Gill, 'is holiness visible, holiness seen, heard, touched, holiness tasted—"O taste and see how gracious the Lord is"—holiness, smell of Paradise'. It is because of this doctrine of Christian perfection that I can no longer look on those vast tracts of unbaptized human life that we make over to the poets, novelists, and dramatists, to explore with inexhaustible interest and sympathy, without realizing, in some words of T. R. Maltby, that even 'their interest and sympathy comes from God, who loves this human life of ours, not only as a moralist approving where it is good, and disapproving where it is bad, but as a poet or artist loves it, because he cannot help loving a thing so strange, piteous and enthralling as the story of every human soul must be'.

In a world so full and varied as this, we can come back more vividly to Wesley: 'The Work of God does not prosper where perfect love is not preached'. Many of you will know the advice of Plato: 'Who would act wisely must set the Idea of God before his eyes.' That would not lead to perfection, but to unending disappointment. We need what the Christian adds, 'Christ, in me, the hope of glory', bringing His perfection, and teaching me, sometimes slowly and as I am able to bear it, to translate this holiness into the coinage of our mundane world. This is no 'bypath in Christian theological systems', as one distinguished writer has described it. Here is the 'drive' that sends us out bravely into the world, and the hope that supports us in our struggle; here is the insight that gives ultimate meaning to those vast programmes of social and economic development which governments propose; here is the ground of that sympathy that understands the secular world around us, and claims it all for Christ. Christian Perfection begins in the soul—it is a work of grace that transforms the inner man—but it is not complete until the ordering of the material things of earth becomes an expression of the holy and sacramental quality of all life. And to this we press forward, we who are called to be saints, and perfected by Christ—expressing that perfection in the world of time and space, yet not as though we had already attained, or were already made perfect.

Charles Wesley must have the last word:

'Now let me gain perfection's height,
Now let me into nothing fall,
Be less than nothing in Thy sight,
And feel that Christ is all in all!'

Bishop F. Gerald Ensley, The Methodist Church, U.S.A., speaking:

In the year 1725 an event occurred in John Wesley's life, not so much publicized as the heart-warming experience at Aldersgate St. thirteen years later, but perhaps having quite as much to do with the future course of his life. For in that year he made the acquaintance of Bishop Jeremy Taylor's *Rule and Exercise of Holy Living and Dying*. He was mightily affected, he tells us in one of his letters, by the classic chapter on purity of intention. Upon reading it, 'instantly I resolved', he says, 'to dedicate all my life to God, all my thoughts, and words, and actions; being thoroughly convinced . . . that every part of my life (not some only) must . . . be a sacrifice to God'. The resolution adopted in that hour became the controlling quest of Wesley's career. To love God with the mind of Christ became the passion of his life—alike the jugular vein of his religious experience and his chief engrossment as a theologian.

He made his conception of perfection the norm of the movement he founded. When in mature life he wrote his famed treatise on *The Character of a Methodist*, he set down the first mark as this: a Methodist is one who has 'the love of God shed abroad in his heart by the Holy Ghost given unto him'; one who 'loves the Lord His God with all his heart, and with all his soul, and with all his mind, and with all his strength'. He called this doctrine of total, undivided love for God, attainable in this life, the grand *depositum* which God had lodged with the people called Methodists and whom He had raised up for its propagation.

What did Wesley mean by perfect love? Concisely, Wesley affirmed that there can come to a regenerate soul a state of grace where everything in his life—his thoughts, his words, his deeds—are all governed by pure love. He may make mistakes in judgment, suffer the common human infirmities of body, of memory, of comprehension, and of speech, and be tempted even as his Lord. Yet in it all his desire is single to God's glory. His affections are untainted by motives contrary to God's holy Commandments. His intentions are pure. His will is completely dedicated to the divine. He is what Rufus Jones, the distinguished Friends' leader, was later to call 'a one-thinger person'. Of course, every Christian does many things, but when truly consecrated it is all done in obedience to one divine purpose. For the person who has experienced perfect love, everything within him, like the ancient author of the 103rd Psalm, blesses one holy name.

Note, summarily, certain salient features of the Wesleyan experience of perfect love.

First, it completes the saving work inaugurated at conversion. While the new birth breaks the outward dominance of sin, sinful tempers remain. The roots of sin are still present. Entire sanctification brings to fullness the deliverance begun at conversion, so that holiness is inner as well as outer.

Secondly, the experience is instantaneous in its consummation, but, like death, is anticipated by prior events and, as with birth, is followed by growth.

Thirdly, this high state of grace is the gift of God, though it does not occur without man's consent and moral effort.

Fourthly, the experience includes a deliverance from all *conscious* sin. The possessor of perfect love may be guilty of moral evil of which he is unaware, such as shortcomings to which he is blind or offences that are inadvertent. But he does not voluntarily transgress a known law of God that it is in his power to obey.

Fifthly, every soul who has known the new birth is a candidate for

sanctification. It is not a privilege reserved to a spiritual *élite*. Wesley preached the possibility of perfection to all his converts. Only a perverse rejection of the divine mercy can close the door to complete deliverance from sin. Aristocratic experience may be in its spiritual quality, mysterious in its operation, but it is as democratic as the sun and the rain in the offering of its blessing upon all God's children.

Finally, its tests are, inwardly, the witness of the Spirit, the immediate certainty of a change that has transpired, and, outwardly, the *fruits* of the Spirit, holy and unblamable conduct, pre-eminently love of neighbour. While on the inner side sanctification means assurance, outwardly it is not a separation, like traditional Hebrew holiness, but a permeation of the common life with good.

How did Wesley come to this doctrine of perfect love? Fundamentally, we would need to say that perfection is implicit in all spiritual experience. A person who aims at partial honesty is not really honest at all. A scientist content with half-truth is unworthy of his calling. So love must be perfect love or it cannot be the goal of a Christian's aspiration. Beyond this, Wesley acknowledged several sources of his teaching. Basically he found it commanded and promised in the New Testament. There is a whole battery of texts from which he preached that proclaim it: Matthew 5⁴⁸: 'Ye therefore shall be perfect, even as your heavenly Father is perfect'; Luke 10²⁷: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength, and with all thy mind'; 1 John 1⁷: 'The blood of Jesus Christ cleanseth us from all sin'; Romans 12¹: 'I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service'; Ephesians 5²⁷: God will finally present the Church 'a glorious church, not having spot or wrinkle, or any such thing; but that it shall be holy and without blemish'; Hebrews 6¹: 'Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God.'

'Why do they call the doctrine of perfection Mr Wesley's doctrine?' asks the founder of Methodism. 'It is the doctrine of Saint Paul, the doctrine of Saint James, of Saint Peter, and Saint John; and no otherwise Mr Wesley's as it is the doctrine of everyone who preaches the pure and the whole gospel.' And from the fact God commands perfection Wesley argues that we can attain it. For 'has God anywhere in Scripture commanded us more than He has promised to us?' 'Has Christ taught us anywhere to pray for what He never designs to give?' 'God's commands'—in terse Wesley phrase—'are God's enablings.'

While the Scriptural warrant for the doctrine remains basic, there are others: the long perfectionalist tradition of the Church, represented by those whom Wesley assiduously studied—Thomas à Kempis, Jeremy Taylor, and William Law; the implication of the Christian conception of God (is God truly sovereign if He is powerless to perfect his creature, Man?) and the liturgical practice of the Church ('The perfection I hold', said Wesley, 'is exactly the same which every clergyman prays for every Sunday: "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may *perfectly* love thee, and worthily magnify thy holy name".') Finally, as a spiritual director charged with the nurture of souls, Wesley needed a continuing ideal on pragmatic grounds to engage the energies of his converts and to forestall the otherwise inevitable stagnation and backsliding. Such in brief is Wesley's doctrine of perfection and some of the considerations that led to its acceptance.

As we endeavour to assess this salient Methodist teaching it is hardly necessary to observe that it is an Ishmaelite in the contemporary world. It

is at odds with the dominant Continental or post-Reformation theology, which looks to Luther and Calvin for its inspiration. For the Reformers taught that the best works of Christians in this life are infected with sin. The only perfection possibly known here is perfection of faith; moral perfection comes only with death. For one to say that men can be saved *from* their sins, as Wesley did, as well as *in* their sins, as the Lutheran-Reformed tradition does, is for them blasphemy and unworthy of serious notice or reflection.

The notion of human perfection receives short shrift in secular society. 'Sin' for communism, the most dynamic social movement of our time, is not a quality of the inner nature of man, but is the consequence of the existing property system. Abolish the social and economic pattern, proletarianize men everywhere, and evil will disappear without the mediation of divine grace. Turning to the more liberal Western world, how much faith in human perfection does one meet in the deliverances of contemporary sociology, psychiatry, jurisprudence, or popular literature? To take a dim view of human nature is the passport to intellectual respectability. 'Utopianism' is a term of ridicule.

But most significant of all is the fact that the doctrine of sanctification is an embarrassment to the very household of faith which gave it birth. The professors of holiness have been disturbers of our Methodist peace from the very beginning. Those familiar with our early history will recall the difficulties Wesley had with George Bell and his followers, with their teaching that they were more holy than Adam and Eve before the Fall, that they were themselves beyond temptation, exempt from death, able to heal and to raise the dead. The long-suffering Wesley finally had to read them out of the Methodist Society, and a letter to his brother Charles is extant in which he wondered if they had not better let perfection drop, because of the schism and rancors it was begetting amongst the Methodists. I suspect that the doctrine of holiness has sired as much unholiness as any teaching of our Church. 'Perfect love' has evoked so many unlovely exhibits of self-sufficiency, priggishness, and a hypercritical spirit that to profess it has made one an object of reproach. It bred a distrust of art and expended much energy in the proscription of harmless amusements. And it has been socially reactionary, reiterating the stale fallacy that if we can make every individual righteous in his personal conduct social arrangements will thereby take care of themselves—as though it were not possible to build a crooked wall out of straight bricks! Judging from our American experience with the perfectionist movement, one is tempted to side with the *Boston Daily Globe* when it defined a perfectionist a while ago as 'a person who in his pursuit of the perfect becomes a perfect nuisance'.

Are we, then, to sack this traditional Methodist teaching? I believe not, for it contains imperishable value, indispensable to the religious life as well as to the survival of society. We must reconstruct it. We must redefine it so that perfection means *perfectibility through the divine grace*. The trouble with time-honoured Methodist doctrine has been that it has thought of perfection as a state of achievement rather than as a process. But when a person affirms that he is spiritually perfect he has thereby offered decisive evidence that he is not! Perfection lies not in static spiritual attainment, but in perfection of direction and manifest capacity for growth. John Dewey, the famed American educator, was not a professing Christian, yet he once made a statement that is relevant here. Said Dewey, no matter how bad a man is today, if he is better than he was yesterday, he is to be counted a good man. And no matter how good a man may appear today, if he is worse than he was yesterday, he is a bad man. I know that such a statement is not orthodox, and the theologians may make merry

with it. But it points to the essential truth in the doctrine of perfection. Perfection is growth in love, not final attainment of it. Perfect love is to the Christian what the Pole Star is to the mariner; he never reaches it, but it guides his journey. The glory of the Christian life is that it is infinite in its possibilities. It is actual in the sense that as it grows it is conscious of fulfilling God's intention for it. Its success is measured, not by what it has reached, but how far it has come. As a perfect ideal, it involves us in perpetual penitence and exposes our need of more-than-human help, for, despite the best we can do, we are unprofitable servants. It banishes, thus, the spiritual pride that was always lurking in old-time Methodist claims to entire sanctification. Yet, as capable of approximation, it involves us in endless progress and gives the soul the right to sing with old-time Methodist fervour. It begets both humility and hope.

The best definition of perfection as perfectibility is Wesley's own life. Beginning in the pre-Aldersgate St. days as an unhappy, frustrated, introverted little clod of ailments, he moved under the leading of God's spirit with increasing sureness of purpose into the mighty and selfless labours for his beloved societies, matched by a satisfaction that as it deepened ceased to ask whether it was satisfied or not. For almost nine decades he grew in Christian grace until at last the love he bore to men and God wrote itself upon his countenance, though 'he wist not that his face shone'. Without professing to have attained, the very dimension of his development and the persistence of his quest represents a perfection seldom seen in the long annals of the Church.

The Methodist doctrine of perfection—reconstructed—has a powerful contribution to make to spiritual dynamics. Theologically it possesses little novelty; it represents, as Wesley rightly taught, a tradition that goes back to the beginnings of the Church. Practically, however, it has a message for our time. For is there a more urgent need than for spiritual power? We do not lack for intelligence, or wealth, or tools. The scarcest commodity in the world today is hope, when hope alone can defeat the enemies that surround us. For there is everywhere a terrifying despair, an abyssmal feeling that the powers of darkness are stronger than the forces of light, that man himself is corrupt and unable to control the works of his hand, and God has left him to his own deserved destruction.

Is there a medicine more suited to the ills of our time than the belief that men can move with God's help toward the perfect love exemplified in Christ? Is not our need to restore a conviction that the same spirit of man that in the scientist thinks God's thoughts after him, even unto infinity, that in the taste of the artist is satisfied with nothing less than absolute beauty, and in conscience so transcends itself as to measure itself with the plumbline of God, that that same spirit with God's aid can also grow toward the moral perfection that its eyes have seen? The Methodist doctrine of perfection contains the most potent incentive known to human experience—the lift of an exalted yet approachable ideal.

Man has it in him to become a devil, to blacken the earth with his deeds. He has the capacity also to rise toward the fullness of the stature that was in Christ. Both are self-fulfilling prophecies. Din it into a man that he is a devil, and he will not disappoint you. He'll be a perfect devil! Those theologians who think that somehow the human race is better off if it can be reminded of its corruption and hopelessness are like those of old who tried to cast out demons in the name of Beelzebub! It cannot be done. But remind men, on the other hand, that they were meant for heavenly things, and that there is a Power stronger to build them up than all the satanic forces that would drag them down, and they confirm that higher view, as the Methodist movement has proved times without number. The

hope of the world lies not in joining the voice of religion to those pessimists who tell us that we must tailor our social aims to fit the sinful, half-animal make-up of man. Rather, it is to lift up an ideal of perfection, to recall men to the fact that they are the sons of God, and it is not yet apparent what they shall be.

We are told that when a tourist inquired why Ely Cathedral in yonder England was so much larger than the size of the town would warrant, a guide replied, 'Sir, those who built this Cathedral did not build for the people of Ely; they built for the glory of God!' What is true of that noble church holds for a man and an age. We achieve our best as we are challenged by that which we can never attain but can ever approximate. Perhaps in God's providence the Almighty has raised up Methodists in the twentieth century, as we believe He did in the eighteenth, to proclaim this truth!

Thursday, 24th August, in the Filadelfia Hall

Dr Alf Lier, The Methodist Church, Norway, presiding

Theme: THE UNIVERSAL GOSPEL

Dr Harry Denman, The Methodist Church, U.S.A., speaking

The Christian gospel is universal because it is concerned about all persons and identifies itself with them. Jesus Himself, in the days of His flesh, gave proof of His concern for all persons and His complete identification with them.

Jesus was the self-invited guest in the home of Zacchaeus, who was chief among the publicans and designated a sinner by the self-righteous. Jesus was at ease in this home. No doubt Zacchaeus was ill at ease until he declared his faith by making material things second in his life. The self-righteous were uneasy in their minds because their institutional religion was under attack by what Jesus was saying and doing.

Legalism sees caste, but the gospel of universal redemptive love sees a person created in the image of God, and redeemed by redemptive love on a cross. At the time Zacchaeus found salvation in his house, Jesus said, 'The son of man is come to seek and to save that which was lost.' The followers of institutional religion did not seek to redeem the lost because the attitude of the religious authorities was that religion was for a few, for one class of persons.

Jesus identified Himself with the Samaritans. One day at high noon He sat at a well and counselled with a woman who had had five husbands and was living with a man who was not her husband. She was surprised that Jesus, a Jew, would have dealings with her, a Samaritan. His nationalistic and race-conscious disciples marvelled that He talked with this Samaritan woman. Christ's gospel for all mankind does not see a Samaritan or a woman, but sees a person who is trying to satisfy the things of the spirit with the things of the flesh.

By speaking with her, Jesus revealed to her that He was the Messiah. Universal love speaks to every person, regardless of race and colour. Jesus could have bypassed Samaria in going from Judea to Galilee, but He had no prejudice toward the people there. I imagine the disciples preferred to go the long way from Jerusalem to Galilee rather than pass through Samaria. Those who are the true followers of Christ take the gospel of universal love to persons anywhere—to persons in the inner city as well as to persons in suburbia.

Jesus identified himself with the Galileans. The gospel was given to the Galileans. From among them Jesus secured many of His disciples, although members of the Sanhedrin said that no prophet came out of Galilee. Jesus never saw Galileans; He saw persons. There is no place for the caste system in the Kingdom of God.

The universal gospel is for the learned and the unlearned; for the rich and the poor; for the Pharisee and the publican; for the Galileans, Samaritans, and Judeans; for lepers and demon-possessed.

Jesus identified himself with the children. The disciples sent them away, but Jesus took young children in His arms and blessed them.

Jesus identified Himself with the multitude. The disciples urged Him to send them away. He had compassion on them and taught them. The gospel of Jesus Christ is not for the few, but for the masses.

The gospel of Jesus Christ must never be identified with any 'ism' or movement. Today there are certain sincere laymen who believe God has called them to save the Church from the influence of atheistic communism. On the other hand, they are willing for the Church to be influenced by men who engage in godless capitalism. The gospel of Christ is for the atheistic communist, the godless capitalist; and for those who are non-Christian in labour, social, and political movement.

Jesus identified Himself with those who were sick of mind, heart, soul, and body. He preached the gospel to the poor. He healed the broken-hearted. He fed the multitude. He brought sight to the blind. He preached deliverance to the captives. He set at liberty them that were bruised. He brought life to the dead. He went about doing good.

The non-Christian religions of the world are growing faster today than the Christian religion because of the population explosion. It is estimated that the world population will be 5 billion by 1990. What a challenge this is to the Christian gospel! By 1970, half of the population in some parts of the world will be under twenty-one years of age.

It is estimated that 100,000 babies will be born today. If they live to be seventy years old, more than half of them will be hungry all the days of their lives. Today men and women are hungry for bread. They are lonely. They are unwanted. They are sick in body, heart, mind, and soul. They are neglected. We who believe in the gospel of Christ must have Christ's social passion for all persons. We believe in individual and social redemption. We believe in the conversion of the individual and society. The gospel of Christ says to the haves to share with the have-nots. The Christian gospel teaches: 'Love your enemies. Bless those that curse you. Do good to those that hate you.' Which is Christian—the spending of billions of dollars to go to the moon, or sharing billions of dollars with our Father's children who are sick and hungry?

The gospel of Christ is universal because it is the grace of God for all the needs of man. We see this grace of God in the person of our Lord Jesus Christ.

'The Word became flesh and dwelt among us, full of grace and truth.' Jesus was and is full of grace for all conditions of man.

Man is selfish and desires to have his way. His tendency is to obey self and disobey God. This separates him from God. This is sin and gives man a guilt consciousness.

Jesus was full of forgiving grace. He said to men and women, 'Thy sins are forgiven.' The legalists said that he was a blasphemer. Law does not show mercy. Administrators of the law may show mercy. Redeeming love is always showing forgiving grace.

The gospel of forgiving grace not only brings the assurance of forgiveness,

but helps man to forgive himself. John Wesley said about Aldersgate Street: 'I felt I did trust in Christ, Christ alone for salvation; And an assurance was given me, that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death.' What a blessed assurance to know that the grace of God abounds more than all man's sin! Furthermore, the followers of the gospel of Christ are full of forgiving grace. They seek to forgive all who have committed sin against them.

Jesus was full of redeeming grace. When man knows that he is a sinner and separated from God, he then becomes conscious that he needs redeeming grace. The woman in the home of Simon the Pharisee needed redeeming grace. She had performed the works of penitence, humility, sorrow, love, and gifts. But it was her faith which brought redeeming grace to her. Jesus said to her, 'Thy faith hath saved thee.'

Jesus was born a Saviour. He said, 'The Son of man is not come to destroy men's lives, but to save them.' 'The Son of man came to seek and to save the lost.' As he was dying on the cross, His enemies said, 'He saved others; himself he cannot save.'

In the town of Laur in the mountains of the Philippines the bones of a Methodist preacher are buried beneath the pulpit of a small Methodist church. Loving hands of the members of the church brought his bones from the mouth of a cave, where he had taken some of the people during the war in order to save them. The people were found by the enemy. The Methodist pastor and the Roman Catholic priest were slain, but they saved their people. Redeeming grace never thinks of self.

Jesus was full of witnessing grace. He had a concern for the unconcerned. He sought the unsought. He loved the unlovely. He desired the undesirable. He was gracious to the ungracious. He wanted the unwanted.

Universal means all persons. A Church that witnesses only to those who come to its sanctuaries will soon be a museum or mausoleum. The Church that believes in the gospel of Christ will go to the community in which the Church is located as well as send its sons and daughters to witness to others who are far removed from its community.

The believers in Christ will be full of redeeming grace and they will live so attractively that others will be attracted to Christ. They will be so gracious that others will desire the grace of the Lord Jesus Christ. They will be so *winsome* that their living will win some. We witness wherever we are—in the home, in the factory, in the school, in the social room, in society, in the political hall, in the business house, in the church.

The gospel of Christ is our hope of salvation. The Christ of the gospel redeems the penitent who believe in Him. Jesus said to the woman who emerged from the throng and admitted that she had touched Him, 'Daughter, be of good comfort; thy faith hath made thee whole. Go in peace.' Jesus said to blind Bartimaeus, 'Thy faith hath made thee whole.' This gospel of Christ offers hope for everyone, for it is concerned that all persons be made whole.

Man has conquered land, sea, air, and outer space, but not self. Man can never conquer self by self-will, for in self-will lies man's weakness. Therefore, in order to be strong, man must let Christ have his weakness. As Jesus said to Paul, so He says to us, 'My strength is made perfect in weakness.' We are made strong when we are willing to become weak. Self is controlled by Christ when we become His bond slaves. We need our lives to be Christ-controlled.

Believers in this universal gospel must use all methods of communication. Jesus came preaching, teaching, praying, visiting, healing, calling persons and training them to communicate the gospel.

In the pulpit and the classroom, it is our privilege to proclaim Christ to persons. In our visitation evangelism, we must tell persons about Christ the Saviour. On the radio, the gospel must be proclaimed. In our audio-visual ministry, such as television, film strip, the motion-picture, Christ must be lifted up. He is the gospel. He is the Saviour.

In 1963, when we commemorate the 225th anniversary of the Aldersgate Street experience of John Wesley, if we believe that this gospel is universal, we will make it universal by taking it to all persons. I hope that Methodism in 1963 will major in:

1. Depth evangelism for small groups.
2. Mass evangelism for the multitudes.
3. Reaching families and individuals by knocking on the door of every home.
4. Pulpit and classroom evangelism for the Church members until the Church becomes a force instead of a field for evangelism.
5. Pew evangelism—every member of the priesthood of believers witnessing to the gospel of Christ.
6. Social evangelism—penetrate every part of society and condemn all evils which are destroying individual life and family life.
7. Audio-visual evangelism—use all the means of communication to reach the unreached for Christ.

I repeat that all the means of communication must be used to make this gospel known.

The Methodist Church is accused of being an activist movement. Thank God it is. I desire that it be more active in communicating the gospel. My prayer is that every Methodist will be an *active* evangelist. This demands much activity. Let others call us activists, but let us be as active as Christ was in witnessing to all persons.

The gospel of Christ is universal because it has the truth for all problems and the spiritual power to solve them. The gospel of Christ says, 'Blessed are the meek; for they shall inherit the earth. Blessed are the peacemakers; for they shall be called the children of God.'

We can accept the teachings of our Saviour and have peace, or we can let our love for materialism bring about the end of civilization. We do not want Marxism to rule the world, but we want the followers of Christ to accept Him as Lord and let Him rule and reign over their lives.

The universal gospel is a gospel of love for all persons. 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Paul expressed his gratitude, saying: 'I live by the faith of the Son of God, who loved me, and gave himself for me.'

The love of God is redemptive love and gives self. If we live by this truth we will have brotherhood. Is a Church Christian if a person is unwanted because of class, colour, or caste? The Christian Church becomes impotent when it identifies itself exclusively with any culture, class, or colour. Methodism must never be known as an Eastern or Western Church. Our founder said: 'I look upon all the world as my parish.'

We say much about segregated white Churches, but how about segregated Negro Churches? A Church that is comprised of persons of one colour is liable to have racial pride. A Church that is comprised of all one class has a tendency to become a club. A church which is comprised of all one nation has a tendency to be nationalistic. There is no place for nationalism, racial pride, or colour in the universal gospel.

The universal gospel puts the importance on the individual. Jesus would have given His life for one person.

The universal gospel teaches that a man is valuable because God loves him. Man is more than material; he is spiritual.

Methodism is against crime, intoxicating beverages, obscene pictures and obscene literature, gambling, riots, lynchings, racial prejudice, or social evils, or any political philosophy which harms or destroys the individual or the family.

The gospel of Jesus Christ proclaims the sacredness of each individual and looks upon the family as the basic unit of society. The universal gospel calls for a social order based on a Christian democracy—the Kingdom of God on earth.

Let us here at the 1961 World Methodist Conference dedicate ourselves to communicate this gospel of Christ to all persons and live daily the truths contained therein. Evangelism is for all persons or it is not evangelism. Methodism believes in the universality of the gospel, and always has been at its best during pioneer and frontier days. The world population explosion gives us a world frontier. Methodism will be a world evangelistic movement, not a dead sect, if we leave Oslo determined to give our time, talents, and wealth to the proclamation and the communicating of the redeeming gospel of Christ.

The gospel is universal because—

it identifies itself with all men,
it meets the needs of all men,
it uses all means of communication, and
it has the truth for all the problems of society.

Bishop Ferdinand Sigg, The Methodist Church, Central Europe, speaking:

The enrichening assemblies of the World Methodist Council will soon come to an end. May I put a personal question to you this evening? I would like to know how many of you have brought cameras with you in order to make coloured photos here. A wonderful photographic hunting-ground presents itself: what a wealth of impressions, what a number of encounters are here to be captured on colour-slide. We shall take them home with us from Oslo to sort and re-sort. Soon we shall be reliving these memories and sharing them with those who have remained at home.

Our cameras can be a striking comparison for us. Are we, after all, colour-slide Christians, well in focus, correctly taken, properly lighted, making a good appearance, neatly mounted in a little frame and flashed occasionally, impressively enlarged on to the projection screen of our local fellowship? We appear alive and lively, but perhaps are not. We converse well, but that is about all there is to it. We discuss at length, but we do not find the door that would lead us into Paradise. We have a good notion of what Christianity means. We all know, really, what the important things are, but all too often we ourselves live in anything but the fullness of the gifts of the Holy Spirit. Such a World Conference as this lends colourful highlights to our lives, much of which are otherwise dull and grey. Is this not one of the dangers of contemporary Christianity? The universal gospel must take hold of us now and everywhere.

Among the letters which Paul wrote during his imprisonment is the Epistle to the Colossians. Paul had most probably never seen this congregation; it had been founded by Epaphras, but the joyous gospel message of Jesus Christ had given a band of people a completely new view. Heaven and earth had been joined for them. The narrow living and common thoughts of these brothers and sisters had been plunged suddenly into a comprehensive, cosmic appreciation of the redemption which is given to the world in Jesus Christ. Thus Paul could write: 'For it is in Christ that the complete being of the Godhead dwells embodied and in Him you have been brought to completion' (Colossians 2⁹, 10, *The New English Bible*).

That is something far different from the sensation-seeking of modern humanity. That is no Kodachrome Christianity; that is an utterly new set of life-relationships. Men were transformed through the forgiveness of their sins. They were led by God's council; they received power to be active both in world and in their new fellowships.

The universal gospel lays hold on us at the point where the dimensions of our lives intersect. There is a horizontal, a breadth to our lives, and there is a vertical: God's action from above. Here, where we stand, here in Oslo, in Kansas, or in South Africa, God meets us with His call and with His power. Here is no simple matter of the abundance of intellectual knowledge nor of finely honed doctrine; these are present in Methodism in plenty. It is far more a matter of our encounter with the risen Master, who speaks to us, transforms us, and sends us into the world. Where our Methodist life has stiffened into mere doctrine or has become sheer activity, there the organization remains as a shell, but the inner secret is gone. For genuine Christian living is a secret, that secret, that the Universal Lord for whom space theory can set no bounds, condescends to me, a single small human in some last and hidden place—in Colossae, let us say. He can lay hold on us here in Oslo this evening, for His is the Kingdom and the Power and the Glory for ever.

When we stand before the reality of the cosmic Lord, who has all things in His hands, we become conscious of the guilt which has come into our lives through our own wilfulness and pride, through our separation from God in practical living. Confronted with the living God, we feel like Job when he asked: 'Wilt Thou break a leaf driven to and fro?' (Job 13²⁵). But as the choir sang at the beginning, 'He has the whole world in His hands', so we can feel safe in the secret place of the most High.

Our fathers used the simple question: 'Do you have peace in your heart? Have you experienced a new life?' Peace must begin in our own heart. When East and West are talking about peace, the Christian has a constructive contribution to offer. Peace does not begin with the actions of the United Nations; peace begins where man is reconciled with God. There is a great difference between peace performed by contracts, agreements, and compromises or peace been given by God because we have surrendered to Him all we have and all we are. The mark that has always distinguished the periods of awakening in our Church has not been increase in membership; it has been rather the recognition that men find grace before God and become able to find their way again in spite of the most tangled past.

But forgiveness is no trading in indulgence that we can handle as churchly business. Forgiveness is a gift; it releases men into freedom, there where he otherwise visits the psychiatrist or else drags his guilt with him through the decades. Forgiveness is received there where this guilt is recognized and confessed. Our congregations must themselves remain alive so that this miracle can continue to repeat itself. It is no longer so much our custom to speak of the lostness of man and we forget too easily

what it means at the end of life to go down in complete separation from God. The more conventional our Christianity has become, the feebler has become our conviction that something priceless has come down to us, something that others also should receive. The force of our evangelism must not come from an extraverted urge to be doing something: it must rather stem from our thankfulness for that which we have received.

Many of you have come here with an organized tour group. You agreed to a plan which already existed and which concealed many of the particulars or left them to the decisions of the moment. So, the Christian is led. God's mighty hand guides him and he knows himself to be secure in God's plan. Thus it is the Lord who governs our life. Now and then we think we can allow ourselves little side-excursions. To some they seem dangerous; for others they belong to accepted freedom of conscience. Many of us confess ourselves to be happy and secure in God's leading. Others experience that which the Lord foretold for Peter: 'Another will gird you and carry you where you do not wish to go.' A book in the German language by Gollwitzer bears the title: *And carry you where you do not wish to go*. It has become a best-seller. But it is one thing to read about this and quite another to have to go where one really does not want to go.

Here we must get rid of all sentimentality. It really may become an absolute certainty for the man in business, for the young woman about to answer 'Yes' to her beloved, for the mother who experiences the conflict of the generations in dealing with her children, for the lonely person who has gone through great disappointment, that God leads His children step by step.

There are many people who will have feelings of frustration whenever they hear somebody talking about the guidance of the Spirit. In looking upon so many young people tonight, students, apprentices, sales-girls, and office workers I know that they would like to develop their abilities and they ask the frank question: 'Does the Holy Spirit not hinder our career? Are there not tremendous limitations in my life if I become a Christian in the full sense of the word?' My answer is: 'You will certainly be confronted with manifold problems, but there are no limitations except one.' St Paul writes to the Corinthians: 'You have to bring your thoughts into the captivity of the obedience to Jesus Christ.' There is a freedom of thought, a freedom of action, but always in connexion with the living Christ.

Guidance is not a matter of breadth or distance; it is a matter of depth. Whoever sees in discipleship only breadth, only an enlargement of acquaintances and exciting experiences, and forgets depth must remain on the surface and does not know what Wesley meant when he spoke of Scriptural holiness. These two words presuppose two things: that the Methodist knows his Bible and that the whole man, body, soul, and mind, be filled with the power of the gospel. Have we told the world how happy we are in Jesus Christ? Why not?

Power is just that which so often is lacking in our Christianity of today. We all know that our capacities are too limited in view of the physical and mental stresses of the present. We cannot deceive ourselves about this, even with the finest reports and the prettiest statistics. We have simply as finite creatures to reconcile ourselves to the facts. There is promised to us, however, a power for the day; a power to go the way that has been designated for us personally. We receive power as well to reach out to our neighbour and to take practical hold of the world's needs. Joy and timorous hesitation go often side by side. Praise, comfort, intercession, exhortation, criticism, resistance, and, finally, an energetic stewardship of time and

money are all characteristic of the posture of the Christian in the world. These possess the nature of witness only, if they come from the power of God. Printed matter, mimeograph paper: these do not distinguish the Church or its administrative decisions; it is the Holy Spirit who stands as a living mystery behind leaders and local membership. 'Your strength, I know, is small,' says the Lord to the congregation at Philadelphia, 'yet you have observed my commands and have not disowned my name.' Power is always a question of relationship. There is the great importance of human relations. Everybody knows this. But how far will you be carried by human relations when you will have to face the real issues of life? Christ is always with us. You are in connexion with a mighty power. Just as a great power plant in Norway provides electric current to light the lonely fisherman's hut, so it is in the life of the individual Christian: he can act, he can illuminate, only when he is connected to the greater power.

The universal gospel draws us away from our own ego to the 'we', to the fellowship. Fellowship with God always means fellowship with man as well. If we lose the one or the other, we are on the wrong track. Unfortunately, it has been far too long the shortcoming of Continental theology to emphasize personal experience and to be reluctant in carrying the gospel across. Union of faith or unity in Christ does not mean uniformity. The world-wide fellowship of Methodists is an encouraging witness to a willingness to subordinate individual concepts of the faith to the larger whole and thereby to be of practical service. But we stand with this gospel before a question which we have treated up to now only hesitantly: what consequences for the Methodist Church must rise out of the fact that the full gospel is not entrusted to Methodists only, but to all true Christians. We all will have to face the ecumenical movement anew. God has entrusted to the Methodist Churches a rich heritage, but this heritage is not ours alone.

There is a great deal of talk today about collective forms of life and thought. The difference between a collective and a fellowship is that in the collective some large unknown third agent, perhaps the State, bears the responsibility for everything, while in the fellowship each person is responsible not only for himself, but also for the others and for the whole as well. Fellowship with Jesus Christ must be able to stand considerable stress. It was so in the early Church. This tension runs through the history of the Churches and is the load-test of the present. We come together here out of all sorts of conflicting political and economic spheres of interest, and we suffer grievances which are visible among us here. All the vexations that threaten any fellowship of persons of widely varying origins and traditions are also dangerous to us Methodists. It will soon be evident of which spirit we are; it would be painful, should our egotism have become so gross that we should continually misunderstand and mistrust the other, from whatever land and from whatever Church he may come, and should simply forget many of the members of the body of Christ which will never reach the front pages of our papers and magazines. It is precisely the endangered person, whether his danger be that of an ideology or that of the flagging of his faith, whom we may not simply write off as a businessman writes off questionable debtors. It requires much love in the World Conference of the Methodists, owing to the diversity of the Kodachrome impressions, to assure that we do not simply note the peculiarities of the others, but that we extend to the others the hand of fellowship. Every sort of *Apartheid* based on human prejudice or lack of self-criticism must disappear from among us. At this point the Church suffers from circular disturbances that can become dangerous to its heart.

Three Europeans brought great changes in the thinking of the twentieth

century: Charles Darwin, Sigmund Freud, Karl Marx. We were told that man is not a creation of God, that our motives are influenced by hidden persuaders, and that you can enjoy life and rule the world without religion! Our answer to all these statements is the living Christ, the universal gospel. The universal gospel of Jesus Christ is the gift of the love of God to the whole world. This gift is our one hope and only salvation. This gift is present even if you do not see it; even if you do not wish it. The gift is also for the person whose personality and attitudes are strange to you and who get on your nerves. We Methodists hold gladly to the fact that there is such a thing as experience of salvation. This salvation experience, however, may not be turned inward. Salvation is universal in the fullest sense of the word; it is immutable, unchanging. The eyes of the blind must be opened. For the near-sighted man everything any distance away is blurred and indistinct; indeed, many things do not exist for him at all. But if he puts on eye-glasses, he can see more clearly. Even through the glasses of faith man sees only in part; nevertheless, he does not fear to be active in the world for the sake of his Master. At the one point he may have to rise in holy struggle and attempt, in God's name, to change the circumstances. The gospel is always capable of setting the Christian in conflict with his environment and challenging him not to be conformed to the world about him. But the end of all these things he cannot see. That lies with God, for 'no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him'. At this point our earthly conceptual ability and our plans for reform come to an end. But even so we find ourselves before the Night door. The little human being, meanwhile, each in his own way, wagers his whole life, everything he is and has, for Jesus Christ. It is only to this attitude that the victory is promised. It is therefore not so much the structure of our Churches nor the Constitution of our World Methodist Council which has to undergo a great change, but our personal lives must be filled again with the Spirit, in which we may declare ourselves anew a slave of Jesus Christ.

This same Paul whose life story shows so few outward signs of magnificence is full of power within. At the end of his letter he promises the Romans a visit, and adds yet another promise: 'I am sure that when I arrive, I shall come to you with a full measure of the blessings of Christ' (Romans 15²⁹, *New English Bible*). The only person who can speak this way is the man who has experienced the mercy of God, who receives power daily to stand as a missionary in this world, humbly and yet fearlessly. The Lord can lay hold of you anew this evening and send you homeward with His blessings. May He give us this grace that we will find ourselves tonight and on our way home full partakers in the universal gospel of Jesus Christ.

SECTION VI

PLENARY SESSION AND CLOSING ASSEMBLY

On Friday, 25th August, at 12 noon, the Conference met in plenary session to deal with three principal items of business—The adoption of the Message to the member Churches, the courtesies due to the Oslo leaders and committee, the recognition of the services of retiring officers, and the reception of new officers and installation of the new president.

The President, Dr Harold Roberts, presided.

The draft of the proposed Message was submitted by the Committee. Its purpose was to offer direction and guidance to the churches of World Methodism arising from the consideration, through addresses and discussion, of the theme of the Conference, 'New Life in the Spirit'. Following the acceptance of certain amendments, the Conference unanimously adopted the following Message, and directed that it be sent forth to the member Churches of this world-wide fellowship with the affectionate greetings of the Conference and prayers for the Blessing of God upon Methodist work and witness in all the world.

A MESSAGE TO THE METHODIST CHURCHES OF THE WORLD

from the World Methodist Conference

We believe it was in God's providence that the chosen theme of the Conference was 'New Life in the Spirit'. To focus the attention and study of an entire conference of a world-wide Church on the work of the Holy Spirit is as significant as it is unique. We are encouraged to invite our fellow Methodists in every land to devote themselves to the same prayerful study in the coming months. Methodist participation in ecumenical discussion in recent years has made us increasingly aware of the heritage which is ours in the doctrine of the Holy Spirit, especially as it relates to the distinctive doctrines of Assurance and Scriptural Holiness. Our experience in the Conference has taught us that the Bible has insights to offer us on the work of the Holy Spirit in the Church, in the life of society, and in our personal lives which we have by no means fully appropriated. In days when men's hearts are failing them for fear, we take courage in the certainty that the Spirit still bears witness with our spirit that we are children of God.

The Fellowship of the New Life

Our comradeship at Oslo has itself borne witness to the fellowship of the Holy Spirit. Men and women of many colours, coming from over fifty nations, with our homes on both sides of the Iron Curtain, we have none the less lived and worked together as Christian brethren. With some members coming from situations as explosive and diverse as those of Berlin, South Africa, and the Congo, we have shared a fully integrated fellowship and have shown in worship, meals, and conversations the unity

which is the Spirit's gift. This has not happened easily. It has grown out of pain and prayer as we have been led by the spirit of Christ. The unity we have found here is a challenge to the disunity of which we are still so conscious in our Churches and communities at home. As we have discovered the Holy Spirit to be the unifying vitality of our fellowship at Oslo and of our close comradeship within the Methodist Churches of the world, we believe the same Holy Spirit to be our hope and unifying vitality across the barriers set up in the life of mankind by human sin.

Our Fellowship across Political Barriers

We have rejoiced particularly in the presence within this Conference of representatives from East Germany, Poland, Czechoslovakia, and Yugoslavia. We have been moved to hear from them how the gospel is joyfully and freely proclaimed by them in circumstances of special difficulty. Our thoughts have turned often to our fellow Methodists and to other Christians in China, Eastern Europe, and other isolated areas of the world. We believe they are being guided and refreshed by the Spirit of the Living God, and we affirm our continuing unity with them in the faith of Christ. We are holding them in our prayers.

The tragic circumstances in which so many millions of our fellow men live as refugees rebukes the assumptions on which modern society is based, and stirs us to persistent action and prayer on their behalf.

We rejoice that in our time so many new nations are coming to independence and self-government. True freedom for every child of God is a consequence of the Christian understanding of man. As the Church insists on freedom for all, so the Church must insist that all free men and nations come under the judgement of God in the use of that freedom. The maturity of any nation must be judged by the safeguards and respect which it gives to its minorities.

The menace of war remains a threat to humanity's future, as it did when we met at Lake Junaluska five years ago. We remain convinced that 'the fruit of the Spirit is peace', and we believe that God's blessing rests on the makers of peace and not on the makers of war. We remind our members of the constructive declarations of the Methodist Conferences on the subject of war and peace, and commend these declarations to their study. We would dedicate ourselves to heed the word God has already spoken, and then to practise the way of the peacemaker intelligently and obediently.

Our Fellowship across Racial Barriers

Our world, torn by so many of the conflicts of sin, is in the arena of racial strife and suspicion. The dark power that animates our racial tensions is the power of fear. It can be removed only by the power of reconciling love. The 'communion of the Holy Spirit' must mean for all men what it has meant for us here at Oslo—a fellowship in Christ that breaks down the dividing barriers of race. In the Methodist Church we seek to show to the world patterns of human relationship which are based on love and transcend all the divisions of colour, age and social casts.

The Methodist Conferences of the world stand for the elimination of discrimination and segregation. The proposition that every human being is entitled to his full place in society is based on the assurance that Christ died for him. This should carry with it a recognition of our responsibilities as Christian members of the community.

We assure all of our fellowship who are making a witness of reconciliation, in the face of dangerous tensions and threats to their security, of our joy in their faithfulness and a brotherly concern for them. We express our

thankfulness that the Church has had its part in the advances in understanding and comradeship which have been made since this Council last met at Lake Junaluska in 1956.

Our Fellowship within the Social Order

We shall seek in vain the invigorating power of the Holy Spirit if we are not prepared to be used by Him as the agents of God's redemptive will.

We confess that the Church has too often made the life we offer in the name of Christ to appear dull and unexciting. Especially has this seemed so to young people. We confront a world of confused moral standards. We do right to condemn the exploiting of sex and violence, for this exploitation brings misery and suffering to our fellows, and denies the image of God in man. We must, however, understand with compassionate sympathy the emptiness and boredom of those who try to live without the Spirit's guiding power. In love we must strive to bring to them the joy of life in the Spirit. The need for wise and faithful training in the Christian attitude to sex and marriage was stressed vigorously by our discussion groups.

We call our people to foster understanding and sympathy between nations and to strengthen the sense of a common purpose between the social classes within each nation. In fulfilment of our stewardship we must support to the point of sacrifice plans to raise the living standards of the poorer nations, not as a calculated move in a political power struggle, but as a Christian obligation with the family of God. We noted that in many lands the gulf is wide between rich and poor, the 'haves' and the 'have-nots'. Movements of deep social concern quite outside the organized Church challenge our discipleship. Our studies and discussions have recalled us to the place of obedience in the daily life of the Christian; to the realization that the liberty and security and grace of the spirit-filled life come to those who hear the Word of God and do it. They have recalled us also to the place of the worshipping and caring Church in the economy of God. We have sensed again the importance of the fellowship of the Holy Spirit as the environment in which individual man is enabled best to grow.

We refuse to identify Christianity with any economic system, but insist that every economic order is under the judgement of God and must be tested by the commands of the Christian gospel.

Our Fellowship within the Church

Humanly speaking, the Church's main strength in the world lies in millions of dedicated lay men and women. We must ensure that Methodist lay members throughout the world have a faith they can express in word and in the conditions of everyday life. This calls for a new willingness to embark on training, by and for both ministers and lay leaders, recalling the promise that the Spirit will lead us into all the truth. As our Methodist fathers learned, we must ourselves learn the relevance to our daily life of the Bible and of Prayer; and must then take the insight and integrity of Christians to the place of decision and action—in factory and school, in home and council chamber.

The needs and claims of youth have been steadily in our thinking, not least by reason of the admirable contributions of the youth delegations in this Conference. We believe that in many lands Methodist care for young people inside and outside its Churches is faithful and attractive. None the less, it is clear that much still remains to be done. Many of the children who are baptized in our churches and begin in our schools drift from us; and many adult members of our congregations fail to recognize their

opportunity and responsibility for the training and winning of the new generation. We would encourage an intensification of the efforts already made to share experience and resources among the Methodist Youth Departments of the world; and would set the service of youth as one of the highest priorities in the work of Methodism in every land.

From its earliest days, Methodism has been committed to the cause of education. Progress in the development of national systems of education the world over has changed but not diminished our responsibility in this field. In some countries a rapidly developing pattern of higher education is laying additional tasks upon us. The Conference still sees the cause of education as a prime concern of the Church, and the provision of Christian teachers as one of its principal contributions to a nation's life.

Repeatedly we have been made aware that the Holy Spirit is pressing us towards closer relations with our fellow Christians. Although schemes of union have not been discussed by the Council, we affirm a deepening consciousness that Methodism is not an end in itself. In these very days, in which we have discovered again the wealth of our own theological inheritance, we have simultaneously been aware that the Holy Spirit knows no frontiers, and is the heart both of our own comradeship within the Methodist Churches of the world and of the closer comradeship with the Churches represented in the World Council of Churches.

The Immediate Mission of the Church

The obligation to evangelize has been in our minds constantly. The first result of Pentecost was a loving concern for those outside the fellowship. At every level, and by every means, we regard the communication of the Gospel as the Methodist Church's most fundamental task.

The mission of the Church is to proclaim the gospel and to cross the boundary between belief and unbelief in the name of Jesus Christ.

In many places the environment is becoming hostile, and obstacles to evangelism increase. Non-Christians tend to suspect Western missionaries of bringing with them the elements of colonialism or dollar imperialism.

We must make prompt and bold appraisal of our missionary efforts. We rejoice in the developing partnership by which the younger Churches are themselves contributing personnel to the cause, and believe this also should be accelerated. The surrender to newer Churches of authority and responsibility for evangelization of their peoples must be accelerated. More and more, the older Churches, particularly those of Great Britain and the United States, should channel their work and aid through partnerships in ecumenical bodies.

Remembering the past and appraising the present, we look to the future. In spite of the difficulties which confront the Church in this decisive hour and the spiritual problems which resist solution, this is a day of opportunity. Let us in humble penitence and with immovable faith live the gospel we proclaim. The word for the Church is 'Forward'. May it be sounded everywhere!

EXPRESSION OF THANKS

The following letter was adopted by the Conference as an expression of deep appreciation of the most generous provision made for the Conference by the Norwegian Methodist people and their friends in city and country. A signed copy of the letter was presented to Bishop Odd Hagen and Mr Ragnar Horn by the President.

25th August 1961.

To Bishop Odd Hagen and Mr Ragnar Horn

DEAR FRIENDS,—

As the Tenth World Methodist Conference comes to its close, our hearts are full of gratitude to God for the blessing and inspiration of the Conference itself and the rich experience of personal encounter and fellowship with so many Methodists from every continent. There has been given to us wider knowledge of our Church, deeper insight into the responsibilities of these days and a truer understanding of our spiritual resources.

The encouraging fulfilment of the purposes of the Conference could not have been achieved without the most generous provision and wealth of personal service of our hosts—our dear Norwegian Methodist comrades and friends.

We wish to express our deep appreciation to His Majesty King Olav V for his recognition of the Conference. We desire that the King should know how much his presence at the opening assembly has meant to us all.

To you, Bishop Hagen, and your lay colleague and Chairman of the local committee, Mr Ragnar Horn, we are most especially indebted. Words fail to describe our admiration of the outstandingly efficient way in which the details of organization have been handled and our every need in the complicated details of the Conference so fully supplied. We would assure you both of our deep and lasting appreciation.

We realize, of course, that under your guidance and direction a large group of your ministers and members have made their own distinctive contribution to this wonderful achievement. To them also we offer our sincere gratitude and heartfelt thanks.

Dr Anker Nilsen has become the friend of us all and with the Rev. Peder Borgen and Missionary Kåre Erikson, has dealt wonderfully with the difficult problem of interpretation. Other ministers we shall remember are the Rev. Kåre Lunde, whose concern was the Press, the Rev. Zander Bratland, who handled technical arrangements, the Rev. Arnold Madsen, who was responsible for public relations, the Rev. Reidar Thomassen, who had charge of the exhibition, and the Rev. Reidar Ekeberg, who had to do with youth.

The secretarial staff revealed a remarkable efficiency, and our

warmest thanks are offered to the Rev. Rolf Moster, Missionary Ivar Wang Jansen, Miss Margaret Beattie, Mrs Eli Brinch, and Mr Rolf Brinch. Largely behind the scenes has been the Treasurer, Mr Erling Skjørshammer.

Still others who have toiled in our interest are Mr Thorleif Grant Carlsen in hospitality, Mr Ansgar Granaas and Miss Marit Eie in quartering, Mr Edgar Kulsrud in the restaurant, and Mr Anton Aspen in securing the collections. These workers, too, are included in our thanks.

A feature of the Conference which has given us great joy and is not likely to be forgotten is the singing by the Norwegian Methodist choirs, and in thanking Mr Aage Hardy we hope he will pass on our great appreciation to these choirs.

Even with this list of names, we know there are others who have served in the Registration Office, at the Information Desk, in serving Refreshments, and in many other ways. Will you please convey to all these friends, named and unnamed, the grateful appreciation of the whole Conference.

But this is not all, for the Conference has touched life in the city and nation outside purely Methodist circles. We valued the recognition by the embassies and the personal greetings received from the Churches and the city. The Ecumenical Service in the Cathedral will remain in our memories, together with the courtesy of the Bishop of Oslo and the Dean. Though not all were able to participate in the Reception at the magnificent Rådhus at the invitation of the Ordförer, the whole Conference values this courtesy. We should be glad if our great appreciation of these unforgettable courtesies could be conveyed to the distinguished persons who have so honoured us.

This Tenth World Methodist Conference will pass into the records as the first such conference assembled outside the English-speaking countries. But differences of language, like all other such differences, have disappeared in the reality of Christian fellowship and we have known by experience that the Methodists are, indeed, 'one people in all the world'. This has been made possible by the great kindness and happy friendship of the Methodist people of this charming country. So from the depths of our hearts we say, '*Tusen takk.*' But, much more, we shall continue to pray that the rich blessing of God may rest upon our new friends and the Church they and we alike so greatly love.

HAROLD ROBERTS, *President of the World Methodist Council.*

ELMER T. CLARK

E. BENSON PERKINS

} *Secretaries of the World Methodist Council.*

SERVICE OF RECOGNITION AND INDUCTION

An impressive service of *Recognition* of the work of retiring and other officers, of *Induction* of the elected officers to their new or continued positions and of *Installation* of the newly appointed President, had been prepared by Bishop Ivan Lee Holt, first President of the World Methodist Council, and was conducted by him.

After the singing of the hymn, 'A Charge to keep I have' and ascriptions of adoration and praise to God the Father, the Lord Jesus Christ and the Holy Spirit, there followed the Reading of Scripture, 1 Peter 1¹⁻¹³ and a prayer:

'Our Father, who hast set restlessness in our hearts, and made us all seekers after that which we can never fully find; forbid us to be satisfied with what we make of life. Draw us from base content, and set our eyes on far-off goals. Keep us at tasks too hard for us, that we may be driven to Thee for strength. Open our eyes to simple beauty all around us, and our hearts to the loveliness men hide from us because we do not try enough to understand them. Save us from ourselves, and show us a vision of a world made new. May the Spirit of peace and illumination so enlighten our minds that all life shall glow with new meaning and new purpose; through Jesus Christ our Lord. *Amen.*'

Bishop Holt then introduced various members of the World Executive Committee to present citations of appreciation to the retiring Secretaries and to the Treasurers.

The Rev. Edward Rogers, Ex-President of the British Conference, presented the following citation to Dr Elmer T. Clark:

'The World Methodist Council and Conference present this citation to Dr Elmer T. Clark, Joint Secretary for the past ten years of the World Methodist Council. Dr Clark came to his position after years of service in the pastorate and as Secretary of the Board of Missions of the Methodist Church in the United States. He was known as an author of widely read books, as Editor of the world's finest missionary magazine, and as the Director for years of the Crusades and Advance Movements of American Methodism. His organizing ability has been one of the important factors in the creation of the World Methodist Movement, and his leadership has brought into existence the magnificent World Methodist Building at Lake Junaluska, which houses the most valuable collection of Methodist documents in the world and the portrait gallery of Methodist leaders by Frank O. Salisbury. He will be remembered by the Methodists of the world for his great service.'

Bishop Paul E. Martin, President of the Council of Bishops, U.S.A., presented the following citation to Dr E. Benson Perkins:

'The World Methodist Council and Conference present this citation to Dr E. Benson Perkins, Joint Secretary for the past ten years of the World Methodist Council. Dr Perkins came to his position after years of service as a pastor and as Secretary of the

Chapel Department of the British Methodist Church. He led the movement to rebuild Methodist churches in Great Britain destroyed during the Second World War, and his executive ability brought him to the Presidency of the British Conference. He was responsible for bringing European Methodists of different countries into the All-European Methodist Conference, and for bringing leaders of different Methodist Churches on the Continent of Africa into a meeting for a programme of co-operation. He promoted the restoration of the Epworth Rectory, the dedication of the Memorial Gates at the New Room in Bristol and the recognition of the Francis Asbury Cottage as a world Methodist shrine. He will be remembered by the Methodists of the world for his great service.'

Mrs Tillman, President of the Women's Society of Christian Service, U.S.A., presented the following citation to Mr L. A. Ellwood:

'The World Methodist Council and Conference present to Mr L. A. Ellwood this citation in recognition of his faithful service. In making this presentation, the Council and Conference recall the part played by laymen in the establishment of Methodism around the world, and through Mr Ellwood express their profound gratitude to God for lay leadership. He will be remembered by the Methodists of the world for his great service.'

Mrs Scholz, Past President of the World Federation of Methodist Women, presented the following citation to Mr Edwin L. Jones:

The World Methodist Council and Conference present to Mr Edwin L. Jones, this citation in recognition of his faithful service. He is one of the world's greatest industrialists. Mr Jones has long been an outstanding leader in American Methodism, serving as a Member of the Council on World Service and Finance, as President of the Board of Trustees of the Lake Junaluska Assembly and as a member of many important boards and commissions. He will be remembered by Methodists of the world for his great service.'

Bishop Holt then presented this citation to the retiring President, Dr Harold Roberts:

'The World Methodist Council and Conference present this citation to Dr Harold Roberts for his service as Vice-President from 1951 to 1956 and as President from 1956 to 1961. Recognized by Methodists everywhere as one of the great scholars and ablest preachers in Methodism, Dr Roberts has distinguished himself as Principal of Richmond Theological College, Dean of the Theological Faculty of the University of London, President of the British Methodist Conference, and leader in the larger Church of our Lord Jesus Christ. Those who have sat under Dr Harold Roberts in the Council, Conference, and the Executive Committee have come to know his clear thinking and his Christian courtesy, and hold him in affection as in honour. The Methodists of the world will remember his great service.'

After the singing of the hymn, 'Ye servants of God, your Master proclaim', Mr Douglas Blatherwick, a former Vice-President of the British Conference, called the names of the appointed Vice-Presidents, the newly elected Secretaries, and the Treasurers for their formal acceptance of the offices to which the World Methodist Council had appointed them.

Dr Harold Roberts announced the appointment of BISHOP FRED PEARCE CORSON as President of the World Methodist Council, the office to which he had been duly elected by the Council. Having recognized his successor in the name of the Conference of World Methodism, Dr Harold Roberts installed him into his new office and presented him with the President's badge of office.

The Prayer of Consecration was offered by Bishop Friedrich Wunderlich:

'Almighty and most merciful Father, who of Thine infinite goodness hast given Thine only Son Jesus Christ to be our Redeemer, and hast made some Apostles, some prophets, some evangelists, some pastors and teachers, to the edifying and making perfect of Thy Church, grant we beseech Thee, to these Thy servants such grace that they may ever be ready to spread abroad Thy Gospel, the glad tidings of reconciliation with Thee, and to use the authority given to them, not to destruction, but to salvation; not to hurt but to help; so that as wise and faithful servants they may at last be received into everlasting joy through Jesus Christ our Lord. *Amen.*'

The new President, Bishop Fred P. Corson, pronounced the Blessing.

WORLD EXECUTIVE COMMITTEE

The newly appointed Executive Committee met at 3.30 p.m. in the Filadelfia Hall under the chairmanship of the new President, Bishop Fred P. Corson and with the new Secretaries, Dr Lee F. Tuttle and the Rev. Max W. Woodward, taking over their responsibilities. In accordance with the resolution of the Council, the Secretaries were instructed to acquaint the member Churches with the provisions of the revised Constitution, and secure the completion of the Council appointments under its terms. The two Secretaries were appointed to attend the conference of executive officers of the World Confessional Organizations to be held at the headquarters of the World Council of Churches in Geneva, 3rd and 4th April 1962. Dr Lee F. Tuttle was appointed the fraternal delegate to represent the World Methodist Council at the assembly of the World Council of Churches at New Delhi in November 1961. Suggestions were received from the Council for the place of meeting of the Council or Conference in 1966. These were minuted for consideration by the Executive at its next meeting in 1962. A Nomination Committee was appointed and arrangements made for the appointment of various sub-committees, including those on finance and budget, exchange of preachers, Evangelism, and youth. The following suggestions had been made for the meeting-places of the Executive in 1962 and subsequent years: Rome; Halifax, Nova Scotia, Canada; Rio de Janeiro, Brazil; or Port of Spain, Trinidad, West Indies. The Executive decided to meet in England in 1962 and left over for subsequent consideration the places of meeting in other years. Conditions for the appointment of alternates to the members of the Executive Committee were approved. It was decided to take no further action with regard to a proposed Methodist flag.

A PRESENTATION

Before the close of the meeting, Bishop Odd Hagen, on behalf of himself and his cabinet, representing the Methodist Church in the Scandinavian countries, presented gold medals to the President, Bishop Fred P. Corson, the retiring President, Dr Harold Roberts, and the retiring Secretaries, Dr Elmer T. Clark and Dr E. Benson Perkins. On behalf of the recipients, Dr Harold Roberts acknowledged this distinction and expressed the grateful appreciation of those who had been thus honoured.

The Executive Committee stood adjourned until 25th June 1962 in England, the exact location being decided by the British Committee.

(The Minutes of this meeting will appear in the next issue of *World Parish*.)

CLOSING ASSEMBLY

Held in the Filadelfia Hall on Friday evening, 25th August

The retiring President, Dr Harold Roberts, presided and, in the name of the Conference, welcomed the newly appointed President, Bishop Fred P. Corson, who gave the closing address to the Conference.

After the address, the Rev. W. Russell Shearer, The Methodist Church, U.K., conducted *The Methodist Covenant Service* according to the revised form in use in Great Britain and in the Methodist Churches associated with British Methodism. The Covenant Service has been in unbroken use in Great Britain, generally at the New Year, since it was instituted by John Wesley in 1755.

The subject of the President's Address was:

GREATER ACHIEVEMENT THROUGH THE SPIRIT

Bishop Fred P. Corson, speaking:

Dear Fathers and Brethren:

I appreciate very much this opportunity to express my thanks to those who have led the World Methodist Council and who have done their work as a labour of love. Methodism is greatly in their debt. The recognition given on this last day of the Assembly to the retiring officers is a tribute also to all who during the eighty years of the World Methodist Conference, as a corporate body, have nurtured our essential oneness and kept before us the vision of the Methodist mission in the family of God.

Many significant actions have been taken by this Tenth World Methodist Conference. Their intention has been to strengthen and expand the Methodist witness and the activities through which it is expressed. By these actions a door of opportunity has been opened for world Methodism and more effective ways of accomplishing our corporate objectives have been provided.

We can, therefore, look to the future with the anticipation which a sense of mission creates and with the confidence which a well-defined strategy incites. We know with greater certainty what we ought to do and how we should proceed to accomplish our work. We should, therefore, be propelled by an eagerness which our meeting together has stimulated to 'be about our Father's business' and to suffer no delay in carrying out the mandate we have received here.

I am keenly conscious of my limitations as I undertake the responsibilities this assembly has placed upon me. In connexion with the duties of this office, I have searched my heart and counted the cost. The imperative spiritual needs of the world have made me much more conscious of the labours involved than of the high honours which are attached to this office. I am encouraged to undertake this assignment by the thought of our oneness and its expression through our fellowship and co-operation. May the Methodists of the world, with greater zeal, work together for God through this World Methodist Council during the coming quinquennium.

Methodists are practical people. This characteristic is a most valuable bequest from John Wesley. It is responsible for Methodism's continued existence as a Church and for its strength as a current religious force. If Methodism has a distinctive philosophy, it is pragmatism. It has held consistently to the principle that a thing is true if it works, and it has an approach which puts first the question: What needs to be done and how best to do it? Methodism's flexibility and durability, as well as its relevance and adaptability are the result of this approach. We may not always keep our heads in the clouds and our feet on the ground, but that is our intention and for most of our history we have succeeded by doing both.

We have been conscious of this approach in the deliberations of this assembly. Both faith and work, principle and application, theory and practice, the ideal and the real have had equal consideration in each discussion.

One of my episcopal colleagues described the Methodist approach as involving three considerations: where we are, where we want to be, and how to get from where we are to where we want to be. These questions commend themselves to me for consideration as we, to use Asbury's expression, are preparing 'to take to the field'.

I. Christianity must come to grips with the stark reality of the situation which confronts us. Recriminations, alibis, assessment of blame, nostalgic longings, and scoldings for conditions as they are do not now make much difference to the present mind-set and practices of people around the world. Neither do the historical and apocalyptic presentation of the Christian position unless they are related in practical ways to better life in the present. The impression that we are fighting yesterday's battles, and that the benefits we offer are confined to 'pie in the sky bye and bye', have encouraged a disregard and an indifference in the contemporary attitude which are proving very costly to the Christian quality of life and to the Kingdom of God on earth. The immediately important fact for us, however, is the realization that the attitude exists.

Protestantism appears to be the victim of the paradoxical situation of increasing in favour, while diminishing in influence. In the United States, at least, there is some justification for the impression that Protestantism is in the position of being given a generous allowance by the public, but denied a voice in the handling of their business.

Current analysts are lifting up facts which point to a declining status for the Protestant Churches. Dr Russel Kirk identifies this change in status with a change in the climate of opinion. He supports his impression by quoting many other Church leaders. Some reasons for it he attributes directly to the Churches and some to changes in the personality and point of view of the people. He says the Protestant Church in America has been taken over by 'the ethos of sociability', 'a vague spirit of friendliness' combined with a programme of good works, 'demanding no real sacrifices from its people and preaching no exacting doctrines'. Increase in church attendance can be stimulated temporarily at least by this appeal, while the true spirit of Christianity is in danger of being eroded by it.

The attack on the validity of the Christian morality and ethic is worldwide. Sexual immorality and perversion are increasing. Marriages of passion and convenience increase the divorce rate. New Testament standards are often difficult to identify in many Church pronouncements dealing with these problems of human relations. While biblical scholarship intensifies its work and Bible sales soar, and provisions for religious education multiply, religious ignorance spreads until now in America it has become a popular source of humour. 'Life-adjustment' in religious education has replaced the priority formerly given to the acquisition of a

body of Christian knowledge until now among the well-educated reasons for a Christian faith are extremely nebulous. While Protestantism has been depending on the attractiveness of a studied amiability, rival faiths have aggressively entered the field and made notable successes, not only in securing adherents, but more particularly in making it difficult for Christianity to do its work. This is apparent not only in the non-Christian countries and those areas controlled by atheistic Communism, but it is especially true of the so-called Christian countries which are enslaved by the secularistic patterns of life.

Self-examination, self-discipline, and the personal experience of God, basic in Methodism's appeal, are weakened in a society which has surrendered so much to its individualism. The conditions of modern society do not encourage the search after God. The question of the Westminster Catechism, on the purpose of man and its answer to glorify God and enjoy Him forever, can no longer be counted on as a starting-point which will either be accepted or evoke a response. Dr Kirk quotes an American co-ed as typical, who said, 'Yes. I believe in God, but I am not nuts about Him.' The new cult of science grows in popular appeal even though its devotees may not know any more about the scientific theory than they do about theology. A neo-Pelagianism has appeared in the form of a new psychology which holds sin to be a psychopathic fixation and man's redemption to be a matter of mental attitudes, uninhibited impulses, and self-indulging habits of life.

People who appear hostile or indifferent to the Christian appeal for the most part react as they do because they simply do not know what we are talking about. If this be a true picture of contemporary American religious life, let us determine to make it only a temporary condition.

Protestantism is also confronted by a superficial but growing assumption that ours is a post-Protestant age; that the issues which produced the Protestant Churches no longer exist or that the differences are not worth maintaining. The idea has received some encouragement from high places. And much of its support grows from the partial understanding of Protestantism in faith and practice. Protestantism is *against* some things, and at this point it has won some battles. Its vitality and endurance, however, come from the fact that it is *for* some things and in its chief aspects it is forthrightly affirmative. And while some of the minor differences have yielded to concessions, the great fundamental issues which brought Protestantism into being still exist and cannot be renounced or compromised. All reunion roads do not lead to Rome.

The age calls for a shift in Protestant tactics. We must move from a negative to a positive approach. Consolidation must not exclude a movement for growth and expansion. Activities must not be made a substitute for progress. The desire to be popular must not weaken our obligation to be heard. The passion to inquire into all things must not deter us from being certain about some things.

Methodism must recover its voice with the realization that it has something distinctive to say and that it is under obligation to say it. Let the world become conscious of our presence, not by our peculiarities, but by our knowledge and our sound judgement and by our courage to speak through word and deed even when the cost is great.

Methodism must also recover its enthusiasm, which in its individual and corporate expression carries a conviction founded on principle. The attempt of the Church to quench enthusiasm in the expression of religious experience is as unnatural as the requirement to sit in silence when the home team makes a goal. Protestantism has lost ground in contending with its rivals because it has not provided and encouraged the emotional

outlets which one's convictions demand. To be sure, Methodists at times have been guilty of emotional excesses, and both individual and mass enthusiasm require disciplined guidance. However, too often we have found ourselves in the position where there has been no flow of enthusiasm to guide.

Methodism has been especially unrealistic at this point in dealing with youth. The Kingdom, to be sure, requires discussion, but it does not come in and expand without the emotional compulsion of the full commitment of life. Fringe groups and non-Christian rivals have offered such an outlet, and their power is clearly evident in the activities of mass youth movements forcing changes in social and political life, often for unworthy causes, in all parts of the world.

John Wesley and Francis Asbury recognized the natural demands of enthusiasm in human life. They accepted it, guided it, and used it for the glory of God. They harnessed it to the promotion of a good cause. It is still with us, a power available for good if we adopt the sensible strategy of our founding fathers in its use.

To do this, however, requires the same qualities of practical judgement which our first Methodists exercised in controlling and directing religious enthusiasm. They tested it for genuineness, and they were economical in its expenditure. Too often contemporary Protestants resemble the ardent Protestant Admiral Phipps, who, while waiting in the outer harbour in the Siege of Quebec for the army to arrive, used up all his ammunition trying to shoot off the images on the Catholic Cathedral tower. Much of our propelling force goes to defend or oppose issues of small consequence, deflecting our energies from the great issues which not only appear urgent, but which for the outcome are highly important. How and what we choose to promote or oppose affects our influence with the non-adherents. With powerful enemies taking the field, let us not waste our energies by 'calling out the whole regiment to quell our backyard dog-fights'.

II. An effective strategy for Methodist activity calls for the selection of some important objectives which commend themselves to the entire Methodist family and can enlist their co-operation and support.

I would like to mention six areas which, in my judgement, should be made a matter of Methodist attention and action.

(1) The first is a more convincing theological impact which will interpret the distinctive Methodist theological position to the present age by an approach which, like that of our fathers, relates it to the needs of our day. I suggest this because I am convinced that the rank and file need desperately a theological interpretation of life which they can understand and apply to the conditions of life which they now realize are out of hand. I suggest it, further, because of the widespread and erroneous impression that Methodism has no theology and even our own people do not look for it in their relation to the Church. And I urge this practical approach because so much of Protestant theology is now academic, expressed in language that is foreign to the great body of Christian laymen and preachers, and requires almost daily the learning of a new vocabulary, which is highly technical and synthetic.

The people are saying to us, 'If you have the Christ, tell us plainly.' And to do so requires both a deep spiritual experience and a very high intellectual development.

(2) My second proposal is to revive the moral and ethical impact which was associated with Methodism in the periods of her greatest hours. Protestantism confronts a declining influence as a determinative factor in the formulation of the moral principles and ethical practices which govern the present generation. This situation is due in part to a shift of Protestant

emphasis from the moral and ethical to the social issues of modern society and to an emphasis on ideas at the expense of the Christian disciplines. It is certainly due, also, to an infiltration of a point of view which may be characterized broadly as neo-behaviourism, a philosophy which confines knowledge to the human avenues of experience and therefore morality and ethics as completely relative and injects in life the cynical principle of 'every man for himself'. Likewise, indifference to the Christian position has been incited by a psychology which in its effect destroys the higher reaches of the soul by rubbing out a sense of guilt, conscience, sin, obligation, and the necessity for inner transformation. In place of the 'stubborn sinner' with whom our fathers dealt, we now are confronted with the phenomenon of the 'arrogant sinner', who not only defies Christian morality, but denies its validity.

As one of our own philosophers has pointed out, there are some Christian principles of life that are not matters of argument, but are questions for decision, and we must convince the world of this truth.

We need to remind our people that there is a New Testament position on matters of morals and ethics, and that this position should appear more prominently in Church pronouncements.

John Wesley's mandate 'to reform a continent' is still binding on his successors.

(3) Because knowledge is a prerequisite for effective and intelligent action, the educational impact of Methodism needs attention, not so much at the point of activity as at the point of results. What kind of Christians are the product of our educational processes? There can be no question about the improvement of the techniques now employed in religious education. The multiplication of facilities and increasing expenditures for the programme indicate our people's interest. But education is not simply good in itself, and bad education can be most efficient while acting as a force which disintegrates Christian character.

With all of our educational effort, the extent of religious ignorance is appalling and is a roadblock to effective Christian action. Even a very high percentage of those who have come up through our Church schools would have to be classified as religious illiterates. The surveys which prove this are abundant and convincing. One cause of this present condition, certainly in the United States, has been the influence of a popular philosophy of education associated with the name of the late John Dewey which makes life adjustment to environment the chief end of education and ignores the distinctive Christian principle of the environmental adjustment to the Christian way of life.

It is just as reasonable to expect to develop a scientist or a person who can understand and use the scientific method by means of a hazy knowledge of mathematics as it is to expect to develop an intelligent Christian without a thorough knowledge of the Christian's textbook, which is the Bible.

We will need to become very pragmatic if we are to effect this change in the product of our religious education, examining our methods in the light of our objectives and testing them not by the measure of their current popularity, but by their ability to undergird the Christian with the knowledge and training he needs.

(4) A re-examination of our preparation for Church membership and the methods now used in instructing the candidates will show similar deficiencies. The Christian life cannot be built on the foundations of a superficial and casual intellectual and spiritual preparation.

(5) Methodists need no urging to increase their interests in social concerns. They do, however, need encouragement to apply their social principles on local levels. While an impressive list of Christian social achievements

remain to be accomplished, Methodists stand in the forefront of the crusade to create a more Christian society. This fact and the position world Methodism has already taken make the continuance of our social impact imperative, especially at the point of injecting a Christian motivation into social action. We see earnest efforts with modern techniques and large sums of money failing to work the social transformations now recognized as needed and possible. They do not hold their ground because they lack an inner creativeness that keeps them vital and causes them to be self-renewing. Well-conceived and heavily financed projects for social betterment, stimulated by a new social consciousness, have already fallen apart. At least they have not held the line for a free society, nor have they produced a widespread significant improvement in the quality of living. The reason for these disappointing results has not been a lack of social concern, but the fact that our social consciousness has not been deeply affected by religious faith. Materialistic cynicism of the 'bread and circuses' variety has too largely dominated the political aspects of social improvement programmes, and Christian-promoted activities have in large part neglected to carry their Christian trade-mark. A good neighbour policy offering as its chief attraction mutual material benefits has not and cannot produce the neighbourliness of a genuine brotherhood. And while much of the social service conducted in the past by the Churches has been taken over by secular agencies and governments, the Churches should not think of themselves as being in a position to play only a very minor part in worldwide social improvement. Christianity, through the Churches, has an indispensable contribution to make, although its ability to do this is not universally recognized. The Church alone can put a Christian heart into these activities, clothe them with moral significance, and motivate them with a spiritual propulsion. The Church must fight desperately to escape the attitude which considers it simply another service agency existing only to perform good works. If it is to be heard, the Church must sound the internal note which not only motivates the doer, but which, in addition to good works, seeks to transform the receiver.

(6) The ecumenical movement within Protestantism which will command increasing attention in the years ahead will have Methodist participation and must feel the distinctive Methodist impact, not only on the level of participation and promotion, but particularly on the level of policy and decision. Methodism is fundamentally an ecumenical movement. Its circle of inclusion for the Christian fellowship is wide. What is more basic for a dynamic Protestant ecumenicity than the Methodist invitation, 'If your heart is as my heart give me your hand'? People who are one in spirit can find ways of adjustment which enable them to live and work together. And many of our current 'sins of division' are caused and perpetuated by our less talked about 'sins of exclusion'.

Methodist pragmatism can make a needed contribution to the current ecumenical approach. We need to see where exactly the ecumenical movement now stands and what in the circumstances we can do about it. One phase of the present ecumenical movement within Protestantism is moving in thought and desire towards Rome, 'a path which leads to the desert'. And the grass-roots sentiment for union is largely the expression of an emotional reaction and not a product of a rational judgement. The average American layman endorses union, but does not have the faintest conception of what is involved in bringing it to pass. There is also a great deal more practising ecumenicity on the working levels of the Protestant Churches than is generally realized. We need a propaganda for true ecumenicity which focuses attention on what is happening in the field as well as what is thought through in the cloister.

Let our world Methodism increase its felt presence as a positive force in the ecumenical movement, recognizing what we have to bring, what we cannot give up, and what we have to receive. Certainly there must be a clarification of the distinction between 'unity' and 'union' which can be comprehended by the rank and file of our clergy and laity. And if the impact of Protestantism on the emerging patterns of corporate and individual living is to be felt in its full strength, ways of preserving within the ecumenical movement the distinctive contributions denominations are making to Christian life and thought as well as the authority and respect for the denominational voice when it speaks on behalf of its distinctive position must be provided for.

Methodism has also an ecumenical problem of its own within its world family, coming now into clearer focus through the maturing and independence of the young Churches and by the barriers to our world-wide work which organizational technicalities within the parent bodies create. Why, for instance, should American Methodism require a minister belonging to another Methodist body to withdraw from that body before he can be accepted for membership in one of its Conferences?

World denominationalism is being thought of now in terms of its constructive contribution to a oneness which transcends national, racial, and cultural boundaries. It is my conviction that the World Methodist Council has an obligation and an opportunity to strengthen these ties and to promote ways for reaching our maximum strength within them, not primarily by creating one pattern for all, but by lifting up one objective for all.

It is likewise obvious that while we must give major attention to our inner development, it is logical to expect that one result of inner growth would be outward expansion. The Church visible and militant is necessary for the Church triumphant. And to become a static Church, especially if we try to rationalize its condition, would mean that we will become a dying Church. Evangelism, as John Wesley and Francis Asbury conceived it, issuing in Church membership, Christian nurture, and missionary outreach, is still the primary work of our Methodism. Without it much of our vast programme would simply be activity lacking in power to advance and transform.

III. Now the third and ultimate major question which should concern us is how we shall get from where we are to where we want to be, what we shall depend upon, and wherein we shall find our power. The answer has been unfolding in these deliberations. It is inherent in the theme of this conference. 'New life in the spirit'. Greater achievement will come only through and by the spirit working in us. Paul's word to the Romans has a pertinency for us. 'Seek', he said, 'to serve God in a new way in the spirit' (Romans 7^o). Because, as Dr Roberts has pointed out, 'it enables us to gain the victory over the Kingdom of evil in our own hearts and in the life of the world'.

Let us move forward in a new consciousness of the nature of our strength. It is not a spirit, but 'The Spirit', which has always given Methodism its life. Strong in the things to work with, let us not overlook the power of the spirit which brings success to our work.

We move forward only by 'the power of an indestructible life within' (Hebrews 7).

Now may the God of peace, who brought again from the dead our Lord Jesus, the Great Shepherd of the Sheep, by the blood of the eternal covenant, equip you with everything good that you may do His will, working in us that which is pleasing in His sight, through Jesus Christ to whom be glory for ever and ever.

WORLD METHODIST STATISTICS

The World Christian Handbook points out that the more global such figures become the less reliable they are for statistical purposes. To this may be added the fact that comparisons between the different world churches are made difficult and almost impossible because of the varied methods of computation. World Methodist figures, however, are not based upon population nor calculated from baptisms but do represent a recorded adult membership. The 'Community' figures include Sunday school and Youth organizations and adherents, being as careful an approximation as possible.

	<i>Membership</i>	<i>Community</i>
AFRICA	1,050,000	1,950,000
ASIA	1,750,000	3,000,000
	(including a due proportion of the Church of South India and the Church of Christ in Japan with an estimate for China).	
EUROPE	960,000	2,900,000
NORTH AMERICA	14,600,000	32,500,000
	(including the West Indies and a due proportion of the United Church of Canada).	
SOUTH AMERICA	209,000	420,000
AUSTRALASIA	460,000	1,400,000
WORLD TOTALS	19,029,000	42,170,000

(For the detailed figures see the small Handbook of Information).

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