

2018

1956 Proceedings of the Ninth World Methodist Conference

World Methodist Council

Elmer T. Clark

E. Benson Perkins

Follow this and additional works at: <http://place.asburyseminary.edu/wmcproceedings>

Recommended Citation

World Methodist Council; Clark, Elmer T.; and Perkins, E. Benson, "1956 Proceedings of the Ninth World Methodist Conference" (2018). *Conference Proceedings*. 14.
<http://place.asburyseminary.edu/wmcproceedings/14>

This Periodical/Journal is brought to you for free and open access by the World Methodist Council at ePLACE: preserving, learning, and creative exchange. It has been accepted for inclusion in Conference Proceedings by an authorized administrator of ePLACE: preserving, learning, and creative exchange. For more information, please contact thad.horner@asburyseminary.edu.

PROCEEDINGS OF THE
NINTH
WORLD METHODIST
CONFERENCE

Lake Junaluska, North Carolina, U. S. A.
August 27-September 12, 1956

WORLD METHODIST COUNCIL
WORLD FEDERATION OF METHODIST WOMEN

Edited by
Elmer T. Clark
and
E. Benson Perkins

THE METHODIST PUBLISHING HOUSE

NASHVILLE
DALLAS
DETROIT

CINCINNATI
RICHMOND
PITTSBURGH

CHICAGO
BALTIMORE
PORTLAND

NEW YORK
KANSAS CITY
SAN FRANCISCO

PROCEEDINGS OF THE
NINTH WORLD METHODIST CONFERENCE

PROCEEDINGS OF THE
NINTH
WORLD METHODIST
CONFERENCE

Lake Junaluska, North Carolina, U. S. A.
August 27-September 12, 1956

WORLD METHODIST COUNCIL
WORLD FEDERATION OF METHODIST WOMEN

Edited by
Elmer T. Clark
and
E. Benson Perkins

THE METHODIST PUBLISHING HOUSE

NASHVILLE
DALLAS
DETROIT

CINCINNATI
RICHMOND
PITTSBURGH

CHICAGO
BALTIMORE
PORTLAND

NEW YORK
KANSAS CITY
SAN FRANCISCO

Copyright © 1957 by the World Methodist Council

All rights reserved—no part of this book may be reproduced in any form without permission in writing from the publisher

PRINTED IN THE UNITED STATES OF AMERICA

CHURCHES AND SEGREGATION

The Ninth World Methodist Conference, just concluded, has made a sound contribution to the cause of racial non-discrimination. Not only in its actions, which were unique, but also in its final resolution its word went out to a membership of 18,000,000 that the church's weight was to be thrown consistently against any discriminations in the society based on race, color or creed.

This resolution came at a dramatic time and its setting was dramatic. The conference met in North Carolina under conditions of complete racial equality. The significance, however, is deeper and more far-reaching than the present immediate background.

What the church group was doing was to make it plain that the problem of racial discrimination and race bias is essentially a moral and religious problem for all those who are devout. This is important, because it gives hope of the basis upon which the problem can ultimately be solved.

Present tensions in parts of our country arise primarily out of a legal aspect of the problem. Our courts have made a ruling designed to bring some of our social practices into line with our constitutional law. How that ruling can be applied has given rise to local situations that are spectacular and deplorable. This application is complicated by group patterns of behavior, by long-standing prejudices and, in many cases, by honest conviction that this attempt to interpret and enforce constitutional law, at this time and in the given places, is unwise and unwarranted.

What the church resolution does, on the other hand, is to put the whole question in a broader group of concepts and to take it out of problems of legality and expediency and into the field of morals. A majority of Americans, we believe, think that this is where it belongs, since it concerns, ultimately, the attitude of human beings toward one another. And since religious belief is the usual basis for our concepts of morals the question enters the field of religion.

For this reason not only the Methodists but also other religious bodies have spoken out on the issue. They are right to do so. They have, indeed, an obligation to do so if what is involved is real moral leadership.

This knotty problem of school segregation—merely illustrative of a wider and deeper problem—cannot be solved by legislation alone or by militancy of enforcement. Changes must take place in the hearts and minds of men if the right way is to be found. It should be the proper function of our spiritual leaders to indicate the need for those changes and some of the ways in which they can be made.

—An Editorial in the *New York Times*,
September 14, 1956

CONTENTS

Introduction	1
Officers, World Methodist Council	4
Officers, World Federation of Methodist Women	6
Officers, International Methodist Historical Society	7
Members, World Methodist Council	7
In Memoriam	15
Official Documents	16
Program, Ninth World Methodist Conference	20
Members and Delegates, Ninth World Methodist Conference...	27
Minutes	34
Executive Committee, World Methodist Council	34, 53, 78
International Methodist Historical Society.....	72
World Methodist Conference Plenary Session.....	60
World Methodist Council	36, 53, 70
Conferring of Academic Honors	58
Conference Message	60
Messages and Greetings	84
Who's Who	466
Index	516

INTRODUCTION

A Methodist World Organization has been in existence since 1881, and a history of its development may be read in the book entitled *The World Methodist Movement* which was published for the Ninth World Methodist Conference by *The Upper Room*. During the period the following World Methodist Conferences have been held:

- 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.

At the Oxford Conference a reorganization was completed and a Permanent Secretariat was set up. The name of the Ecumenical Methodist Conference was changed to the World Methodist Conference, and to give stability and permanence to the organization a World Methodist Council was formed, with an Executive Committee to carry on its functions by annual meetings.

In the interim between the Eighth and Ninth Conferences the organization functioned well and much progress was made. Both the British Conference and the General Conference of The Methodist Church in the United States made financial appropriations for the work. The World Mission of Evangelism which was launched at Oxford was promoted by the Committee on Evangelism, and notable spiritual results were secured in Great Britain, the United States, Australia, and elsewhere; this movement did much to weld the Methodists of the world together and taught them to work together at a common task.

U.S.A. Executive Committee at Lake Junaluska

In June and July, 1953, the quarter-millennium of the birth of John Wesley was observed by a World Methodist Convocation of Evangelism at Philadelphia, U.S.A., and a Wesley Quarter-Millennium Commemoration at Lake Junaluska, North Carolina, U.S.A. Both of these events were attended by representatives of the World Methodist Council from Great Britain, who participated in a meeting of the Executive and Finance Committees, U.S.A., at Lake Junaluska.

At this meeting reports from various committees were heard, and action was taken to locate headquarters at Lake Junaluska and to raise funds and erect a building there:

1. The location of the headquarters of the World Methodist Council in the United States at Lake Junaluska was approved.
2. The Treasurer was instructed to present the whole matter of

headquarters to the World Executive Committee at Birmingham, England.

3. A committee shall be constituted to raise the funds necessary for the erection of a suitable headquarters building.

4. The thanks of the committee were expressed to Mr. Jones for his interest in this matter.

Birmingham Executive Meeting

The World Executive Committee met on July 22-25, 1953, at Kingsmead College, Selly Oak, Birmingham, England. Here also reports were received from the officers and various committees, the two Secretaries were named as representatives to the Assembly of the World Council of Churches at Evanston, Illinois, U.S.A., additional members of the Executive Committee from the United States were appointed, and the general principles of a Constitution were adopted for further development. It was agreed that the next meeting of the World Executive Committee should be held at Evanston immediately preceding the World Council of Churches, and that the 1956 meeting of the World Methodist Conference should be held at Lake Junaluska, North Carolina, U.S.A., in the summer of 1956. Various papers were read at this meeting and a Message to the Methodist Churches was adopted.

With reference to the headquarters building in the United States, which had been referred by the American Executive Committee, the following action was taken:

1. That the invitation be accepted and permanent headquarters of the World Methodist Council be established at Lake Junaluska, North Carolina, U.S.A.

2. That the World Executive Committee instruct the Treasurer and the members residing in the United States to take in the name of the World Methodist Council any steps that may be necessary to secure funds and erect an adequate headquarters building there.¹

Evanston Meeting

Several important actions were taken at the World Executive Committee which met at Evanston, Illinois, U.S.A., August 11-14, 1954, and which was attended not only by members of the Committee but by numerous Methodists who were present for the meeting of the World Council of Churches. The business sessions of the Committee were supplemented by several addresses and scholarly papers.

It was reported that American Methodists had raised approximately \$30,000 for Wesley's Chapel on City Road, London, and that \$36,000 in cash was in hand for the World Methodist Building to be erected at Lake Junaluska, North Carolina, U.S.A., pursuant to previous actions. The Committee on Woman's Work submitted a report which embodied an invitation to the World Federation of Methodist Women to become an affiliate of the World Methodist Council and extend its organization to include all Methodist women throughout the world. (See pp. 50 ff.) At this meeting the tentative draft of the Constitution was submitted and it was received for resubmission to the Executive Committee in

¹ For the Minutes of the Executive Committee, U.S.A., and the actions and Message of the Birmingham World Executive see *World Parish*, November, 1953; for two of the addresses delivered at Birmingham, see *World Parish*, January, 1954.

1955. It was decided that the next meeting of the Committee should be at Belfast, Ireland, in June, 1955.

Belfast Meeting

The World Executive Committee met at Edgchill College, Belfast, Northern Ireland, June 1-4, 1955. It was here reported that the World Methodist Building at Lake Junaluska was nearing completion, and reports were received from various standing committees and the International Methodist Historical Society. A motion was adopted providing for a sub-committee to consider a plan whereby the Epworth Old Rectory might be taken over as a project of the World Methodist Council. At Belfast much consideration was given to the dates and program of the Ninth World Methodist Conference to be held in 1956, and the general principles of the program were adopted. The Constitution, as revised at Evanston, was presented, and further revisions were made.

Program Committee

The Program Committee for the Ninth World Methodist Conference met in New York on December 17-22, 1955. Dr. Harold Roberts, the Vice President, and the Rev. E. Benson Perkins, Secretary, represented the British Section of the Committee. At this meeting the program as outlined at Belfast was given further consideration and speakers were definitely assigned to the various subjects. Some slight adjustments were made at a later date but substantially the program arranged in the New York meeting was carried out in the Lake Junaluska Conference.

Thus the quinquennium, 1951-1956, was the most active period in the history of Ecumenical Methodist relations. The organization set up at Oxford had developed into a functioning administrative and executive agency, housed in its own building in the United States, and with a modest financial budget for its activities. World Methodist contacts had greatly increased; not only had there been an annual world meeting of the Executive, but the President of the Council had made a trip around the world, officers from the United States had visited the Provisional Advisory Council of Methodism in the West Indies, the Chairman of the Evangelistic Committee had visited the South Pacific area, and numerous other contacts had been made. The followers of John Wesley everywhere were coming to have a new appreciation of the founder's statement, "The Methodists are one people in all the world, and it is their full determination so to continue."

PART I

Officiary - 1956 - 1961

WORLD METHODIST COUNCIL, 1956-1961

General Officers

- President:* DR. HAROLD ROBERTS, 2 College House, Richmond, Surrey, England
- Past President:* BISHOP IVAN LEE HOLT, 20 North Kingshighway, St. Louis, Missouri, U.S.A.
- Vice Presidents:* BISHOP FRED P. CORSON, 1701 Arch Street, Philadelphia 3, Pa., U.S.A.
DR. OSCAR T. OLSON, 1919 East 107th Street, Cleveland 6, Ohio, U.S.A.
MR. CHARLES C. PARLIN, 20 Exchange Place, New York 5, New York, U.S.A.
BISHOP S. L. GREENE, 1105 Fountain Drive, S.W., Atlanta, Georgia, U.S.A.
MRS. OTTILIA DE O. CHAVES, Caixa Postal 1905, Porto Alegre, Rio Grande do Sul, Brazil
BISHOP FERDINAND SIGG, 69 Badenerstrasse, Zurich, Switzerland
DR. J. B. WEBB, Methodist Central Hall, 66 Kruis Street, Johannesburg, Transvaal, South Africa
REV. JAMES S. MATHER, Methodist Headquarters, Colombo 3, Ceylon
DR. A. HAROLD WOOD, Methodist Ladies' College, Barkers Road, Kew, E. 4, Victoria, Australia
- Secretaries:* DR. ELMER T. CLARK, Lake Junaluska, North Carolina, U.S.A.
DR. E. BENSON PERKINS, 38 Belle Walk, Birmingham 13, England
- Treasurers:* MR. EDWIN L. JONES, 1700 Brandon Road, Charlotte, North Carolina, U.S.A.
MR. L. A. ELLWOOD, 1 Watergate, Tudor Street, London, E.C. 4, England

World Executive Committee

- Dr. Harold Roberts, 2 College House, Richmond, Surrey, England
Bishop Ivan Lee Holt, 20 North Kingshighway, St. Louis, Missouri, U.S.A.
Bishop Fred P. Corson, 1701 Arch Street, Philadelphia 3, Pennsylvania, U.S.A.
Dr. Oscar T. Olson, 1919 East 107th Street, Cleveland 6, Ohio, U.S.A.

- Mr. Charles C. Parlin, 20 Exchange Place, New York 5, New York, U.S.A.
- Bishop S. L. Greene, 1105 Fountain Drive, S.W., Atlanta, Georgia, U.S.A.
- Mrs. Ottilia de O. Chaves, Caixa Postal 1905, Porto Alegre, Rio Grande do Sul, Brazil
- Bishop Ferdinand Sigg, 69 Badenerstrasse, Zurich, Switzerland
- Dr. J. B. Webb, Methodist Central Hall, 66 Kruis Street, Johannesburg, South Africa
- Rev. James S. Mather, Methodist Headquarters, Colombo 3, Ceylon
- Dr. A. Harold Wood, Methodist Ladies' College, Barkers Road, Kew, E. 4, Victoria, Australia
- Dr. Elmer T. Clark, Lake Junaluska, North Carolina, U.S.A.
- Dr. E. Benson Perkins, 38 Belle Walk, Birmingham 13, England
- Mr. Edwin L. Jones, 1700 Brandon Road, Charlotte, North Carolina, U.S.A.
- Mr. L. A. Ellwood, 1 Watergate, Tudor Street, London, E.C. 4, England
- Dr. Eric Baker, 2 The Grange Way, London, N. 21, England
- Rev. Basil Clutterbuck, 25 Marylebone Road, London, N.W. 1, England
- Rev. Rupert E. Davies, 12 Downs Park, E., Westbury Park, Bristol 1, England
- Bishop Bertram W. Doyle, 1702 Hieman Street, Nashville, Tennessee, U.S.A.
- Bishop F. Gerald Ensley, 615 Tenth Street, Des Moines 9, Iowa, U.S.A.
- Dr. Dorothy Farrar, The College, Ilkley, Yorkshire, England
- Bishop Odd Hagen, Langseleringen 41, Stockholm, Sweden
- Professor Thomas E. Jessop, University, Hull, England
- Dr. R. B. Lew, Park Road, Burwood, N.S.W., Australia
- Bishop Paul E. Martin, 723 Center Street, Little Rock, Arkansas, U.S.A.
- Dr. Matthew A. McDowell, 77 Pretoria Street, Lower Hutt, New Zealand
- Bishop Arthur J. Moore, 63 Auburn Road, N.E., Atlanta 3, Georgia, U.S.A.
- Rev. A. Victor Murray, Cheshunt College, Cambridge, England
- Dr. T. Otto Nall, 740 Rush Street, Chicago 11, Illinois, U.S.A.
- Mr. Ray Nichols, Vernon, Texas, U.S.A.
- Rev. Walter J. Noble, 59 Central Avenue, Herne Bay, Kent, England
- Dr. J. Manning Potts, 1908 Grand Avenue, Nashville, Tennessee, U.S.A.
- Dr. W. E. Sangster, 1 Central Buildings, Westminster, London, S.W. 1, England
- Mrs. Ernest Scholz, Berlin-Lichterfelde, Paulinenstrasse 30, Germany
- Mrs. J. Fount Tillman, Lewisburg, Tennessee, U.S.A.
- Rev. Wilfred Wade, 2 Colchester Villa, Truro, Cornwall, England
- Bishop W. J. Walls, 4736 South Parkway, Chicago 11, Illinois, U.S.A.
- Mr. J. Ernest Wilkins, U.S. Department of Labor, Washington, D. C., U.S.A.
- Bishop Friedrich Wunderlich, Frankfurt am Main, Ginnheimer Landstrasse 180, Germany

Executive Committee, Section XIII

Chairman: BISHOP PAUL E. MARTIN, 723 Center Street, Little Rock, Arkansas

Vice-Chairman: DR. OSCAR T. OLSON, 1919 East 107th Street, Cleveland 6, Ohio

Vice-Chairman: BISHOP FRED P. CORSON, 1701 Arch Street, Philadelphia 3, Pennsylvania

Secretary: DR. ELMER T. CLARK, Lake Junaluska, North Carolina

Treasurer: MR. EDWIN L. JONES, 1700 Brandon Road, Charlotte, North Carolina

Mr. Andrew H. Phelps, 266 Woodhaven Drive, Pittsburgh 28, Pennsylvania

Dr. T. Otto Nall, 740 Rush Street, Chicago 11, Illinois

Dr. J. Manning Potts, 1908 Grand Avenue, Nashville 5, Tennessee

Bishop Ivan Lee Holt, 20 North Kingshighway, St. Louis, Missouri

Mrs. J. Fount Tillman, R.F.D. 1, Lewisburg, Tennessee

Mrs. Paul Arrington, 1735 Piedmont, Jackson 41, Mississippi

Miss Dorothy McConnell, 150 Fifth Avenue, New York 11, New York

Bishop Arthur J. Moore, 63 Auburn Avenue, N.E., Atlanta 3, Georgia

Dr. R. E. L. Bearden, 309 Highland, Fayetteville, Arkansas

Dr. Karl Quimby, 150 Fifth Avenue, New York 11, New York

Bishop Glenn R. Phillips, 2100 South Josephine, Denver 10, Colorado

Bishop Willis J. King, 631 Baronne Street, New Orleans 12, Louisiana

Rev. James W. Fowler, Jr., Lake Junaluska, North Carolina

Rev. Harold Ewing, 1001 Nineteenth Avenue, South, Nashville 2, Tennessee

Finance Committee, Section XIII

Chairman: MR. EDWIN L. JONES, 1700 Brandon Road, Charlotte, North Carolina

Secretary: DR. ELMER T. CLARK, Lake Junaluska, North Carolina

Bishop Paul E. Martin, 723 Center Street, Little Rock, Arkansas

Mr. Andrew H. Phelps, 266 Woodhaven Drive, Pittsburgh 28, Pennsylvania

WORLD FEDERATION OF METHODIST WOMEN

Officers

President: MRS. ERNST SCHOLZ, Berlin Lichtenfelde, Paulinenstrasse 30, Germany

Vice President: MRS. PAUL ARRINGTON, 1735 Piedmont, Jackson 41, Mississippi, U.S.A.

Secretary: MISS MURIEL STENNETT, 25 Marylebone Road, London, N.W. 1, England

Treasurer: MISS HENRIETTA GIBSON, 7 Lexington Avenue, New York 10, New York, U.S.A.

Area Vice Presidents:

MISS SUSAN BERRY, Department of Public Instruction, Monrovia, Liberia (North and East Africa)

MRS. MANUELA VALENCIA, P. O. Box 756, Manila, Philippines (South-east Asia)

MRS. RAYMOND J. LATHAM, 69 Henry Street, Five Dock, N.S.W., Australia (Australasia)

MRS. SIGNE NYQUIST, Libecksgatan 26, Gamlakarby, Finland (Continental Europe)

MRS. ANITA ARAYA, Casilla 7029, Santiago, Chile (Central and South America)

MRS. T. OTTO NALL, 2748 Marcy Avenue, Evanston, Illinois (North America)

MRS. HERBERT W. HALEY, Box 2256, Durban, South Africa (Central and South Africa)

DR. DOROTHY FARRAR, Deaconess College, Ilkley, Yorks., England

INTERNATIONAL METHODIST HISTORICAL SOCIETY

President: DR. ELMER T. CLARK, Lake Junaluska, North Carolina,

Secretaries: BISHOP ODD HAGEN, Sibyllegatan 18, Stockholm, Sweden
U.S.A.

DR. FRANK BAKER, 136 Cottingham Road, Hull, England

MEMBERS WORLD METHODIST COUNCIL 1956-1961

(* indicates the previous members were retained
pending receipt of new members)

Section I—SOUTH AFRICA

Dr. Stanley B. Sudbury, 217 Montpelier Road, Durban, Natal

Dr. J. B. Webb, Methodist Central Hall, 66 Kruis Street, Johannesburg, Transvaal

Rev. C. Edgar Wilkinson, 6 Molteno Road, Cape Town, C. P.

Rev. Leslie A. Hewson, 2 Gilbert Street, Grahamstown, C. P.

Mr. M. H. Eddy, 55 Bartle Road, Durban, Natal

Mr. H. W. Haley, P. O. Box 2256, Durban, Natal

Rev. Frank H. Edmonds, P. O. Box 2256, Durban, Natal

Bishop Francis H. Gow, 15 Balfour Street, Woodstock, C. P.

Section II—WEST AFRICA

Bishop Prince A. Taylor, Jr., Monrovia, Liberia, Africa

Rev. Peter Kwei Dagadu, P. O. Box 919, Accra, Gold Coast, Africa

Rev. J. A. Angus, 21 Marina, P. O. Box 161, Lagos, Nigeria, Africa

Rev. P. Kingston, Methodist Manse, Boori, Ogoni, via Port Harcourt, Nigeria, Africa

Bishop Daniel C. Pope, A.M.E. Zion Church, Accra, Gold Coast, Africa

Bishop Samuel R. Higgins, African Methodist Episcopal Church, Monrovia, Liberia, Africa

Rev. G. T. Eddy, P. O. Box 403, Accra, Gold Coast, Africa

Section III—CENTRAL and EAST AFRICA

Bishop Newell S. Booth, B. P. 522, Elisabethville, Belgian Congo

Rev. Pierre Shaumba, Paine College, Augusta, Georgia, U.S.A. (Katoko
Kombe, Belgian Congo)

Rev. K. Johnson, Chipembi Mission, P. O. Box 18, Chisamba, Northern Rhodesia

Rev. H. J. Lawrence, 20 Baines Ave., P. O. 285, Salisbury, Southern Rhodesia

*** Section IV—MALAYA, BURMA, PHILIPPINE ISLANDS**

Bishop Jose L. Valencia, Box 756, Manila, Philippines
 Rev. U. Po Tun, The Methodist Church, Mandalay, Burma
 Rev. On Kin, 256 Creek Street, Rangoon, Burma
 Rev. Cornelio M. Ferrer, 726 Taft Avenue, Manila, Philippines
 Mr. Ee Soon Howe, P. O. Box 660, Singapore, Malaya
 Mr. Lik-Kin Ding, 939 N. Broadway, Baltimore 5, Maryland, U.S.A.

*** Section V—NORTH INDIA, CEYLON, PAKISTAN**

Dr. D. T. Niles, Vembodi, Jaffna, Ceylon
 Rev. James S. Mather, 252 Gall Road, Colpettay, Colombo, Ceylon
 Mr. Y. Thiyufilus, Azamgarh Mission School, Azamgarh, U. P., India
 Rev. C. C. Pande, 16 Sudder Street, Calcutta 16, India
 (Eight members to be appointed)

Section VI—EASTERN ASIA

(Selection deferred)

Section VII—AUSTRALASIA

Dr. R. B. Lew, Methodist Ladies' College, 41 Park Road, Burwood, N.S.W.
 Dr. A. Harold Wood, Methodist Ladies' College, Barkers Road, Kew E. 4, Victoria
 Dr. G. Calvert Barber, Queen's College, Carlton, Victoria
 Rev. A. G. Manefield, 139 Castlereagh Street, Sydney, N.S.W.
 Rev. W. Frank Hambly, Lincoln College, 45 Brougham Place, North Adelaide
 Rev. Ralph Sutton, Wesley Church, Perth, W. Australia
 Sir Frederick Stewart, Kalang Street, North Narrabeen
 Mr. R. J. Latham, 69 Henry Street, Five Dock, N.S.W.
 Rev. Alan Walker, 139 Castlereagh Street, Sydney
 Mr. W. H. Green, "Fleetwood," Labrador, Southport, Queensland

Section VIII—NEW ZEALAND

Rev. M. A. McDowell, 77 Pretoria Street, Lower Hutt
 Rev. E. W. Hames, Trinity Theological College, Grafton, Auckland
 Rev. J. D. Grocott, 224 Karori Road, Wellington
 Mr. Alan Crothall, 48 Huntsbury Avenue, St. Martins, Christchurch
 Sister Rita Snowden, Box 23, W., Auckland, C. 1

Section IX—GREAT BRITAIN

Dr. Harold Roberts, 2 College House, Richmond, Surrey
 Mr. W. A. Tudor, Baylay Mansions, Bedford Square, London, W.C. 1
 Dr. E. Benson Perkins, 38 Belle Walk, Moseley, Birmingham 13
 Mr. John F. Mills, 264 Charminster Road, Bournemouth
 Dr. Frank Baker, 136 Cottingham Road, Hull
 Mr. Basil Clutterbuck, 25 Marylebone Road, London, N.W. 1
 Rev. Leslie Davison, 53 York Avenue, Wolverhampton
 Dr. Maldwyn L. Edwards, Central Hall, Corporation Street, Birmingham

- Mr. A. Raymond George, Wesley College, Headingley, Leeds
 Mr. Albert Hearn, Central Buildings, Oldham Street, Manchester
 Rev. Reginald Kissack, Vie del Banco di Spirito 3, Rome, Italy
 Rev. A. Stanley Leyland, Methodist Church, Barnet, Herts.
 Dr. Irvonwy Morgan, 1 Central Buildings, Westminster, London, S.W. 1
 Rev. Brian S. O'Gorman, Victoria Hall, Norfolk Street, Sheffield
 Dr. Colin A. Roberts, 24 Manor Way, Beckenham, Kent.
 Dr. E. Gordon Rupp, 193 Milton Road, Cambridge
 Rev. W. Russell Shearer, 135 Handsworth Wood Road, Birmingham 20
 Mr. William Strawson, 142 Friary Road, Handsworth Wood, Birmingham 20
 Rev. Reginald K. Walker, Albert Hall, Peter Street, Manchester 2
 Mr. F. Johnston Carey, 22A Kenilworth Rd., Leamington Spa
 Dr. Dorothy Farrar, Deaconess College, Ilkley, Yorks.
 Dr. W. J. Noble, 59 Central Avenue, Herne Bay, Kent.
 Mr. L. A. Ellwood, 1 Watergate, Tudor Street, London, E.C. 4
 Rev. Rupert E. Davies, 13 Downs Park East, Westbury Park, Bristol 6
 Dr. Eric W. Baker, 1 Central Buildings, Westminster, London, S.W. 1
 Mr. Howard A. G. Belben, 42 Newbridge Crescent, Wolverhampton
 Mr. Frank H. Cumbers, 25-35, City Road, London, E.C. 1
 Rev. Wilfred Easton, 25 Marylebone Road, London, N.W. 1
 Rev. W. F. Flemington, Principal's Lodge, Wesley House, Cambridge
 Mr. Kenneth Grayston, 158 Falcondale Road, Westbury-on-Trym, Bristol
 Dr. H. Trevor Hughes, Westminster College, 130 Horseferry Road, London, S.W. 1
 Rev. Greville P. Lewis, 1 Central Buildings, Westminster, London, S.W. 1
 Rev. A. Kingsley Lloyd, 1 Central Buildings, Westminster, London, S.W. 1
 Rev. J. M. Neilson, Central Hall, Oldham Street, Manchester, 1
 Rev. Bryan H. Reed, Ludgate Circus House, London, E.C. 4
 Rev. Edward Rogers, 1 Central Buildings, Westminster, London, S.W. 1
 Dr. W. E. Sangster, 1 Central Buildings, Westminster, London, S.W. 1
 Dr. Norman H. Snaith, Redcliffe, North Grange Road, Leeds, 6
 Rev. Wilfred Wade, 2 Colchester Villa, Truro, Cornwall
 Rev. John W. Waterhouse, National Children's Home, Highbury Park, London, N. 5
 Prof. C. A. Coulson, 64 Old Road, Headington, Oxford
 Dr. Arthur Hill, 4 Park Road, Ipswich, Suffolk
 Mr. Donald Hughes, Rydal School, Colwyn Bay
 Prof. T. E. Jessop, University, Hull
 Prof. H. Cecil Pawson, 56 Dunholme Road, Newcastle-upon-Tyne, 4
 Mr. A. Barrett Sackett, Kingswood School, Bath
 Mr. T. George Thomas, M. P., The House of Commons, Westminster, London, S.W. 1
 Dr. Glyn T. Hughes, 17 Edge Lane, Chorlton-cum-Hardy, Manchester 21
 Prof. A. Victor Murray, Cheshunt College, Cambridge
 Mr. Philip H. Race, 11 Curle Avenue, Lincoln
 Miss Muriel Stennett, 25 Marylebone Road, London, N.W. 1
 Sister Lilian Topping, Deaconess College, Ilkley, Yorks.

Section X—IRELAND

Dr. Albert Holland, 61 Rathdown Park, Terenure, Dublin
 Rev. R. Ernest Ker, 44 Marlborough Park, Belfast
 Mr. Norman Robb, 6 Sunningdale Park, Belfast
 Major David Devine, West Bridge, Enniskillen

*** Section XI—WESLEYAN REFORM UNION**

Rev. A. Halladay, Wesleyan Reform Church House, 87-9 West Bar,
 Sheffield 3
 Ald. L. F. Milner, Cheddleton, 3 Vernon Road, Totley Rise, Sheffield

Section XII—CONTINENTAL EUROPE**Scandinavia**

Bishop Odd Hagen, Sibyllegat. 18, Stockholm, Sweden
 Rev. Sergei Dubrovin, Apollogatan 5, Helsingfors, Finland
 Dr. Harold Lindstrom, State College, Boras, Sweden
 Rev. Trygve Karlsen, Metodistkirken, Stavanger, Norway
 Rev. A. Lylloff, Fernbanegade 3, Fredrikshavn, Denmark

Germany

Bishop Friedrich Wunderlich, Frankfurt-am-Main, Ginnheimer Land-
 strasse, 180.
 Dr. Ernst Scholz, Berlin-Lichterfelde, Paulinenstrasse 30
 Mrs. Ernst Scholz, Berlin-Lichterfelde, Paulinenstrasse 30
 Dr. Carl Ernst Sommer, Frankfurt-am-Main, Ginnheimer, Landstrasse,
 180.
 Dr. Paul Huber, Frankfurt-am-Main, Ginnheimer Landstrasse, 174

Geneva Area

Bishop Ferdinand Sigg, 69 Badenerstrasse, Zurich, Switzerland
 Dr. William G. Thonger, 5 Rue Champ de Mars, Bruxelles, Belgium
 Rev. Adam Hecker, 5 Felsoerdoesor, Budapest, Hungary
 Rev. Wilfried Kloetzli, 61 St. Georgenstrasse, Winterthur, Switzerland

Italy

Rev. E. Saffi, Via Fierenze 38, Rome, Italy

Section XIII—THE METHODIST CHURCH, U.S.A.

Dr. Merrill Abbey, First Methodist Church, Ann Arbor, Michigan
 Mrs. Paul Arrington, 1735 Piedmont, Jackson 41, Mississippi
 Dr. Embree H. Blackard, Central Methodist Church, Asheville, North
 Carolina
 Dr. R. E. L. Beardon, 309 Highland, Fayetteville, Arkansas
 Bishop Charles W. Brashares, 77 W. Washington Street, Chicago 2,
 Illinois
 Mrs. Frank G. Brooks, Mount Vernon, Iowa
 Dr. Monk Bryan, Maryville, Missouri
 Bishop John W. Branscomb, 225 E. Duval Street, Jacksonville 5, Florida
 Dean William R. Cannon, Candler School of Theology, Emory Univer-
 sity, Georgia
 Dr. Elmer T. Clarke, Lake Junaluska, North Carolina
 Bishop D. Stanley Coors, 1987 Summit Avenue, St. Paul 5, Minnesota

- Bishop Fred P. Corson, 1701 Arch Street, Philadelphia 3, Pennsylvania
 Dr. Weldon Crossland, 129 Dartmouth Street, Rochester 7, New York
 Dr. Harry Denman, 1908 Grand Avenue, Nashville 5, Tennessee
 Bishop F. Gerald Ensley, 615 Tenth Street, Des Moines 14, Iowa
 Rev. Harold Ewing, 1001 Nineteenth Avenue South, Nashville 2, Tennessee
 Dr. Elliott L. Fisher, 602 S. Monroe Street, San Jose 28, California
 Dr. George A. Fowler, St. John's Methodist Church, Chicago, Illinois
 Rev. J. W. Fowler, Jr., Lake Junaluska, North Carolina
 Bishop Marvin Franklin, 201 Millsaps Building, Jackson 4, Mississippi
 Dr. Everett W. Freeman, Box 424, Concordia, Kansas
 Dr. Paul V. Galloway, Boston Avenue Methodist Church, Tulsa, Oklahoma
 Dr. Paul Hardin, First Methodist Church, Birmingham, Alabama
 Bishop Nolan B. Harmon, First Methodist Church, Charlotte 2, North Carolina
 Dr. M. Lafayette Harris, Philander Smith College, Little Rock, Arkansas
 Dr. Fred G. Holloway, Drew University, Madison, New Jersey
 Bishop Ivan Lee Holt, 20 North Kingshighway, St. Louis, Missouri
 Dr. Russell J. Humbert, DePauw University, Greencastle, Indiana
 Rev. Charles Harold Jack, First Methodist Church, Berea, Ohio
 Mrs. C. I. Jones, 6215 St. Charles Avenue, New Orleans, Louisiana
 Mr. Edwin L. Jones, 1700 Brandon Road, Charlotte, North Carolina
 Bishop Willis J. King, 631 Baronne Street, New Orleans 12, Louisiana
 Dr. Dow Kirkpatrick, First Methodist Church, Athens, Georgia
 Dr. Edward G. Latch, Metropolitan Memorial Church, Washington, D. C.
 Mr. Ralph G. Luff, 401 N. Broad Street, Philadelphia 8, Pennsylvania
 Dr. Thomas B. Lugg, 740 Rush Street, Chicago 11, Illinois
 Miss Dorothy McConnell, 150 Fifth Avenue, New York 11, New York
 Bishop Paul E. Martin, 723 Center Street, Little Rock, Arkansas
 Dr. Thomas B. Mather, Central Methodist Church, Kansas City, Missouri
 Mrs. Charles W. Mead, 5122 Davenport Street, Omaha 3, Nebraska
 Mr. Bradshaw Mintener, 4515 Dexter Street, N.W., Washington 7, D. C.
 Bishop Arthur J. Moore, 63 Auburn Avenue, N.E., Atlanta 3, Georgia
 Dr. T. Otto Nall, 740 Rush Street, Chicago 11, Illinois
 Bishop Frederick B. Newell, 150 Fifth Avenue, New York 11, New York
 Mr. Ray H. Nichols, Vernon, Texas
 Dr. Oscar T. Olson, 1919 East 107th Street, Cleveland 6, Ohio
 Dr. John F. Olson, Syracuse University, Syracuse, New York
 Bishop G. Bromley Oxnam, 100 Maryland Avenue, N.E., Washington, D. C.
 Mr. Charles C. Parlin, 20 Exchange Place, New York 5, New York
 Mr. Joseph J. Perkins, City National Bank Building, Wichita Falls, Texas
 Mr. Andrew H. Phelps, 266 Woodhaven Drive, Pittsburgh 28, Pennsylvania
 Bishop Glenn Phillips, 2100 South Josephine, Denver 10, Colorado
 Dr. J. Manning Potts, 1908 Grand Avenue, Nashville 5, Tennessee
 Dr. Thomas M. Pryor, First Methodist Church, Kalamazoo, Michigan

- Dr. Karl Quimby, 150 Fifth Avenue, New York 11, New York
 Bishop Richard C. Raines, 305 Underwriters Building, Indianapolis, Indiana
 Rev. Donald E. Redmond, 535 Bandera Road, San Antonio 1, Texas
 Rev. Hoover Rupert, First Methodist Church, Jackson, Michigan
 Rev. Clarence A. Seidenspinner, First Methodist Church, Racine, Wisconsin
 Bishop Roy H. Short, 810 Broadway, Nashville 2, Tennessee
 Rev. J. O. Smith, 734 Asheville Road, Spartanburg, South Carolina
 Dr. Ralph W. Sockman, Christ Methodist Church, Park Avenue & Sixtieth Street, New York, New York
 Dr. Ralph Stoodly, 150 Fifth Avenue, New York 11, New York
 Rev. McFerrin Stowe, St. Luke Methodist Church, Oklahoma City, Oklahoma
 Dr. Marvin Stuart, P. O. Box 559, Palo Alto, California
 Dr. R. Franklin Thompson, College of Puget Sound, Tacoma, Washington
 Mrs. J. Fount Tillman, R.F.D. 1, Lewisburg, Tennessee
 Dr. William P. Tolley, Syracuse University, Syracuse, New York
 Dr. Joseph King Vivion, Vineville Methodist Church, Macon, Georgia
 Rev. Aubrey Walton, First Methodist Church, Little Rock, Arkansas
 Bishop William T. Watkins, 1115 Fourth Avenue, Louisville 3, Kentucky
 Mr. J. Ernest Wilkins, Department of Labor, Washington, D. C.
 Rev. Walter G. Williams, Iliff School of Theology, Denver, Colorado
 Mrs. Roscoe M. White, 5026 Sylvan Road, Richmond, Virginia
 Dr. Ralph L. Woodward, Central College, Fayette, Missouri
 Mr. John Piper, Chairman, National Methodist Youth Fellowship, Kirby Dormitory, Lafayette College, Easton, Pennsylvania

Section XIV—UNITED CHURCH OF CANADA

- The Rev. Ernest E. Long, Room 421, Wesley Buildings, 299 Queen Street, W. Toronto 2B, Ontario
 The Right Rev. J. S. Thomson, Room 421, Wesley Buildings, 299 Queen Street, W. Toronto 2B, Ontario
 Rev. W. Harold Young, Room 527, Wesley Buildings, 299 Queen Street, W., Toronto 2B, Ontario
 Rev. E. Crossley Hunter, D.D., Trinity United Church, Bloor and Robert Streets, Toronto, Ontario
 Mr. Justice R. W. Treleaven, Osgoode Hall, Toronto 1, Ontario
 Mr. Aubrey Oldham, 200 London Road, Sarnia, Ontario
 Magistrate R. G. Groom, Tillsonburg, Ontario
 Rev. Elias Andrews, Principal Queen's Theological College, Kingston, Ontario

Section XV—THE AFRICAN METHODIST EPISCOPAL CHURCH, U. S. A.

- Dr. R. A. Billings, 236 Auburn Avenue, N.E., Atlanta, Georgia
 Rev. G. Wayman Blakley, 5357 Bartmer, St. Louis, Missouri
 Bishop S. L. Greene, 1105 Fountain Drive, S.W., Atlanta, Georgia
 Bishop Joseph Gomez, 1111 Waude Park, Cleveland, Ohio
 Bishop Carey A. Gibbs, 1011 West 8th Street, Jacksonville, Florida
 Bishop E. C. Hatcher, 1200 Sigler Street, Nashville, Tennessee

Mrs. Anne E. Heath, 1541 14th Street, N.W., Washington, D. C.
 Bishop Frederick D. Jordan, 5151 Franklin Avenue, Hollywood 27,
 California
 Dr. R. W. Mance, 1541 14th Street, N.W., Washington 5, D. C.
 Bishop D. Ward Nichols, 1517 North 16th Street, Philadelphia, Penn-
 sylvania
 Bishop H. Thomas Primm, 1724 Villa Place, Nashville, Tennessee
 Bishop Frank M. Reid, Kittrell College, Kittrell, North Carolina
 Bishop O. L. Sherman, 802 Hickory Street, North Little Rock, Arkansas
 Rev. A. O. Wilson, 1117 W. Pullen Street, Pine Bluff, Arkansas

**Section XVI—AFRICAN METHODIST EPISCOPAL
 ZION CHURCH, U.S.A.**

Bishop William C. Brown, 1455 Carroll Street, Brooklyn, New York
 Dr. W. O. Carrington, 694 St. Mark Street, Brooklyn, New York
 Bishop C. C. Coleman, 1624 N.E. 8th Street, Oklahoma City, Oklahoma
 Dr. James W. Eichelberger, 128 E. 58th Street, Chicago, Illinois
 Dr. J. Clinton Hoggard, 1326-28 U Street, N.W., Washington, D. C.
 Bishop Raymond L. Jones, 916 W. Horah Street, Salisbury, North
 Carolina
 Bishop Hampton T. Medford, 715 Randolph Street, N.W., Washington,
 D. C.
 Bishop Herbert B. Shaw, 520 Red Cross Street, Wilmington, North
 Carolina
 Bishop Stephen G. Spottswood, 1831 16th Street, N.W., Washington,
 D. C.
 Bishop W. A. Stewart, 2314—20th Street, N.W., Washington, D. C.
 Bishop C. E. Tucker, 1625 Kentucky Street, Louisville, Kentucky
 Bishop W. J. Walls, 4736 South Parkway, Chicago, Illinois

***Section XVII—CHRISTIAN METHODIST EPISCOPAL
 CHURCH, U.S.A.**

Bishop J. Claude Allen, 755 W. 36th Avenue, Gary, Indiana
 Mr. Fred Davis, 4644 S. Dearborn Avenue, Chicago, Illinois
 Bishop B. W. Doyle, 1702 Heiman Street, Nashville, Tennessee
 Dr. C. L. Finch, 807 W. Chestnut Street, Louisville, Kentucky
 Bishop F. L. Lewis, 108 Leroy Street, Shreveport, Louisiana
 Bishop H. P. Porter, 817 W. Chestnut Street, Louisville, Kentucky
 Bishop B. Julian Smith, 8128 S. Calumet Avenue, Chicago, Illinois
 Bishop Luther Stewart, 114 Liberty Street, Hopkinsville, Kentucky
 Rev. Giles R. Wright, 1423 "C" Street, N.E., Washington, D. C.

**Section XVIII—FREE METHODIST CHURCH
 OF NORTH AMERICA**

Bishop Leslie R. Marston, 311 N. Prairie Street, Greenville, Illinois
 Bishop J. Paul Taylor, 843 Wyatt Street, Greenville, Illinois
 Dean W. C. Mavis, John Wesley Seminary Foundation, Wilmore, Ken-
 tucky

***Section XIX—PRIMITIVE METHODIST CHURCH, U.S.A.**

Dr. Wesley Boyd, 106 South Jardin Street, Shenandoah, Pennsylvania
 Rev. William J. Waters, 516 Jackson Street, Dickson City, Pennsylvania

***Section XX—THE WESLEYAN METHODIST CHURCH
OF AMERICA**

Dr. Roy S. Nicholson, 330 East Onondaga Street, Syracuse 2, New York
President Stephen W. Paine, Houghton College, Houghton, New York
Dr. William F. McConn, President, Marion College, Marion, Indiana

Section XXI—METHODIST CHURCH IN THE WEST INDIES

Rev. Claude L. Cadogan, Wesley Manse, P.O. Box 212, Belize, British Honduras
Rev. Atherton Didier, 11 Retirement Crescent, Cross Roads P. O., Kingston, Jamaica
Rev. Hugh B. Sherlock, 2b Braemar Avenue, Halfway Tree P.O., St. Andrews, Jamaica
Rev. Kenneth J. Payne, 3 Victoria Avenue, Port of Spain, Trinidad
Sister Elsie Bemand, Deaconess Cottage, Cloisters, St. Ann's Bay, P.O., Jamaica

***Section XXII—METHODIST CHURCH IN BRAZIL**

Rev. Almir dos Santo, Faculdade de Teologia, Rudge Ramos, Sao Paulo
Mrs. D. Otilia Chaves, Caixa Postal 1905, Porto Alegre, Rio Grande do Sul
Rev. Robert W. Wisdom, Rua Rivadavia Correa, 188, Rio de Janeiro
Dr. Rui Ramos, Rua Riachuelo, 764, Porto Alegre, Rio Grande do Sul
Bishop Joao Augusto Amaral, Rua Joao Pessoa, 106, Apartamento 21, Petropolis, Estado do Rio

***Section XXIII—METHODIST CHURCH IN MEXICO AND CUBA**

Dr. Milton C. Davis, Apartado Postal 446, Monterrey, N.L., Mexico
Professor Gonzalo Baez-Camargo, Apartado 7151, Mexico 1, D.F., Mexico
Professor Francisco Cepeda, Colegio Palmore, Chihuahua, Chih., Mexico
Bishop Rolando Zapata Olivares, Balderas No. 47, Mexico 1, D.F., Mexico
Dr. Angel E. Fuster, Apartado 33, Santa Clara, Cuba

***Section XXIV—METHODIST CHURCH IN CENTRAL AND
SOUTH AMERICA**

Bishop Sante Uberto Barbieri, Rivadavia 4044, Buenos Aires, Argentina
Bishop Julio M. Sabanes, Casilla 67, Santiago, Chile
Rev. Samuel Araya, Casilla 7029, Santiago, Chile
Mr. Jose A. Richero, Hnos. Ruiz 3374 Montevideo, Uruguay
Mr. Fernando Zabala, Buenos Aires 1820, Bellavista, Callao, Peru

Section XXV—METHODIST CHURCH IN KOREA

Dr. Fritz Pyen, 31 Naing Dong, Seoul
Dr. Helen Kim, Ewha University, Seoul
Bishop Hyungki J. Lew, 31 Naing Dong, Seoul

Section XXVI—METHODIST CHURCH IN HONG KONG

Rev. Wong Chung Hoi, Chinese Methodist Church, Hennessy Road at Johnson Road, Hongkong

Mrs. Y. O. Lee, 3 Happy View Terrace, Broadwood Road, Hongkong

Section XXVII—METHODIST CHURCH IN TAIWAN

Miss Florence Chen, House 12, Lane 58, Sin Sen Nan Road, Section 1,
Taipei

Rev. Donald MacInnis, 22 East Lane, Model Village, Taichung

IN MEMORIAM

The following members of the World Methodist Council have died since the Eighth World Methodist Conference at Oxford, England:

African Methodist Episcopal Church

Bishop J. H. Clayborn

Bishop J. A. Gregg

Bishop R. H. Hemmingway

African Methodist Episcopal Zion Church

Bishop C. C. Alleyne

Bishop B. F. Gordon

Bishop J. W. Martin

Bishop J. C. Taylor

Methodist Church in Germany

Bishop J. W. E. Sommer

Methodist Church in Great Britain

Dr. Duncan Coomer

Dr. W. F. Howard

Dr. H. Watkins-Jones

Methodist Church in India

Miss Sarah Chakko

Methodist Church in Ireland

The Rev. J. B. Jameson

The United Church of Canada

Dr. Gordon A. Sisco

Methodist Church of Mexico

Mr. Elias Hernandez

Methodist Church in the United States

Bishop Robert N. Brooks

Dr. Charles B. Ketcham

Methodist Church in the West Indies

The Rev. Willie Rhodes

The Wesleyan Reform Union

The Rev. W. H. Jones

Methodist Church in West Africa

The Rev. G. R. Acquah

PART II

Official Documents

GREETINGS

From the President of the United States

The White House
Washington, D. C.
August 2, 1956

Dear Mr. Clark:

To the Ninth World Methodist Conference, and through it to the vast Christian community of forty million people it represents, I extend warm greetings.

Composed of men and women of all races and seventy-six nationalities, your evangelical group provides an inspiring demonstration of Christian faith in the brotherhood of man and the fatherhood of God.

I am glad the World Methodist Conference is once again meeting on American soil where John Wesley began his great preaching mission, urging all men and nations, including America, to practice daily the truths and duties of the Christian faith.

Sincerely,

DWIGHT D. EISENHOWER

Mr. Elmer T. Clark
Secretary
World Methodist Council
Lake Junaluska
North Carolina

From the Vice-President of the United States

Office of the Vice President
Washington, D. C.
August 15, 1956

Dear Bishop Holt:

Will you convey my greetings to those attending the Ninth World Methodist Conference at Lake Junaluska.

Having recently been there myself, I shall be able to follow and visualize the published reports which come from your meeting and I shall do so with great interest. I recall with pleasure and gratitude my visit with you.

Wherever I have been in my travels over the past three and one-half years, I have found Methodism established and flourishing. You can truly say that yours is a "World Conference," with delegates present representing eighty-three countries.

Your missionary efforts have a most fortunate and constructive side effect—of representing the Christian people in the most favorable light throughout the earth.

With best wishes to you and the Methodists of the world.

Sincerely,

RICHARD NIXON

Bishop Ivan Lee Holt
20 North Kingshighway
St. Louis 8, Missouri

From the Queen of Tonga

The Palace,
Nuku'alofa, TONGA
18th April, 1956

The Secretary,
World Methodist Conference

It gives me great pleasure to have this opportunity to send greetings to the World Methodist Conference which is to be held at Lake Junaluska next August and I greatly regret that I will be unable to be present at this occasion.

We of the Free Wesleyan Church of Tonga will remember you all as you, the representatives of a great world Methodist fellowship, meet together.

The general subject of the conference, "Methodism and the Contemporary World," I feel sure will provide a basis upon which the conference will be able to show the wonderful guidance of our church in these difficult and challenging times and will help us all in considering the places of the world where the life and work of our church can be strengthened.

I feel sure that a world conference of this nature must not only strengthen our church throughout the world but will also enable us to enter even more fully and even more effectively into the great ecumenical movement of our day, and will make it possible for us to make a larger contribution to Christian unity against the forces of darkness. This unity is, I am sure, a part of God's plan and purpose for our times.

You may be assured of the prayers of us in Tonga for the guiding spirit of God to be upon you during your deliberations at this great conference.

SALOTE TUPON

Dr. Elmer T. Clark,
Lake Junaluska
N. C., U.S.A.

From the President of Korea

Kyung Mu Dai
Seoul
14 August 1956

Dear friends:

It gives me pleasure to convey my greetings to the World Methodist Council at its Conference.

We in Korea have heart-felt reasons for being grateful to the Methodists of the United States and of the world. In many ways Methodist missionaries have nurtured our spirits, fed our hungry, housed and clothed our refugees, and have provided many of our people with opportunities for education and personal development.

From the beginning of Christian work in Korea, Methodist missionaries have helped our people to deepen our spiritual insight and to build a society that reflects the social values of a genuinely religious society.

You know as we do that our young people need more than anything else a basis for hope that they dare to aspire to live rich and full lives in an atmosphere of freedom and responsibility. Such a chance first came to me personally when, as a young man, I was privileged to enroll in the Methodist School, Pai Jai, in Seoul, 1894. Through your wholesome assistance, a similar chance has come to a great number of Korean men and women.

With deep gratitude we salute and thank you for what you have done.

And with a sense of unswerving dedication, we join with you in facing forward to the challenges of the present and the future. Our divided nation is a symbol of the divided world. The injustice of the Communist conquest and occupation of our northern provinces is a living reminder of the injustices of the Communist conquests and penetrations into almost half of the entire world. What is done to liberate and uplift Korea is a test of the world-wide spirit of democracy and Christian liberalism.

Much has been done; much has been left undone; and much awaits to be yet undertaken with pure hearts and steady courage. What the world greatly needs is a sign and demonstration that the great Christian democracies will no more compromise with evil or longer abandon enslaved peoples in the name of helpless expediency and fear.

To you I gladly send a message of gratitude and of fellowship. From your Council I hope the saddened world may hear a renewed message of hopefulness and courage. We pray for a strengthening of the crusading spirit of Christ, for in His name and in His spirit the forces of liberation may once more rise.

Yours sincerely,

SYNGMAN RHEE

From the President of the Republic of China

Office of the President
 Republic of China
 Taipei, Taiwan
 September 1, 1956
 Mr. Elmer T. Clark
 Secretary, World Methodist Council
 Lake Junaluska, North Carolina

Dear Mr. Clark:

Greetings and good wishes to leaders from nations assembled together for the Ninth World Methodist Council.

Madame Chiang and I think with affection of this Church which first received us into its fold, even as one has a warmth of feeling for family

reunions. If official duties permitted, it would be a great pleasure to be present with you in sessions where we hope and believe the Spirit of God will be poured out in abundant blessing.

We envisage that at this time the following are some of the thoughts which are probably uppermost in your minds. You will in conference sessions ponder on the problems that distress God's children in many parts of the world. You will pray for the homeless, the refugees from tyranny, the evacuees from danger spots of a world God made so beautiful and which man has sinfully marred. You will pray for a new baptism of the Holy Spirit that as you return to the uttermost ends of the earth, you may be renewed in spirit and rededicated to the task of telling the Good News to all men everywhere. You will pray for peace.

From this isle of Free China, with our eyes and our thoughts on the unimaginable suffering of our fellow countrymen on the mainland, may we ask you also to pray for righteousness and justice as the forerunners, the essential prerequisites, of world peace? We of China have known loss, betrayal, death and destruction, yet we can assure you today that the Gospel is freely preached here in Free China, and the faith of our Christians is strong.

May considered thought be given to a circle of prayer groups around the world, a fresh turning to God by all who call themselves Christian, that His Kingdom may come and His Will be done on earth even as it is in Heaven.

CHIANG KAI-SHEK
President of the Republic of China

From the Protestant Episcopal Church

Bishop Ivan Lee Holt
World Methodist Council
Lake Junaluska, N. C.

Cordial greetings from your brethren of the Protestant Episcopal Church with a prayer that God will bless your great gathering abundantly.

HENRY K. SHERRILL
Presiding Bishop

From the Moravian Church in America

Mr. Elmer T. Clark, Secretary
Ninth World Methodist Conference
Lake Junaluska, North Carolina

Dear Mr. Clark:

On the occasion of your Ninth World Conference the Moravian Church in America, Southern Province, sends warmest Christian greetings.

The close fraternal relationship between our two denominations has always been a cause for deep gratitude on the part of our Moravian people. The world-scope of your great church has been an inspiration to those of us who have continued to maintain a world-unity throughout two centuries in spite of continual wars and national prejudices.

We are particularly conscious of the significance of your gathering as our own thoughts turn to our World Synod scheduled to be held in this country from August 13 through September 10, 1957, celebrating the five-hundredth anniversary of the founding of our own church.

May God grant you a real sense of His presence during the memorable days of your conference.

Fraternally yours,

R. GORDON SPAUGH, President
Governing Board, Moravian Church
in America, Southern Province

PROGRAM OF THE NINTH WORLD METHODIST CONFERENCE

THEME: *Methodism in the Contemporary World*

Saturday, September 1, 1956

- 10:00 A.M. Message from the President of the United States, Mr. Bradshaw Mintener, Assistant Secretary of the Department of Education and Welfare of the United States Government.
- 10:20 A.M. Response to President Eisenhower, the Rev. H. Crawford Walters, President of the British Conference.
- 10:30 A.M. Address of Welcome, The Honorable Luther H. Hodges, Governor of North Carolina.
- 11:15 A.M. Statement of Welcome on Behalf of The Methodist Church, Dr. Oscar Thomas Olson, Chairman of the Executive Committee, U.S.A., of the World Methodist Council.
- 11:30 A.M. Statement of Welcome on Behalf of other Methodist bodies in America, Bishop W. J. Walls, African Methodist Episcopal Zion Church, U.S.A.
- 11:45 A.M. Statement of Welcome on Behalf of the Lake Junaluska Assembly, Mr. Edwin L. Jones, President of the Board of Trustees, Treasurer of the World Methodist Council, U.S.A.
- 12:00 Response to the Addresses of Welcome, the Rev. W. J. Noble, Chairman of the Executive Committee, Great Britain, of the World Methodist Council.
- 12:15 P.M. Announcements and Adjournment.
- 7:30 P.M. Panorama of Methodism. Bishop Donald H. Tippett, Chairman of the Radio and Film Commission of The Methodist Church, U.S.A., Master of Ceremonies; Narrator, Bishop Ivan Lee Holt.
Program arranged by Dr. T. Otto Nall, Editor of the *Christian Advocate*, U.S.A., and Miss Dorothy McConnell, Editor of *World Outlook*, U.S.A.
Music by combined Negro and Lake Junaluska Choirs.

Sunday, September 2, 1956

- 7:30 A.M. Holy Communion in the Memorial Chapel, conducted by Bishop Ivan Lee Holt, President of the World Methodist

- Council, and the Rev. Frank Cumbers, Book Steward of the British Methodist Church.
- 9:00 A.M. Holy Communion in the Memorial Chapel, conducted by Bishop Costen J. Harrell, U.S.A., and Bishop D. Stanley Coors, U.S.A.
- 11:00 A.M. Processional, Robed.
 Lord's Prayer in native tongues by representatives from Germany, Fiji, Mexico, India, Korea, Sweden, South Africa, Belgian Congo.
 Scripture Reading, Bishop Edgar A. Love, U.S.A.
 The Conference Sermon, preached by Dr. Harold Roberts, Vice-President of the World Methodist Council, Dean of the Faculty of Theology, London University, Principal of Richmond College, President-Designate of the British Methodist Conference.
- 4:00 P.M. Dedication of the World Methodist Council Building. Bishop John W. Branscomb presenting the building on behalf of the Bishops of the Southeastern Jurisdiction, and the officers of the World Methodist Council participating. Address by Dr. Elmer T. Clark, Secretary of the World Methodist Council.
- 7:30 P.M. Program of Methodist History.
 The Rev. R. B. Lew, President-General of the Methodist Church of Australasia, Presiding.
 "The Formative Period of American Methodism," Dr. Umphrey Lee, Chancellor, Southern Methodist University, U.S.A., read by Dr. J. Manning Potts.
 "The Wesley Family," Dr. Maldwyn Edwards, Minister of the Birmingham Central Hall, England.

Monday, September 3, 1956

Morning Worship Services prepared by Dr. Oscar Thomas Olson and the Rev. William Strawson, Handsworth College, Birmingham, England.

- 7:30 A.M. Holy Communion, conducted by Bishop Bachman G. Hodge, U.S.A., and the Rev. W. Harold Young, Canada.
- 9:15 A.M. Worship Service, conducted by Dr. Glyn T. Hughes, Manchester University, England.
- 9:30 A.M. Address: "The Authority of the Bible," Principal Norman H. Snaith, Wesley College and Leeds University, England.
- 10:15 A.M. Address: "The Sufficiency of the Gospel," Bishop William C. Martin, U.S.A.
- 11:00 A.M. Social Period.
- 11:30 A.M. Discussion Groups.
- 11:30 A.M. Visitors' Address: Rev. C. Leonard Tudor, England, Presiding.
 Address: "Latin America," Bishop Sante Uberto Barbieri, Argentina.
- 2:30 P.M. Special Discussion: "The Work of the Lay Preacher."

The Honorable Mr. Justice Russell W. Treleaven, Canada, Presiding.

Forum Director: Professor A. J. Walton, Duke University, U.S.A.

Discussion Introduced by Professor H. Cecil Pawson.

5:00 P.M. Lecture: The Rev. W. W. H. Greenslade, New Zealand, Presiding.

"The Necessity of the Church," Dean Walter G. Muelder, Boston University, U.S.A.

7:30 P.M. Hymn Festival. Bishop Odd Hagen, Sweden, Presiding.

"The Hymnal as a Means of Grace," Bishop W. Earl Ledden, U.S.A.

"The Abiding Value of the Wesley Hymns," the Rev. E. Benson Perkins, Secretary of the World Methodist Council. Music by combined choirs.

Tuesday, September 4, 1956

7:30 A.M. Holy Communion, conducted by Dr. Weldon F. Crossland, U.S.A., and Dr. Roy S. Nicholson, Wesleyan Methodist Church of America, U.S.A.

9:15 A.M. Worship Service, conducted by Bishop S. L. Greene, African Methodist Episcopal Church, U.S.A.

9:30 A.M. Address: "Christians and the Modern State," the Rev. Edward Rogers, Christian Citizenship Department of the British Methodist Church.

10:15 A.M. Address: "Christians and Race Relations," Professor G. Baez-Camargo, Mexico.

11:00 A.M. Social Period.

11:30 A.M. Discussion Groups.

11:30 A.M. Visitors' Address: Dr. Karl Quimby, U.S.A., Presiding. "Methodism and The African," the Rev. Ezekiel E. Mahabane, South Africa.

2:30 P.M. Special Discussion: "The Work of the Lay Preacher." Mr. Ray Nichols, President, Board of Lay Activities, U.S.A., Presiding

Forum Director: Dr. Mack B. Stokes, Emory University, U.S.A.

Discussion Introduced by Mr. Douglas P. Blatherwick, Vice-President of the British Methodist Conference.

5:00 P.M. Lecture: Mr. A. Barratt Sackett, Headmaster, Kingswood School, England, Presiding.

"Methodist Emphasis in Ecumenical Theology," Dean William R. Cannon, Emory University, U.S.A.

7:30 P.M. Public Assembly: Dean Elias Andrews, Canada, Presiding. Addresses: "The World Church," Dr. J. Russell Humbert, President, DePauw University, U.S.A., and Dr. Eric Baker, Secretary of the British Methodist Conference.

Wednesday, September 5, 1956

- 7:30 A.M. Holy Communion, conducted by Bishop Ferdinand Sigg, Switzerland, and Bishop Roy H. Short, U.S.A.
- 9:15 A.M. Worship Service, conducted by Dr. Albea Godbold, U.S.A.
- 9:30 A.M. Addresses: "Proclaiming the Gospel," Dr. Harold Wood, Australia, and Dr. Harry Denman, U.S.A.
- 11:00 A.M. Social Period.
- 11:30 A.M. Discussion Groups.
- 11:30 A.M. Visitors' Address: Mr. Philip H. Race, England, Presiding. "Human Relations in Africa and The West Indies," His Excellency, Sir Hugh Foot, Governor-in-Chief of Jamaica and its Dependencies.
- 2:30 P.M. Special Discussion: "A World Federation of Methodist Laymen," His Excellency, Sir Hugh Foot, Jamaica, British West Indies, Presiding.
Forum Director: Mr. Robert G. Mayfield, Board of Lay Activities, U.S.A.
Discussion Introduced by Sir Frederick H. Stewart, Australia.
- 5:00 P.M. Lecture: Mr. Edwin L. Jones, U.S.A., Presiding. "Nuclear Knowledge and Christian Responsibility," Dr. C. A. Coulson, F.R.S., Professor of Mathematics, Oxford University, England.
- 7:30 P.M. Fraternal Delegates Service: Bishop Ivan Lee Holt, Presiding.
Statements from Fraternal Delegates:
Bishop Sante Uberto Barbieri, World Council of Churches
Dr. J. Quinter Miller, National Council of the Churches of Christ in the U.S.A.
Dr. Edward B. Willingham, Baptist World Alliance
Dr. John A. Mackay, Presbyterian World Alliance
Dr. Franklin Clark Fry, Lutheran World Federation
Mr. Walter A. Graham, International Congregational Council
Bishop George Edward Epp, Evangelical United Brethren Church
Dr. Jesse M. Bader, World Convention of Churches of Christ
Bishop-Elect P. J. Solomon and the Rev. D. A. Gregory, Church of South India
Response on Behalf of the World Methodist Council by T. George Thomas, Member of Parliament, England.

Thursday, September 6, 1956

- 7:30 A.M. Holy Communion, conducted by the Rev. Monk Bryan, U.S.A., and Dr. R. Marvin Stuart, U.S.A.
- 9:15 A.M. Worship Service, conducted by the Rev. Ernesto Vasseur, Cuba.
- 9:30 A.M. Address: "Christians in a Scientific Age," Bishop Gerald Ensley, U.S.A.

- 10:15 A.M. Address: "The Equipment of the Ministry," Dr. Gerald O. McCulloh, U.S.A.
- 11:00 A.M. Social Period.
- 11:30 A.M. Discussion Groups.
- 11:30 A.M. Visitors' Address: The Rev. Reginald Kissack, Italy, Presiding.
"Methodism in the South Pacific," the Rev. A. R. Tippet, Fiji.
- 2:30 P.M. A trip to the Cherokee Indian Reservation and the Great Smoky Mountains National Park.
- 7:30 P.M. Public Assembly: The Rev. H. Crawford Walters, President of the British Methodist Conference, Presiding.
Address: "The Holy Spirit in the Church," the Rev. M. A. McDowell, President of the New Zealand Methodist Conference.
Address: "The Holy Spirit in the Individual," Bishop William R. Wilkes, African Methodist Episcopal Church, U.S.A.

Friday, September 7, 1956

- 7:30 A.M. Holy Communion, conducted by Bishop Willis King, U.S.A., and the Rev. Mauritz Goranson, Sweden.
- 9:15 A.M. Worship Service, conducted by the Rev. Albert Holland, President of the Methodist Church in Ireland.
- 9:30 A.M. Address: "New United Churches and Suggested Plans of Union," Dr. Eugene L. Smith, U.S.A.
- 10:15 A.M. Address: "Problems of Church Union," the Rev. Rupert E. Davies, Didsbury College, England.
- 11:00 A.M. Social Period.
- 11:30 A.M. Discussion Groups.
- 11:30 A.M. Visitors' Address: Mr. Norman Robb, Ireland, Presiding.
"New Horizons in the East," Rev. James S. Mather, Ceylon.
- 5:00 P.M. Lecture: Dr. J. Manning Potts, Editor of *The Upper Room*, U.S.A., Presiding.
"The Place of Methodism in the Protestant World," Dr. Gordon Rupp, Cambridge University, England.
- 7:30 P.M. Public Assembly: Dr. Dorothy Farrar, Wesley Deaconess College, England, Presiding.
Address: "Background of Methodism in South Africa," the Rev. Stanley B. Sudbury, President of the Methodist Conference in South Africa.
Address: "Background of Methodism in Central Europe," Dr. Carl Ernst Sommer, Principal of the Methodist Theological Seminary, Germany.

Saturday, September 8, 1956

- 7:30 A.M. Holy Communion, conducted by Dr. Wesley Hager, U.S.A., and the Rev. Alain Rocourt, Haiti.
- 9:15 A.M. Worship Service, conducted by the Rev. Howard A. G. Belben, England.

- 9:30 A.M. Address: "The Nature and Sphere of Christian Education," Dr. Thomas E. Jessop, Professor of Philosophy, Hull University, England.
- 10:15 A.M. Address: "The Ethical Outworking of Methodist Theology," The Rev. W. Russell Shearer, England.
- 11:00 A.M. Social Period.
- 11:30 A.M. Discussion Groups.
- 11:30 A.M. Visitors' Address: Dr. Arthur H. Hill, M.R.C.S.; L.R.C.P.; F.R.C.S., LL.D., England, Presiding.
"Methodism in Taiwan," Bishop Ralph Ward, Taiwan.
- 2:30 P.M. A trip to the Cherokee Indian Reservation.
- 7:30 P.M. Public Assembly: Bishop Bertram W. Doyle, Christian Methodist Episcopal Church, U.S.A., Presiding.
Address: "Methodist Education and the World's Culture," Dr. William P. Tolley, Chancellor, Syracuse University, U.S.A.
Address: "The Bible in Education," Dr. A. Victor Murray, President, Cheshunt College, Cambridge, England.

Sunday, September 9, 1956

- 7:30 A.M. Holy Communion, conducted by Dr. J. O. Smith, U.S.A., and Bishop Rolando Zapata, Mexico.
- 9:00 A.M. Holy Communion, conducted by Dr. Aubrey C. Walton, U.S.A., and Bishop Leslie R. Marston, Free Methodist Church of North America, U.S.A.
- 11:00 A.M. Morning Worship Service conducted according to the Order of The Methodist Church, U.S.A., by Bishop A. Frank Smith. Sermon: Bishop Arthur J. Moore, U.S.A.
World Methodist Conference Services will be conducted in various cities.
- 5:00 P.M. Vesper Sermon: Dr. George Dorey, Canada, Presiding.
Preacher: Dr. Lynn Harold Hough, U.S.A.
- 7:30 P.M. Evening Worship Service conducted according to the Order of the British Methodist Church by the Rev. W. Russell Shearer.
Preacher: Dr. W. Edwin Sangster, General Secretary of the Home Mission Department, England.

Monday, September 10, 1956

- 7:30 A.M. Holy Communion, conducted by Bishop Edwin E. Voigt, U.S.A., Dr. Karl Quimby, U.S.A., and Bishop Joseph Gomez, A.M.E. Church, U.S.A.
- 9:15 A.M. Worship Service, conducted by Bishop Shot K. Mondol, India.
- 9:30 A.M. Address: "The Church and Family Life," Bishop Hazen Werner, U.S.A.
- 10:15 A.M. Address: "The Church and Social Issues," Bishop B. Julian Smith, Christian Methodist Episcopal Church, U.S.A.
- 11:00 A.M. Social Period.

- 11:30 A.M. Discussion Groups.
- 11:30 A.M. Visitors' Address: Bishop Glen R. Phillips, U.S.A., Presiding.
"Methodist Evangelism In Australia," Dr. Alan Walker, Australia.
- 2:30 P.M. A trip to the Cherokee Indian Reservation and the Oconaluftee Indian Village at Cherokee, North Carolina.
- 7:30 P.M. Public Assembly. The Rev. John W. Waterhouse, Principal, National Children's Home, England, Presiding.
Theme: "Early Evangelism in America."
Address: "Early Methodist Preaching," Bishop Paul N. Garber, U.S.A.
Address: "Early Evangelism Among Negroes," Dr. Elmer T. Clark, U.S.A.
Address: "The Great Negro Churches," Dr. David H. Bradley, African Methodist Episcopal Zion Church, U.S.A.

Tuesday, September 11, 1956

- 7:30 A.M. Holy Communion, conducted by Rev. C. Leonard Tudor, England, and Dr. George A. Fowler, U.S.A.
- 9:15 A.M. Worship Service, conducted by the Rev. R. E. Ker, Ireland.
- 9:30 A.M. Address: "World Missionary Strategy," the Rev. Basil Clutterbuck, General Secretary, Overseas Missions, England.
- 10:15 A.M. Addresses: "The Way to Unity, Regional Unions or Confessional Ecumenicity," the Rev. Wilfred Wade, England, and Dr. James K. Mathews, U.S.A.
- 11:00 A.M. Social Period.
- 11:30 A.M. Discussion Groups.
- 11:30 A.M. Visitors' Address: Bishop H. Clifford Northcott, U.S.A., Presiding.
"Methodism in Germany," Bishop Friedrich Wunderlich, Germany.
- 5:00 P.M. Lecture: Rev. A. G. Manefield, Australia, Presiding.
"Our Unity in Christ," the Rev. Raymond George, Wesley College, Leeds University, England.
- 7:30 P.M. Public Assembly: Bishop Nolan B. Harmon, U.S.A., Presiding.
Address: "The Spirit of Methodism," Dr. Ralph W. Sockman, U.S.A.

Wednesday, September 12, 1956

- 9:00 A.M. Morning Devotions.
- 9:15 A.M. Conferring of Honorary Degrees, Bishop Fred P. Corson, U.S.A., Presiding. Directed by Dr. Willis Tate, President of Southern Methodist University, U.S.A., and assisted by Dr. W. E. Kerstetter, President of Simpson College, U.S.A.
- 11:15 A.M. Recess.

- 11:30 A.M. Plenary Session of the World Methodist Conference.
1. Election of World Methodist Council members and officers.
 2. Report of Committee on Discussion Groups, Bishop Fred P. Corson, U.S.A.
 3. Message to Methodists of the World, the Rev. W. J. Noble, England.
- 12:15 P.M. Investment of the President, World Methodist Council.
- 12:30 P.M. Adjournment of the World Methodist Conference.
- 2:30 P.M. The World Methodist Council.
- 4:00 P.M. The Executive Committee of the World Methodist Council.
- 7:30 P.M. Covenant Service, President of the World Methodist Council, Presiding.
Ritual Service led by Dr. Oscar Thomas Olson, U.S.A.
Closing Address: "Methodism in the World of Tomorrow,"
Dr. Harold C. Case, President, Boston University, U.S.A.

MEMBERS AND DELEGATES ELECTED TO THE NINTH WORLD METHODIST CONFERENCE ¹

Section I: South Africa

Rev. Stanley B. Sudbury
Rev. C. E. Wilkinson
Mr. L. T. Polkinghorne
Mrs. L. T. Polkinghorne
Mr. W. H. Haley
Mrs. H. W. Haley
Rev. E. E. Mahabane
Mr. C. M. C. Ndamese
Mrs. Kate Kidwell
Miss Marion Dutton
Mr. Bruce Faulds

Section II: West Africa

Rev. W. C. Cudjoe
Mr. E. M. Fashade
Rev. Paul Bres

Section III: Central and East Africa

Rev. Edgar Cooper
Mrs. Dorothy Cooper
Rev. Peter Shaumba
Mrs. Peter Shaumba
Miss Annimae White
Mr. M. M. Hove

Section IV: Malaya, Burma, and Philippine Islands

Mrs. Jose L. Valencia
Miss Saturnina Lara
Mrs. Kong Beng Lee

Section V: India, Ceylon

D. A. Gregory
Bishop Shot K. Mondol
Rev. C. C. Pande
Rev. M. Elia Peter
Rev. Pereji Solomon
Miss Edith Lingiah
Miss Ivy Childs
Miss Ruth M. Cox
Rev. James S. Mather
Dr. Akbar Haqq

Section VI: Eastern Asia

Miss Florence Chen
Miss Bong Ja Kim
Mrs. Esther Hong Lee
Bishop Hyungki J. Lew
Rev. Hiroshi Shimmi
Mrs. Kiyo Tanaka
Rev. Toshio Harano
Dr. Fritz Pyen

¹In addition to these members and delegates provision was made for Official Visitors. See Part III for the complete official personnel.

Section VII: Australia

Appleyard, Reginald
 Appleyard, Mrs. Reginald
 Hayes, Rev. Victor C.
 Hayes, Mrs. Victor
 Herbert, Margaret
 Kamu, Lalomilo
 Latham, R. J.
 Latham, Mrs. R. J.
 Lew, Helen
 Lew, Rev. R. B.
 Loy, Rev. A. W.
 Manefield, Rev. A. G.
 Manefield, Mrs. A. G.
 Saphin, Rev. P. M.
 Stewart, Sir Frederick
 Stewart, Lady Marjorie
 Tippet, Rev. A. R.
 Udy, Rev. James S.
 Walker, Rev. Alan
 Walker, Mrs. Alan
 Williams, Rev. Colin
 Williams, Mrs. Colin
 Wood, Dr. A. Harold

Section VIII: New Zealand

Rev. W. E. A. Carr
 Mr. Alan Crothall
 Mrs. Alan Crothall
 Gapper, Mr. Gordon S.
 Gapper, Mrs. Gordon S.
 Greenslade, Rev. W. W. H.
 Mrs. W. W. H. Greenslade
 Grocott, Frank
 Grocott, Mrs. Frank
 Hancock, Mr. Mervyn
 McDowell, Rev. M. A.
 McDowell, Mrs. M. A.
 Whitfield, Rev. H.
 Whitfield, Mrs. H.
 Yearbury, Miss Peggy

Section IX: Great Britain

Dr. Eric W Baker
 Dr. Frank Baker
 Rev. Leonard P. Barnett
 Rev. Howard A. G. Belben
 Mr. Douglas P. Blatherwick
 Rev. Basil Clutterbuck
 Prof. Charles A. Coulson
 Rev. Frank H. Cumbers

Rev. Rupert E. Davies
 Rev. Leslie Davison
 Dr. Maldwyn Edwards
 Mr. L. A. Ellwood
 Dr. Dorothy H. Farrar
 Rev. A. Raymond George
 Rev. Kenneth G. Greet
 Rev. Kenneth Grayston
 Rev. Albert Hearn
 Dr. Arthur R. Hill
 Rev. Glyn Tegla Hughes
 Prof. Thomas E. Jessop
 Rev. Reginald Kissack
 Rev. A. Stanley Leyland
 Rev. A. Kingsley Lloyd
 Prof. A. Victor Murray
 Rev. Walter J. Noble
 Rev. Brian S. O'Gorman
 Prof. H. Cecil Pawson
 Rev. E. Benson Perkins
 Mr. Philip H. Race
 Rev. Harold Roberts
 Rev. Edward Rogers
 Rev. E. Gordon Rupp
 Mr. Alfred B. Sackett
 Dr. W. Edwin Sangster
 Rev. W. Russell Shearer
 Rev. Norman H. Snaith
 Miss Muriel Stennett
 Rev. William Strawson
 Mr. T. George Thomas, M. P.
 Sister Lilian Topping
 Rev. C. Leonard Tudor
 Rev. Wilfred Wade
 Rev. Reginald K. Walker
 Rev. H. Crawford Walters
 Rev. John W. Waterhouse
 Mr. John F. Mills
 Dr. Percy Scott
 William G. Thomas
 Mary W. Goodison
 Greta M. Railton
 Derek B. Russell
 R. John Toyn
 Mrs. Frank Baker
 Mrs. Basil Clutterbuck
 Mrs. Rupert Davies
 Mrs. Leslie Davison
 Mrs. L. A. Ellwood
 Mrs. Kenneth Grayston
 Mrs. Albert Hearn
 Mrs. Stanley Leyland

Mrs. Duncan Coomer
 Mrs. Victor Murray
 Mrs. Walter J. Noble
 Mrs. Cecil Pawson
 Mrs. A. Barratt Sackett
 Mrs. W. E. Sangster
 Mrs. Russell Shearer
 Mrs. Percy Scott
 Mrs. Leonard Tudor
 Mrs. H. Crawford Walters

Section X: Ireland

Major David Devine
 Rev. Albert Holland
 Mrs. Albert Holland
 Rev. R. E. Ker
 Mr. Norman Robb
 Mrs. Norman Robb

Section XII: Continental Europe

Andreassen, Rev. Harry
 Andreassen, Mrs. Harry
 Goranson, Rev. Mauritz
 Hagen, Bishop Odd
 Lunberg, Rev. Curt
 Nyquist, Mrs. Signe
 Scholz, Rev. Ernst
 Scholz, Mrs. Ernst
 Sigg, Bishop Ferdinand
 Sommer, Dr. Carl Ernst
 Wunderlich, Bishop Friedrich
 Wellscheiber, Miss Herta

Section XIII: The Methodist Church, U.S.A.

Dr. Merrill Abbey
 Charles V. Adams
 C. T. Alexander
 Mrs. Paul Arrington
 James C. Baker
 William N. Banks
 Niles H. Barnard
 Mrs. C. A. Barr
 Mrs. Fay W. Batten
 N. Craig Beasley
 Robert E. L. Bearden
 Embree H. Blackard
 Earl Blazer
 Alfred B. Bonds

George A. Boss
 W. Sproule Boyd
 Mrs. J. D. Bragg
 W. S. Brandenberger
 Charles W. Brashares
 Mrs. Frank G. Brooks
 C. R. Brown
 Franklin T. Buck
 Maurice L. Bullock
 E. Clayton Burgess
 Harold E. Burns
 Jackson Burns
 Howard P. Buxton
 Richard W. Campbell
 Thomas E. Campbell
 William R. Cannon
 Carruthers, J. H.
 E. K. Chaffey
 Douglas R. Chandler
 John R. Cheney
 B. G. Childs
 J. Henry Chitwood
 Matthew W. Clair, Jr.
 Gerald Clapsaddle
 Elmer T. Clark
 Kenneth W. Clark
 Mrs. Niles C. Clark
 George E. Clary
 Norman W. Clemens
 Millard C. Cleveland
 Leonard Cochran
 Mrs. C. C. Coffee
 S. Walton Cole
 Mrs. Stewart Colley
 Dr. Thomas E. Colley
 Alfred P. Coman
 O. Ray Cook
 Don A. Cooke
 Mrs. C. L. Cooper
 D. Stanley Coors
 Fred P. Corson
 Mrs. Fred P. Corson
 Betty J. Cox
 Weldon Crossland
 Finis Crutchfield
 W. Jeff Cunningham
 M. S. Davage
 G. M. Davenport
 Carl M. Davidson
 Hartwell Davis
 John Dawson, Jr.
 A. S. Dickerson

Ethan W. Dodgen
Mrs. Margaret Donaldson
O. A. Donnerwirth
Mrs. C. P. Dudley
Ada Duhigg
Robert H. Duncan
George W. Dunn
Morgan Edwards
F. Gerald Ensley
John David Erb
W. J. Erwin
Gomer Finch
Elliott L. Fisher
George Flint
Mrs. W. W. Fondren
George A. Fowler
Eugene M. Frank
Paul Galloway
Paul N. Garber
G. Weldon Gatlin
Henrietta Gibson
Mrs. H. I. Glass
W. Kenneth Goodson
Henry Gramling
Darrell D. Gray
Frank Greathouse
Walter K. Greene
Meredith Groves
Walter C. Gum
J. C. Hanawalt
John V. Hanna
Mrs. J. W. Harbison
H. Grady Hardin
Nolan B. Harmon
Costen J. Harrell
M. Lafayette Harris
Thomas S. Harris
Gerald B. Harvey
Lawrence Havighurst
J. Clinton Hawkins
Edmund Heinsohn
Edgar A. Henry
W. G. Henry
John J. Hicks
Robert D. Hill
Wesley V. Hiite
Bachman G. Hodge
Adlai C. Holler
Fred G. Holloway
Benjamin F. Holme
Ivan Lee Holt
Elmer H. Hook
Caradine R. Hooton
Albert C. Hoover
Mrs. W. E. Horton, Jr.
Charles Howard
James G. Huggin
Russell J. Humbert
Guy Hutcherson
Mrs. Edwin A. Ingham
Mrs. A. R. Ivey
Charles Harold Jack
Arthur J. Jackson
Kelly L. Jackson
C. E. Johnston
Mrs. C. I. Jones
Edwin L. Jones
Ernest H. Jones
M. J. Jones
T. Parry Jones
William A. Kale
Keith Kanaga
L. L. Keyser
W. Morris Kildal
R. Edwin Kimbrough
Willis J. King
Lena Knapp
Alfred R. Knox
A. A. Ladd
Russell Lambert
Edward Latch
Kenneth Learey
Umphrey Lee
William A. Loach
Arthur V. Long
Nat G. Long
H. H. Luetzow
Ralph G. Luff
Mrs. Thelma McCallum
Dorothy McConnell
D. L. McCree
J. Bruce McCullough
Gerald O. McCulloh
T. B. McDivitt
Harold W. McInay
John R. McLaughlin
Daniel L. Marsh
A. W. Martin
Edith Martin
E. Burns Martin
Leroy A. Martin
Paul E. Martin
Frederick E. Maser
Carl Mason

Joseph Mason
E. M. Mathison
Allen M. Mayes
Edwin H. Maynard
Mrs. Charles W. Mead
Joe J. Mickle
Arthur Milne
Bradshaw Mintener
Arthur J. Moore
Arthur Moore, Jr.
Leland Moore
Noah W. Moore
Sadie Maude Moore
J. Earl Moreland
Paul Morrison
Alvin W. Murray
William H. Myers
T. Otto Nall
Frederick B. Newell
G. Samuel Nichols
Ray Nichols
Charles A. Nowlen
Mabel Nowlin
Laurence Nye
John Frederick Olson
Oscar Thomas Olson
A. D. Ottinger
G. Bromley Oxnam
J. H. Parks
Charles C. Parlin
H. Eugene Peacock
J. J. Perkins
Mrs. E. V. Perry
Ernest W. Peterson
Andrew H. Phelps
Mrs. Ellis L. Phillips
Gordon Phillips
Lawrence D. Porter
J. Manning Potts
B. V. Powell
R. Merrill Powers
Emeral E. Price
Thomas M. Pryor
Charles B. Purdham
Vergil E. Queen
Karl Quimby
Richard C. Raines
Donald E. Redmond
Mrs. Franklin Reed
Mrs. E. L. Reid
Allen B. Rice
Harry V. Richardson
Rolond P. Riddick
Wendell A. Robinson
E. Clifton Rule
Lester Rumble
Hoover Rupert
Cornelia Russell
Donald Russell
Joe T. Salem
William E. Sander
Edwin Schell
Walter Scranton
Joe B. Scrimshire
W. B. Selah
Clarence A. Siedenspinner
Leslie Seymour
Shirley T. Sherrill
Lawrence Sherwood
Herman M. Shipp
Roy H. Short
W. G. Smeltzer
Harold N. Smith
Hubert Smith
J. O. Smith
Marion L. Smth
S. Raynor Smith
Robert J. Smith
Ralph W. Sockman
Mrs. C. L. Spaid
Mrs. Charles W. Spear
R. B. Spencer
J. T. Spicknall
Frank B. Stanger
William Steffens
McFerrin Stowe
Mrs. W. N. Streeter
Byron F. Stroh
Prince A. Taylor
W. Clyde Sykes
R. Franklin Thompson
H. T. Tipps
W. P. Tolley
Helen F. Tomm
Joe Z. Tower
William E. Trice
Mrs. Charles A. Trowbridge
R. Carter Tucker
Max Tyner
Lee F. Tuttle
J. E. Underwood
Lee Roy Ussery
Juan de la Vina
Joseph King Vivion

Monroe Vivion
 R. H. Wade
 Charles B. Wagner
 A. J. Walton
 Aubrey G. Walton
 Ralph Ward
 Mrs. Roscoe M. White
 Walter G. White
 S. Lee Whiteman
 Arthur Whitney
 W. H. Wilcox
 John R. Wilkins
 J. Ernest Wilkins
 Walter G. Williams
 Ralph L. Woodward
 Mrs. H. E. Woolever
 J. Otis Young
 John Corson
 Barbara Fair
 Donald Ford
 Darold Greene
 A. V. Huff
 Jeannette Michel
 Robert Paul Olson
 Allan Patriquin
 John Piper
 Gordon Roberts
 Robert Taitt
 Jim L. Waits
 Keith D. Wiseman
 Wilson Yates

**Section XIV: United Church of
Canada**

Andrews, Principal Elias
 Ball, Rev. J. G. E.
 Dorey, Rev. George
 Doucett, Mr. Raymond
 Groom, Magistrate R. G.
 Parsons, Rev. S. B. J.
 Treleaven, Hon. Russell W.
 Young, Rev. W. Harold
 Smith, Mr. Harold M.

**Section XV: African Methodist
Episcopal Church**

Bishop A. J. Allen
 Dr. Robert H. Jackson
 Dr. R. A. Billings
 Bishop E. C. Hatcher

Bishop Joseph Gomez
 Bishop Sherman L. Greene
 Bishop Carey A. Gibbs
 Bishop Frederick D. Jordan
 Dr. R. W. Mance
 Bishop D. Ward Nichols
 Bishop Howard T. Primm
 Bishop Frank M. Reid
 Dr. Dewey Robinson
 Bishop R. R. Wright
 Bishop William R. Wilkes
 Mrs. A. J. Allen
 Rev. Douglas L. T. Robinson
 Rev. J. T. McMillan
 Bishop I. H. Bonner
 Rev. J. T. Henry
 Miss Altheia Frazier
 Mrs. Sherman L. Greene
 Mrs. Carey A. Gibbs
 Mrs. Joseph Gomez
 Mrs. E. C. Hatcher
 Mrs. Frederick D. Jordan
 Mrs. R. W. Mance
 Mrs. D. Ward Nichols
 Mrs. Howard T. Primm
 Mrs. Frank M. Reid
 Miss Lucinda B. Hinds
 Mrs. R. R. Wright

**Section XVI: African Methodist
Episcopal Zion Church, U.S.A.**

Dr. W.O. Carrington
 Bishop C. C. Coleman
 Dr. James W. Eichelberger
 Dr. J. Clinton Hoggard
 Bishop R. L. Jones
 Dr. Walter R. Lovell
 Bishop H. T. Medford
 Bishop H. B. Shaw
 Bishop S. G. Spottswood
 Bishop W. A. Stewart
 Bishop W. J. Walls
 Mr. David P. Wisdom
 Dr. David H. Bradley
 Bishop W. C. Brown
 Bishop J. D. Cauthen
 Dr. C. H. Foggie
 Bishop D. C. Pope
 Mr. George L. Smith
 Bishop W. W. Slade
 Dr. William M. Smith

Prof. S. E. Duncan
 Dr. J. S. N. Tross
 Bishop C. E. Tucker
 Dr. C. L. Wilcox
 Mr. Daniel W. Andrews
 Mr. Alexander Barnes
 Rev. F. R. Blakey
 Mrs. C. E. Tucker
 Prof. J. H. Brockett
 Miss Dorothy Jordan
 Dr. W. S. Dacons
 Dr. J. R. Funderburke
 Rev. A. P. Morris
 Rev. U. S. Johnson
 Mr. R. W. Sherrill
 Dr. F. Claude Spurgeon
 Mrs. H. T. Medford

**Section XVII: Christian Methodist
 Episcopal Church, U.S.A.**

Bishop B. W. Doyle
 Bishop B. Julian Smith
 Bishop J. Claude Allen
 Rev. C. N. Reed
 Rev. H. L. Burton
 Mrs. Annie M. Naylor
 Rev. N. S. Curry
 Prof. W. L. Graham
 Dr. C. H. Tobias
 Atty. Miles C. Stevens
 Prof. W. R. Banks
 Rev. R. O. Bass
 Miss Alice I. Little
 Prof. W. A. Bell
 Rev. A. B. Moore
 Rev. R. B. Shorts

**Section XVIII: Free Methodist
 Church of North America**

Boyd, Dr. Myron F.
 Fuller, Jr., George
 Gregory, Dr. James F.
 Hill, Rev. A. S.
 Knox, Rev. H. Lloyd
 Kresge, Mrs. Bessie
 Lamson, Dr. B. S.
 Marston, Bishop Leslie
 Mavis, Dr. W. C.
 Northrup, Rev. L. W.
 Snyder, Dr. C. H.

Taylor, Bishop J. Paul
 White, Hugh
 Kingsley, Rev. Charles W.

**Section XIX: Primitive Methodist
 Church, U.S.A.**

Boyd, Dr. Wesley
 Boyd, Mrs. Wesley
 Waters, Rev. William J.

**Section XX: Wesleyan Methodist
 Church of America**

Birch, Dr. F. R.
 Burns, Dr. Maurice
 Jennings, Dr. Lowell
 Johnston, Rev. Karl
 Kindschi, Dr. Paul L.
 Lance, Rev. Lyman
 Lovin, Rev. C. Wesley
 McConn, Dr. W. F.
 Mitchell, Rev. V. A.
 Mullinax, Dr. R. C.
 Nicholson, Dr. Roy S.
 Phaup, Rev. B. H.
 Poole, J. C.
 Wilson, Dr. Oliver G.
 McIntyre, Rev. Robert
 Reisdorph, Dr. R. D.
 Reisdorph, Mrs. Ruby
 Young, Rev. Clinton

Section XXI: West Indies

Airall, Rev. Hilton S. D.
 Bemand, Sister Elsie
 Brown, David H.
 Dorsett, Rev. Cyril
 Foot, Sir Hugh
 Gray, Clarence H.
 Howard, Rev. Peter
 Mitchell, Rev. David
 Mitchell, Mrs. David
 Rocourt, Rev. Alain
 Sherlock, Rev. Hugh B.

Section XXII: Brazil

Bishop Cyrus B. Dawsey
 Snr. Otilia Chaves

**Section XXIII: Mexico and Cuba
 Mexico**

Baez-Camargo, Professor G.

Cepeda, Professor Francisco
 Davis, Dr. Milton C.
 Davis, Mrs. Milton
 Flores, Rev. Manuel V.
 Gonzalez, Srita. Maria
 Guerra, Rev. Eduardo
 Lopez, Snr. Ana D. de Romero
 Mejia, Dr. Alfonso
 Rios Leon, Rev. Raul
 Ruiz, Rev. Alejandro
 Zapata, Bishop Rolando

Cuba

Carrazana, Rev. Humberto

Fuster, Dr. Angel
 Perez, Dr. Carlos
 Vasseur, Rev. Ernesto
 Blanco, Jose

**Section XXIV: Central and South
 America**

Barbieri, Bishop Sante Uberto
 Carrasca, Carlos
 Fernandez, Maria Glicima
 Smith, II, Legrand
 Cavallero, Violeta

MINUTES

Executive Committee WORLD METHODIST COUNCIL

August 29, 1956

The Executive Committee of the World Methodist Council met in the Assembly Room of Lambuth Inn, Lake Junaluska, North Carolina, U. S. A., on the afternoon of August 29, 1956. The following members of the Committee were present: Ivan Lee Holt, E. Benson Perkins, Elmer T. Clark, Charles C. Parlin, J. Manning Potts, Harold Roberts, T. Otto Nall, S. L. Greene, Bertram W. Doyle, W. J. Noble, Friedrich Wunderlich, Odd Hagen, R. B. Lew, Eric Baker, Oscar T. Olson, Victor Murray, Wilfred Wade, Dorothy Farrar, and Mrs. Frank G. Brooks. Others present were: Karl Quimby, A. Stanley Leyland, Frank Baker, Reginald Kissack, Rupert Davies, Ferdinand Sigg, John Mills, and Basil Clutterbuck. Mrs. Kenneth Stahl, Secretary to Dr. Elmer T. Clark, was also present and was introduced to the Committee.

Statements were made by Bishop Ivan Lee Holt and Dr. Elmer T. Clark. The Rev. E. Benson Perkins presented the Minutes of the Belfast meeting, and these were approved.

Business Committee

A business or steering committee for the approaching World Methodist Conference was named. The membership of this committee consisted of the officers of the World Methodist Council, the Chairmen of the Executive Committees of the American and British Sections, the Chairman of the Committee on Discussion Groups, and the Chairman of the New York Committee.

Nominating Committee

A nominating committee was appointed to nominate the members, the officers, and the Executive Committee of the World Methodist Council for the next quinquennium, and to study the committee structure and nominate the necessary committees. This committee consisted of T. Otto

Nall, Chairman, Eric Baker, Secretary, Rupert Davies, J. Manning Potts, Miss Dorothy McConnell, Bishop S. L. Greene, R. B. Lew, Bishop Ferdinand Sigg, and Dr. Arthur Hill. It was understood that the two Secretaries would sit with the Committee.

Constitution

E. Benson Perkins presented and read the Constitution as revised at the Belfast meeting. There was discussion concerning the provision for departments and affiliates. It was decided that the International Methodist Historical Society should have the status of a department of the World Methodist Council. It was further decided that a section should be drafted providing for the creation of departments and the acceptance of other bodies as affiliated organizations without mentioning by name any such department or affiliate.

Reports of Committees

Dr. Karl Quimby and the Rev. A. Stanley Leyland presented a report for the Committee on Exchange of Preachers.

The Rev. Reginald Kissack presented a report for the Oxford Memorial Committee. After discussion it was decided that the Oxford Memorial project should be deferred for the time being, but that it should be brought up before the World Methodist Council at a future date.

Epworth Old Rectory

The Rev. E. Benson Perkins made a statement with reference to the Epworth Old Rectory and outlined a suggested scheme for its acquisition, reconstruction, and use by the World Methodist Council. This plan was approved with the understanding that it would be brought before the meeting of the World Methodist Council, together with a statement including the legal settlement and financial obligations. On motion of Charles C. Parlin, Dr. Eric Baker was asked to draft the necessary resolution.

Francis Asbury House

The Rev. E. Benson Perkins made a statement concerning the conditions under which the West Bromwich Borough Council had secured the boyhood home of Francis Asbury to be preserved in perpetuity as a historical building. It was decided that support should be given to the project to the extent of one-half the expenditure of five hundred pounds for repair and renovation and some part of the maintenance cost. It was agreed that the Secretaries should draft a resolution for submission to the World Methodist Council.

Committee on Reference

On motion of Dr. Eric Baker the World Methodist Council was asked to appoint a committee on reference or resolutions and that this committee should be given power to decide whether any special resolutions should be adopted apart from the general Message to the Methodist Churches of the World.

Ministerial Transfers

The Rev. E. Benson Perkins presented the matter of a plan for

facilitating transfers of ministers from one Section to another. After discussion it was decided that inquiries should be made with a view to preparing a plan which would provide for such transfers when mutually agreeable, together with the adjustment of pension rights, seniority, and other matters involved.

Ordinations

There was discussion concerning a statement about the possibility of visiting ministers from the Sections participating in the ordination of ministers of other Sections, in order to suggest that such ordinations involved World Methodism. This was referred to the Committee which would prepare the Message.

"The World Methodist Movement"

Dr. J. Manning Potts, Editor of *The Upper Room*, presented a book which had been published under the title, "*The World Methodist Movement*." He stated that in so far as possible *The Upper Room* would present a copy of the book to all the Methodist ministers in the world. By vote of the Committee its gratitude was expressed to Dr. Potts for the publication of this book.

Invitation to Rome

The Rev. Reginald Kissack invited the Executive Committee to meet in Rome in 1957. This was supported by the Synod of the Italian Methodist Church and by Bishop Friedrich Wunderlich of Germany. This was referred to the World Methodist Council with a recommendation that the invitation be accepted.

Announcements and Adjournment

Various announcements were made, including the meeting of the World Methodist Council at 10:15 A.M. tomorrow, and trips to the Cherokee Indian Drama, "Unto These Hills," on the evenings of August 30 and 31.

The Executive Committee adjourned.

IVAN LEE HOLT, *Chairman*
E. BENSON PERKINS, *Secretary*
ELMER T CLARK, *Secretary*

MINUTES

WORLD METHODIST COUNCIL

August 30, 1956

The World Methodist Council met at 2:15 P.M. on August 30, 1956, in the Assembly Room of Lambuth Inn at Lake Junaluska, North Carolina, U. S. A. Bishop Ivan Lee Holt presided.

The following members and delegates, in addition to a number of visitors, were present: Ivan Lee Holt, E. Benson Perkins, H. Cecil Pawson, Wilfred Wade, Eric Baker, A. G. Manefield, John F. Mills, A. Victor Murray, Willis J. King, R. B. Lew, Ray Latham, Fred H. Stewart, Friedrich Wunderlich, Ernst Sommer, Ernst Scholz, T. Otto Nall, Reginald Kissack, Curt Lundberg, James S. Mather, Herbert L. Burton,

Charles C. Parlin, Frederick D. Jordan, Gordon S. Gapper, Peggy Yearbury, Norman H. Robb, R. E. Ker, Albert Holland, Donald E. Redmond, W. E. Allon Carr, Kenneth G. Greet, George Thomas, R. John Toyn, Mary W. Goodison, Leonard P. Barnett, Greta M. Railton, Harris Whitfield, Derek B. Russell, Kenneth Grayston, Reginald Walker, Basil Clutterbuck, Leslie Davison, William Strawson, John W. Waterhouse, Brian S. O'Gorman, W. Harold Young, Philip Race, Glyn T. Hughes, Douglas P. Blatherwick, Frank Baker, Gordon Rupp, Rupert E. Davies, A. B. Sackett, Arthur R. Hill, Norman Snaith, Edward Rogers, Maldwyn Edwards, Ezekiel E. Mahabane, A. Raymond George, William C. Cudjoe, Edgar Cooper, William F. McConn, Peter Shaumba, Merrill R. Abbey, D. Stanley Coors, Sante Uberto Barbieri, Howard A. G. Belben, Elsie Bemand, Lilian Topping, Ralph G. Luff, Charles A. Coulson, T. E. Jessop, Hoover Rupert, John F. Olson, Albert Hearn, Bertram W. Doyle, Carey A. Gibbs, S. L. Greene, C. C. Pande, J. Manning Potts, Stanley Leyland, Alan Walker, Oscar T. Olson, Stanley B. Sudbury, H. W. Haley, C. Edgar Wilkinson, David Devine, R. L. Woodward, Frank Cumbers, W. J. Walls, James W. Eichelberger, Victor Hayes, and Peter M. Saphin.

President's Personal Statement

Bishop Ivan Lee Holt, President of the World Methodist Council, read a personal statement as follows:

Through thirty-five years I have had a close relationship with the Ecumenical Movement in Methodism. It was in 1921 that the Fifth Ecumenical Conference was held at Central Hall, London. I was present as a delegate from the Methodist Episcopal Church, South, and on the program gave an address on "The Relationship of Methodist Doctrine to Modern Thought." In those days the principal objectives of the Ecumenical Conference were the inspiration of addresses and the fellowship among Methodists from different parts of the world. There began friendships which have continued through the years, but there was no attempt to create any kind of world organization.

In the several countries of the world there were Committees organized to carry on the work in their areas. We had a Methodist Ecumenical Committee in the United States with members from our different Methodist Churches, and after 1921 I served as a member of that Committee from the Methodist Episcopal Church, South. It was decided by correspondence to hold the Sixth Ecumenical Conference in Atlanta, Georgia, in 1931. I was a member of the Program Committee for that Conference and was in charge of all the worship services. I was appointed as Chairman of the Committee on Message and wrote the message that was sent to the Methodist Churches of the world. Again I was continued as a member of the Methodist Ecumenical Committee in the United States.

When the Uniting Conference was held in Kansas City in 1939 I was elected as Chairman of the Methodist Ecumenical Committee from The Methodist Church. It was then the intention to hold the Seventh Ecumenical Conference at Oxford in 1941. However, the coming of the Second World War made it possible to hold that Conference anywhere.

In the meantime there was held the World Conference on Life and Work at Oxford in 1937 and the World Conference on Faith and Order at Edinburgh the same summer. I was a delegate to both Conferences. These two Conferences elected Continuation Committees and decided to merge the two movements into the World Council of Churches. I was a member of the Continuation Committee for the United States and was elected Vice Chairman of the Committee of Fourteen to carry on in America the work of both Conferences. While it was not possible during the war to carry on any work in the Methodist Ecumenical Movement, except that certain contacts were maintained between Great Britain and the European Continent and that I found it possible to go to Mexico and South America, the World Council of Churches was actually in process of formation and was beginning to function. Between 1940 and 1948 I served as visiting bishop in Latin America, and went so frequently to Mexico, Central America and South America that I know the Methodists in those areas as well as I know the Methodists of the United States.

As soon as the war was over, in the early spring of 1946, Dr. Oscar T. Olson and I, Chairman and Secretary of the American Committee, flew to England to consult with our British brethren about the postponed Ecumenical Conference. It was impossible to hold it in England. Dr. Olson and I proposed Springfield, Massachusetts, as a place for the meeting and Trinity Methodist Church as the host church. We pushed forward our plans and the Seventh Ecumenical Methodist Conference was held at Springfield in September of 1947. It was still very difficult to travel but we had a fine representation from various parts of the world. Since the World War had been responsible for the breaking of so many ties, we decided at Springfield that we ought to have a world organization in Methodism. Two groups of officers were elected, one for the Eastern Section and one for the Western Section. Dr. W. F. Howard of Great Britain was made President for the Eastern Section and I was elected President for the Western Section. Both Presidents were regarded as officers of the one organization throughout the world and we served as joint Presidents until the Oxford Conference of 1951.

At Springfield we began the preliminary work of drawing up a Constitution and divided the Methodist world into geographical areas, seeking to eliminate the impression that the Ecumenical Movement was simply a fellowship of British and American churches. We named Committees to carry out the work of the world organization and decided to hold the next Conference at Oxford in 1951.

On the eve of the assembling of the Conference at Oxford we held a preliminary meeting in London, attended by members of the Executive Committee and a few invited persons. There we reached the conclusion that the time had come to have one set of officers. Dr. Howard had reached the age of retirement and I was proposed as the sole President. It was my feeling that we ought still to have two Secretaries, one in England and one in the United States. The Executive Committee and the Council approved this idea and the Rev. E. Benson Perkins was elected as the Secretary in Great Britain and Dr. Elmer T. Clark as the Secretary in the United States. Dr. Harold Roberts was named as Vice President. We reviewed the list of Committees and worked out

a plan of organization through a new group of Committees.

Within these years since Oxford there has been a remarkable development in the World Methodist Organization. Through the British Secretariat there has been an ever increasing interest in World Methodism within the British Church and churches throughout the world closely related to it. One of the significant movements has been a European Methodist Fellowship, and there has been in the British Methodist Conference a growing support of the Ecumenical Movement in Methodism.

Through the American office there has been almost miraculous promotion. Money was raised, largely in the Southeastern Jurisdiction, and a headquarters building erected for the World Methodist Council and the Association of Methodist Historical Societies; a vast amount of correspondence has been carried on from Lake Junaluska; and Dr. Elmer T. Clark has continued to edit the *World Parish*. Through very close contact between Dr. Clark and the Rev. E. Benson Perkins the work has gone on throughout the world.

I cannot speak too highly of the wisdom of having these two Secretaries. The Rev. E. Benson Perkins has been President of the British Methodist Conference and in charge of the rebuilding of destroyed Methodist Churches after the Second World War. He has the confidence of British Methodists and has been able to get a support in his Church which no American Secretary in London could ever have commanded and which no younger man would have been in a position to secure.

The same thing can be said about the work of Dr. Elmer T. Clark, long a Secretary of the Board of Missions, the organizer of all the great crusades in the Methodist Episcopal Church, South, and in The Methodist Church. He has had an acquaintance in the Church far beyond most of our Methodist leaders. We would have made far less progress if there had been some young man unacquainted with our work, or some British Methodist located in an American city rather than one so experienced in the United States. I rejoice that during my presidency these two capable and experienced men have been in charge of our two offices.

The Southeastern Jurisdiction and its bishops have made possible a home in the United States for the World Methodist Council.

Within these five years I have made the following visits and contacts with widely separated areas in Methodism: (1) In 1952, at the General Conference in San Francisco, I had an opportunity to deepen interest in World Methodism and I was ably seconded through the presence of the Rev. E. Benson Perkins as fraternal messenger from the British Methodist Church. (2) In 1935 Mrs. Holt and I went to the meeting of the Central Committee of the World Council of Churches in Lucknow, India. We went to the South Asia Central Conference of the Methodist Church in Bangalore, India, and we were in contact with Methodists in Burma, Malaya, Hong Kong, Japan, and the Hawaiian Islands. In the early summer of 1953 there was a meeting of the World Methodist Council Executive Committee in Birmingham. Dr. Oscar T. Olson, Dr. Elmer T. Clark and I as officers were there and had the privilege of attending the British Methodist Conference. (3) In 1948 I was a delegate to the World Council of Churches in Amsterdam,

and we had a Methodist night with 200 present from a score of countries. I served as a member of the Central Committee of the World Council of Churches from 1948 to 1954. The Second Assembly of the World Council was held at Evanston in 1954, and I was a delegate there. We had a Methodist meeting at Wilmette, Illinois, during that Conference, with 400 present from 23 countries. There was also a meeting of the World Executive Committee. (4) In the fall of 1954 Dr. Elmer T. Clark, Dr. J. Manning Potts of *The Upper Room*, and I went on the first official visit to the Caribbean Area by Methodists from the United States. We attended sessions of the Caribbean Council of Methodism and established contacts between Methodism there and Methodism in the United States. That contact continues, with exchanges of preachers. Mrs. Holt and I went back a few months later to the Bahamas for meetings with Methodists in Nassau. (5) In the spring of 1955 Dr. J. Manning Potts, of *The Upper Room*, went with me on an official visit to the Methodist Churches of Australia and New Zealand. In meeting at seven centers in New Zealand we met almost all the Methodist ministers of the two islands. In numerous meetings in Australia we came in touch with Methodists in all the states except Tasmania. One result of that round of visits is the greatly increased number of delegates to the Ninth World Conference over anything known before, from the South Pacific.

In the spring of 1955 there was a meeting of the Executive Committee of the World Council at Belfast and there was an opportunity for wonderful fellowship with Irish Methodists. For several years I had been planning a visit to the Irish Methodist Conference and at last my hopes were realized. From Belfast I went to Bristol with the Rev. E. Benson Perkins and we dedicated the Memorial Gateway at John Wesley's New Room. Going to London I dedicated at City Road Chapel the tablet which announces the gift from American Methodists of \$30,000.

Then Mrs. Holt and I flew to South America where we had the privilege of attending the General Conference of the Methodist Church of Brazil. At the close of that General Conference we went on for visits with Methodist Churches on the east coast and on the west coast of South America. On the way home we visited the Methodist Church in Panama, in Jamaica, and in Cuba.

Within the years since the Oxford Conference I have traveled about 100,000 miles in the interest of our World Methodism and these visits have been worth many thousands of letters. I suppose no one in our Methodist history has ever come to know personally so many Methodist leaders in so many lands. My travels over the years have taken me to seventy-two countries of the world and to practically every country where the Methodist Church is established except the countries of Southern Africa. I am grateful to God for the privilege that has been mine of serving World Methodism as its President for these nine years. Now that I have retired and given up the work of administration in the Methodist Church of the United States, I hope that I may continue to serve the cause of World Methodism. Of one thing I am certain. There must be not only the working out of a better organization and a more perfect Constitution, but there must continue meetings of Methodist leaders.

My suggestion would be that in the United States there should be in the next five years a meeting for inspiration and promotion in each of the Jurisdictions. Just as the World Council of Churches holds the meetings of the Central Committee in various sections of the world, so the Executive Committee of the World Methodist Council should go to different areas. In connection with each Executive Committee meeting it seems to me that it would be wise to promote a great regional meeting for fellowship and inspiration. There should be such meetings in Europe, in Southeast Asia, in the South Pacific, in South Africa, and in Latin America. Whether it may be possible to hold meetings in all these areas within the next five years I am not sure, but such meetings would contribute to the building of a stronger Methodist Church.

There are two other objectives that would be realized through such meetings. We would come to a decision about the wisdom of seeking to create one Methodist Church in the world. We should come to realize more clearly the contribution which Methodism has to make to the larger church of our Lord Jesus Christ.

Within the years since Oxford there has been a great increase of interest in the exchange of preachers. We are looking forward to plans that will bring in and widen exchanges between areas of Methodism as we continue the emphasis on the exchange between Great Britain and the United States. In connection with the Ninth World Methodist Conference at Lake Junaluska we have set up World Methodist meetings in many communities and with many speakers. The Rev. Stanley Leyland in Great Britain and Dr. Karl Quimby in the United States have served as Chairmen of the Exchange Committees. For the visitors from overseas to the Ninth World Conference Dr. Quimby has done the marvelous job of setting up about 250 meetings in American communities, and from Lake Junaluska we have set up another group of twenty-five meetings on World Methodist Council Day, September 9. Never before in the United States have so many churches and communities been made aware of the existence of the World Methodist Council.

For some years I have been Chairman of the Commission on American Churches Overseas of the National Council of Churches. There are 56 such Community Churches around the world and I have preached in over half of them. Over the years I have been guest pastor or have preached at the American Church in Shanghai; Scots Presbyterian Church in Melbourne, Australia; Egremont Presbyterian Church in Wallasey, Cheshire, England; Trinity Claughton in Birkenhead, England; and Union Churches in Tokyo, Japan; Peking, China; Buenos Aires, Argentina; Montevideo, Uruguay; Rio de Janeiro, Brazil; Lima, Peru; all five Churches in the Panama Canal Zone; the American Church in Paris; Eaton Memorial Church in Toronto; the Union Church in Mexico City. I organized the Community Church in Monterrey, Mexico, have often preached there and dedicated the new church building. I was in touch with members of our Methodist family in each of these Communities and sought always to relate Methodists and other Christians.

As I look into the future I would propose these procedures for this Conference and for the years ahead:

1. There must be a perfecting of our Constitution.

2. There must be a reconsideration and a reconstructing of our Committees, so that they may function more efficiently. There should be a Finance Committee, a Committee on Evangelism, a Committee on Faith and Order to relate World Methodism to the World Council of Churches and to other Communion, a Committee on Theological Education, and perhaps other Committees.

3. In connection with this Conference there has been a meeting of the World Federation of Methodist Women. There must be an even closer tie between that organization and the World Methodist Council.

4. We are having a meeting here of Methodist Laymen, looking toward the formation of a Lay Organization in World Methodism.

5. Methodist Youth in the United States have had a Conference at Brevard College, near Lake Junaluska, and the young people of our Methodist Churches in the world must be brought closer together.

6. There should be a Methodist Magazine to serve the purpose which the *World Parish* has been serving.

7. At all times and in every way the World Methodist Council must serve the larger Ecumenical Movement and be a constructive agency in the World Council of Churches.

8. The British Methodist Church is to be commended for securing the Epworth Rectory and ways must be found to raise in the United States funds to aid in the reconstruction of that property.

9. At the Ninth World Methodist Conference we have made use of a small hymnbook, prepared by the Rev. E. Benson Perkins. It contains hymns and tunes known to Methodists around the world. This could well be a prophecy of a greater Methodist Hymnal in the years to come. The next revision of either the British or the American Hymnal ought to bring before all Methodist Churches the question as to the creation of one Methodist Hymnal for the Churches of the world. The creation of a joint hymnal by the Methodist Churches in the United States, at least a generation before union, was one of the great influences in the establishment of a new fellowship.

10. While it is necessary to maintain geographical areas and sections, the Methodist Churches of the World must be drawn closer together in fellowship.

11. The strength of Methodism must be used for the advancement of the Kingdom of God and for the making of a better world.

As the first President of Methodism's World Organization I will soon pass on the leadership of our churches around the world to my successor. For the first time since the days of John Wesley we have in Methodism such a fellowship as to make Methodists "one people in all the world," and through the years there will be a succession of Presidents who will stand as symbols of Methodist unity. To stand at the head of such a line has been the greatest privilege of my life, and I am grateful to God for it. I am not afraid that Methodism will disappear, but, as John Wesley so often said, the Methodist Movement will continue as long as it is truly spiritual. May God bless the Methodist Church, may God bless every man who leads the Methodists of the world, and may God bless all the people called Methodists through the days to come!

IVAN LEE HOLT

REPORT OF THE SECRETARIES

Dr. Elmer T. Clark read the report of the Secretaries, as follows:

The World Methodist Council, appointed by the Seventh Ecumenical Methodist Conference at Springfield, Massachusetts, U.S.A., in 1947, decided upon a permanent organization, which was set up at the meeting in Oxford, England, in 1951. A Secretariat was appointed, consisting of two Secretaries, one resident in the United States of America and the other in Great Britain. During the past five years the Secretaries have endeavored to develop the organization thus established and to deepen the unity of World Methodism by the proper functioning of the World Methodist Council. They rejoice that under the blessing of God so encouraging a beginning has been made in the work of the new organization.

1. The Executive Committee

When the organization was effectively established the Executive Committee met each year—in 1953 in Birmingham, England, in 1954 at Evanston immediately prior to the assembly of the World Council of Churches, in 1955 at Belfast, Ireland. These occasions, particularly those in Birmingham and Belfast, provided opportunities not only for the intensive work of the Committee through several days, but also for public inspirational meetings which were of great value in extending the appreciation of World Methodism. It is intended that the meetings of the Executive should be arranged in centers where the Council will not meet, so as to extend and deepen by these contacts the knowledge of Methodism throughout the world.

2. The Constitution

One of the principal duties devolving upon the Executive Committee was the drafting of a Constitution for the Council. This was finally approved at the Belfast meeting in 1955 and will be submitted to the Council at Lake Junaluska for consideration and adoption.

3. Evangelism

An immediate task following the Oxford Conference was the working out of the decision to prepare for world-wide Methodist Evangelism culminating during the year 1953. This was under the direction of the standing committee, with the Rev. Dr. W. E. Sangster as Chairman and Dr. Harry Denman and Dr. Colin Roberts as Secretaries. Every Section of World Methodism responded and notable results were achieved, particularly in some Sections. Australia, for instance, carried out a unique and unparalleled nation-wide scheme of evangelism with marked effect. The results as a whole were not memorable in terms of outstanding membership increases, but there was abundant evidence of the quickening of spiritual life and the intensifying in the minds of Methodist people everywhere of the prior importance of the task of continuous evangelism. The moving together of the different Sections of World Methodism in this joint spiritual enterprise was itself a real achievement.

4. Fraternal Contacts

The developing organization and its positive value have been revealed in many ways. Not least among these is the increasing volume of cor-

respondence which has opened up with all parts of the Methodist world, taxing to the utmost the limited secretarial resources. The richer and growing sense of a united fellowship across national frontiers within the Methodist family has been vividly indicated. Another most helpful factor has been the visits paid by officers and other representatives to the European countries, the West Indies, Australia, New Zealand, India, and other parts of World Methodism. There was marked significance in the visit of representatives from the United States to the Advisory Provincial Council of the West Indies, a contact the like of which had not been known for more than a century.

5. European Methodist Conference

The situation in Europe revealed the possibility of a new fellowship beyond the differences of nation and organization. There has been established a European Methodist Conference for mutual inspiration and spiritual counsel, meeting biennially and drawing together the varied units of Methodist work in the countries of Continental Europe and the larger Methodism in the British Isles. Conferences have been held in London, Frankfurt am Main in Germany, and Renti in Switzerland. The next European Methodist Conference is to be held in Gothenburg, Sweden, in 1957. The successful experience of a regional conference of this kind suggests the possibility of other similar conferences where the geographical situation makes such a regional assembly practicable.

6. Celebrations

The permanent organization has demonstrated its place and use in certain celebrations. Nineteen hundred fifty-three was the year of the 250th anniversary of the birth of John Wesley. Wesley Day that year fell on Whit-Sunday, and, responding to the request of the World Methodist Council, radio circuits in many countries cooperated in securing, virtually, a world-wide broadcast of the service from John Wesley's own Chapel known as the New Room, Bristol, conducted by the Rev. Dr. Eric Baker. The celebration of this anniversary by a great evangelical rally in Philadelphia which brought participants from every State in the Union, also brought participation by representatives from Great Britain, with emphasis upon the world-wide character of authentic Methodism. It was under the auspices of World Methodism, represented by its officers, that the Lord Mayor of Bristol, unlocked the new gates and thus opened the new entrance to John Wesley's historic Chapel, provided by the generous cooperation of the Bristol City Corporation.

The year 1957 will mark the 250th anniversary of the birth of Charles Wesley, and the following year the 170th anniversary of his death. The Secretaries suggest that the Council should endorse the idea of suitable commemoration in cooperation with the Hymn Societies and other interested bodies.

7. Union and Intercommunion

It is provided in the draft Constitution that consultation shall take place through the World Methodist Council in respect of proposals for

such changes as would be involved in unions and the basis for intercommunion. As far as World Methodism itself is concerned there are no differences in the basic conception of Church Order, and intercommunion is a reality. Increasing knowledge between the various Sections of Methodism will enable Methodist autonomous units to learn from one another in matters of organization. During the past five years conversations have taken place in the United States with a view to intercommunion between the Methodist Church and the Protestant Episcopal Church. In Great Britain conversations between the Methodist Church and the Anglican Church on the same question have just commenced. In neither case are there any practical proposals to be reported.

The Methodist Church in Ceylon which derives from British Methodism is involved in the proposed scheme of union to create a United Church of Lanka. In North India a possible scheme of union is being developed involving the Methodist Church which stems from both the United States and Great Britain.

At the Oxford Conference a Committee on Faith and Order was appointed and it is clear that this committee in its reappointment will be called upon to offer guidance to World Methodism in the period before us.

8. Men's and Women's Organizations

As a result of full discussion and negotiation the World Federation of Methodist Women is being accepted as an affiliated organization of the World Methodist Council. In its origin this great association of Methodist women was a unit of American Methodism. With a view to incorporating the Women's groups in all Sections of Methodism throughout the world, the Federation is ceasing to be a part of one unit of the Methodist Church, and becoming a real part of World Methodism, meeting in its quinquennial conference immediately before the assembly of the World Methodist Conference. This is provided for in the Constitution and marks the advance of World Methodist organization.

There is no similar development, as yet, in the direction of a men's movement, though conversations have taken place on this question. In planning the program of this Conference provision is made for the discussion of a possible "World Federation of Methodist Laymen."

9. Headquarters

It has become evident, with the growth of the work, that a visible expression of World Methodism is needed in suitable headquarters, as far as possible at centers in the different Sections. A striking beginning has been made in the erection of a World Methodist Building on the Lake Junaluska Estate. This is designed to make available for inspection and research the unique collection of Busts, Prints, Writings, Publications, and other historic treasures relating to the Wesleys and the beginning of Methodism in England and in America, as well as to provide headquarters and offices for the World Methodist Council and affiliated historical bodies in the United States. The dedication of this building, which was opened free of debt, will be a marked feature of the Lake Junaluska Conference.

10. Epworth Old Rectory and Francis Asbury House

The permanent settlement and restoration of these two historic buildings has been a special concern during this last year. When it was reported to the Belfast meeting of the Executive that the freehold of the Epworth Old Rectory—the boyhood home of the Wesleys erected immediately after the fire in 1709—had been secured by the British Conference, request was made that it should be another property belonging to World Methodism. To this request the British Conference readily agreed. The purchase cost of the land and building has been raised in Great Britain and appeal is to be made in the U.S.A. for a fund of approximately \$30,000 to meet the cost of restoration and equipment so that it may become a guest house to receive visitors from World Methodism.

The boyhood home of Francis Asbury has been secured and recorded as a historic building by the West Bromwich Town Council. Expenditure is needed to restore the cottage to its original condition and arrange for its preservation. The Town Council, while prepared to accept responsibility for a share of this expense and the oversight of the work, hope that interest in the scheme will be indicated by contributions toward the necessary cost.

11. Oxford Memorial

The Oxford Conference recommended for consideration the establishment of a memorial to the Wesley's at Oxford in the form of a House of Residence for postgraduate Methodist students and other visitors, which would constitute a center of world fellowship for Methodists. Considerable thought has been given in the endeavor to work out a practicable scheme but the financial and other difficulties have appeared to be insuperable. It has become clear that the interest of Methodism has turned in other directions and the Executive could only recommend that until these other projects were completed the Oxford Memorial scheme should be deferred.

12. Statistics

Acting under the suggestion of the Executive Committee the Secretaries through the period 1954-1955 revised as carefully as possible the statistics of World Methodism. The existing figures were brought up to date as a result of inquiries with all the autonomous conferences and with the cooperation of the Board of Missions, U.S.A., and the Overseas Missionary Society, Great Britain. In all cases the recorded membership returns are accurate—possibly more exact than is the case with most church returns. The figures for the Methodist Community as distinct from the actual membership, can only be regarded as estimates, though the margin of possible error is not very wide. In some cases census returns are available while in others local computation is the only guide. The Secretaries are satisfied that the statistics thus obtained represent the most accurate records that can be secured. The total figures show a World Methodist membership of over eighteen millions and a World Methodist Community of nearly forty millions.

13. Pastoral Exchanges

The committee responsible for ministerial exchanges between Great

Britain and the United States, which functions in two parts, has a record of most successful work. Year by year during the summer period six or seven exchanges have been arranged. With scarcely an exception these exchanges have been highly beneficial to both the churches and the men involved. The experience of new conditions of work, the exchange of ideas, the widening fellowship, have all served to forge stronger links of association between two great units of World Methodism. There has resulted a marked enrichment of spiritual life and a widening outlook to the ministers participating and to the churches which have so gladly received a temporary ministry from overseas. This important work has been wisely and enthusiastically directed by the two Secretaries, Dr. Karl Quimby in the U.S.A. and the Rev. Stanley Leyland in England.

Consideration is being given to the possibility of exchanges for other fields, so as to bring in South Africa, Australia and New Zealand. The greater distances, with increased travel costs, and the consequent need to arrange for longer periods, present difficulties which have not yet been resolved. The desirability of exchange with these conferences is admitted, and it is hoped to find ways of overcoming the inevitable conditions.

14. Emigration

The British Sectional Committee has been concerned to give all possible assistance to Methodist emigrants to countries of the British Dominion. A system has been established in connection with the United Church of Canada which provides the necessary introduction and help. There are more complicated issues in respect to emigration to Australia and New Zealand but an experimental scheme is being operated which it is hoped will meet the need.

15. The Wesley Hymnology

Repeatedly in the meetings of the Executive regret has been advanced that the great hymns of the Wesleys were not available in such a form and to such musical settings as would make their increased use possible in World Methodist assemblies, as well as in the varied units of Methodism. To this end the Executive suggested the publication of a small hymnbook for the use of the World Methodist Conference at Lake Junaluska, and it is hoped this may be regarded as a beginning only, to be developed as knowledge and experience may suggest.

16. Publications

The publication policy considered at the Oxford Conference has been in part carried into effect though much has yet to be done. The *Who's Who in American Methodism* and an *Album of Methodist History* have been issued. An American Editorial Committee has nearly completed its work on the *Annotated Edition of the Journal and Letters of Francis Asbury*. This will be the first publication to be issued under the joint imprint of the Abingdon Press, U.S.A., and the Epworth Press, England. A new *History of Methodism in Great Britain*, within the setting of World Methodism, has been planned and work on the first volume begun. A new *History of American Methodism* is pending. The *Cyclo-*

pedia of Methodism, projected at Oxford has not yet been undertaken, and is a task which should not be longer postponed.

Through the kindness of the American Committee the bulletin of the Association of Methodist Historical Societies, *World Parish*, has been used for the wider purposes of World Methodism. Discussion has taken place with a view to securing a more adequate organ of Methodist World Fellowship. The Executive should consider this more fully, and the Secretaries suggest that the Council should give the Executive authority to proceed if satisfactory financial arrangements can be made.

17. World Council of Churches

When the first conference of Methodism throughout the world was convened in 1881 it was named "The Ecumenical Methodist Conference," and the title remained in use up to the calling of the Oxford Conference in 1951. Then it was decided to change the name to "The World Methodist Conference (and Council)." This was a deliberate action taken in view of the wider use of the word "Ecumenical" in connection with the World Council of Churches which had its first assembly in Amsterdam in 1948. That larger ecumenicity has the loyal support and full cooperation of the World Methodist Council. Fraternal delegates represented World Methodism in the assemblies at Amsterdam and Evanston, and a fraternal delegate appointed by the World Methodist Council is a member of the Central Committee. Officers and members of the World Methodist Council serve on the Central Committee and the various Commissions by direct appointment, as well as taking an important part in the related bodies such as the National Council of Churches in America and the British Council of Churches.

By reason of its historic and essential nature World Methodism had within itself a truly ecumenical spirit from the first. It was at the beginning of the Methodist movement that John Wesley declared, "I look upon all the world as my parish," and within his lifetime saw Methodist life and work extending beyond national frontiers. But John Wesley also gave expression to the truly Catholic spirit and declared the Methodists to be the "friends of all and the enemy of none." Thus the World Methodist Council has ever in mind the concept of the World Church. Being itself ecumenical and over and beyond all national and racial divisions, it desires to contribute this fact and spirit of ecumenicity to the strengthening of the World Council of Churches.

18. Secretariat

At the meeting of the Executive in Belfast the question of the form of the Secretariat was raised for consideration, the scheme of an administration unified in one Secretary being suggested. Your Secretaries are satisfied, in the light of their experience, that the needs of the developing work call for two permanent Secretaries placed in the United States and Great Britain. It is submitted, however, that if it is held that an immediate change is not desired, the Executive should be asked to examine the whole position and report to the Council, but with power to implement its decision before the end of the next quinquennium if found necessary.

The experience of this first five years of a permanent organization has been full of encouragement. Definite progress has been made in drawing

closer together with mutual understanding the varied units of World Methodism. None of the differences of organization create any difficulty in the realization of a true unity. But what has been done can only be regarded as a beginning. It has to be considered in what ways the organization can be strengthened in its administrative facilities so that what has been thus established with a real sense of the blessing of God may be developed to the enrichment of World Methodism and strengthening of its place in the Universal Church of our Lord and Saviour.

E. BENSON PERKINS
ELMER T. CLARK
Secretaries

World Federation of Methodist Women

A message was received from the World Federation of Methodist Women then in session, asking that its representatives be received by the Council at 4 P.M. today for the purpose of hearing a report of the Federation with reference to its affiliation with the World Methodist Council. It was agreed that the delegation would be received at the time mentioned.

Constitution

The Rev. E. Benson Perkins presented copies of the proposed Constitution, as revised by the Executive Committee on the previous date. This was considered item by item. After considerable discussion motions prevailed that certain Sections be referred back to the Executive Committee for rewording. On motion of the Rev. A. Stanley Leyland the Constitution was adopted subject to approval of the revisions thus ordered.

Afternoon Session

The World Methodist Council reassembled at 2:30 P.M. Dr. Elmer T. Clark announced that 150 persons would be taken this evening to the Cherokee Indian Reservation for the purpose of witnessing the Indian Drama, "Unto These Hills," and he distributed tickets to those who signified their desire to attend the spectacle on this date.

Epworth Old Rectory and Asbury House

The Rev. E. Benson Perkins presented matters pertaining to the Epworth Old Rectory and the boyhood home of Francis Asbury. After extended discussion the following resolution was unanimously adopted:

EPWORTH OLD RECTORY: That the World Methodist Council approve the recommendation of the Executive Committee that the Epworth Old Rectory become the property of the World Methodist Council and that its restoration and use be an immediate responsibility. Further, the Council appoints the following as managing trustees, in association with those appointed by the British Conference, in accordance with the legal settlement under British laws: Bishop Ivan Lee Holt, Dr. Harold Roberts, Dr. Elmer T. Clark, Mr. Edwin L. Jones, Bishop W. J. Walls, Dr. J. Manning Potts, Mr. C. C. Parlin, the Rev. Stanley B. Sudbury, and Bishop Ferdinand Sigg. Those previously appointed by the British Conference are Dr. Eric Baker, the Rev. E. Benson Perkins, and the Rev. Albert Hearn.

ASBURY HOUSE: That the World Methodist Council records its

deep appreciation of the action of the West Bromwich Borough Council in securing the boyhood home of Bishop Francis Asbury and recording it for permanent preservation as a historical building. The World Methodist Council approves the recommendation of the Executive Committee that responsibility be accepted for a share in the cost of restoration and in the maintenance of the building in suitable condition.

FINANCES: That for these purposes a capital fund of approximately thirty-five thousand dollars be raised and in due course a Living Endowment subscribed annually by all the Sections of World Methodism. The managing trustees of the Epworth Old Rectory shall be the committee in charge of the financing of both the schemes.

World Federation of Methodist Women

Under the order of the day, the representatives of the World Federation of Methodist Women were received. The delegation consisted of Mrs. Otilia de O. Chaves, President, Mrs. Paul Arrington, Vice President, Miss Saturnina Lara, Secretary, Mrs. Frank G. Brooks, Dr. Dorothy Farrar. They presented the following document as the application of the Federation for affiliation with the World Methodist Council:

When the World Methodist Council met in Evanston, Illinois, on August 14, 1954, the Committee on Woman's Work presented the following report which was unanimously adopted:

We recommend:

- I. That an invitation be extended to the World Federation of Methodist Women to become an affiliated organization of the World Methodist Council (parallel to the position of the International Historical Society).
- II. That the following procedure be proposed to the Executive Committee of the World Federation of Methodist Women:
 1. That effort be made to secure in the membership of the Federation the women's organizations of the Sections of the World Methodist Council not now included.
 2. That the officers of the Federation be confirmed by the World Methodist Council.
 3. That the President of the World Federation be an ex-officio member of the Executive Committee of the World Methodist Council.
 4. That the Federation meet at the same place and immediately preceding the meeting of the World Methodist Conference.
- III. That a report of the program and activities of the Federation be made to the World Methodist Council and Conference.
- IV. That the Sections be urged to see that there is an adequate representation of women in each Section of the World Methodist Council.

This proposal was sent to all units for their consideration, and it was also sent to other groups that had not yet joined the World Federation of Methodist Women with an invitation to come to the World Federation of Methodist Women's World Assembly and take an action based on that paper.

So it came to pass that one of the high points in the business of the meeting at Lake Junaluska was to vote on that matter. To that end the President called a special session for the afternoon of Wednesday, August 29, 1956. The session was opened with a hymn and a prayer. After some preliminaries the paper was presented to the Assembly. It was discussed thoroughly by the delegates and all the explanations necessary were given

by Dr. Farrar, Mrs. Brooks, and Mrs. Arrington, as members of the Committee on Women's Work of the World Methodist Council, and by the President. Then it was put to vote. It was voted favorably by the house. After that the doxology was sung and the President extended an invitation to the duly authorized representatives of other groups to express their desire to become members of the World Federation of Methodist Women, if they care to do so.

The representative of the African Methodist Episcopal Zion Church, Mrs. Abbie Clement Jackson, was the first one to rise and, presenting the document that authorized her to vote at this occasion, she declared that the women of her church were ready to join this world-wide fellowship. Others followed and the women of eight Methodist bodies, namely: African Methodist Episcopal Zion Church, New Zealand, Australasia, Great Britain, South Africa, West Indies, African Methodist Episcopal Church, and Christian Methodist Episcopal Church, became members of the World Federation of Methodist Women. They were recognized by the President as voting members of the present Assembly.

Another special session was called the next afternoon, Thursday, September 30, 1956, at 1:30 P.M., for the purpose of signing the Affirmation. It was called to order by Mrs. Otilia de O. Chaves. After a hymn and prayer, she explained that the purpose of the session was officially to sign the affirmation to become an affiliate of the World Methodist Council. She quoted John 17:21, stating it was in this spirit that we were assembled and would sign the document.

After the affirmation was read by Mrs. Paul Arrington, and submitted to the approval of the house, the official representatives were asked to rise. As soft music was played, the officers came forward to a white covered table in front of the assemblage followed by representatives from the various units as the secretary called their names. When they filed past each signed the following affirmation:

We, the undersigned, believing that Christ is Lord of all and that the Methodists are one people, express our common faith and our unity by joining the World Federation of Methodist Women, an affiliate organization of the World Methodist Council. We dedicate ourselves to Christ, to know Him and to make Him known. We pledge ourselves, in Christian unity, to seek to aid in establishing Christ's kingdom among all peoples and in all areas of life; and to seek with women of all lands fellowship and mutual help in the building of a Christian World Order.

There was significance in the fact that this document lay on an open Bible where could be read the words of John 17:21: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." The session closed with a prayer of dedication.

Following the presentation of this document the Council unanimously approved the acceptance of the World Federation of Methodist Women as an affiliate of the World Methodist Council and authorized the officers of the Council to visit and publicly convey this information to the Assembly of the World Federation now in session.

W. F. M. W. Constitution

- I. *NAME.* This organization shall be known as the World Federation of Methodist Women, which is an affiliate organization of the World Methodist Council.
- II. *BASIS.* The World Federation of Methodist Women is a fel-

lowship of such officially recognized groups of Methodist Women organized on a national basis as will affirm the purpose "to know Christ and make Him known."

- III. *AIM.* The World Federation of Methodist Women seeks to aid in establishing Christ's Kingdom among all peoples and in all areas of life; to share the abundant life of Christ through evangelism, healing ministries, education and social services; to assist in the promotion of the missionary spirit throughout the world parish; to seek with women of all lands fellowship and mutual help in the building of a Christian world order.
- IV. *MEMBERSHIP.* Any officially recognized group of Methodist women organized on a national basis may apply for membership in the World Federation of Methodist Women by signifying its acceptance of this constitution, and will be so recognized by the Executive Committee. Each member unit shall operate under its own Constitution and by-laws.
- V. *OFFICERS.* There shall be a President, a Vice-President, a Treasurer, a Secretary, and Area Vice-presidents as shall be from time to time determined. These shall be elected by the Federation Assembly and shall constitute the Executive Committee of the World Federation of Methodist Women. The Executive Committee and the official delegates of the units shall constitute the voting body at the Federation Assembly.
- VI. *MEETINGS.* The Federation Assembly shall meet at the same place and immediately before the meetings of the World Methodist Council.
- VII. *FINANCE.* The Federation shall be maintained by special gifts and annual voluntary contributions from the units.
- VIII. *CHANGE OF CONSTITUTION.* The Constitution may be amended by the vote of three-fourths of the members present and voting at the Assembly, provided the amendments have been considered by the Executive Committee.

Committee of Reference

A Committee of Reference on the message and the submitted resolutions was appointed as follows: The Rev. Walter J. Noble, Chairman, Prof. Victor Murray, Bishop Bertram W. Doyle, the Rev. R. B. Lew, Dr. Oscar T. Olson, the Rev. Rupert Davies, and Mrs. Frank G. Brooks.

Exchange of Preachers

A report on Exchange of Preachers was presented by the Rev. A. Stanley Leyland and Dr. Karl Quimby. The following committee was appointed to meet during the sessions of the Conference and consider the further development of the program of ministerial exchange: The Officers of the World Methodist Council, Dr. Karl Quimby, Dr. T. Otto Nall, the Rev. Hoover Rupert, Bishop Leslie Marston, the Rev. Aubrey Walton, the Rev. A. G. Manefield, the Rev. Alan Walker, the Rev. W. J. Noble, Dr. Eric Baker, the Rev. Russell Shearer, Mr. Philip Race, Mr. Douglas Blatherwick, and the Rev. A. Stanley Leyland.

The Oxford Memorial

The Executive Committee presented its action on the Oxford Memorial,

and it was approved, thus deferring consideration of the Oxford Memorial project for the time being, and instructing the Executive Committee to bring it forward if an opportunity occurs.

Business and Nominating Committees

The Secretaries presented the action of the Executive Committee with reference to the appointment of a business committee and a nominating committee, and this action was confirmed.

Announcements and Adjournment

Various announcements were made, including a meeting of the International Methodist Historical Society, the Nominating Committee, and the Overseas Personnel.

The World Methodist Council adjourned.

IVAN LEE HOLT, *President*
E. BENSON PERKINS, *Secretary*
ELMER T. CLARK, *Secretary*

MINUTES

Executive Committee

WORLD METHODIST COUNCIL

September 1, 1956

The Executive Committee of the World Methodist Council met at 5:00 P.M. on September 1, 1956, in the Assembly Room of the Lambuth Inn, Lake Junaluska, North Carolina, U.S.A. The following actions were taken:

1. Certain changes were made in the wording of Sections I, VI, VII, VIII, and X, of the Constitution, following the referral of these Sections to the Executive Committee by the World Methodist Council.

2. Mr. Charles Parlin presented the following resolution, which was adopted:

“RESOLVED, that the Executive Committee ask the Trustees of the Lake Junaluska Assembly to consider the feasibility of opening the bath house and swimming pool for the duration of the Conference.”

The Committee adjourned.

IVAN LEE HOLT, *Chairman*
E. BENSON PERKINS, *Secretary*
ELMER T. CLARK, *Secretary*

WORLD METHODIST COUNCIL

September 8, 1956

The World Methodist Council met in special session pursuant to the request of the Business Committee of the World Methodist Conference at 2:30 P.M. on September 8, 1956, in the Assembly Room of Lambuth Inn, Lake Junaluska, North Carolina, U.S.A. Dr. Elmer T. Clark announced that buses were leaving immediately for the Indian Village on the

Cherokee Indian Reservation, and that he would not be able to attend the meeting.

Constitution

The Rev. E. Benson Perkins, on behalf of the Executive Committee, presented a report on the rewording of certain sections of the proposed Constitution. After discussion these points were accepted and the Constitution was adopted, as follows:

I. Name and Purpose

1. The name of this organization shall be the World Methodist Council.
2. It shall federate the various Methodist Churches and groups throughout the world; develop closer unity among them; provide contacts between the various groups; arrange exchanges of preachers; advise its constituent Churches on union and other matters; disseminate information by publication and otherwise concerning Methodism; maintain headquarters for its activities; and do any and all other things necessary to the promotion of World Methodism and its effective witness within the universal Church of Jesus Christ.

II. How Constituted

1. The World Methodist Council shall be a federation composed of Sections representing the Methodist Churches of the world. It shall determine the arrangement of the Sections and the number of members allocated to each, provided that at least one-fourth of those elected at any meeting shall be new members.
2. Each Section shall be composed of the number of members designated by the Council and all such members shall be members of the World Methodist Council.
3. The members shall be elected by the World Methodist Conference on nomination of the Sections at the Conference. They shall be subject to confirmation or substitution by the Churches which they represent according to the usual method of such Churches, but they shall exercise the duties of membership until they are thus confirmed, changed, or rejected.
4. The members of each Section may name any officer and committees desired, and these shall function only for the Section.

III. Meetings

1. The World Methodist Council shall meet at such times as it or the Executive Committee considers desirable, but at least one in each five-year period.
2. The place of meeting shall be determined by the Council or the Executive Committee. The meetings shall be held in the main centers of Methodist work throughout the world, which shall be selected in the light of accessibility, travel cost, and the probability of a representative attendance.

IV. World Methodist Conference

1. The World Methodist Council shall convene a World Methodist Conference at such times and places as the Council or Executive Committee considers desirable, but at least once in each ten-year period.
2. The Conference shall be composed of all the members of the World Methodist Council, and of all Officers of the Committees of the World

Methodist Council, and of certain delegates and accredited visitors appointed by the Sections in the ratio determined by the Council or Executive Committee.

V. Relationships

1. The World Methodist Council shall be the legal and authoritative body responsible for the executive and administrative affairs of the whole organization.
2. The World Methodist Conference shall be an advisory body providing at its meetings a more representative group of Methodists from the various Sections. Its duties shall be mainly educational, inspirational, and fraternal in nature.
3. All matters of an administrative or executive nature shall be settled by vote of the World Methodist Council. The World Methodist Conference shall have the right to vote on all matters submitted to it by the Council.

VI. Officers

1. The officers of the World Methodist Council shall be a President and one or more Vice Presidents elected by the Council, and a Treasurer or Treasurers, and a Permanent Secretariat elected by the executive committee.
2. The duties of the President, Vice Presidents, and Treasurers shall be those usually performed by such officers.
3. The Permanent Secretariat shall be composed of a Secretary or Secretaries who shall be the executive officers of the World Methodist Council, carry on its correspondence, maintain its headquarters, edit and publish its documents, keep the minutes of its meetings and the meetings of the Executive Committee, and perform all the duties of administrative and executive officers.
4. The President and Vice Presidents shall hold office for a period of five years, or from the close of the Council meeting which elected them to the close of the Council meeting next following. They shall not be eligible for re-election. A retiring President shall be a member of the Council and the Executive Committee as Ex-President for a further period of five years.

VII. Executive Committee

1. There shall be an Executive Committee which shall exercise all the functions of the World Methodist Council and the World Methodist Conference in the interim between the meetings of these larger bodies, including the electing of a president or vice president in case between meetings of the World Methodist Council a vacancy should occur.
2. 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.
3. The Executive Committee shall meet annually if practicable at such times and places as it may determine and preferably at places where the Council or Conference is not expected to meet. It may determine matters relating to the program and finances of its meetings and may invite non-members for particular purposes. In cases of unavoidable absences substitutes may be designated for specified meetings by the Sections which the absentees represent.

4. During the interval between meetings of the Council the Executive Committee may fill temporary vacancies in its membership after consultation with the Section involved.

VIII. Other Committees

1. (a) There shall be a Committee on Exchange of Preachers which shall be constituted by the Council on the basis of nominations from Sections 9 (Great Britain) and 13 (The Methodist Church, U.S.A.), and from such other Sections as shall come to share in the exchange from time to time. Its duties shall be to arrange temporary exchanges of preachers between the constituent churches of the World Methodist Council. It shall have co-secretaries in such countries as may be determined by itself, and they shall maintain contact with and report to the Secretaries and the Executive Committee.

(b) There may be other committees similarly appointed as the Council may determine. The Council may provide for the membership and structure of such committees, define their duties, receive their reports, and direct their activities.

IX. Departments and Affiliates

1. The World Methodist Council may create Departments for its own work and may prescribe their duties.
2. It may also accept other bodies as affiliated organizations on such terms as may be mutually acceptable.

X. Amendments

This Constitution may be amended by the vote of three-fourths of the members of the World Methodist Council present and voting at any meeting, provided the amendments have been considered by the Executive Committee.

The Suez Situation

The Secretaries were instructed by unanimous vote to send telegrams or cables to the heads of State in France, England, and the United States regarding the situation at Suez. The following cable was drafted and sent:

Prime Minister
10 Downing Street
London

Prime Minister
Quay D'Orsay
Paris

State Department
Washington, D. C.

World Methodist Council meeting Lake Junaluska, North Carolina, U.S.A., representing World Community, forty million Methodists, concerned with deep anxiety at the grave dangers of Suez, earnestly prays that problem be speedily resolved by peaceful means and urge utmost conciliation.

ELMER T. CLARK
E. BENSON PERKINS, *Secretaries*

World Federation of Methodist Women

The outgoing President of the World Federation of Methodist Women was presented and submitted the following report:

Mr. Chairman and Members of the Council:

It gives me pleasure, as the outgoing president of the World Federation of Methodist Women to bring this brief report on the activities of the organization during the past quadrennium.

Since I took office by election of the Assembly at Berkeley, California, in May, 1952, I have looked forward to the happenings that have taken place here, namely, our affiliation with the World Methodist Council. Early in 1953 I began to exchange correspondence with the women on the Committee on Woman's Work of this Council and with Bishop Ivan Lee Holt, President, and Dr. Elmer T. Clark, Secretary, expecting to reach an agreement by which the work of the Methodist Women would be unified.

Much of my time, thinking and prayers were to that end, and I am happy to say that at this Assembly the decision was made and you kindly confirmed the invitation that was extended to the World Federation of Methodist Women to become an affiliate of the World Methodist Council.

The organization of the World Federation of Methodist Women had been inefficient because of lack of adequate financial provision and because its officers were too few to reach the whole world. Fortunately I had the most cordial and efficient cooperation from the Vice President, Mrs. Paul Arrington, who maintained contacts with the units and promoted understanding among all groups concerned and also from Mrs. H. E. Woolever and Dr. Dorothy Farrar, co-chairmen of the Committee on Woman's Work. I must also register the efficient guidance of Bishop Ivan Lee Holt and Dr. Elmer T. Clark in this matter.

A resolution of the Assembly, calls for area vice-presidents. In the list that I now submit for confirmation you will find that eight area vice-presidents were elected, according to the geographical areas of the world. I am pleased to present to you the names of the new officers recently elected at the Assembly for your confirmation:

President—MRS. ERNST SCHOLZ, Germany
Vice-President—MRS. PAUL ARRINGTON, U.S.A.
Secretary—MISS MURIEL STENNETT, England
Treasurer—MISS HENRIETTA GIBSON, U.S.A.

Area Vice-Presidents:

North and East Africa—MISS SUSAN BERRY, Liberia
 Southeast Asia—MRS. MANUELA VALENCIA, Philippine Islands
 Australasia—MRS. RAYMOND JOHN LATHAM, Australia
 Continental Europe—MRS. SIGNE NYQUIST, Finland
 Central and South America—MRS. ANITA ARAYA, Chile
 North America—MRS. T. OTTO NALL, U.S.A.
 Central and South Africa—MRS. HERBERT W. HALEY, South Africa
 Great Britain—DR. DOROTHY FARRAR, England

I am deeply grateful to God for the privilege of partaking in this significant period of the development of woman's work in the Methodist Church.

Respectfully submitted,

OTTILIA DE O. CHAVES
President, 1952-1956

Following the presentation of this document the World Methodist Council unanimously confirmed the officers which had been elected by the Assembly of the World Federation of Methodist Women.

Headquarters and Secretariat

Mr. Charles C. Parlin presented a resolution which after discussion and amendment was adopted as follows:

RESOLVED, With reference to the World Methodist Council building on the grounds of Lake Junaluska Assembly, the World Methodist Council:

1. Accepts the building with gratitude and directs the officers to write letters of warm appreciation to Mr. Edwin L. Jones and the other contributors whose generous gifts made the building possible, and particularly to Dr. Elmer T. Clark whose collection of Wesleyana serves as a primary basis for the center;

2. Agrees that this building be declared a center of World Methodism so far as its work in historical matters and research materials are concerned;

3. Agrees that until a permanent decision has been reached it shall be used for its present administrative work;

4. Directs that the questions of the character, extent and location of the Secretariat be referred to the Executive for careful study with power to act if necessary during the next quinquennium.¹

The World Methodist Council adjourned.

IVAN LEE HOLT, *President*
E. BENSON PERKINS, *Secretary*
ELMER T. CLARK, *Secretary*

CONFERRING OF ACADEMIC HONORS

September 12, 1956

9:30 A.M.

Bishop Fred P. Corson, President of the Board of Education, The Methodist Church, Presiding.

President Willis Tate, Southern Methodist University, Director.

President William E. Kerstetter, Simpson College, Associate Director.

Rear Admiral William N. Thomas, Marshal for the Processional.

Honorary Degrees

President Willis Tate, on behalf of Southern Methodist University, conferred the Degree of Doctor of Laws on the Reverend William Edward Sangster.

President Alfred B. Bonds, Jr., on behalf of Baldwin-Wallace College, conferred the Degree of Doctor of Divinity on the Reverend Robert Bathurst Lew.

Bishop Paul E. Martin, on behalf of Centenary College of Louisiana, conferred the Degrees of Doctor of Laws on the Reverend Ernest Benson Perkins and Doctor Arthur Robert Hill.

President Russell J. Humbert, on behalf of DePauw University, con-

¹ But see the Resolutions adopted by the Executive Committee in 1953, in the Introduction, pp. 1, 2, 3.

- ferred the Degree of Doctor of Divinity on Walter James Noble.
 President W. W. Edel, on behalf of Dickinson College, conferred the Degree of Doctor of Divinity on the Reverend Albert Holland.
 Former President Foye G. Gibson, on behalf of Emory and Henry College, conferred the Degree of Doctor of Divinity on the Reverend Frank Henry Cumbers.
 President D. Frederick Wertz, on behalf of Lycoming College, conferred the Degrees of Doctor of Divinity on the Reverend H. Crawford Walters and Bishop Ferdinand Sigg.
 President Harold G. Cooke, on behalf of McMurry College, conferred the Degree of Doctor of Divinity on Bishop Odd Hagen.
 President Carl C. Bracy, on behalf of Mount Union College, conferred the Degree of Doctor of Divinity on the Reverend Matthew Alexander McDowell.
 President F. Bringle McIntosh, on behalf of Ohio Northern University, conferred the Degree of Doctor of Divinity on the Reverend Stanley B. Sudbury.
 Vice President Herman M. Shapps, on behalf of Ohio Wesleyan University, conferred the Degree of Doctor of Divinity on the Reverend Harold Roberts.
 President B. Joseph Martin, on behalf of Wesleyan College, conferred the Degree of Doctor of Letters on Miss Dorothy Hincksman Farrar.
 President F. Pendleton Gaines, on behalf of Wofford College, conferred the Degree of Doctor of Divinity on the Reverend Maldwyn Edwards.

Announcement of Degrees Conferred Elsewhere

- Frank O. Salisbury, Doctor of Fine Arts, Florida Southern College.
 The Reverend Sante Uberto Barbieri, Doctor of Laws, Southern Methodist University and Emory University.
 The Reverend Eric Baker, Doctor of Divinity, Randolph-Macon College.
 The Reverend Stanley Leyland, Doctor of Divinity, Central College.
 The Reverend Ronald V. Spivey, Doctor of Divinity, Temple University.
 The Reverend Friedrich Wunderlich, Doctor of Divinity, Birmingham-Southern College.
 The Reverend Gabriel Sundaram, Doctor of Divinity, Baldwin-Wallace College.
 The Reverend Mongol Singh, Doctor of Divinity, Nebraska Wesleyan University.

Fellows in Methodist History

- The Reverend Frank Baker
 The Reverend Elmer T. Clark
 The Reverend Maldwyn L. Edwards
 The Reverend Leslie Arthur Hewson
 The Reverend Umphrey Lee
 The Reverend Jacob S. Payton
 The Reverend J. Manning Potts
 The Reverend William Warren Sweet
 The Reverend Wesley F. Swift
 The Reverend R. F. Wearmouth

PLENARY SESSION OF THE WORLD METHODIST CONFERENCE

September 12, 1956

The Plenary Session of the Ninth World Methodist Conference convened at 11:00 A.M. on September 12, 1956, in the Auditorium at Lake Junaluska, North Carolina, U.S.A. Bishop Ivan Lee Holt called the roll of the nations present and made certain announcements.

The Rev. Dr. W. J. Noble, Chairman of the Committee on Reference and Resolutions, read the Message of the Ninth World Methodist Conference to the Methodist churches of the world. After a few additions this message was adopted as follows:

MESSAGE TO THE METHODISTS OF THE WORLD

from the
WORLD METHODIST CONFERENCE

1. The World Methodist Conference, meeting at Lake Junaluska, North Carolina, U.S.A., in September, 1956, sends greetings to Methodists everywhere in the name of Jesus Christ, their Lord and ours. The Conference represents a world membership of more than 18,000,000 people and a Christian community several times that figure. Forty-four nations, from all five continents, have been represented at its meetings, and without discrimination or hindrance, have shared fully that fellowship in Christ which is the cherished privilege of His disciples. The Conference believes that the increasing interest in World Methodism amongst our people and the strengthening of the links between its many members, are an enrichment of the Methodist Church as a whole, and will be a means of enabling it, as a branch of the Holy Catholic Church, to bring to the work of Christian reunion its most valuable contribution. Yet that contribution will not be fully effective until Methodist theologians and preachers study and set forth those aspects of Christian theology on which Methodism has an especial duty to speak, including the doctrines of the Holy Spirit and of perfect love. We should clarify our own teaching in respect of the Christian ministry and the doctrine of creation (particularly in relation to science and the arts).

2. The theme of the Conference was, "Methodism in the Contemporary World." Our concern for the urgent problems of our time springs directly from our knowledge of God's redemptive purpose of mankind, now in so many ways hindered by the rebellion of sinful men, by their devotion to the gods of secularism, extreme nationalism, oppressive imperialism or totalitarianism, and by a widespread disintegration of personal moral standards. But we believe this divine purpose stands sure. It was declared in the incarnation, life, death, and resurrection of our Lord Jesus Christ. It has been manifested through the ages in the continual activity of the Holy Spirit in the life and work of the Church. It is evident today in the virility and the courageous witness of countless Christians, not least in the churches of more recent origin.

3. The Church is called to a righteousness rooted in the Gospel of redeeming love. That Gospel is not to be identified with specific social or political programs; benevolence must not be made a substitute for

faith, or social zeal an escape from the searching personal demands of our Lord. The Christian must so live within the present situation in personal and family conduct, in business, social, and political action, that the Holy Spirit may work through him for the fulfillment of God's design for man.

4. The Conference, composed of representatives from many nations and ethnic groups united in fellowship in Christ, deploras the embittered strife which bedevils human relations. The Conference is entirely convinced that the Church is committed by its very nature to the establishment of a human society in which discrimination based on race or color will no longer exist. The Conference expresses its active concern for those of any color or race who are suffering from political, economic, educational, social, or religious discrimination, or segregation, and the earnest desire that Methodists themselves will initiate, contend for and foster, within their own Societies, a genuine and all-inclusive fellowship.

5. The first duty of the Christian in relation to peace and war is to understand and help to remove the underlying causes of war. While peoples in various parts of the world are forced to endure a lower standard of life than those of more advanced countries, the danger of war is always present. It is increased in our time by the growing threat to human liberty in many places, and by the wide-spread denial of human rights and of the value of human personality. When men and nations are actuated by greed and the love of power they are scarcely prevented from taking advantage of the situation, even by the fear of nuclear weapons. The Conference urges Methodists everywhere, not only in order to avoid war but because God wishes all men to have equal opportunities for a full life, to work for the improvement of inadequate living conditions, to uphold the cause of truth, liberty and justice to the utmost of their power, to care for refugees and displaced persons and all who are oppressed, and to foster all that leads to reconciliation and trust between nations. It also calls on them to support every attempt to secure a reduction of the crippling burden of armaments, and in particular the cessation of the development of nuclear power for purposes of war.

6. The Conference affirms the Lordship of Christ over every aspect of human life and thought. In that spirit it welcomes wholeheartedly the increase of men's knowledge of the universe, and also new expressions of the faith in terms of poetry, drama and the arts. For our growing scientific knowledge not only displays with increasing fullness the splendour of God's creative energy, but lays upon us a solemn obligation to see that it is used, on the widest scale possible, to build a satisfying and abundant life for all the peoples of the earth. There are given to our generation new possibilities of this kind undreamt of by previous generations. And the work of Christian poets and dramatists is both a witness to the work of the Holy Spirit, and a powerful reminder to those inside and outside the Church, that Christ is Lord of the mind. Nevertheless, there is need for us to seek a more complete understanding of our belief that 'the earth is the Lord's and the fulness thereof.'

7. There is a true sense in which every one of the many topics with which the Conference has dealt can be brought under the general heading of evangelism. The whole reason for the Church's existence is that it may proclaim the gospel and by the grace of God bring men and women

into the Kingdom of God through obedience and discipleship to Christ. All its agencies and energies have this end in view. But within them are those which are specifically directed to reaching the unsaved who form so large a section of the community. The reluctance of men and women to expose themselves to the Gospel by attendance at church makes this a difficult question; nor, in spite of some encouragement, is there yet convincing evidence of a widespread revival of religion. There is, also, a recrudescence of some of the ancient faiths, often associated with nationalistic fervour, and threatening to put obstacles in the way of the church's work. New methods and adventures in evangelism have not been wanting, and the church must be on the alert to bring the Gospel home to the people. But the Conference is sure that the finest, best tempered and most certain instrument of evangelism is the whole company of the worshipping church; men and women all truly committed to Christ, and by their work and witness, their walk, character and conversation, commending Him to all with whom they come into contact. Moreover, the impulse of evangelism is not limited to the Church's immediate surroundings. It reaches out to the ends of the earth. It was one of the glories of early Methodism that it believed in a universal Gospel, and sent out men and women as Christ's messengers. That world-wide evangelism is as yet far from completion, and the rise of new nations and new philosophies creates a problem more difficult and complicated than the Church has previously faced, and with it an opportunity equally unparalleled. There is the greatest need for the rethinking of missionary strategy, and for devising new methods of co-operation. Most of all, there is a new call to dedication to Christ and His service for the bringing to God of all His lost children.

8. The complement to evangelism is Christian education, whether carried on at home, school, college, in Sunday Schools and Youth Organizations or elsewhere. The Conference reminds the Methodist people that the millions of children and young people meeting regularly in our Sunday Schools and Youth Organizations every week present our churches in many lands with a tremendous opportunity both for Christian education and evangelism. The Conference urges the Methodist Churches of every land to study how best children and young people may be nurtured in the faith of the Bible, expressed in worship, thought and practice; and to inspire Christian teachers and leaders of youth everywhere with a desire to commend Christ and the fullness of the Christian Gospel to those in their care. Nor is there any point in life at which Christian education comes to an end. It is one of the urgent tasks of the Church to train its adult members, often largely un instructed, into an intelligent knowledge of the Bible and its relevance to a fully Christian understanding of the world in which they live, and the place of man in it. Believing the family to be the basic unit of society and of the Church, the Conference also stresses the importance of the establishment of Christian family life.

9. The Conference affirms its conviction that the God-given unity of the Church is demanding in this time a fuller and fuller expression in such closer association as may be revealed to Christians of every denomination in the differing circumstances of the lands in which they live. It has heard with keen interest and deep gratitude to God of continued

progress in the Church of South India, and of the plans for church union in several other parts of the world, and it prays that God will give success to every enterprise of unity attempted in His name.

10. The Conference recalls to the churches everywhere that note of dedication to the pursuit of holiness which was the distinctive mark of the early Methodists. If in those days, still more today is the demand laid upon Christians, not only to think and work in their service of the present age, but most of all to be constant in prayer. The Conference therefore invites the people called Methodists to claim by faith and prayer that transformation of personal and social life which is offered by the full Gospel of Christ, our Lord.

Report of the Discussion Groups

Bishop Fred P. Corson, Chairman of the General Committee on Discussion Groups, read the report of that Committee, as follows:

The assignment to prepare the findings of the discussion groups of the Ninth World Methodist Conference is a heavy responsibility. Without the generous cooperation of the Discussion Group secretaries it would have appeared to me to be an impossible task. I acknowledge their efficient help with sincere gratitude.

It would be natural to suppose that in some areas of discussion a common mind was easily arrived at, while in others differences of opinion appeared. This was, indeed, the case. However, for the most part these differences had to do with emphasis and method rather than with fundamental principles. The discussion groups were well attended and their findings represent a true cross-section of the thinking of the conference. They were handicapped in their work, however, by restrictions upon the time allowed for discussion and expressed the hope that in the next World Methodist Conference adequate periods for discussion will be provided and safeguarded.

Please bear in mind that I am to report to you on the findings of the Discussion Groups as a whole and that I am not to report in the role of critic or judge of their observations and conclusions. Nor is my task in reporting wholly that of reconciling differing conclusions in group thinking. Our Methodist genius does not stem from our uniformity of thought. Often our purposes have been served best by our differences honestly held and respected. Such evidence of disagreement is in fact a cause for rejoicing in so far as it is constructive since it indicates a freedom which is characteristic of both Methodism and democracy.

Perhaps before the questions themselves are commented upon a word should be said about the contemporary world in whose framework the questions have been raised. Pertinent answers to such questions require, first of all, serious self-examination to determine our competency to give authoritative answers. There is always present the danger that a professional group like ours, brought up in a generation whose climate of opinion is now outmoded may badly misjudge the temper of today. Sometimes the efforts of modern churchmen give the impression that they are still fighting yesterday's battles. On the other hand, a too ready willingness to marry the spirit of the times is likely to leave the church a widow in the next generation.

Surely, if we are to speak to the contemporary world we must be fully acquainted with its nature, not only evident in its behaviour pat-

terns but also in its deep seated and underlying emotional and intellectual directives. We must not assume too much for this generation in the area of religious knowledge and experience. The upsurge of religious interest is not synonymous with the experience of the Christian Faith. Reeducation in the meaning of the great words of the Christian Faith such as grace, regeneration, the incarnation and atonement is necessary before this generation can converse in the Christian language. The moral code of the contemporary world lacks the Christian element of stability because it has too easily exchanged the foundation of eternal truth for a social relativism. The values of the contemporary world make small place for the Christian values because of an undue emphasis on the importance of the temporal and the material. We must, therefore, be prepared to face and answer a judgment of the Christian faith, based solely in popular thinking, upon its power to ameliorate the moral and social life of the present.

Because there is appalling theological illiteracy in the present age, we must expect the corruption of the Christian message by both the learned and unlearned who make all their value judgments in terms of finitude.

Such an age places upon the proponents of the Christian message a necessity for careful and exact knowledge lest we dissipate our influence by issuing pontifical pronouncements upon matters on which we are scantily informed.

The person in the contemporary world should be the chief concern of the Methodists and to focus attention on the individual is a first requirement for all that Methodists seek to accomplish. Seeing the individual plagued by the tensions and frustrations of a discordant psychosis, seeking only life's temporal benefits and striving for self-realization without supernatural help identifies his disease with his spirit and indicates the cure to be a transcendent faith.

We confront a world "that is in bondage to the things that by nature are not God, because they do not know God."

Because of the number of questions raised and the volume of opinions expressed by the discussion groups only brief comment can be made on each of them.

The discussions most properly began with a consideration of the basis of the Christian authority. Is it to be found in a person, an institution, an experience or a book? While all of these factors contribute to the authority of the Christian faith, Methodists have given special significance to the authority of the Bible, especially its practical aspects which appear when what the Bible says is applied to everyday living. The discussions re-emphasized Wesley's position and calls for a more complete knowledge and understanding of the scriptures in the field of scholarship and in their relationship to daily conduct.

The second question followed naturally the first for the authority of the Christian faith must face the challenge to its claim of sufficiency. The question "Art thou he who is to come or shall we look for another?" has its modern parallel in the current skepticism regarding the adequacy of the gospel as the cure for mankind's multiple ills. Like our Master, we must answer such a challenge by an invitation to examine the results in our own lives. Maintaining, however, that the grounds

for a proper judgment must transcend the temporal, material and humanistic standards of contemporary values.

Recognition was made in the third question of the necessity for Christianity to find a place and a method for work and witness in the contemporary world with its differing cultures, political organizations and social philosophies. Therefore the relation of the Church to the State was discussed. From all parts of the world it was indicated that Christians were being confronted with the question "shall we obey man rather than God?" The complexity of such a situation was, of course, recognized and no pat answer was therefore given or expected. There is no easy solution in such situations and the actions of Christians living amid such conditions must be judged with true Christian understanding and sympathy. However, the necessity for finding ways to bear a Christian witness in an alien or hostile atmosphere is urgent and the right of individual choice regarding things of the spirit is a principle that religion must preserve in order to live. Freedom must not be allowed to lose its true meaning even though it is denied. Man's first responsibility to God remains. The State serves man best as his tool and not his master. Human progress still requires the services of the prophets and the reformers.

Since the Christian faith claims universality the relationship of the races becomes a religious as well as a social and political concern in the contemporary world. The importance which this Conference attached to this question is indicated in the careful attention which the discussion group gave to it. Its consideration was lifted above sectionalism and with sincere humility it was admitted that in regard to Christian brotherhood, "we have all sinned and come short of the example of Christ." The principle of universal brotherhood was affirmed without reservation. The present imperfect practices of this principle were acknowledged with sincere regret. The progress which has been made in race relations was also recognized, and this Conference itself being referred to as a notable symbol of that progress. The road to better relations with all its difficulties was explored. The set of the Methodist Church, both in pronouncement and in practice, was fixed in the direction of the achievement of a truly Christian society.

It was aptly said that while the State has made us "brothers-in-law" it remains for the Church to make of all races true "brothers-in-Christ."

The groups in discussing the nature and place of evangelism in the contemporary world agreed that a static church is in fact a dying church. Therefore, ways must be found to make evangelism as effective as in the days of Methodism's early enthusiasm. Its accepted forms were re-examined and the Church was urged to find new approaches, not for the sale of novelty but in order to bring about conversion and commitment as the results of evangelistic efforts. The danger of equating evangelism with recruitment for church membership without the prior challenge to a full surrender of life to Jesus Christ was pointed out as a major concern especially in the United States. Many of the limitations upon the work and influence of the Church were attributed to the fact that methods of recruitment had lost their sense of urgency, not for the preservation of the Church, but for the salvation of the individual.

Naturally a discussion of evangelism would lead to a consideration of

what follows conversion and of what happens to the converted. The losses in the contemporary world are too great. The Methodist Church in the United States removed 10 per cent of its membership in the last quadrennium for this reason. Christian nurture must be given more attention following conversion and commitment than it now receives.

Such questions as the nature of conversion, the place of emotionalism and the continuous and comprehensive as contrasted with the occasional and fragmentary evangelistic campaign, were fully discussed and commended to the attention of our churches and people.

Conversations concerning the ministry centered in another group of questions which lifted up the nature of the ministry and its preparation for service in the contemporary world. Agreement was reached on the subject of a separated ministry as consistent with the Wesley position and as necessary for the Methodist Church today. A more definite understanding of the nature and place of both its laity and the clergy in the work of the Church was recognized. Better theological education both in content and extent was held to be essential and the Church was challenged to make provision for it. Recruitment for the ministry proved to be a problem in all sections of the Church. At present we are not securing a sufficient number of candidates for the ministry to fill the current vacancies, to say nothing of the numbers of ministers needed for new work. Warning, however, was issued that in our eagerness to secure recruits we must not substitute "professional aptitudes" for the "spiritual call" in securing life commitments for full-time Christian service.

Perhaps the most striking presentation of questions for discussion came from the addresses which dealt with science and religion. The old supposed conflicts of religion and science required little attention since it was clearly pointed out that a full understanding of the nature and function of each makes them complementary in achieving the full life. The so-called conflict of religion and science is in fact a "straw-man" in any current intelligent discussion of the relations of the two. The moral control of science appeared as the most urgent need and the greatest contribution which religion can make to the present scientific age. We are of one mind that nuclear power should be removed as an instrument for waging war. And that man needs religion to save him from the role of a Cassandra as he views the power of science both to give and to destroy life.

Science in and by itself is not a sufficient gospel for this age. If self-destruction is to be avoided "we must learn more about God as we learn more about chemistry."

Church unity provided another urgent question for discussion. A strategy for a simultaneous Christian advance on all fronts toward a common objective by means of unified action was held to be a prime necessity for the full impowerment of Protestant churchmanship. The group were of one mind in stating that organic union or uniformity could not be said to represent the position of Methodism at present. They also agreed that many of our denominational differences were non-theological in their nature. Appreciation was expressed to the young churches for their guidance and leadership toward a workable scheme for church union. In the discussion, however, there were many reminders that the pressing contemporary problems resulting from our division should not

dim our perspective in sensing our distinctive denominational and Protestant contributions and in safe-guarding their perpetuation in any plan for church union. Methodism has much to gain in healthy church union and it also has much to contribute.

The place and nature of education raised large questions which were cited but could not because of limitation of time be fully discussed. The need for a restatement of the Protestant view of a philosophy of Christian education in terms which the rank and file could understand received unanimous endorsement by the discussion groups. Religious illiteracy is proving to be one of Protestantism's most serious handicaps. Such questions as religion in the school curriculum, better instructions for church membership, adult education, the nature of the methodology used in the instruction given, the return to Methodism's earlier disciplines in conduct and the modernization of the equipment for religious education were raised and commended to the churches for serious consideration. The advisability of having a committee appointed to study the whole field of Christian education as it relates to the Methodist Churches was a request from the groups for the consideration by the Methodist World Council.

Concern was real that our churches growing in numbers and material strength do not become churches of the "half-educated and the half-redeemed."

Questions concerning family life, social issues, missionary strategy and types of church ecumenicity were the subject of the morning addresses on Monday and Tuesday. Discussion of them by the groups was not possible, however, due to the consideration of the Message to the Church which consumed the time of their final sessions.

In all, sixteen addresses were given at the morning sessions of the Conference and they became the basis for the discussions which followed in the groups. It is recommended that these addresses which will be printed in the official Proceedings of the Ninth World Methodist Conference will be used by study groups in all of our Methodist Churches. In that way the message of the Conference will find expression in the world-wide life of our Methodist fellowship.

While exact agreement was the exception rather than the rule in the conclusions reached by the twelve discussion groups, in two respects at least we have shared in a common experience. As we conversed in Christian fellowship, like Wesley, our hearts have been strangely warmed and as we separate, we carry in our hearts a common dedication "to live to God and to help others so to do."

Nominating Committee

Dr. T. Otto Nall, Chairman of the Nominating Committee, presented nominations for members of the various Sections of the Council. These were elected. Dr. Nall pointed out that nominations had not been received from certain Sections, and the Secretaries were instructed to retain the former members until such nominations had been received. (See pages 7 ff.)

Election of President

Dr. T. Otto Nall presented the nomination of Dr. Harold Roberts as President of the World Methodist Council, and he was elected by

unanimous vote. Mr. L. A. Ellwood was presented, and after an appropriate statement he invested Dr. Roberts with the badge of the President's office.

Dr. Roberts spoke in appreciation of the services of his predecessor, Bishop Ivan Lee Holt, and the Secretaries were authorized to prepare an appreciation of Bishop Holt's services and publish the same in the volume of Proceedings of the Ninth World Methodist Conference.

Statement of Appreciation

Dr. Harold Roberts, having assumed the Chair, presented Dr. E. Benson Perkins who presented on behalf of the foreign members, delegates, and visitors, the following statement of appreciation:

To Bishop Ivan Lee Holt, Dr. Oscar Thomas Olson, Dr. Elmer T. Clark, and Mr. Edwin L. Jones.

Dear Friends:

We who have enjoyed to the full the generous and gracious hospitality of the American Committee at Lake Junaluska find it difficult to discover words to express adequately our deep appreciation and most grateful thanks. The first sight of Lake Junaluska to those among us who had never seen it before thrilled us with its beauty, and from that moment we have revelled in the view of mountains and lake bathed in glorious sunshine. Even this was excelled by the warmth of a most thoughtful hospitality which ministered to our personal comfort.

In this setting we have entered with increasing joy into the fellowship of this Conference and shall carry away abiding memories of the comradeship within the Methodist Church which transcends all differences of nation and race. We have received a new conception of the greatness of the Church we love and are moved to exclaim with our beloved leader, John Wesley, "What hath God wrought!"

It is impossible to mention, as we should desire, all the American friends whose overwhelming kindness has so wonderfully enriched our lives. We continue to be amazed at the way the New York Committee provided for us in so many directions on our arrival, and if here and there unexpected difficulties emerged they only demonstrated the careful thought which anticipated our needs. To all who toiled so continuously at the New York Office we extend our deep gratitude.

The circumstances of placing the World Methodist Conference in this lovely estate created a real problem of transportation for our hosts, which they overcame with characteristic enthusiasm. We arrived at almost every hour during the day and night, but the Rev. Don Payne and the members of the transport committee saw us safely transported to Lake Junaluska. Our sincere thanks seem an inadequate recompense for this difficult and most valued service.

We shall never forget our charming hostesses at Lake Junaluska who served us in various ways day after day. We would ask Mrs. Holt and Mrs. Clark to accept for themselves and convey to their sixty or more colleagues our heartfelt thanks.

There are so many others to whom we are indebted in one way or another that we hesitate to begin to name them lest we should omit to mention those who are no less responsible for our comfort and happiness during this Conference and all that issues from it. We appreciated the

work of the musical director, the organist and choir—the helpful interests throughout of the Press, the generosity of “The Upper Room” through Dr. J. Manning Potts in their gift, the arrangement enabling us to see something of the fascinating scenery in this western part of North Carolina, and visits to the Cherokee Indian village and play.

It is our desire that Mr. Edwin L. Jones, Chairman of the Trustees of this estate as well as a Treasurer of the World Methodist Council, should accept himself and assure his fellow Trustees of our deep gratitude to them for making the estate available for this Conference, and our special indebtedness to the Superintendent.

Behind all this provision and through many long months of detailed preparation the clerical staff, working under Dr. Elmer T. Clark, have achieved a success which is in no small measure due to their untiring work, often “round the clock” in the hectic days just before the Conference and during its sessions. We are not unmindful of this invaluable service, though it has been in the background of all that has happened. We want to be assured that Mrs. Louise Stahl will herself recognize our appreciation and pass on our thanks equally to the other members of the staff which has worked so assiduously in the office.

We who have come from many nations overseas have so gladly shared with our American brethren in the varied tasks and services of the Conference and we have valued this active cooperation very deeply. We know that they, no more than ourselves, look for thanks in a service which we have together offered to our Lord. It is, however, incumbent upon us to say in specific terms that we are deeply conscious of our obligation to the President, Bishop Ivan Lee Holt, the Chairman of the American Sectional Committee, Dr. Oscar T. Olson, and the untiring Secretary of the World Methodist Council, Dr. Elmer T. Clark. Will these, our dear brethren, be assured of our understanding of their toil for this Conference and our unforgettable appreciation of all that they have done.

We return to our homes and our varied services in the Church in the four corners of the earth inspired and strengthened by the fellowship of this great Conference. We have made many new friendships which we are assured will continue and further enrich our lives. We have a new sense of our world unity in the fellowship of the Methodist Church and particularly a new understanding and appreciation of the great work of American Methodism. We shall pray earnestly for the blessing of God for the Methodist Church of this great country and retain in our hearts gracious memories of the kindness we have so richly enjoyed.

On behalf of all the overseas guests,

HAROLD ROBERTS
E. BENSON PERKINS
W. J. NOBLE
H. CRAWFORD WALTERS
STANLEY B. SUDBURY
R. B. LEW
M. A. McDOWELL
FRIEDRICH WUNDERLICH

ODD HAGEN
FERDINAND SIGG
LUISE C. SCHOLZ
ALBERT HOLLAND
JAMES S. MATHER
PEREJI SOLOMON
HUGH SHERLOCK

Announcements and Adjournment

The Secretaries were asked to send an appropriate message to the Methodists of India in connection with the approaching Centennial of the

beginning of American Methodism in that country.

Dr. Elmer T. Clark announced the details of the Historical Caravan to New York, which would leave Lake Junaluska on Thursday morning. Various other announcements were made.

The Plenary Session of the World Methodist Conference adjourned.

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

WORLD METHODIST COUNCIL

September 12, 1956

The World Methodist Council met at 2:30 P.M. on September 12, 1956, in the Auditorium at Lake Junaluska, North Carolina, U.S.A.

Dr. Elmer T. Clark announced that he had taken the liberty of accepting the Methodist Church in Korea as Section XXV of the World Methodist Council. This action was approved. Hong Kong was accepted as Section XXVI, and Taiwan was accepted as Section XXVII.

Election of Vice Presidents

Dr. T. Otto Nall, Chairman of the Nominating Committee, nominated *Vice Presidents* of the World Methodist Council. These were unanimously elected as follows:

BISHOP FRED P. CORSON, U.S.A.	BISHOP FERDINAND SIGG, Switzerland
DR. OSCAR THOMAS OLSON, U.S.A.	DR. J. B. WEBB, South Africa
MR. CHARLES C. PARLIN, U.S.A.	REV. JAMES S. MATHER, Ceylon
BISHOP S. L. GREENE, A.M.E. Church, U.S.A.	DR. A. HAROLD WOOD, Australia
MRS. OTTILIA DE O. CHAVES, Brazil	

Executive Committee

Dr. T. Otto Nall, Chairman of the Nominating Committee, presented nominations for members of the World Executive Committee. These were elected as follows:

The officers of the Council, plus:

Dr. Eric Baker, England	Rev. A. Victor Murray, England
Rev. Basil Clutterbuck, England	Dr. T. Otto Nall, U.S.A.
Rev. Rupert E. Davies, England	Mr. Ray Nichols, U.S.A.
Bishop Bertram W. Doyle, C.M.E. Church, U.S.A.	Rev. Walter J. Noble, England
Bishop F. Gerald Ensley, U.S.A.	Dr. J. Manning Potts, U.S.A.
Dr. Dorothy Farrar, England	Dr. W. E. Sangster, England
Bishop Odd Hagen, Sweden	Mrs. Ernst Scholz, Germany
Prof. Thomas E. Jessop, England	Mrs. J. Fount Tillman, U.S.A.
Dr. R. B. Lew, Australia	Rev. Wilfred Wade, England
Bishop Paul E. Martin, U.S.A.	Bishop W. J. Walls, U.S.A.
Dr. Matthew A. McDowell, New Zealand	Mr. J. Ernest Wilkins, U.S.A.
Bishop Arthur J. Moore, U.S.A.	Bishop Friedrich Wunderlich, Germany

Standing Committees

Dr. Nall stated that the Committee had not nominated all the members of the Standing Committees, but recommended that three members of each Committee be now elected, and that these be authorized to add other key persons as deemed advisable, and that each group should designate a Secretary at an early date. This plan was approved and the Committees were elected as follows:

Evangelism: W. E. Sangster, Harry Denman, Alan Walker

Faith and Order:

Ecumenical Relations: Bishop Ivan Lee Holt, C. C. Pande, E. E. Mahabane

Theological Studies: Harold Roberts, Gerald O. McCulloh, Bishop Odd Hagen

Youth: Bryan Reed, Harold Ewing, Alain Rocourt

Lay Activities: Robert Mayfield, R. J. Latham, Mrs. Clarence P. Jackson

Oxford Memorial: Reginald Kissack, Dow Kirkpatrick, Myles Stevens

Public Relations: Ralph Stody, Frank H. Cumbers, W. W. H. Greenslade

Exchange of Preachers: Karl Quimby, Stanley Leyland, A. Harold Wood

Christian Education: Rupert Davies, Bishop B. Julian Smith, J. W. Eichelberger

The Rev. Reginald Kissack inquired concerning the status of the chairman of the Standing Committees with reference to the World Executive Committee. Dr. Roberts replied that these chairmen were not members of the World Executive Committee. The Constitution (Section VII, paragraph 3) provided that the World Executive Committee "may invite non-members for particular purposes" and that under this provision chairmen of committees had been and would be invited to sit with the Committee and enter into its discussions but without vote.

Quarterly Journal

The matter of the possible publication of a Quarterly Journal for World Methodism was brought forward. The Executive Committee was instructed to examine the possibility of such a publication with power to carry into effect a satisfactory scheme if financial provision could be made.

Charles Wesley Anniversary

The recommendation with reference to the 250th Anniversary of the birth of Charles Wesley, as included in the report of the Secretaries, was brought forward. Dr. Elmer T. Clark stated that the observance of this event had been endorsed by the American Association of Methodist Historical Societies, the Hymn Society of America, and the International Methodist Historical Society. By vote the Council endorsed this event, and instructed the World Executive Committee to give consideration to a proper celebration, and empowered the officers to proceed to carry into effect any plan that might be adopted.

Tenth World Methodist Conference

There was consideration of the place of the meeting for the Council or the Conference in 1961, with a suggestion that the Council might meet in Australia without calling a Conference in that year. The whole matter was referred to the Executive Committee with power to act.

Youth Members

It was suggested that the Executive Committee should give due consideration to the possibility of calling a world youth conference in 1961. This was referred to the Executive Committee.

It was suggested that a youth member should be included among the members of the various Sections of the Council. Dr. Oscar T. Olson reported that Section XIII had named one such youth member and that certain others had been designated as consultants or advisors on youth matters, without membership in the Section. This was approved and referred to the Sections.

INTERNATIONAL METHODIST HISTORICAL SOCIETY

The International Methodist Historical Society presented the following report, which was received by the Council:

The Committee of the International Methodist Historical Society, together with interested delegates from all over the world, met at Lake Junaluska, North Carolina, on Friday, 31st August, 1956. Keen discussion on various aspects of the work of the Society necessitated two sessions.

OBJECTS. The objects of the Society, as outlined in the *Proceedings* of the 1951 World Methodist Conference, were again emphasized. These are:

(a) To coordinate the work of Methodist Historical Societies throughout the world, and to promote the formation of new ones.

(b) To assist in the preservation of books, documents, personal relics, buildings and sites connected with Methodist history of all lands.

(c) To accumulate accurate and up-to-date information about World Methodism.

(d) To spread the knowledge of the historical background and present activities of World Methodism by promoting such things as the publication of historical studies, reprints of important original documents, and factual works on modern Methodism; by placing markers on historic sites; by arranging pilgrimages and celebrations of historic events; by organizing a historical lecture in connection with each World Methodist Conference.

The purpose of these activities is not mainly antiquarian, but spiritual. The Society desires to preserve in all ways possible a sense of our indebtedness to the past, not in order that we may worship the relics of our forefathers or slavishly imitate their methods, but so that we may keep alive their spirit of informed evangelism, adapted as may be necessary to our changing circumstances.

The Secretaries reported that the relationship of this Society to the World Methodist Council had been discussed both by the Executive

Committee of the Council and the Council itself, who recommended that it become a definite Department of the Council's activities, instead of an affiliated body. This suggestion was accepted by the Society, thus necessitating slight changes in the Constitution as approved by the World Methodist Council of 1951. For convenience the full Constitution (including the necessary amendments) is here set out:

Constitution of the International Methodist Historical Society

(a) The International Methodist Historical Society shall be a Department of the World Methodist Council, the President and Secretary or Secretaries of each body being *ex officio* members of the other.

(b) The Society shall be governed by a Committee consisting of the President and Secretary or Secretaries of the World Methodist Council together with the following officers of the Society:

i. President.

ii. Two Secretaries, one each from the U.S.A. and Great Britain.

iii. Sixteen Vice-Presidents, chosen from each of the major Methodist groupings. (The duty of the Vice-Presidents shall be to form Sectional Committees to serve their areas, which Committees shall appoint key-workers in each conference or local unit, maintain a list of historical societies within the area, assist in the formation of new ones, and in all ways possible promote the objects of the Society within that area.)

iv. Other members, not exceeding twelve, representing important interests in the study and promulgation of Methodist history.

(c) This Committee shall meet in whole or in part as summoned by either Secretary, though normally the full Committee will not meet except in connection with the World Methodist Council, when members unable to attend may send substitutes. Necessary business at other times shall be conducted by the Secretaries in consultation with each other and with the affiliated Societies and sectional committees.

(d) A report from the Society shall be presented at each assembly of the World Methodist Council or its Executive, together with any resolutions thereon, for adoption or otherwise.

* * * * *

Fellowships

As the outcome of correspondence and conversations within and between the Association of Methodist Historical Societies and the International Methodist Historical Society (British Section) it was agreed to institute Honorary Fellowships in Methodist history, under the following regulations:

(a) The title "Fellow in Methodist History" shall be conferred upon persons who have done outstanding work in this field. The nature of the work thus recognized may be original research, authorship, popular dissemination of historical data, or distinguished promotion of interest in Methodist history.

(b) Nominations may be made only by a historical society to which the nominee is related, and which is recognized by the World Methodist Council. Each nomination shall be accompanied by a citation or statement setting forth the nominee's contribution to Methodist history. After

approval by the nominating society the nomination shall be submitted to the International Methodist Historical Society and the Executive Committee of the World Methodist Council for consideration and approval.

(c) Such fellowships shall be limited to a total of twenty held at any one time; they shall not be awarded posthumously, and may be conferred only at a regular meeting of the World Methodist Council.

The Secretaries reported that twelve nominations, supported by suitable citations, had been received and approved according to the above regulations. The names were presented and approved, as follows:

Rev. Frank Baker, research worker and author on British Methodism; Secretary of the Wesley Historical Society and of the International Methodist Historical Society.

Rev. Wade Crawford Barclay, historian of American Methodist Missions.

Rev. Elmer Talmage Clark, collector of Wesleyana, author of popular works on Methodist history, Secretary of the Association of Methodist Historical Societies and of the International Methodist Historical Society, Editor-in-Chief of the Journal of Francis Asbury.

Rev. Richard Lee Cole, historian of Irish Methodism.

Rev. Maldwyn Lloyd Edwards, research worker and author on the influence of British Methodism upon social history.

Rev. Leslie Arthur Hewson, historian of South African Methodism. Chancellor Umphrey Lee, interpreter of John Wesley to American Methodism.

Rev. Jacob Simpson Payton, historian of Methodism in Pennsylvania; researcher and editor for the Journal and Letters of Francis Asbury.

Rev. James Manning Potts, researcher in the history of Methodism in Virginia; collector and editor of the Letters of Francis Asbury.

Rev. William Warren Sweet, author and compiler of numerous authoritative works on Methodist history in America.

Rev. Wesley Frank Swift, historian of Scottish Methodism; editor of the *Proceedings* of the Wesley Historical Society.

Rev. Robert Frederick Wearmouth, research worker and author on the influence of Methodism upon the working-class movements in Great Britain.

Commemorations

(a) The Society reports with joy the response to its recommendation at the 1951 Conference of the world-wide observance of *Aldersgate Sunday*—the Sunday falling upon or immediately preceding May 24th. This was urged as an occasion for bringing us together in a “World Methodism Sunday” as we remembered the faith of our founders and rededicated ourselves in universal fellowship to the spreading of scriptural holiness throughout the world. Reports show that the observance of Aldersgate Sunday has spread to all continents, and has been attended with rich blessings. Special orders or service have been prepared for use where such ordered worship is desired.

(b) The Society recommends to the Conference the special observance in all lands of the 250th anniversary of the birth of Charles Wesley on 18th December, 1707. Festivals of Praise might well be arranged for 18th December, 1957 (a Wednesday) in all our larger centres of popula-

tion; a small selection of the hymns of Charles Wesley is being prepared by the Methodist Book Room in Great Britain; any further suggestions for the worthy and fruitful observance of this occasion will be welcomed by the Secretaries of the World Methodist Council or the International Methodist Historical Society.

(c) Several of our constituent churches have important anniversaries this year, and the Society recommends that cordial greetings be sent to them. The occasions particularly in mind are the 150th anniversary of the coming of Methodism to South Africa, and the 100th anniversary of the commencement of episcopal Methodism in India, Norway, and Switzerland.

Historic Sites

(a) The Society rejoices at the acquisition by the Methodist Church in Great Britain of the Epworth Rectory, childhood home of the Wesleys, and one of the most significant Methodist shrines in the world. We would commend to the sympathetic consideration of the Methodist people everywhere the project to restore and maintain the rectory as a focal point of our Methodist heritage.

(b) The Society also rejoices that the boyhood home of Francis Asbury at Newton has been acquired by the West Bromwich Borough Council with a sympathetic appreciation of its significance for Methodism and a genuine desire to preserve it as a place of pilgrimage. We therefore commend the appeal made to help in the financing of the West Bromwich scheme for the cottage.

Publications

The Society is happy to know that some of the publishing projects envisaged at the 1951 meeting in Oxford have now been completed, notably the "Who's Who in World Methodism" and the "Album of Methodist History." The "Letters and Journal of Francis Asbury" has proved a very much larger undertaking, which is now nearing completion. It is to be published in three large volumes by the Epworth Press in Great Britain, in collaboration with the Methodist Publishing House in the U.S.A.—this collaboration itself constituting a historic event. It is hoped that the volumes will be ready by the end of 1957.

The Society is also happy to note the painstaking preparations, already well advanced, for a new history of British Methodism in four large volumes.

The Society hopes that it may be possible in the near future to inaugurate a historical magazine for World Methodism, on a much larger scale than *World Parish*, and with a more scholarly approach. A quarterly magazine of about 32 pp. might be published for about 7s.6d. or one dollar per annum. The Secretaries would be glad to hear from those who would wish to subscribe to such a magazine, or who have any suggestions for financing it.

Resolutions

(1) That the following be the Officers and Committee of the Society, in addition to the President and Secretary or Secretaries of the World Methodist Council:

<i>President:</i>	BISHOP ODD HAGEN	Sweden
<i>Secretaries:</i>	DR. ELMER T. CLARK	U.S.A.
	DR. FRANK BAKER	Great Britain
<i>Vice-Presidents:</i>	DR. W. E. SANGSTER	Great Britain
	BISHOP FERDINAND SIGG	Continental Europe
	REV. GEORGE BOYLE	Canada
	DR. JACOB S. PAYTON	U.S.A.
	BISHOP FREDERICK D. JORDAN	African Methodist Episcopal Church
	BISHOP W. J. WALLS	African Methodist Episcopal Zion Church
	BISHOP B. W. DOYLE	Christian Methodist Episcopal Church
	REV. ARTHUR W. SAUNDERS	West Indies
	BISHOP S. U. BARBIERI	Latin America
	REV. LESLIE A. HEWSON	South Africa
	MR. F. L. BANTELS	West Africa
	BISHOP JOHN SPRINGER	Central and East Africa
	REV. C. C. PANDE	India and Western Asia
BISHOP RAYMOND ARCHER	China and Eastern Asia	
REV. R. H. DOUST	Australia and the South Pacific	
REV. LESLIE R. GILMORE	New Zealand	
<i>Other Members:</i>	DR. DAVID H. BRADLEY	
	BISHOP FRED P. CORSON	
	CHANCELLOR UMPHREY LEE	
	MR. CHARLES C. PARLIN	
	DR. J. MANNING POTTS	
	DR. WILLIAM WARREN SWEET	
	DR. FRANK H. CUMBERS	
	DR. MALDWYN L. EDWARDS	
DR. E. GORDON RUPP		
REV. WESLEY F. SWIFT		

(2) That this World Methodist Conference commends to the Methodist people everywhere the observance of "Aldersgate Sunday" (the Sunday falling upon or immediately preceding May 24th) as an occasion for remembering the faith of our founders and for rededicating ourselves in universal fellowship to the spreading of scriptural holiness throughout the world.

(3) That this World Methodist Conference commends to Methodist conferences and congregations everywhere the worthy observance, by Festivals of Praise or by any other method, of the 250th anniversary of the birth of Charles Wesley.

(4) That this World Methodist Conference sends fraternal greetings and congratulations:

- (a) to the Methodists in South Africa, upon their 150th anniversary.
- (b) to the Methodists in India, on the 100th anniversary of the founding there of the Methodist Episcopal Church.
- (c) to the Methodists in Norway, on the 100th anniversary of the founding of the Methodist Church in that country.
- (d) to the Methodists in Switzerland, on the 100th anniversary of the founding there of the Methodist Episcopal Church.

(5) That this World Methodist Council empowers the Secretaries of the International Methodist Historical Society to send greetings in its name during intervals between the sessions of the Council.

ODD HAGAN, *President*
ELMER T. CLARK, *Secretary*
FRANK BAKER, *Secretary*

Report on Ministerial Exchanges

The Rev. A. Stanley Leyland presented the following report on Ministerial Exchanges which was received by the Council:

The *ad hoc* Committee of the World Methodist Council met on Thursday, September 6th at 2 P.M. at Lambuth Inn. There were fifteen members present, including representatives from New Zealand, Australia, Ireland, England, and the United States.

After a general discussion of the Exchange policy, the smooth working of the exchanges between Great Britain and the United States was noted. It was felt that the same principles of cooperation should be applied to other sections of World Methodism. It was recommended that the several Sections of World Methodism should appoint responsible committees to begin correspondence with a view to arranging exchanges.

It was recommended that the Irish and South African Conferences should be invited to appoint a committee. In view of the fact that a committee on Cooperation between Australia and New Zealand already exists, it was recommended that this committee should be asked to facilitate the matter of these exchanges.

It was recommended for Europe and Italy that the matter be left in the hands of the active Bishops.

It was recommended in the case of Canada that we explore the possibility of exchange through the National Council of Churches of Christ in America, in cooperation with the National Council of Churches in Canada; and, if this does not succeed, then plan through the Secretary of the General Council of the United Church.

Concerning the length of the time for these exchanges, it was recommended that short term exchanges, particularly with Great Britain, should be for a period not exceeding eight Sundays actually on duty. Generally, short term exchanges should take place in mid-summer, but the privilege of using a period between low Sunday and Whitsunday, or during Lent should be considered. For longer exchanges, i.e., with South Africa, Australia, New Zealand, etc., the period of exchange would be at least for one full year but not more than three years' duration.

It was recommended that the pamphlet on the Exchange of Preachers be revised and a new edition printed.

The Committee recommends that during the next five-year period one

or two exchanges be arranged between a British minister and a minister of the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, or the Christian Methodist Episcopal Church.

Announcements and Adjournment

Various announcements were made and the World Methodist Council adjourned.

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

Executive Committee WORLD METHODIST COUNCIL

September 12, 1956

The World Executive Committee of the World Methodist Council met at 3:30 P.M. on September 12, 1956, in the Auditorium at Lake Junaluska, North Carolina, U.S.A.

Dr. Elmer T. Clark and Dr. E. Benson Perkins were elected Secretaries.

Mr. Edwin L. Jones and Mr. L. A. Ellwood were elected Treasurers.

Meeting of the Executive Committee, 1957

The Rev. Reginald Kissack presented an invitation to the World Executive Committee to meet in Rome, Italy, in 1957. It was pointed out that this had been recommended by the former Executive Committee.

Mr. Kissack stated that the first week in June would be the most satisfactory time for the meeting. Bishop Arthur J. Moore pointed out that this date was in conflict with certain annual conference meetings in the United States. The possibility of similar conflicts with almost any other date was pointed out. By vote the tentative date of the week commencing May 21, 1957, was set with the understanding that the officers would have power to adjust the date and place if advisable.

Secretariat and Headquarters

The President, Secretaries, and Treasurers of the World Methodist Council, Bishop Fred P. Corson, Dr. Eric Baker, and Mr. Charles C. Parlin were named as a Committee to consider the matter of the Secretariat and Headquarters in preparation for the Executive Committee in 1957.

On motion of Mr. Edwin L. Jones the following Declaratory Minute was adopted:

The 1956 Conference of the World Methodist Council has been an occasion of high fellowship and enlightening discussions, and we depart for our homes deeply conscious that Methodists are one people in all the World.

The Methodists of the Southeastern Jurisdiction, hosts to this Conference, pursuant to the instructions of the Executive Committee of the World Methodist Council, contributed a considerable sum of money for the erection of the Council's headquarters on these grounds. Since the question has been raised as to this building, which has already been

designated as headquarters of the Council, and in order that there be complete understanding;

Therefore be it resolved:

1. That we express to Dr. Elmer T. Clark our appreciation of his generosity in placing here his extensive and valuable collection; and that we record our hope that others of our people in this part of the World will across the years add to and build up the collections so auspiciously begun.

2. That the Executive Committee select at its discretion, one or more other locations for the Council's work, and,

3. That the Title to the property mentioned above be vested with the Board of Trustees of the Lake Junaluska Assembly, Inc., in the event that the actions of the Executive Committee already taken should be repudiated or changed.

The Executive Committee adjourned.

HAROLD ROBERTS, *Chairman*
E. BENSON PERKINS, *Secretary*
ELMER T. CLARK, *Secretary*

HISTORICAL CARAVAN

On the morning of Thursday, September 13, 1956, after the adjournment of the Ninth World Methodist Conference, approximately one hundred and twenty overseas members and delegates left Lake Junaluska in three sight-seeing buses on a historical caravan to New York City. The party proceeded northward along the scenic Blue Ridge Parkway to Harrisonburg, Virginia, where the night was spent at Madison College and the group was entertained at breakfast the following morning by the First Methodist Church.

On Friday, September 14, the caravan proceeded to Washington, D. C., where at 4 P.M. the party was received by President Dwight D. Eisenhower in the Rose Garden at the White House. A number of the visitors were introduced personally to the President by Dr. Clark, after which Mr. Eisenhower made a brief address in which he stressed the importance of spiritual values in the social order and world peace based on the principles enunciated in the Sermon on the Mount. The President of the World Methodist Council, Dr. Harold Roberts, made a brief response to the President's statements.

From the White House the party was taken on a tour of Washington and in the evening visits were made to the Lincoln Memorial, the Francis Asbury monument, and other points of historic interest in the city.

On Saturday, September 15, the party proceeded to Baltimore, where visits were made to the Mount Olivet Cemetery and the graves of Bishop Francis Asbury and numerous other early American Methodist leaders, the site of the Lovely Lane Chapel in which the Christmas Conference of 1784 organized the Methodist Episcopal Church, and the present Lovely Lane Methodist Church which contains a notable Methodist historical museum. A luncheon was served to the visitors at this church.

In the afternoon the group proceeded to Philadelphia, where points of historic interest were visited and the guests were entertained by the Methodists of Philadelphia and vicinity.

On Sunday morning, September 16, there was a special service at Old St. George's Methodist Church in Philadelphia, the oldest Methodist edifice in America. Dr. Harold Roberts preached and luncheon was served by the church.

In the afternoon the party proceeded to New York, where a concluding service was held at John Street Methodist Church, the oldest Methodist society in America. In this service brief statements were made by the Rev. Arthur Bruce Moss, pastor of the church, Bishop Ivan Lee Holt, Dr. Harold Roberts, the Honorable George Thomas, M.P., Bishop-Elect Pereji J. Solomon of South India, and Dr. R. B. Lew of Australia. At the conclusion of the service there was an informal tea at the church.

SCHEDULE OF PREACHING ASSIGNMENTS

In connection with the Ninth World Methodist Conference 170 preaching engagements were made for the visiting members of the Conference. Those for World Methodist Sunday, September 9th, were arranged from the office at Lake Junaluska. The others were arranged in the office of Dr. Karl Quimby, American chairman of the Committee on Exchange of Preachers, New York.

Pre-Conference Services

July 1—Carr, W. E. Allan	Peabody, Mass.
July 8—Carr, W. E. Allan	Danvers, Mass.
July 15—Carr, W. E. Allan	Salem, Mass.
July 18-20—Holland, Albert	New Jersey
July 22—Carr, W. E. Allan	Beaverly, Mass.
July 22—Scott, Percy	Westfield, N. J.
July 22—Thomas, George	Mt. Vernon, N. Y.
July 23-28—Holland, Albert	New Jersey
July 29—Carr, W. E. Allan	Worcester, Mass.
July 29—George, A. Raymond	Johnstown, Pa.
July 29—Holland, Albert	New Jersey
July 29—Leyland, A. Stanley	Wooster, Ohio
July 29—Scott, Percy	Chatham, N. J.
July 29—Shearer W. Russell	Scarsdale, N. Y.
Aug. 5—Baker, Frank	Denver, Colorado
Aug. 5—Carr, W. E. Allan	Salem, Mass.
Aug. 5—George, A. Raymond	Detroit, Mich.
Aug. 5—Greenslade, W. Hamilton	Santa Rosa, Calif.
Aug. 5—Leyland, A. Stanley	Dallas, Texas
Aug. 5—McDowell, M. A.	Stockton, Calif.
Aug. 5—Sangster, W. E.	Ocean City, N. J.
Aug. 5—Scott, Percy	Maryville, Ohio
Aug. 5—Shearer, W. Russell	Wayne, Pa.
Aug. 5—Tudor, C. Leonard	Jonesboro, Ark.
Aug. 7-10—Mather, James S.	Harrisburg, Va.
Aug. 6-10—Shearer, W. Russell	Lake Junaluska, N. C.
Aug. 6—Tudor, C. Leonard	Walnut Ridge, Ark.
Aug. 7—Tudor, C. Leonard	Swifton, Ark.
Aug. 8—Tudor, C. Leonard	McCrory, Ark.
Aug. 9—Tudor, C. Leonard	Harrison, Ark.

Aug. 10—Tudor, C. Leonard	Ft. Smith, Ark.
Aug. 12—Baker, Frank	Denver, Colo.
Aug. 12—Carr, W. Allan	Cambridge, Mass.
Aug. 12—Davison, Leslie	Ridgewood, N. J.
Aug. 12—Grayston, Kenneth	White Plains, N. Y.
Aug. 12—Greenslade, W. Hamilton	Santa Monica, Calif.
Aug. 12—George A. Raymond	Rochester, N. Y.
Aug. 12—Hearn, Albert	Plainfield, N. J.
Aug. 12—Holland, Arthur	New Jersey
Aug. 12—Leyland, A. Stanley	Dallas, Tex.
Aug. 12—Loy, Allen W.	Ft. Collins, Colo.
Aug. 12—Mather, James S.	Alexandria, Va.
Aug. 12—McDowell, M. A.	Lincoln, Nebr.
Aug. 12—Perkins, E. Benson	Washington, D. C.
Aug. 12—Race, Philip	Newark, N. J.
Aug. 12—Sangster, W. E.	Ocean City, N. J.
Aug. 12—Scott, Percy	Knoxville, Tenn.
Aug. 12—Shearer, W. Russell	Schenectady, N. Y.
Aug. 12—Tudor, C. Leonard	Jonesboro, Ark.
Aug. 18-24—Hearn, Albert	Brevard, N. C.
Aug. 19—Baker, Frank	Denver, Colo.
Aug. 19—Carr, W. E. Allan	Springfield, Mass.
Aug. 19—Davies, Rupert E.	Ridgewood, N. J.
Aug. 19—Davison, Leslie	Brooklyn, N. Y.
Aug. 19—George, A. Raymond	New York City
Aug. 19—Grayston, Kenneth	Albany, N. Y.
Aug. 19—Greenslade, W. Hamilton	Kansas City, Mo.
Aug. 19—Hearn, Albert	Scranton, Pa.
Aug. 19—Holland, Albert	New Jersey
Aug. 19—Kissack, Reginald	Asbury Park, N. J.
Aug. 19—Leyland, A. Stanley	San Antonio, Tex.
Aug. 19—Loy, Allen W.	Kokomo, Ind.
Aug. 19—Mather, James S.	Virginia
Aug. 19—McDowell, M. A.	Toronto, Canada
Aug. 19—Sangster, Wm. E.	Ocean City, N. J.
Aug. 19—Sangster, Wm. E.	TV-Columbia Broadcasting
Aug. 19—Scott, Percy	LaCrosse, Wis.
Aug. 19—Shearer, W. Russell	Cleveland, Ohio
Aug. 19—Tudor, C. Leonard	Blytheville, Ark.
Aug. 19—Wade, Wilfred	Silver Bay, N. Y.
Aug. 19—Whitfield, W. Harris	New York City
Aug. 22—Loy, Allen W.	Bloomington, Ind.
Aug. 21-28—Leyland, A. Stanley	Kerrville, Texas
Aug. 26—Baker, Eric	Raleigh, N. C.
Aug. 26—Baker, Frank	Savannah, Ga.
Aug. 26—Barnett, Leonard P.	North Carolina
Aug. 26—Blatherwick, Douglas P.	Nutley, N. J.
Aug. 26—Carr, W. E. Allan	Altoona, Pa.
Aug. 26—Davies, Rupert E.	Plainfield, N. J.
Aug. 26—Davison, Leslie	Brooklyn, N. Y.
Aug. 26—Edwards, Maldwyn	Ocean City, N. J.

Aug. 26—Farrar, Dorothy	Winston-Salem, N. C.
Aug. 26—George, A. Raymond	Newark, N. J.
Aug. 26—Grayston, Kenneth	Scranton, Pa.
Aug. 26—Greenslade, W. Hamilton	Atlanta, Ga.
Aug. 26—Greet, Kenneth	Roselle Park, N. J.
Aug. 26—Holland, Albert	Harrisonburg, Va.
Aug. 26—Lew, R. B.	Evanston, Ill.
Aug. 26—Loyd, A. Kingsley	Ridgewood, N. J.
Aug. 26—Loy, Allen W.	Pittsburgh, Pa.
Aug. 26—Barnett, Leonard P.	North Carolina
Aug. 26—McDowell, M. A.	Baltimore, Md.
Aug. 26—Noble, W. J.	Dover, N. J.
Aug. 26—Pawson, Cecil	Hollis, N. Y.
Aug. 26—Roberts, Harold	New York City
Aug. 26—Rogers, Edward	Cranford, N. J.
Aug. 26—Sackett, A. Barrett	Hackensack, N. J.
Aug. 26—Sangster, W. E.	Lake Junaluska, N. C.
Aug. 26—Scott, Percy	Madison, Wis.
Aug. 26—Shearer, W. Russell	Detroit, Mich.
Aug. 26—Thomas, George	Hatboro, Pa.
Aug. 26—Tudor, C. Leonard	Ocean City, N. J.
Aug. 26—Hearn, Albert	Gastonia, N. C.
Aug. 26—Greenslade, W. Hamilton	Sandersville, Ga.
Aug. 26—Wade, Wilfred	Hasbrouck Heights, N. J.
Aug. 26—Walters, H. Crawford	Rockville Center, L. I.
Aug. 26—Sommer, Carl Ernest	New York
Aug. 26—Sudbury, S. B.	Providence, R. I.
Aug. 27-31—Scott, Percy	Wisconsin Pastor's School
Aug. 27—Blatherwick, Douglas P.	Huntingdon, Penn.
Sept. 2—Barbieri, Bishop Sante Uberto	Canton, N. C.
Sept. 2—Leyland, A. Stanley	Dayton, Ohio
Sept. 2—Sangster, W. E.	Savannah, Ga.
Sept. 7—Thomas, George	Shelby, N. C.

World Methodist Sunday

Sept. 9—Davies, Rupert E.	Guyahoga Falls, Ohio
Sept. 9—Rupp, Gordon	Shelby, N. C.
Sept. 9—O'Gorman, Brian S.	Statesville, N. C.
Sept. 9—Kissack, Reginald	Athens, Ga.
Sept. 9—Edwards, Maldwyn	Birmingham, Ala.
Sept. 9—Barnet, Leonard P.	Greenwood, S. C.
Sept. 9—Baker, Frank	Cooleemee, N. C.
Sept. 9—Shearer, W. Russell	Hendersonville, N. C.
Sept. 9—Noble, Walter J.	Clyde, N. C.
Sept. 9—McDowell, M. A.	Morganton, N. C.
Sept. 9—Waterhouse, John W.	Greenville, S. C.
Sept. 9—Northcutt, Bishop Clifford	Greenville, S. C.
Sept. 9—Wunderlich, Bishop Friedrich	Atlanta, Ga.
Sept. 9—Wade, Wilfred	Marion, N. C.
Sept. 9—Martin, Bishop Paul E.	Waynesville, N. C.
Sept. 9—Manfield, A. G.	Andrews, N. C.
Sept. 9—Barbieri, Bishop Sante Uberto	Charlotte, N. C.

Sept. 9—Lew, R. B.	Spartanburg, S. C.
Sept. 9—Leyland, Stanley	Canton, N. C.
Sept. 9—Snaith, Norman	Morristown, Tenn.
Sept. 9—Belben, Howard A. G.	Lexington, N. C.
Sept. 9—Davison, Leslie	Salisbury, N. C.
Sept. 9—Walker, Allen	Greensboro, N. C.
Sept. 9—Mather, James S.	Lake Junaluska, N. C.

Post-Conference Services

Sept. 15-Oct. 2—Waterhouse, John W.	Philadelphia, Pa.
Sept. 16—Greenslade, W. Hamilton	Hyattsville, Md.
Sept. 16—Holland, Arthur	Ocean City, N. J.
Sept. 16—Ker, Robert	New York City
Sept. 16—Kissack, Reginald	Harrisburg, Pa.
Sept. 16—Leyland, A. Stanley	Rochester, N. Y.
Sept. 16—Mahabane, E. E.	New York City
Sept. 16—McDowell, M. A.	Knoxville, Tenn.
Sept. 16—Snaith, Norman H.	Baldwin, L. I.
Sept. 16—Strawson, Wm.	Jackson Heights, L. I.
Sept. 16—Wade, Wilfred	Englewood, N. J.
Sept. 16—Whitfield, Harris	Denville, N. J.
Sept. 17—Leyland, A. Stanley	Rochester, N. Y.
Sept. 16-22—Baker, Eric	Morristown, Tenn.
Sept. 23-25—Baker, Eric	Ashland, Va.
Sept. 26-27—Baker, Eric	Virginia
Sept. 28—Baker, Eric	Madison, N. J.
Sept. 30—Baker, Eric	Western Maryland
Sept. 19-23—Holland, Arthur	Ocean City, N. J.
Sept. 23—Greenslade, W. Hamilton	Illinois
Sept. 23—Leyland, A. Stanley	Detroit, Mich.
Sept. 23—McDowell, M. A.	St. Louis, Mo.
Sept. 23—Roberts, Harold	Bridgeport, Conn.
Sept. 23—Whitfield, Harris	Toronto, Canada
Sept. 26—Leyland, A. Stanley	Webster Groves, Mo.
Sept. 30—McDowell, M. A.	Long Beach, Cal.
Sept. 30—Roberts, Harold	Englewood, N. J.
Sept. 30—McDowell, M. A.	Glendale, Cal.
Oct. 7—Greenslade, W. Hamilton	Chicago, Ill.
Oct. 8-12—Edwards, Maldwyn	Florida Pastor's School
Oct. 21—Edwards, Maldwyn	Durham, N. C.
Oct. 28—Thomas, George	San Francisco, Cal.

PART III

Messages and Greetings

GREETINGS FROM PRESIDENT EISENHOWER

by BRADSHAW MINTENER

*Assistant Secretary of the United States
Department of Health, Education and Welfare*

It is a great honor and pleasure, at the invitation of Dr. Clark, to greet you here today at this opening session of the Ninth World Methodist Conference. I recall so vividly the extraordinarily warm welcome and the friendly hospitality which all of us enjoyed at Oxford in 1951 when our British brethren were our hosts. I was particularly thrilled to stay in my old rooms at Wadham College which I had occupied as a student twenty-five years before.

"Methodism in the Contemporary World" is indeed a challenging theme for this Conference. We as Methodists, the largest Protestant denomination in our contemporary world, have grave responsibilities and a golden opportunity to see to it that our dynamic, evangelical Wesleyan heritage and traditions are, and become, the inspiration and truly world-wide witness to lead this contemporary world of ours to the feet of the Master and Saviour of us all, Jesus Christ.

The recent editorial in the *Christian Advocate*, written by my good friend and its distinguished editor, Dr. T. Otto Nall, forcefully asked the question: "What can Methodists do?" It stated that Methodism in the contemporary world is "Methodism against materialism . . . in fact, Methodism against Marxism." Today in the world arena the two leading ideologies, Christianity and Communism, are battling for the hearts and minds of men, women and children everywhere. We at this Conference really could change world history. Our creative, redemptive Christianity can, and should, be the answer to ruthless, Godless communism. Dr. Oscar Thomas Olson has recently and truly said, "Methodism surely has the redemptive idea that can overcome the Marxian idea."

Our prayers, our discussions, our fellowship here in this beautiful place during these days together can produce the answer which so much of the world seeks and desperately yearns for today, to meet the baffling, frustrating but soluble problems and relationships that confront all of us. Our Methodist witness will be strengthened and made more effective in this great mission.

We in the United States should be eternally grateful that we have a President and first family whom we can emulate as the highest

example in daily Christian living. I say this entirely in a non-political and non-partisan sense. I am, of course, highly honored and greatly pleased to represent President Eisenhower today. I am personally grateful that the President is a praying, Church-going, God-fearing man, and a genuinely devout Christian gentleman.

In October, 1952, I wrote an article for the *Christian Century* in which I said that one of President Eisenhower's greatest, but at that time least appreciated, characteristics is his deeply spiritual and religious nature. I was questioned and even criticized then for that statement. However, his opening personal prayer before his Inaugural Address as President on January 20, 1953, made a profound and lasting impression around the world, his opening of every Cabinet meeting with prayer, his regular Church attendance, his speeches and addresses which always stress and emphasize the spiritual and moral values all eloquently testify to this fact. Now the world knows it. I sincerely believe that a new spiritual era in government has come to the United States since the inauguration of Dwight D. Eisenhower, and I am proud to have served on his team these past two years.

When I called to see the President immediately following the first press conference after his operation I reminded him that he had asked me to represent him here and we discussed the message which he would send to you. He was delighted to be reminded again and asked me to give you individually and collectively his personal greetings and best wishes for a successful and enjoyable conference. It is now my privilege to read the message which the President has sent to you:

The White House
Washington, D C.
August 31, 1956

The Honorable Bradshaw Mintener
Care of Dr. Elmer T. Clark, Secretary, World Methodist Council

At the World Methodist Conference Meeting in Lake Junaluska, I hope you can find an opportunity to present a personal message from me to those representatives of fifteen million Christians living in scores of nations.

At a conference where the theme is "Methodism in the Contemporary World," I am sure much thought will be given to the subject of peace. Certainly the continued threat of violent war makes real peace a deep concern for them and for all who know the fears and hopes of mankind.

Of course, I cannot say anything new on this subject to a group who live by the Bible, the most inspiring textbook on peace—peace among men and the peace within man that passes understanding. But one point I should stress: We dare not fall into the error of confusing peace with quiet comfort or with a torpid isolation from the clash and strains and alarms of reality. Peace should be the most active and positive—even at times sacrificial—way of life.

If the world is to live in peace, it will require sacrifice. But if we want peace as much as we say we want it, we will be willing to pay the price for it. Like the man who gave everything he had to buy the pearl of great price, if peace is the highest achievement of life, we

will be willing, indeed eager, to give greatly toward its realization.

We should work for peace with the same vigorous, single-minded purpose of John Wesley, who rode horseback a distance equal to ten times around the globe so that he might preach the Gospel. And it was not just the weariness of riding the wilderness that he endured. Wesley also met ridicule, brickbats and abuse for the cause in which he believed.

We, too, must be willing to endure hardship and criticism for the sake of peace. But we are engaged in the noblest cause. And if, with tireless perseverance, we work together for a peace that is based on justice for all men, on the rights and the dignity of all men—for a peace founded on the eternal principles of the moral law—we shall succeed.

To those at the Conference in Lake Junaluska, it will be a time of strengthening and dedication for the struggle ahead. Then as they return to their homes, to their churches and schools and various trades, they will be better fitted to work with renewed vigor for peace, reconciling differences between brother and brother, between nation and nation, between race and race.

With warm greetings to the members of the Conference, and with personal regard to yourself.

DWIGHT D. EISENHOWER

We welcome all of you most warmly to the United States and the President will follow our deliberations here with great interest. May God's richest blessings be with all of you and return each of you enriched and safely to your homes.

RESPONSE TO PRESIDENT EISENHOWER

by REV. H. CRAWFORD WALTERS
President of the British Conference

I count it a high privilege to reply on behalf of the Council to the gracious and encouraging message from the President of the United States to which you have just listened.

The first word which you would all wish me to say is one of congratulation to President Eisenhower on the recovery of his health and of prayerful wishes for his future well-being. It would be unwise and tactless for me to express any more detailed wishes for his future than that!

That such a message should have been received from the President of this great Republic at once invests this Council with the importance and prestige which we believe it deserves and we most heartily endorse and reciprocate the sentiments which the President has expressed.

It is appropriate, if I may say so, that this word of thanks should be voiced by a representative of the British Conference, for General Eisenhower dwelt with us in our little island during a dark and perilous period, sharing with us our mental anxieties and physical perils. Moreover he became one of the chief architects of the victory which gave to us a further span of our treasured freedom—a victory without which it would not have been possible to hold this Council. It is not

surprising then that among living men few are held in higher honour by the British people than President Eisenhower.

There is much in the constitution and purposes of this Council which would naturally evoke the President's approval. It is a World Council attended by representatives from many nations and races, differing widely in standards of living, many of whom have benefited materially by the policies and programmes initiated and sustained under the guidance of the President. We should like both him and the people of the United States to know how greatly that generous aid has been appreciated. It is without parallel in history.

This Council meets to further one overriding purpose, that the Methodist Church throughout the world may play its part in sustaining and spreading the Christian way of life, which has its source and inspiration in the Christian Faith. We have heard much in recent years on both sides of the Atlantic of "Our way of life," "The Democratic way of life," "The Western way of life."

What do those phrases mean? In the last analysis they mean little unless they mean the Christian way of life. It is our conviction that the subversive, religious, political and social doctrines which, by diverse methods, are now being pressed upon the peoples of the world and of which the President has been one of the leading opponents can only be successfully met and overcome by a revival of Christian conviction and Christian living, expressed both in national policies and individual character. These subversive doctrines find their lodging place in the minds of those who have lost their faith and are without God and without hope in his world. We have all to make confession that it is our own sub-Christian living and policies which have helped to create this situation.

We would then respectfully submit that those policies with which the President has been so arduously and honourably associated can only hope for success if they are sustained and fortified by Christian faith, Christian conviction and Christian living.

Until God is restored to His throne in the thought of the world and His purposes as revealed in Christ accepted, nothing will come right. It is to further that high purpose that we are assembled in this World Methodist Council and we rejoice to know that we have the good will and blessing of the President.

WELCOME ADDRESS

by HON. LUTHER H. HODGES
Governor of North Carolina

It is a privilege for me to have a part in the opening program of this great World Methodist Conference. I know each of you appreciated the words of welcome extended to you by a representative of the President of the United States of America. It is my pleasant duty to extend to you warm words of welcome also from the people of the State of North Carolina. We are honored and happy to have this World Conference meeting on the beautiful Conference grounds here at Lake Junaluska in Haywood County. You come from many states and many lands. You are most welcome in North Carolina. You have come to an ideal place

for rest, relaxation and meditation. Haywood County has been described as a little mountain principality with treasures well worth guarding. To the North, the county line is the crest of the great Smokies. To the West, it is the Balsam Divide; on the South, the Pisgah Ledge; and on the East, the Newfounds. As for Western North Carolina, it holds magnificent mountain scenery and is noted throughout Eastern America as a vacation land which is unsurpassed. The rugged beauty of our mountains reminds me constantly of the opening line of Psalm 121: "I will lift up mine eyes unto the hills, from whence cometh my help." The majesty and glory of God's handiwork is certainly manifested in these hills and valleys.

I greet you also as a fellow Methodist whose membership and activities in our Church have been the anchor in my busy life. Here in America our Christian heritage and our Democratic institutions were brought to us by humble, hard-working, liberty-loving and God-fearing men and women. Without hesitation, they turned to the Bible for guidance and from it learned what their duties were and what their rights were. It has been pointed out so clearly that these pioneers were not seeking gold, but God. These were the men and women who came to North Carolina and the other early Colonies. To them, we owe a great debt for the civilization which we now cherish.

As Governor and public servant, I would like to remind you of the important relationship between Christianity, citizenship and service to others. Christian growth comes to its crux in the matter of service. Service is both the result and the food of faith; by it our faith is tested and through it faith grows. We demonstrate our belief in Christian principles by losing ourselves in service to others. A famous English minister, while serving as Chaplain on the Western front in the first World War, wrote a letter to his wife giving instructions for the education and training of their little son, in case the minister did not return from the war. He concluded his letter by saying, "Teach him that a gentleman must give, not get; must serve and not be served."

Through citizenship we meet our responsibilities as members of a State and a Nation. Christianity has recognized the duty of Christians to submit to the rightful responsibilities of citizenship and has taught cooperation among its people for the common good. It is a clear fact that the proper functioning of the Democratic State depends upon the responsible citizenship of its individual members.

It has been our experience in North Carolina and in America that it is through the family and the home that our culture, our religious convictions and the fundamentals of citizenship are passed along to our children. Mark Twain once said that "A little of citizenship ought to be taught at the Mother's knee and in the nursery. Citizenship is what makes the Republic; monarchies can get along without it. What keeps the Republic on its legs is good citizenship." In the family are cradled the cardinal virtues that enable good families to add up to a great Nation—standards of conduct, respect for the rights and property of others, loyalty, health, tolerance, cooperation, self-reliance, good breeding, a sense of the fitness of things, humility, and, above all—the guiding, unwavering principles of Christianity. We in America feel that our way of life must be based upon Christian homes where the interest

of man, woman and child receive equal consideration. Actually, we believe that the successful maintenance of a family is one of the greatest acts of good citizenship in itself. Just as democracy starts in the home as an obligation, it ends there as a reward. So to the degree that all other duties of citizenship have been fulfilled, your home will be your castle, secure from the threat of confiscation, and those in it safe from the threats of tyranny and fear.

Another great contribution to be made by the individual, regardless of where you may live, involves the contribution of individual character. All our learning and science, our culture and art, would be of little use unless they are supported by our character. It has been said that unless there be honor, truth and justice, unless our material resources are supported by moral and spiritual resources, there is no foundation for progress. In other words, my friends, there is no substitute for morality, character, and religious convictions.

As fellow human beings striving to survive in a complex and troubled world, one of our greatest needs is wisdom—the wisdom that comes from close relationship with God. We have made incredible progress in unveiling nature's secrets. We have made the earth yield more abundantly than ever before in human history. We have pushed back the frontiers of disease, witnessed the lengthening of human life span, and unlocked the door of the atom, resulting in an unbelievable source of power not only to destroy, but to build. Yet in spite of all this progress, our world suffers from fear, tension, and insecurity. Apparently we have conquered in large measure the material universe for the purpose of serving our material comfort, yet we have failed to conquer ourselves.

Arnold J. Toynbee, from a high peak overlooking the world's history, reports signs that man is learning the great secret: "Humility before his Maker." Toynbee says he is hopeful because, "We are a good deal humbler than our grandfathers. We have been shaken up, and perhaps freed of some of the pride and complacency that ensnares peoples and nations." This great historian recommends that we place "ourselves in communion with God, in harmony with the nature of things, instead of hurling ourselves up against it."

May this Conference lead us all to better understanding of our responsibilities as human beings, one to another, group to group, state to state, and Nation to Nation. Peace, sought by all of us of every Nation, can be found in the hearts of men. Great things can and will result from great religious conferences such as this. We have here a common meeting ground. Thank you again for visiting in North Carolina and may I wish you Godspeed as you return to your own home and community, wherever it may be.

WELCOME ON BEHALF OF THE METHODIST CHURCH, U.S.A.

by DR. OSCAR THOMAS OLSON

Mr. Chairman, Delegates and Visitors to this Ninth World Methodist Conference: The Methodist Church in this country is happy to welcome you to share in this series of "conversations on the work of God." The

primary business of this conference is not in the field of legislation or ecclesiastical definition.

We are here to think through and to talk over the purpose of the people called Methodists who have a concern to make God real in contemporary life. Here we need perspective. We will see in this conference what we conceive Methodism to be in the story of the Christian enterprise. It is a movement of life. Every great religious body is the expression of an idea. Every great spiritual home of the soul may be epitomized in a word.

Take four words in common use and see how they incarnate for great bodies of Christians a central idea.

- The word *God*: *Presbyterianism* with John Calvin as the molder of the idea of the Sovereign God, making man's calling sure!
- The word *Creed*: *Lutheranism* with the great Martin as the formulator of the confessional idea that may be supported by Scripture!
- The word *Church*: *Anglicanism* with Cramner as the architect of the idea that a nation at prayer is the high expression of faith!
- The word *Life*: *Methodism* with the Wesley's affirming the idea expressed by Arminius that "all men" may experience the grace of God. The life and purpose of God are meant to be achieved in all of life.

The arbitrary "decrees of God" do not guarantee salvation to an elect few. In Methodism the Protestant idea that "the just shall live by faith" and the Catholic idea of "the holiness of life" are brought together in a venture of faith.

It has been said that if one wants to know the meaning of the 20th century he must discover the 18th century. The 18th century was the early forenoon of our modern day. It was a century in which it seemed that the energies of the 16th century Reformation and the 17th century Puritan movement had been completely exhausted. Thomas Carlyle summarized the century in a single biting phrase: "soul extinct; stomach well alive."

Into this 18th century came John Wesley with a great and creative idea. He belongs to that company of "those who follow the Spirit and have their interests in the spirit." He found the greatest of all ideas—that the living God with his creative power lives in the soul of man. This discovery of the life of God in the soul of man redeemed him from every fear and made him "the most striking of 18th century figures, and leaves him in the select division of the first class of the great leaders of all ages." He got hold of the idea that made it possible to believe in goodness, in man and in the perfectability of life.

In this mid-twentieth century the great need is for a spiritual power that comes from a first-hand experience of the life of God in the soul of man. We have plenty of good causes to work for, but good causes go limping for lack of an adequate spiritual dynamic. There are plenty of men of decent altruism who are ready to give themselves for the sake of mankind but who do not stop to ask what kind of self they have to give.

The need in contemporary life is for a great central organizing idea that will give purpose and direction to living. The need is for spiritual experience, moral insight that will touch the springs of personal living. Novelists, dramatists, statesmen and all manner of discerning persons are pointing the need.

It is now become a life-and-death matter, whether the human heart can be transformed. With the power now at his disposal man can destroy himself and all his works, which almost certainly he will do if he stays the way he is—egotistic, selfish, and fatally blind to his real interests. Many there are who despair of a radical transformation of character, believing that man is incurably selfish.

The Methodist idea is the Christian conviction that man can be made over by the grace of God. The fact and reality of this idea has been demonstrated in the Methodist movement. Methodism today, when true to its spiritual heritage, will not surrender to cynicism nor listen to counsels of despair. Recognizing man for what he is: a self-centered creature given to short-range views of living and unable to change himself, it will recognize man's divine possibilities. It will clearly witness to what it has seen and known throughout its history: that human life can be made over through the power of God.

Was it ever more needed—the Methodist witness to the presence of God in the world and the power of his spirit to effect radical change in the lives of men and in the structure of human society? Let Methodism set no limit to the creative power of God. Let it say with its founder: "In the same manner as God converted so many to himself without destroying their liberty, he can undoubtedly convert whole nations, or the whole world."

The Methodist idea is that personal religion and social responsibility go hand in hand. Around the world the people called Methodists are sure that the Church has a responsibility not only for individual life but also for the character of civilization. We are in a long tradition and in a great history that is a part of the total Christian movement.

Here we meet on a typical American Methodist Summer Assembly ground. In 1951, one of our notable sessions met in historic St. Mary the Virgin's Church, the Cathedral Church of Oxford, in commemoration of John and Charles Wesley. The Service of Worship had a notable title: "A Service for Believers Rejoicing." I was privileged to be seated near the great column where Cramner stood and gave his good confession and heard his sentence to be burned to death. The late Dr. J. Scott Lidgett, then almost a centenarian, delivered the address in this unique service. He pointed out, what we must never forget in this day of Biblical realism, the modernity of the Wesley emphasis. Our faith does not lend itself to a pessimistic reading of the outcome of history. We do not forget Dean Inge's saying that the Church which marries the spirit of the age will be left a widow in the next generation. Faith and reason were the bastions of each other in the evangelical revival; faith upholding reason and reason criticizing and enlarging faith.

Dr. Lidgett in 1951 called the Methodists to a fulfillment of their unique task as he said: "I would that some theologian would complete the doctrine of perfect love by setting forth what is meant by 'love thy

neighbor as thyself.'” Here is the doctrinal basis of the evangelical and realistic optimism that undergirds our spiritual fellowship.

The 18th and 19th centuries saw this idea of hope for man's life taken over in the idea of perfectability as it was enunciated by two personalities in Britain. In the 18th century, the early forenoon of our modern day, John Wesley affirmed the idea of the perfectability of the individual. He was certain of the spiritual basis of life and witnessed to the life of God in the soul of man. The 18th century responded to the idea that the true destiny of man is “to present every man perfect in Christ Jesus.” The experience of the Christian purpose means a life of unlimited growth. But at no stage does the Christian cease to be dependent upon the love of God.

As the 19th century moved toward high-noon, Karl Marx pounded out his dialectic in the British Museum. He affirmed the idea of the perfectability of the social order. He was certain of the material basis of life and promised victory to the proletariat. The 19th century responded to the idea of man's supremacy and while it scorned “the Communist Manifesto,” it celebrated with Swinburne's hymn of secular power: “Glory to man in the highest, for man is the master of things.”

Ideas have consequences and in this mid-20th century we see the spiritual idea and the secular idea face to face. On the one hand we have the witness of the New Testament: “Beloved, now are we the sons of God.” On the other is the conclusion of Haeckel: “Man is a gaseous vertebrate with a perfect sewage system.” The answer to atheistic secularism is a creative Christianity.

Methodism has the redemptive idea that can overcome the Marxian idea. The World Methodist Council—as the Methodist Ecumenical is now called—seeks to bring to life this witness and purpose. It said in its last conference: “If the Church is to be the divine instrument for the salvation of the world, it must express the meaning of the Gospel in its worship and fellowship, in the personal life and social witness of its members.”

The question before the house is: How can the Gospel, which is for all men, be most effectively set forth in the life of the Church—particularly in the life of the Methodist Church—and communicated to the world?

A Church without the living and eternal Christ in its midst is not a body, but a corpse. The real presence of Christ, in the heart by faith, is the reality that makes a holy Church. Jesus called himself the Bread and Wine of life, whereof if we eat and drink we shall thirst no more. His life, his gospel, is not a mere luxury for our human days; but a necessity like bread to nourish life. His redemption is not simply wrought out for us in his sacrifice, but must be wrought in us.

Religion must be realized in life. Our churchmanship must be sacramental in quality. The life and truth of Christ must be taken into the very heart and soul of being. Until the truth as it is in Jesus Christ, his vision of life, his faith in God, is taken into our very being—yes, transubstantiated into the essence of character—it cannot do for us what it is meant to do. We must experience not only the forgiving grace of God; we must know the enabling grace of God.

WELCOME ON BEHALF OF OTHER METHODIST BODIES IN AMERICA

by BISHOP W. J. WALLS

Methodists have a common likeness, the world over. The African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Christian Methodist Church, the Free Methodist Church of North America, the Primitive Methodist Church of America, the Wesleyan Methodist Church of America, and other minority American Methodist Churches, are happy in this consonance with our Mother body to welcome you, our visiting friends, in our midst; to our churches, our homes, our centers of social salvation, culture, and trading marts, in fact, all our institutions of life and progress, and extend to all, our every courtesy and pleasure to help you enjoy your visit among us.

Time forbids me to paint our charms: nature with our alluvial shores, and our scintillating girdle of oceans and lakes and gulfs, fertile valleys, far stretching plains, rolling hills and towering mountains and our rivers winding like silver cords that bind our emporiums of trade and commerce, moistening the feet of ten thousand fields, and forming the breadbasket of the world.

Our people are happy people who seek to help make the world happy. We do not profess perfection in all our relations. Our periodical political stir rather obscures the sweet nature and loving heart of our nation. But as they say, to the travelers in the Himalayas amid early sudden thunders that shake the debris, rolling down its towering steeps over their heads, in travelers mountain camps, "be not afraid, this is the way day dawns in this country."

The Christian churches, Methodists in particular, hail your coming. We join you with consciousness of the major problem in our success of making the kingdom of God work—the problem of wedding together the long separated Christian virtues of piety and practice.

We confront some of the greatest bafflements of history. In our Conference Foreword of 1947, at Springfield, it was written: "The general condition of mankind today carries us back to the question, whether our (Methodist) witness is deep enough and rich enough to win the multitudes around us to acceptance of that love which alone can transform human nature and reconcile nation to nation, race to race. It was the opinion then that fellowship between Methodists all over the world would be a powerful aid to the task of world reconciliation."

Dean Gerald C. Brauer of the Federated Theological Faculty of the University of Chicago, in accepting office, recently said: "The question today is not whether people are more pious in their personal lives than in the past, but the problem is to discern the grasp of the Christian faith on the life of a people." "Today," he says, "it is often more difficult to remain in a social or a civic club, than it is to join and remain in the church. . . . The church has little to say to men of affairs in their daily tasks." He presses then the question: "How did we arrive, in America, at this state of affairs?" This is almost identical with an observation in a British world review journal, "Intelligence Digest," in its July number. It asks: "What on earth is wrong? Something must have happened. What is the truth? What has come to Britain?" "Britain," the Digest

says, "is ill." "Everyone knows that. But what is this basic illness?" The answer is plain, short, and clear. (1) It indicts the church, (2) the government, (3) responsible classes, and (4) "the nation," it says, "abandoning any idea of an inspired mission derived from traditional religious convictions, doubt its role in history and its duty to stand for unwavering principles." "And in consequence," it concludes, "Britain has muddled herself into a complexity of problems." Discussing the church, it gives as the first great cause for the general laxness, "that a whole section of the church has ceased to preach sound doctrine, and in consequence, religion has been abandoned. When there has been some renewal, there has often been compromising." In another observation calling for a spiritual awakening, it says, "it cannot come until the false gods, that cause escape to materialism, are proved false," and he bids Britain to get ready for a spiritual revival.

A great American evangelist, Charles G. Finney, in a similar appeal, under the title, "Profession Without Possession," once accused the church of being filled with those to whom "the abstract doctrines of the gospel are much preached, who like the preaching, and to hear about God, but they are unconverted." He uses the admonition of the Apostle Paul, "Examine yourselves, whether ye be in the faith." Much confession then, produced one of America's greatest revivals led by this stirring evangelist theologian.

The problem today is how to unite care for the body and converting of the soul into a total belief and action that will bring God to bear in realistic moral dynamism plus inward spiritual realism upon our whole life. Piety and practice must somehow come together.

As we welcome you today, naturally, the question grows out of conditions that challenge us,—are we still Wesley-Whitefield-Asbury Methodists? Shall we be actually Christians in this technologically dominated and near pagan age? Will we join the crusade to bring fairness into the hearts, and justice into practice between landlord and tenant, industrialist and laborer, bring the poor up and the rich together over this chasm between piety and practice, and produce a Christ-like society? How can we cause men to realize Washington Gladden's discovery that "Love is better than spite, and a neighbor (is better) than a spy."

In welcoming you, we wish we could say that all these and other major problems have been met and mastered; we wish we could say to those who struggle against religious discrimination in Spain and South America, in forms of cruel slavery in godless communist dominated East Europe, practices of that cruel species of race discrimination and oppression in Southern Africa, apartheid, upheavels in human relations in North Africa, India, China, and the minority struggles in the Philippines, Thailand, India, Palestine, and in fact, the whole world, where problems vex and puzzle and cry for leveling the distinctions and healing the heartaches of people everywhere, yes, we would like to say to you, we have solved our class antagonisms, segregation, and minority problems here in America, that even extend acutely, into the environment where we meet. And we know that this meeting in our midst will help us "see ourselves as others see us." But the Christian Church is more and more, we gladly say, taking the lead in setting the example for politics and business, and aiding the courts in bringing in that better day when the

barriers of racial and class discrimination shall be forever swept from our land.

Our contemporaneous scene captures new meaning in Longfellow's phrase, "Time is fleeting." The church must change the world, and Paul's admonition applies: "Brethren, the time is short." Men tell us over and over, facing the challenge of our Christian duty, this or that is right to do, but it is not the time. Followers of Jesus Christ have our precedent turning upon our Lord's urgent key word, "The hour is come." Methodism calls always, not merely for a time of decision, but *decision with doing*. True Methodism walks with a changed heart in a changing world to catch the changes for Christ and His God.

Any good thought to express, any evil to correct, any burdens to lift from staggering souls, any doors to open or help to open for the underprivileged or frustrated, any change to effect a cure in society's tragic ills or lifting up the cross of patient love in the crowded road, amid strife or toil, let it be done now, "for we shall not pass this way again." Lincoln one time had occasion to tell the Congress: "We cannot escape history. . . . We will be remembered in spite of ourselves. . . . No personal significance or insignificance will spare one or another of us. . . . The fire will light us down with honor or dishonor to the latest generation."

You will not be surprised that I conclude this welcome with a subjective note of hope. Methodism has been my own peoples' best implementation of hope. We grew our freedom under the leadership its system created among us. Richard Allen, James Varick, William H. Miles, John Stewart, Frederick Douglass, Joseph C. Price, Peter Williams, Henry Evans, Sojourner Truth, Harriet Tubman, and Mary Bethune, grew up in its soil, and Booker Washington was invited to Tuskegee by Lewis Adams of the A.M.E. Zion Church, in which chapel he taught the first year of that famous institute. *Every great race* we know has at some time been slave to some other group. It should not be thought strange today that as these all in the past were discontented until they acquired freedom, we who are restricted and maldone today shall seek freedom and equality before the law unto the end.

And with Abraham Lincoln we say: "Freedom is the natural condition of the human race, in which the Almighty intended men to live. Those who fight the purpose of the Almighty will not succeed. They always have been, they always will be beaten."

Once a beggar asked alms of Count Leo Tolstoy on the street. Tolstoy felt for his purse and replied sadly, "I am sorry my brother to fail you. I forgot my purse this morning." The beggar thanked him, and Tolstoy feeling he was expressing doubt, asked, "Why do you thank me?" The beggar replied, "You called me brother, and nobody has called me that for the years since I left home escaping a famine."

Brothers and Sisters of Methodism, we welcome you to deliberate in a time when multimillions around this earth seek a religion, not that will say, "I am better than you are"—Aristocracy; nor will say, "I am as good as you are,"—Democracy; but will say, "You are my Brother"—Christianity. The aristocrat looks down on people. The democrat looks across at them. The Christian lives with people to help others. In this way of life, Jesus gave us his example.

WELCOME ON BEHALF OF THE LAKE JUNALUSKA ASSEMBLY

by EDWIN L. JONES

It is my happy privilege to stand here this morning and on behalf of the Trustees of the Lake Junaluska Assembly, and of the more than two and a half million Methodists of the Southeastern Jurisdiction who own the Assembly, to tell you how happy we are that this important and world-wide Methodist Conference is being held here. It is impossible to express our joy and appreciation that you accepted our invitation to meet here, or to let you know how genuine our welcome is. We will try to let our actions speak where words are inadequate.

Most of you are here for the first time. Let me point out a few things about Lake Junaluska. It is almost the geographical center of the Southeastern Jurisdiction, which has the largest concentration of Methodists of any portion of the globe. Within a 200-mile radius of Junaluska are to be found nearly 3,000,000 Methodists. Methodism in this area is vibrant and growing. Evangelism is stressed, new churches are being built, and old ones re-built daily. Most of us to reach Lake Junaluska had to travel upward from our starting point, so that every mile traveled before arriving here carried one further from the flat and uninteresting lowlands and the din and confusion of the crowded market places and nearer to the blue skies and the stars that shine above.

Geologists tell us the oldest mountains on earth are round about us here. We think this means the Maker of the Universe started here, and he used his best materials first, and succeeded in making this spot a little better than elsewhere. Perhaps a little bit of Heaven was used to make the final touches.

As we awaken in the morning with the celestial music poured forth by countless birds, we arise to see the rising sun with a promise of another day in which to serve and praise our Lord: "Unto these hills will I lift up mine eyes." In place of luxurious hotels and the distractions and noises and impersonality of a great commercial city you will find here a seat in God's greatest cathedral, a house not built by hands. Its ceiling is the azure sky, decorated with fleecy moving clouds and lighted by heavenly lights of sun, moon and stars; its walls and towering buttresses are the granite hills decorated with the flowers and verdure of a prodigal Nature; its floors and foundations are the green valleys; even the lake is a reflecting pool such as men cannot duplicate. In this great natural cathedral you and I are worshipers who can listen and hear God's voice; look and see His wonders; stand still and be refreshed by His Spirit.

To all this we bid you welcome. You will want to find time to commune with God in this place. You will find your spirit refreshed and your spiritual life re-invigorated as you had forgotten how it ever would be again: "Rise up, O men of God, be done with lesser things." Here we can plan great things for this Kingdom; here we can draw renewed spiritual strength and resolves; here our bonds of Christian fellowship are strengthened. We welcome you to all of these. We are happy you are here. We hope you will call on us for any services we can perform.

RESPONSE TO THE ADDRESSES OF WELCOME

by DR. W. J. NOBLE

I am today in the enviable position of a man who has seen one of his most cherished dreams come true. If it were the custom to introduce the words I am about to speak by a text, I think my choice would fall upon one used by Wesley himself on a notable occasion: "According to this time it shall be said: What hath God wrought?" For in the long history of the world-wide Methodist Church, there is to be written in these latter days the tale of the recovery of its sense of oneness, with all that follows from it. It is of course true that we have never been divided, save by distance, and by two or three of those little domestic tiffs such as might be found in any family, and now happily resolved. We have maintained, right across the world, the common heritage of Christian doctrine, and, in the main, and with a few local variations, the constitution with which we are familiar. Though of course it is equally true that Methodism in America got off to a flying start with bishops, and not even the wrath of Wesley himself could check them. I have sometimes thought that in doing this they shrewdly made the best of both worlds, and indeed it is rumored that there are some amongst us in Great Britain whose ideas and aspirations are moving in the same direction. But I must deny myself the luxury of trying to peer into the hidden future.

But while we have never been divided, neither have we been in as close contact with one another as those who are members of one of the great confessions should be. It is getting on towards a century since the Methodist World Council was established, but its most ardent supporters would not have claimed that it displayed much vigour, or had much effect on the Church's life, for a good many of those years. It met in every decade or thereabouts, and its members fired off long and impressive speeches at one another, but, so far as British Methodism is concerned (and I guess it was not singular), it scarcely caused a ripple on the placid surface of the Church's life, and was indeed regarded by many as a fad or a comparatively harmless hobby. If I have a little exaggerated the fact, though I do not think so, it would be difficult to exaggerate the difference between those early and middle years and today. There were some of us in Methodism throughout the world—and some of our company whom we do not forget, though they are no longer with us—who believed that Methodism as a whole had a greater contribution to make to the world than could be made by the sum of its parts; that while closer unity would be a disaster if it merely fed our pride in our numbers and achievements, it could be a blessing of incalculable value if it enabled us better to offer our own special witness within the Holy Catholic Church. It is in that faith that the effort has been made to draw the widely separated churches of our communion into a closer and more fruitful fellowship. We have of course been helped by the easier and swifter facilities for travel which the world enjoys today, but the change is by no means chiefly due to them. It comes from a growing appreciation of that word of our founder: "The Methodists are one people in all the world."

There is quite a lively and friendly discussion going on here and there

about two tendencies in the ecclesiastical world; one, the drawing together of more than 160 Protestant churches in the World Council of Churches; and the other, the strong emphasis which is being laid on the world-wide character of their confessions by all the larger denominations—Anglican, Baptist, Congregational, Lutheran, Methodist, Presbyterian and so on. Some feel that these two tendencies may be in opposition, and indeed hostile, to one another. So in fact they could be; so in fact they are, if they are in open rivalry, some of them making claims or assumptions which others are compelled to deny. But I prefer to think that these two tendencies are more complementary than contradictory, and that, as time goes on, and the churches of the world draw nearer to one another, a Methodism united and coherent and vigorous in all the world will bring to the Church that is to be, a contribution more valuable than would otherwise be possible.

Just before I left home, one of my more candid friends expressed to me doubts which, he said, were growing more insistent in his mind as life went on, about the usefulness of what he described as "all these conferences." That was not an arrow fired directly at this conference, but one shot more or less at random into the air, in the confident (and I suppose justifiable) expectation that wherever it fell to earth, it was pretty sure to hit a conference somewhere. And I suppose that those of us who are most addicted to conferences (or are the prey of them), must admit that these doubts sometimes visit us too. The test which I try to apply is this. We who are here are privileged people. We have been chosen to come apart and, for a little while, think and consult and pray together about the church to which we belong. If in these days we do not catch a vision of that church as it is our Lord's purpose that it should be, it will not be because the vision is absent, but because our eyes are holden by our own defect. And, having seen the vision, it is our most solemn duty to try to reproduce it clearly for the millions of our people who will not be able to see it in any other way.

It has been my own great privilege to have seen Methodism, not only in my own country, but over wide spaces of the United States and the continent of Europe; in India and Burma and Ceylon, and in South and South Central Africa. It is my great loss that I have not been able to add Australia and New Zealand to the list, and make the four continents into five. When I arrived in Colombo as a very young recruit to the missionary staff, fifty-six years ago, the most senior missionary was a man who had known, not in Ceylon but in their later years in England, two or three of the first band of missionaries who sailed with Dr. Thomas Coke in 1812, to begin the work in Asia, and not there only, but later in Australia and South Africa. Thus at the very beginning my imagination was kindled as I thought of those pioneers, in America as well as in Asia, many of whose names are familiar to us; men who blazed in many countries the first of the trails which presently were to girdle the earth.

We are the children of that splendid parentage—not of missionaries only, but also, and increasingly, of many leaders of many nations who have adorned our fellowship, and served their generation according to the will of God. If there could be assembled on this spot a procession of men and women representing the Methodist Church in every part of

every country where it exists, what a wonderful, impressive and colorful sight that would be, and what notable figures it would contain. Many of us are able to fill in, from our first-hand memories, parts of that picture. We cannot carry out the idea, but it is them of whom we should wish to be thinking—them and all the many thousands for whom they stand—in the days which we spend here.

From the ends of the earth we have gathered, at the invitation of the Methodist Church of America, to this place which is the headquarters of the work of the Methodist World Council in this continent. We have listened with high appreciation to the words of welcome offered to us by the President of the United States, the head of this great nation; by the Honorable Governor of this State of North Carolina, and by the Methodist Church of America and other Methodist bodies. Some of us have been in this country before know that I am voicing their sentiments when I say that they are all very happy to be here again. Some are making their first visit, and I confidently predict that long before the end of their stay, they will be hoping that they may have some chance to come back. American hospitality has to be seen—or, shall I say, experienced—to be believed. Sometimes, traveling in this country, I have been met and cared for by people I have never seen before, and am unlikely to see again, but who by their kindness gave me the impression that I was the one person they had passionately longed to see all their lives, and now their cup was full and running over. That kind of reception, in which there is no trace of insincerity, but only of boundless kindness, warms the heart. It is not just the provision of a place to stay and maintenance in it, though these are not small things. It is the extending to us who are visitors of a family greeting, with a cordiality and affection which make us feel that we are not strangers and sojourners, but fellow-citizens of the saints, and of the household of God in this country, sharing in the riches of that fellowship which breaks down all barriers of race and nation and language, and makes us all one in Christ Jesus. It is a fellowship which I am sure will deepen during the days of our stay here, and from it we shall carry back to our distant homes—distant from one another as from you—rich and precious memories which will bless and stimulate us in the days to come.

THE PEOPLE OF GOD

The Conference Sermon, September 2, 1956

by DR. HAROLD ROBERTS

“For you are a people holy to the Lord your God.” Deuteronomy 7:6

There are several phrases used to describe the Church in the Scriptures—the Body of Christ, the Bride of Christ, the household of God, the Vine and the branches. They are all significant and are deserving of careful study. In recent years, particularly in conversations bearing on Church unity, there has been a preoccupation with the idea of the Church as the Body of Christ, and there is no doubt that it is not only a central element in the teaching of St. Paul but that it is implied in the Gospels. Unfortunately, there are those who seem

to convert an illuminating metaphor into a literal description, and to speak of the Church as in fact the Body of Christ, the visible and tangible extension of the Incarnation. Undue concern with this figure leads to the belittling of the gulf between Christ and His people. The Church is not Christ but the company of pardoned sinners in whom Christ dwells. It is also found that those who conceive of the Church exclusively as the Body of Christ tend to lay an exaggerated stress upon the structure of the Church—important as its structure is. Throughout its history, the Church has had a recognizable shape for it is a visible entity and it would be generally agreed that whatever modifications there may be in Church order in the days that are to come, order as well as faith should bear the marks of the Church of the apostles. But preoccupation with order or structure may easily lead to a false emphasis and impede the Church in the fulfillment of its task. If a man is constantly exercised in his mind as to whether his spine is defective or whether his limbs are of the orthodox type, he is likely to be reduced to a state of immobility and to stay in bed. And it is a matter of concern to many of us that when representatives of different communions meet to consider the possibility of closer relations, so much attention is given, perhaps inevitably in view of our deplorable divisions, to the validity of the ministry and sacraments, and so little place is found for a reconsideration of the mission of the Church in the modern world. The impression too often remains that the Church is the ministry and that structure is to be equated with faith. A salutary corrective to this prevalent danger might well be sought in the conception of the Church, which is characteristic of the Old Testament and the New—the people of God. In this simple phrase we have not a metaphor but a literal description of what the Church is. The people of God as organized to bear witness to Christ and His gospel have various orders which function in a representative capacity. They have a separated ministry which expresses and mediates the priesthood of all believers. But the Church is not to be identified with any one order, ministerial or lay, for the Church is the people of God throughout the ages and across the world.

And what kind of people are the people of God?

I

First, they are a redeemed people.

When we turn to the Old Testament, we find that the most significant fact about God's people is that they are believed to be a redeemed people. The memory of the deliverance from Egypt is stamped upon the whole of the Old Testament, binding it into a unity. Central to the teaching of its prophets and teachers is the conviction that God, because of His loving kindness and for no other reason, had rescued the Hebrews from the house of bondage. Look at these words:

"It is not because you were more in number than any other people that the Lord set his love upon you and chose you, for you were the fewest of all peoples, but it is because the Lord loves you that the Lord has brought you out with a mighty hand and redeemed you from the house of bondage."

Deut. 7:7-8

At one time the question as to why God chose the Jews to be the

agents of His redeeming purpose gave rise to animated discussion. There is perhaps a touch of superiority about that question—just the suggestion that if you and I had been there, a more obvious choice would have been made. It is true that there was little about the Jews in the beginning of their history that suggested the role that God had marked out for them. We speak of them as a people who possessed unusual religious insight. They certainly had outstanding leaders who have placed all religions under an obligation from which there is no discharge. But the Hebrew prophets constantly complained that their people were stiffnecked, rebellious and ungrateful. "I have nourished and brought up children and they have rebelled against me. Israel doth not know. My people doth not consider."

Here is the answer: "Because the Lord loves you."

And that is where we begin in all our thinking about God and His Church. "Herein is love not that we loved God but that He loved us"—and loved us in spite of what we are.

The emphasis on the indiscriminate love of God is the most characteristic feature of our Lord's teaching about God. He takes over the conception of the grace of God embedded with much else in the Old Testament and makes it central. Therein lies the originality of His teaching. "For He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Jesus speaks of the sower sowing seed indiscriminately; some fell by the wayside, some on stony ground, and some among thorns. There is inevitable waste but waste is one of the risks of love. He was the friend of publicans and sinners. To seek and to save the lost from the motive of love and not of human worth or merit was a new thing in Judaism. So God chose the Jews and redeemed them from slavery because He loved them. And that is why He has chosen us and brought us into the fellowship of His people.

The indiscriminate love of God once it has been brought home to us awakens gratitude, and gratitude is the motive-power of religious and moral obedience. Gratitude, wrote the late L. P. Jacks, is memory brought to the aid of purpose, and nowhere is this virtue as thus defined more strikingly illustrated than in the Old Testament story. The Passover rite, whatever it may have signified originally, was transformed into a rite for commemorating the deliverance from Egypt and there is sufficient reason given for observing it. "It shall be when thy son asked thee in time to come, saying: What is this? that thou shalt say to him, By strength of hand the Lord brought us out from Egypt, from the house of bondage." (Exodus 13:14) When we turn to what we call the Ten Commandments, we find that they are to be observed not because they are the only sure foundation of a stable society but because God who gave the words is the "Lord thy God who brought thee out of the land of Egypt, the house of bondage."

Turn to the New Testament. For the people of God as there described here is an event which is indelibly impressed upon their worship and conduct. It is not surprising that biblical expositors should have seen in the Exodus a kind of prefiguring of the deliverance wrought by Christ and His Cross. The life of the Church is centered in the Cross and its central rite is a service of commemoration. It is true

that the service of Holy Communion is something more than a memorial service since He who is commemorated returns in the fulness of His power. But He comes, however, through the corporate memory of His people—"This do in remembrance of me"—which is revived in that solemn rite.

And as memory is brought to the aid of purpose, the dominant note is gratitude. "He loved me and gave himself for me." There are many fundamental differences between the experiences of Christians throughout the ages, yet there is one feature common to them all and that is a sense of deep indebtedness to God for his loving kindness set forth once and for all in Christ. Read the early liturgies, explore the canon of the Mass, share in the simplest communion rite of any Christian body, and amid varieties of language and sentiment there is a common recognition of the love of God unmerited and free, revealed in Christ and His Cross. Further, the daily life of the Christian is motivated by gratitude to God for his mercies. The foundation of creative morality is the remembrance of what God has done. He to whom much has been forgiven loveth much. He never counts the cost. He does not stop to ask: Have I done enough? Nor does he fall a victim to self-complacency when he has done his duty in the conventional sense. He realizes that when he has done what is required of him, he is an unprofitable servant. He does not speak of sacrifice. If the word sacrifice is on our lips in relation to what we do for God or man, it is an indication that virtue has gone out of us. "This do," said Jesus, "in remembrance of me." And if with hearts overflowing with the memory of His goodness, we obey His command, we shall do everything else in remembrance of him.

"If I had my time over again," wrote G. K. Chesterton, "there is one doctrine I should love to preach: that we should take things with gratitude and not take them for granted."

Gratitude is the only gift we can offer to God which he does not already possess. What God has done and what he is able to do—this was the note sounded by the early Methodist preachers in this and other lands, and this is the explanation and justification of its mission today. The message of Methodism is the message of the Church Universal: While we were yet sinners, Christ died for us.

II

Because the people of God are a redeemed people, they are irrevocably committed to God and His rule—and to nothing else.

Today there is a good deal of what is described as unconscious religion. We are frequently reminded that there are those outside the Churches who might deny that they believed in God but who manifest the fruits of the Spirit. The case for Christianity is not so weak that we have to search in such cases for a skeleton in the cupboard. Let us admit gladly, not grudgingly, that many who never worship God or say a prayer often display a quality of courage, a devotion to truth and an absence of self-seeking too rarely found among ourselves. If such facts are disconcerting, a place must nevertheless be found for them in our thinking. Indeed, if we believe that the Spirit of God frequently works anonymously in human life and that truth, right and love are the invariable tokens of His presence, it should not surprise

us to find virtue in unexpected places. "Thou are not far from the Kingdom of heaven."

It must, however, be recognized that within the Churches there are those who are not far from the Kingdom but who have no intention of going farther. They are punctilious in their attendance at Church and are always ready to support its work in so far as they are able. But they themselves would admit that at no time had they definitely committed themselves to the service of God. They are in fact happy to remain on the circumference and have no desire to be disturbed by being brought near the center of things. To say that the people thus described are completely devoid of religion would be a scandalous misrepresentation. On the other hand, while God can use the lives of those whose religion is of the conventional order, His mighty works wait for the surrender of our lives. It is certainly beyond dispute that the people of God are a committed people. They are a separate order for they belong to a Kingdom that is not of this world—a Kingdom, nonetheless, that is to be made manifest over every area of human life.

The people of God are otherworldly. Otherworldiness is not a popular conception. If you consult a dictionary, you will learn that the word means a spurious piety, asceticism, a preoccupation with the future life. Few of us would wish to be associated with any of these ideas. Asceticism, for example, was defined by a schoolboy in an examination as a beastly practice long discontinued in all civilized countries. We should not be led astray by dictionaries which tell us what words normally mean at any particular period. That otherworldliness bears these meanings is perhaps a reflection on the practice of Christian people who so easily obscure the meaning of the faith which they profess. Otherworldliness in the Christian sense means life as a whole controlled and permeated by the Eternal Rule of God. The Christian's primary interest is not this life or the life to come but God's eternal purpose which spans both worlds. And the people of God are the expression and embodiment of the divine rule and their constant prayer is: "Thy Kingdom come"—the Kingdom which came with Christ. They look for its coming on this earth for the earth is the Lord's and they believe that within the limitations of earthly existence, the glory of the Lord can be revealed. They are confident, however, that it will be consummated in a new order of existence in which everything of value in his material universe will be gathered up into a community in which Christ is enthroned as Judge and Saviour.

The people of God belong to the order that is to be, which has already broken into this world by the coming of Christ and the creation of His Church. Our citizenship is in heaven. On earth we have our station, but there is about the Christian a certain detachment, for his permanent address is the heavenly places in Christ Jesus. We are committed wherever we are to represent the eternal Kingdom in relation to every situation in which we find ourselves—in the home, in business, in our conversation, in all our personal relationships. We are a distinctive order in a world organized apart from God.

John Wesley preached to his people on dress. He was not anxious that the dress of Methodists should be such as to suggest the kind of life for which they stood. Doubtless he would have made some

caustic remarks about the attire of modern Methodists, men and women, and even of modern Quakers, although he greatly admired the sartorial habits of their predecessors except the Quaker hat worn by women. His observations about dress are largely of historical interest only but he was surely right in his emphasis on the distinctive character of the Methodist society and of all Christian people.

We are a covenanted people and the primary need of the Church today is the multiplication of men and women who are committed to Christ and pledged to Him and His crown rights over their lives. It may be that there are those who would if they could cross the barrier from unconscious and conventional religion to that of a religion that is personal, based upon an act of self-surrender to God in Christ—the religion of the people of God. They would if they could be delivered from the isolation of outward conformity into the intimacy of a fellowship which extends across the ages and across the world—a fellowship in which they find themselves through renouncing themselves.

Winifred Holtby, the novelist, who as far as we know was skeptical of Christian dogma and theologically did not believe in anything overmuch, tells us in her letters that she once attended a service in Westminster Chapel, London, at which an old college friend was being dedicated to missionary service overseas. She writes that it must be wonderful to have made up your mind what you want to do and to have eight hundred people pray over you and tell you that you have done right. But the "difficulty," she adds, "is to know what to commit yourself to." To that end Christ came into the world and He offers Himself as the Way, the Truth and the Life. Those who respond to His call are brought into the fellowship of His people and through them God is able to do exceeding abundantly above all they can ask or think because they are committed forever to Him and Him alone.

DEDICATION OF THE WORLD METHODIST BUILDING

Dedicatory Address

by ELMER T. CLARK

Bishop Branscomb will present this building for dedication. I now present it to the Methodists of the world for occupancy and use. And in so doing I will recite some history and make some statements concerning it.

The building was erected in obedience to the instructions of the World Methodist Council, issued by its World Executive Committee, more than three years ago. In July, 1953, the Executive Committee, U.S.A., and the World Executive Committee took unanimous actions to locate the headquarters of the World Methodist Council at Lake Junaluska and made provision for a committee to raise the funds needed to erect an adequate building. This was done and the property is now turned over outright and free from indebtedness.

On a bronze tablet within may be seen the names of those who gave or raised the larger amounts. Much of the money was raised by the Bishops of the Southeastern Jurisdiction of The Methodist Church, U.S.A., and the site was provided by the Trustees of the Lake Juna-

luska Assembly. There were numerous contributors of amounts large and small but only three donations came from outside the Southeastern Jurisdiction. The property is worth approximately One Hundred Thousand Dollars and its contents have been estimated at that much more.

In the United States the World Methodist Council and the Association of Methodist Historical Societies work together closely. Both are housed in this World Methodist Building. Should the time ever come when neither organization maintains full-time offices herein it will revert to the Jurisdiction which supplied nearly all the money for its erection.

The same is true of the Wesleyana and Methodista in the building. Nearly all of it represents my own collection, which was gathered over a long period of time. Year by year it is being transferred to the World Methodist Council or the Historical Association and the whole will be so transferred by bequest. It must be kept intact and adequately protected and administered. Should this building at any time be abandoned by both organizations the collection will revert to the library of *The Upper Room* and the Board of Evangelism or the School of Theology at Emory University.

The purposes of these provisions are to encourage the maintenance of the headquarters in this great center of Methodism, and also to be fair and just to the Jurisdiction which provided the funds for the building, and which would not have been given had the building been located elsewhere or had there been no intention of so utilizing it.

Why was Lake Junaluska chosen as the site rather than some larger and more readily accessible center? The answer to this question should be obvious. In the first place, the invitation to Lake Junaluska carried with it the promise of a headquarters building. No other community in America would have provided such a building, or even the rental of office space. The interest so substantially demonstrated here was a large factor in the choice.

In the second place, this area is the world's leading Methodist center. Not only is it the center of American Methodism's largest Jurisdiction, but it is at the heart of the largest block of evangelical Protestants in the world, and of course the largest block of Methodists. It is readily accessible to more Methodists than any other spot on earth; it can be reached in a few hours' drive by around three million members of The Methodist Church and by around three hundred thousand members of other Methodist bodies.

Not only is this place accessible to more Methodists than any other, but it is actually visited by them. Between thirty and forty thousand Methodists come to these grounds each year, which is not true of any other spot. Our register indicates that around twenty thousand persons have visited the building this summer. This is a larger number than would visit an office of the World Methodist Council in a non-Protestant city in a lifetime.

In the United States our greatest problem is to inform, interest and win the loyalty of the Church, and this personal and constant contact with multiplied thousands of our members is of inestimable importance at this point. It is no easy task to permeate with a new idea such a mass as American Methodism, spread over a large area. Men and women

boys and girls, who come here and see letters which John Wesley wrote with his own hands, books which he prepared and published, likenesses which artists made from his own sittings, and the other living reminders of the Founder and those who labored with him and after him, will not be the same again. From this place will emanate a subtle process of education that will deepen the loyalty of multitudes to the Church. Such a process is greatly needed in this land, and an institution such as we have established here, and which will grow year by year, is best fitted to produce it.

Buildings are the sure signs of permanence and stability. An un-housed institution is ephemeral and unsubstantial. Just as the family that lives in its own home is the backbone of any community, so the church that has the best building is nearly always the first in strength and influence. When the early Church existed in upper rooms and the catacombs it was constantly threatened with extinction, but when it erected temples it became a permanent and influential factor in civilization. It has often been pointed out that the superior eloquence of George Whitefield left little lasting impression because he did not organize and build, while that of John Wesley endured because he did exactly that. "The brethren in America have built a house," said Wesley, and then he was ready to send out preachers. The sweep of Methodism across the American frontier was one of the remarkable phenomena of our history, but the Methodism of the log cabins and the brush arbors had no assurance of a long future. When Asbury and his preachers began everywhere to build meeting houses, crude though they were, the Church struck its roots in the soil and endured.

So it has always been. This building is evidence that the World Methodist Council is here to stay. Nothing else could so surely have indicated that it is a permanent and influential factor in World Methodism. It does much to fulfill the ideal which John Wesley expressed in his last letter to America and which we carry at our mast-head: "Lose no opportunity of declaring to all men that the Methodists are one people in all the world; and that it is their full determination so to continue

"Though Mountains rise, and oceans roll,
To sever us in vain."

THE FORMATIVE PERIOD OF AMERICAN METHODISM

by DR. UMPHREY LEE

Since this is not a meeting devoted to history, there may be some questions about a paper on "The Formative Period of American Methodism." There are some reasons for discussing this topic at a World Conference of Methodism held in this country. In the first place, those coming to the United States and observing the Methodist Church for the first time will ordinarily, I think, be struck by the differences between the Methodist Church in the United States in 1956 and historic Wesleyan Methodism. It would be well that visitors to these states should know something of the essential structure of Methodism that has come down from colonial times to the present, for there is a definite

connection between the present and the past, although this connection is not always evident to the casual observer.

It is well, also, that our own people should be reminded from time to time that they are the products of something other than contemporary conditions. This is more necessary since there has been a tendency in recent years for American Methodist institutions of higher learning to disregard Methodist history. This arises partly from the feeling that Methodism is an incident in the history of Christianity, and perhaps not too important an incident. One can almost say that a knowledge of Methodist history is in some quarters regarded as a sign of provincialism.

I do believe that either visitors or members of the Methodist Church in the United States would be astonished at the statement that this church is rapidly losing the characteristics of Wesleyan Methodism. On the other hand, I think most visitors and members would probably be astonished were they told that Methodism in the United States yet retains many of the essential characteristics with which it began. At any rate, an understanding of the formative period of Methodism in this country, which is usually understood as the years between 1769 and 1808 although the latter date may be 1820 or 1830, is both salutary and necessary for an understanding of Methodism in these United States today.

For many years there have been those who deplored the separation of American Methodism from Mr. Wesley's control, and from the British Conference. Of course, the effects of the Revolution are understood to have been great, but it is not always remembered that Methodism was not planted in this country by the orders of Mr. Wesley. Professor W. W. Sweet has stated it as well as it could be stated: "They (the Methodists) have obtained a foothold in America in a haphazard kind of way some ten years before the Declaration of Independence. No one had planned for their coming. John Wesley had taken no steps to send any of his preachers across the Atlantic. In fact, there is no evidence to show that he had been thinking of America as a possible field for the expansion of his movement until he learned that some of his preachers had voluntarily gone to the New World and that, through their labors, Methodist classes had been formed."

Thirty years had elapsed from the time that the United Societies had been formed in England before Mr. Wesley and the conference sent preachers to spread the work of Methodism. Those who had come earlier had come to find a home in this country, and two of the most active of them were Irish emigrants and one was a British soldier. If there ever was a time that was not auspicious for the launching of a new religious movement, it was the year in which Wesley decided to send preachers to America for the express purpose of evangelism.

The year in which he decided to do this, 1769, was a year of political ferment, when the colonies were disturbed by the controversy with the homeland, when the Church of England clergy were many of them preparing to return if the controversy should end in hostilities. During the Revolutionary War the Methodists were hampered by the fact that the preachers sent by Mr. Wesley were Englishmen and therefore suspect in the colonies, and by Mr. Wesley's own passionate advocacy of the Loyalist cause. It is true that Wesley advised his preachers in

America not to take sides but to keep themselves so far as possible from being involved in the bitter war of words and of deeds. But Mr. Wesley himself did not follow this advice. After he discovered that the Americans intended independence he himself was a partisan as he necessarily had to be from his political principles. Some of his preachers in America followed his example instead of following his advice, and helped to make trouble for the rest of the Methodists. At the close of the war there seemed little prospect that the Methodists in this country would be able to grow and prosper.

It must be remembered that the Church of England was not established throughout the colonies, either legally or otherwise. The Congregationalists were in control in New England, and the Presbyterians in the middle colonies. In the South, where the Church of England had its strongest position, the church was understaffed and in many places suffering from lack of interest if not actual worldliness.

The Methodists began in the colonies, as they began in England, as societies supposedly within the Church of England. It must be confessed also that the religious revival which the Methodists carried on, was aided and in some instances begun by one or two clergymen of the Church of England.

But, if one looks at the situation at the close of the Revolutionary War, it must be confessed that there seemed little future for the Anglican Church or for any groups connected with them. A good many of the Anglican clergy had returned to England, and the work was everywhere suffering and in disrepute with the new government. For many years both Americans and British interested in the new country had pleaded for an Anglican bishop to be sent to the colonies in order that the Church might grow without the necessity of sending young men back to England for ordination. This request had been continuously ignored, and the Anglican Church at the close of the Revolution was in part suffering from this neglect.

We have had sufficient experience with revolutions in the twentieth century to understand something of the temper of these movements. It is amazing to find that the Methodists were able to carry on their work even in a limited way during the Revolution and that their connection with Great Britain did not interfere with them to a greater extent than it did. It is true that even Asbury had to remain quietly in the home of a friend for a number of months and that some of the preachers suffered because of their supposed loyalist sympathies, but on the whole they fared better than men would under similar conditions today.

When we consider the Revolutionary sympathies of the people to whom the Methodists must preach after the Revolution, we must not forget the character of the Americans themselves. The Revolution heightened the sense of independence which the colonists seem to have had from the beginning, and the American Methodist preachers were at one with their countrymen in this spirit. Forty-eight years after the Christmas Conference of 1784, when the Methodist Episcopal Church was founded, Freeborn Garrettson looked back upon his comrades in that day and wrote: "We were all young, humble, happy, and sincere." That the preachers were all young is certain, that they were all humble—except before Almighty God—may be a matter of question.

In 1780 when Francis Asbury was trying to persuade a group of preachers from actually separating from the American Methodists who were following closely Mr. Wesley's prescriptions, he wrote of them: "They wept like children, but kept their opinions."

There is no doubt that the Methodists were devoted to what was called at that time "Republican" principles. It was demonstrated nowhere more clearly than when Doctor Coke came with Wesley's instructions to ordain Asbury as a general superintendent of the Methodists in the United States. Coke was a man of very considerable ability and learned in contrast to the American preachers. There was not enough difference in the ages of the two men, Asbury and Coke, to make any great difference, since Coke was two years younger than Asbury. But neither Doctor Coke nor Wesley had counted on the republican principles which they must encounter. Consequently, while Coke agreed to Asbury's insistence that he would not accept ordination as superintendent unless he were elected by the conference, the notion must have surprised Coke. It is doubtful that Wesley ever quite understood what the Revolution did to American Methodism. It is regrettable that not only Wesley but men like the Reverend Devereux Jarrett suffered from what seemed ingratitude and probably was, although the Methodists later attempted to make amends for their discourtesies. But as the world has learned since the glorious revolutions of England, of the American Colonies, and of the French, periods of social and political upheaval are not times when human relations are maintained with the same ease and generosity as in times of peace.

When Wesley and two other presbyters of the Church of England ordained two of his preachers as elders and sent them to America, he was acting upon the conviction that he had held for many years that he was a scriptural bishop and that, failing to persuade bishops of the Church of England to ordain men for the new country, he had the right to form a presbytery and to ordain Francis Asbury not only to the offices of deacon and elder but also as a general superintendent. The instructions which Wesley sent with his preachers have led most modern historians to believe that he did not intend to create an American Methodist Church, certainly not an American Methodist Episcopal Church. There is still a good deal of cogency in the arguments of the late Doctor John J. Tigert that Wesley intended to ordain men to carry on his power in America, but that he had no notion of an American conference which would supersede the British Conference in control of the work across the seas.

Nevertheless it has always been difficult to explain on these assumptions the facts that he provided for the Americans a liturgy by abbreviating the liturgy of the Prayer Book, and that he, likewise, altered the Articles of Religion to the circumstances of American Methodists. They are perhaps minor points, but it is not to be forgotten, that the minutes of the *Discipline* of 1786 were printed in England on a press which John Wesley used, and that when Coke was attacked publicly for what he had done in America, he replied that "he had done nothing but under the direction of Mr. Wesley." Wesley never denied this. Although the argument from silence, particularly in view of Wesley's letters to Asbury, may seem to be of little importance,

they add somewhat to the weight of other facts, notably the preparation of the Articles of Religion and of the liturgy.

What the Methodists intended to do was fairly evident. It had been difficult for a number of years before 1784 to prevent some of the preachers from administering the sacraments. Their anxiety obviously arose from their own belief in the importance of the sacraments and from the lack of ordained ministers of the Church of England or of the Methodists themselves who could administer. Both Francis Asbury and Thomas Rankin when they acted as general assistants to Wesley before the end of the War of the Revolution, did everything that they could to preserve Methodist discipline in Wesley's terms. So far as I know there is nothing to cause modern students to question Steven's judgment:

Asbury labored hard to conform the American Societies to Wesley's model, but had met with no little resistance from both the preachers and laymen; Rankin had been sent out for this purpose, and to these two thorough disciplinarians we owe the effective organization of the incipient Methodism of the New World. Without them it seems probable that it would have adopted a settled pastorate, and become blended with the Anglican Church of the colonies, or like the fruits of Whitefield's labors, have been absorbed by the general Protestantism of the country.¹

That Wesley recognized this is evident from a letter that he wrote in September of 1783 to Edward Dringooole of Virginia, which was first published by Professor Sweet. In this letter Wesley said that he could not yet advise the sending of English preachers to America; "and I am the less in haste, because I am persuaded Bro: Asbury is raised up to preserve Order among you, and to do just what I should do myself, if it pleased God to bring me to America."²

That the Americans should regard themselves as authorized to set up an Episcopal Church is understandable when one remembers that John Wesley had for years spoken of himself as "under God, a center of union to all, over traveling, as well as local preachers." There is no denying that the government of the Methodist Societies from the beginning had been a personal government. The Americans unquestionably felt that they were setting up a similar type of government in this country. Buckley says that in 1789 the Minutes showed that the resolution passed about the episcopal office was as follows: "John Wesley, Thomas Coke, and Francis Asbury, by regular order and succession."³

That this was not a chance phrase is indicated by the account that the Reverend William Phoebus, M.D., gives in his memoirs of Bishop Whatcoat. He says that in 1796 the question arose as to what would happen if Asbury died. Coke was asked if he would come to the United States to take charge as superintendent "so that there might be a succession from Wesley." He adds that many were in tears of joy at Coke's agreement "from a prospect of the Wesleyan episcopacy being likely to continue in regular order and succession."⁴

¹ Steven's *History of the Methodist Episcopal Church*, Vol. 1, p. 161.

² William Warren Sweet, *Religion on the American Frontier, 1783-1840*, Vol. 4, The Methodists, University of Chicago Press, Chicago, copyright 1946, p. 14.

³ James M. Buckley, *Constitutional and Parliamentary History of The Methodist Episcopal Church*, New York and Cincinnati, The Methodist Book Concern, copyright 1912, p. 57.

⁴ James M. Buckley, *op. cit.*, p. 86.

There is no question that the Methodists believed that they were setting up a church in accordance with the wishes of Wesley when they established the Methodist Episcopal Church. It is true that episcopal government met with objections, the most serious being that which resulted in the formation of the Methodist Protestant Church. When the Methodist Protestant Church reunited with the two other large branches of Methodism in 1939 the objections which had been brought by the fathers of the Methodist Protestant Church against episcopacy had already been met.

Nevertheless, the episcopal form of government which was undoubtedly contrary to the republican principles of the time was the effective form for the conquering of the frontier. Doctor Willard L. Sperry once wrote: "For the winning of the West it was a happy thing that Americanism and Methodism shared together the zest of their youth. All of the older denominations in the land were deeply rooted in our colonial culture. They were to this extent pledged to precedents which antedated our liberty as a people."⁵ The Methodists were new and their system was unlike anything that existed on this continent, or, for that matter, anywhere else. It was a mixture of republican principles and monarchical ideas. But it was peculiarly adapted for the country at that time.

It has been pointed out by competent historians that preachers of the Presbyterian faith went West when and where there were enough Presbyterians to form a church, and that the same was true of members of the Protestant Episcopal Church. Lutherans tended to go where there were emigrants of German origin as well as of the Lutheran faith. The Baptists moved West with the emigrants, and if a Baptist preacher was in the emigrant train he remained with them and settled with them. The Methodists, because of their system, were able to send men West to form circuits where there were none, and to work regardless of whether there were Methodists to greet them and take care of them at the end of their journeys. It was a hard system, and the journals of Methodist preachers indicate that they did not always approve of everything that was done by their ecclesiastical superiors, but it worked. And the result today is that the Methodists boast that there is not a county in any state in the Union which is not in some district superintendent's territory. It is true that the Methodists are stronger in certain parts of the country than in others, but they are perhaps more widely and uniformly spread through the country than any other denomination. Not a little part of this must be laid to the American Episcopacy which was peculiarly effective in a country that for a hundred years was greatly influenced by its frontiers.

Beyond all question, the glory of early Methodism was the circuit rider. Among these, however, must be counted the bishops. No man in American history ever traveled more continuously or more widely than Francis Asbury, and the Methodists who were fond of claiming that they had a "moderate episcopacy" were not referring to the amount or quality of episcopal laborers. Itinerancy as a principle was unquestionably the heart of the Methodist system. It was taken for granted that Methodist preachers would be continuously on the move and that they would

⁵ *Christendom*, Vol. 12, p. 384.

stay at any one place for only a short time. The early preachers in the so-called cities of New York and Philadelphia and Baltimore exchanged places in the early days every three months. Asbury had insisted on this when he first came to the United States, and had indulged in what was perhaps an uncharitable sentiment concerning some of the preachers who felt that work in the centers of population could not be properly carried on by such itinerancy. But both Rankin and Asbury proceeded on the principle that "no great captain has approved of long encampments."⁶

There were, of course, other reasons for the itinerancy of the early Methodist preacher. Settlements were few and far between on the frontier and he must keep continuously on the move if he reached the scattered inhabitants in the West. In addition, there was the reason that apparently moved John Wesley to change his preachers so frequently: They were evangelists, and the subject of their preaching was very much the same in every sermon. Most of the preachers on the American frontier were men of little formal education, although they had been exhorted in the American Minutes to study five hours a day, and they were expected to carry with them certain books for their study. Nevertheless, the nature of their preaching was such as to call forth criticism from ministers of older and better educated churches. Edward Eggleston, an American novelist whose works were well known seventy-five years ago, has this to say in a one-time well-known book, *The Circuit Rider*, which was published at the beginning of the last quarter of the nineteenth century:

Had you, fastidious Methodist friend, who listen to organs and choirs and refined preachers, as you sit in your cushioned pew—had you lived in Ohio sixty years ago, would you have belonged to the Methodists, think you? Not at all! Your nerves would have been racked by their shouting, your musical and poetical taste outraged by their ditties, your grammatical knowledge shocked beyond recovery by their English; you could never have worshipped in an excitement that prostrated people in religious catalepsy, and into the contortions of the jerks. It is easy to build the tombs of the prophets while you reap the harvest they sowed, and after they have been already canonized.

It must be remembered that on a continent so vast as this the circuit rider pushing toward the West was continuously on the move. He found a settler's cabin and talked to the people who lived there if they allowed him to spend the night. If they were friendly and there were other settlers within reach he would have a service in the cabin before he left. When he had made his first round he had usually worked out a plan for his circuit and had organized as many classes as possible. Sometimes he had forty or fifty of these appointments which he served as best he could until the end of his period of service. If possible he had with him a younger man just starting out in the ministry, and this enabled him to do his work with a little more thoroughness.

There was danger from rude men on the frontier and from Indians who in some places were never completely to be ignored until the 1890's. In addition there were peculiar difficulties that were to be

⁶ Stevens, *History of the Methodist Episcopal Church*, Vol. 1, pp. 230-231.

met by all circuit riders and by the bishops themselves. I have elsewhere quoted from Bishop Asbury a paragraph which is enlightening:

I, too, have my sufferings, perhaps peculiar to myself: . . . no room to retire to—that in which you sit common to all, crowded with women and children, the fire occupied by cooking, much and long-loved solitude not to be found, unless you choose to run out into the rain, in the woods: six months in the year I have had, for thirty-two years, occasionally, to submit to what will never be agreeable to me; but the people, it must be confessed, are amongst the kindest souls in the world. But kindness will not make a crowded log cabin, twelve feet by ten, agreeable; without are cold and rain; and within, six adults, and as many children, one of which is all motion; the dogs, too, must sometimes be admitted.

It is commonly said that at the Christmas Conference of 1748 the Methodists in America ceased to belong to Societies, and belonged to a church. But the transition from Society of Church was not made in a single year or a single decade. It has taken many years for the Methodist Church to make the transition. In doing so it may have lost a number of characteristics of early Methodism, but some changes have seemed necessary. As cities have grown, the Americans have felt that they needed a more settled pastorate. Consequently, we have removed the "time limit" so that it is now possible for a man to remain in a single parish for many years. And it has been felt that the larger parishes needed the full-time service of the minister along with helpers of various kinds.

It must not be thought, however, that itinerancy has disappeared from the American church. I recall a Presbyterian minister who was telling me about the service of installation that he had attended in a neighboring church. I remarked casually that the Presbyterians seem to go to a lot of trouble to install a minister. My friend answered: "Not nearly so much trouble to install a man as to unstage one." Appointments are still made in the American Methodist Church every year, and it is possible for a minister to be moved without the difficulty that frequently occurs in churches of the congregational order. It is no small part of the Methodist system today that ministers remain itinerant even if they do spend more time in their encampments than earlier captains thought advisable.

Growing out of this itinerant system early in the history of American Methodism was the office of presiding elder, now called district superintendent. It was necessary at the beginning because only a few of the preachers were ordained and these were given oversight of unordained helpers, and part of the duty of the presiding elder was to attend if possible every quarterly conference and in addition to the secular business of the church, to administer the Lord's Supper and, at an earlier date to baptize.

The mention of quarterly conferences brings up the question of the conference system in American Methodism. It developed partly out of the necessities of a country of such magnitude and partly out of the republican sentiments of the formative years. The Methodists first had a single conference to which all of the preachers might come and in which they might take part. It became necessary for practical pur-

poses to hold more than one conference, although at first these were considered simply a part of one conference that met every year. Finally it was seen that the work had to be divided into conferences in order that preachers in the far-flung places might have some opportunity of having their work supervised by both presiding elders and bishops. At last, in 1808, there was formed the delegated General Conference. This came out of a desire to have proper representation from all the conferences. In days when travel was difficult, and in a country where distances were considerable, the preachers who attended the General Conferences were primarily those who were stationed not too far from the place of meeting. In order to prevent an injustice to preachers on the frontier, a delegated general conference which was composed of members elected according to the size of the conference became the legislative body of Methodism.

The principle yet continues in the Methodist Church, although the tremendous size of the Church has made a territorial jurisdictional system in some form or other a necessity. The late Bishop Edwin Holt Hughes of the former Methodist Episcopal Church said to me a good many years ago before the creation of the present Methodist Church, that the Methodist Episcopal Church would either break in two from its own weight or would have to devise some system by which there could be regional supervision. But the essential conference system still prevails, and while it may be true that the Methodist system has "wheels within wheels," there is no question that the conference system, culminating in an actual legislative body, has been in every way adapted to American Methodism.

The question of the doctrinal standards upon which the American Church was founded seems to have aroused little controversy and as little understanding in recent years. At the present time a great many laymen think that they are required to believe a good deal more than was laid down in the documents, and a great many preachers are under the impression that they are not required to believe anything at all. Actually, the requirements for membership remain the requirements of the United Societies: "A desire to flee from the wrath to come, to be saved from their sins." On this Wesley insisted over and over, but there has been some misunderstanding of his position and of the requirements of the Methodist Church. In his old age Wesley wrote:

One circumstance more is quite peculiar to the people called Methodists: That is, the terms upon which any person may be admitted to their Society. They do not impose, in order to get their admission, any opinions whatsoever. Let them hold particular or general redemption, absolute or conditional decrees: Let them be churchmen or dissenters, Presbyterians or Independents, it is no obstacle. Let them choose one mode of baptism or another. It is no bar to their admission. The Presbyterian may be a Presbyterian still; the Independent and Anabaptist use his own mode of worship. So may the Quaker; and one will contend with him about it. They think and let think.

But Wesley was not talking about Methodist preachers.

In 1808 the committee appointed "relative to regulating and perpetuating general conferences" presented to the Conference certain reso-

lutions. Among them were what are now called the restrictive rules, the first of which was and is "the General Conference shall not revoke, alter or change, our Articles of Religion, nor establish any new standards of doctrine." The Articles of Religion were, of course, the Articles as submitted by Wesley and as altered by the Conference. The alterations made by Methodists after 1784 were relative to the rulers of the United States of America. The twenty-five Articles, in what they omitted both in whole articles and in parts, are instructive as to Wesley's attempt "to expurgate the leaven of ritualism, Calvinism, and Romanism." It is a fair statement to say that the twenty-five Articles maintain a connection with historic Christianity and at the same time assert an evangelical Arminianism.

What were the "existing and established standards of doctrine" which are mentioned in addition to the Articles of Religion has been a matter of controversy; but it is well known that in Wesley's deed prepared for the settlement of his chapels in England it was explicitly stated: "provided always, that the said persons preach no other doctrine than is contained in Mr. Wesley's Notes upon the New Testament, and four volumes of sermons." In 1784 at the conference held just before the formation of the Methodist Episcopal Church, one of the questions was "How shall we conduct ourselves toward European preachers?", and the answer was that they had to be recommended by Mr. Wesley and to be subject to the American Conference, and to preach the doctrine taught in the four volumes of sermons and Notes on the New Testament.

I do not see how it is possible to dissent from the opinions of two of the most able writers on the constitutional history of Methodism, Doctor Tigert of the former Methodist Episcopal Church, South, and Doctor Buckley of the former Methodist Episcopal Church, that the standards of doctrine other than the Articles of Religion are Wesley's Notes and Wesley's doctrinal sermons. These latter were intended apparently as interpretative rather than as binding in the sense that the Articles of Religion are binding. Doctor Buckley quoted with approval the statement of Doctor Burwash, Professor of Theology in Victoria College:

The relation in which Methodism stood to the established Church in England during Mr. Wesley's life, provided for the doctrinal unity of Methodism with the Protestant Reformation. When, in the United States of America, Methodism became an independent Church, the same provision was made by the abridged and amended Articles of Religion. But the introduction of the *Sermons* and *Notes*, as a standard of preaching, into every trust deed of a chapel or church in the connection, assured, so far as human means can do so, an Arminian Evangelical preaching and exposition of God's word for all time.

To interpret these standards, or apply them after the manner of Articles of Religion, or creeds, or confessions of faith, which categorically define the doctrines to be professed or believed, would be contrary to their very nature. It is to the spirit and type of this preaching that our obligations bind us. There may be in the *Notes* and *Sermons* many things, accidental and personal, to which no Methodist preacher or layman would feel bound to profess assent. But Methodism demands that in all our pulpits we should preach

this gospel, and expound the Word of God according to this analogy of faith.

It is this latter point which is so frequently forgotten: that is that while there is no requirement for membership except the desire to flee from the wrath to come and to be saved from one's sins, there is a requirement for preachers in American Methodism. In these days when Calvinism has once more become a popular theology, and particularly fascinating to those who, like the Athenians of old, constantly look for something that is new, it is well to remember that Methodist preachers are bound by their acceptance of appointments under the Methodist system to an Arminian interpretation of historic Christianity.

The first Methodist conferences accepted, apparently without argument, Wesley's *Sunday Services*, his adaptation of the Prayer Book liturgy. The Minutes of the first Discipline of the Church imply indirectly in more than one place that this liturgy was to be used. The conditions of American life when Methodist preachers traveled over mountains and across prairies to hold services in isolated cabins did not lend itself to the use of a prayer book. It must be remembered, however, that the early Methodists in this country were as devoted to the sacraments as if they had followed the *Sunday Services* in every other detail. Just how far we have departed from that is not the purpose of this paper to state. There is a revival of interest in liturgical worship in this country, but it smacks a good deal in many instances of the amateur who is trying to apply what he thinks he knows about psychology and religious education to the revision or supplanting of the historic liturgies of the Church.

What the future of American Methodism may be is not for us now to conjecture. At the present time it is true that we are tied to our past primarily by the organizational structure of the Church. The episcopacy remains, by and large, our main organizational nexus with the formative period of American Methodism. If that is lost there is very little that distinguishes us from other churches and that remains a continuous part of our history in this country. There are, as I have said, connections with itinerancy and with our conference system. How much we are connected with our past so far as doctrinal standards and worship are concerned is another matter. The shifting of population, the tremendous increase in numbers, the growth of riches, the multiplicity of organizations, may hide from us our genuine relations to the Methodism of the formative years. Nevertheless, in spite of all our changes and our differences superficial and otherwise, we yet remain the Methodist Church in the United States. Let us hope that our doctrinal and spiritual inheritance will be as carefully preserved as we have so far preserved our episcopacy and some elements of our denominational organization.

THE WESLEY FAMILY

by DR. MALDWYN L. EDWARDS

For a long time critics have only been willing to give two cheers for the Rector of Epworth. His early biographers were extravagant in their praise. Now it is equally fashionable to speak of his faults. Heaven

knows they stick out prominently! Who can hide a hot temper? The Rector could be obstinate and hasty and his married life was squally in consequence. On one famous occasion he discovered his wife in her Jacobite sympathies would not say Amen after his prayers for King William III. Very well, he said, "two kings, two beds," and he left for London without much ceremony. Those who regard this as almost a record long-distance quarrel do not always remember that he was in any case going to the Convocation of the Church of England. What might have been the length of his stay no one knows but the accession of Queen Anne, to whom both he and Susanna gave full allegiance, eased his homecoming, and John Wesley himself was the fruit of their reconciliation. It is true that Susanna once said it was a misfortune that Samuel and she so rarely agreed, but when after twenty-five years of married life her brother attacked him for his business incompetence she rose at once to his defence. "Where he lives I will live, and where he dies will I die and there will I be buried. God do so unto me and more if aught but death part him and me." Samuel, on his part, told his eldest son that he had the best of mothers and must often write to her. When two strong willed people live together their life will not be placid. But in this case their love and loyalty were stronger than their differences and their marriage was solidly based.

I have referred to the first Convocation Samuel attended. Let me speak of the second in 1710 that the balance may be restored. The curate left in charge of Epworth parish was quite unsatisfactory. It was known that the Rector was heavily in debt, and Mr. Inman in sermon after sermon spoke on the necessity of paying debts. Apart from Susanna, many felt an indirect attack was being made on the absent Rector.

The locum only held a service on the Sunday morning, so at night Susanna began to hold her own service in the Rectory kitchen. Interest grew quickly and soon forty or fifty were attending. The place became so crowded that very many had to stand outside whilst Susanna led in the singing of the psalms, read prayers, and then gave a sermon from the Rector's well filled library. A new spirit of friendliness became so evident that Susanna could say in a letter to her husband "we now live in the greatest amity imaginable."

The Rector was a puzzled man. Inman the curate had also written to say more were coming to Mrs. Wesley at night than came to Church in the morning. Others described it as a "Dissenting Conventicle." On the whole he thought she'd better stop. At once Susanna spoke of all the good that had happened and then dared him to forbid it. Samuel knew a bugle of defiance when he heard it. He waited until he returned and heard Inman preach. The theme was on "faith"—the faith that enables a man to pay his debts. The Rector was quite convinced his wife had acted rightly. Before this time the people of Epworth had been surly and disposed. On occasion they had been positively malicious. But now a fresh understanding had developed, and it marked the beginnings of a new and better relationship between the Rector and his flock.

Apart from his short temper, modern writers have dwelt on Samuel Wesley's lack of sympathy with his daughters. It has even been suggested that he repelled suitors because he wanted his daughters, unmarried, and at home. What nonsense! He could not do for the girls

what he did for the boys because his means were strictly limited and when it came to a choice the girls had to suffer. In the eighteenth century no one had heard of careers for women. Girls of good social standing could teach in a school, or be governess in a family, or act as a housekeeper. Best of all they could marry. Samuel Wesley gave his daughters precisely such opportunities. With more authority than a modern father would have, he said yes or no as the suitors came along, and on the whole his judgment was right.

His great failure was with Hetty, the most beautiful and talented of them all. Quiller Couch, in his truly great novel on Hetty Wesley, smote the Rector hip and thigh for his uncharitableness and lesser writers have belaboured him ever since. It is true the Rector disapproved of Hetty's unknown lover, and it is true that Hetty in desperation agreed to elope with him. But what also remains true is that the Rector was right in his condemnation of the man. After a night with him in Lincoln, Hetty realised he did not intend marriage and she returned to her home at Epworth.

Undoubtedly the Rector was wrong to treat her so harshly. It was a grave fault to let her marry the first suitor who asked for her hand, especially when that man was William Wright, the drunken plumber from Louth. It was even worse to keep her on terms of bare civility when her husband was ill-treating her, her babies were all dying, and she herself was unwell in London.

But the eighteenth century attitude towards such offences was more rigid and denunciatory than our own. Samuel, in any case, was the Rector of a Parish, and delt severely with cases of immorality among his parishioners. He acted therefore from an iron sense of duty. The pity was that he left it untempered by mercy. But in this respect most of the family, and certainly Susanna, took his side and shared his views. The only exceptions were Mary among the girls, and the three brothers, who showed her all possible kindness. Charles recorded in his Journal that on March 5th, 1750 he followed her "to a quiet grave and wept with them that weep." The Rector therefore did his best for his daughters even though the best was not always good enough.

Finally there is the charge that Samuel was a relative failure. He was a bad farmer; he was always in debt, and he wasted many years in producing a lifeless book on Job. But what sort of charges are these? Who except the natural farmer could wonder at his bad husbandry when he had to cope with low-lying marshy ground, liable at any time to be flooded by the three surrounding rivers. And as for debts, what chance did he have with nineteen children, ten of whom survived, and three of whom secured the best education of the day? Besides like many another he was in his wife's words "not fit for worldly business." There remains the unfortunate business of Job. It may have occupied too many leisure hours, taken a certain amount of much-needed money, and bored the family. But at least it was an innocent hobby. Bishop Warburton who was later to criticise John Wesley's work, indulged his wit and said Job was still being persecuted by his friends. But Adam Clarke, the great orientalist, and one of the few who could follow it with ease, said it was invaluable for any man who wanted to read the Book of Job critically. John Wesley praised "its immense learning," but, he added drily "it is of a kind which I do not admire."

The only right anyone would have in quarrelling with the Rector's choice of a hobby would be that it interfered with his proper work. This did not happen. He had come to Epworth with a first class education and seemingly brilliant prospects, and then he had been condemned to spend almost forty years in this isolated Isle of Axholme among a peasantry who were sullen and suspicious, and at first most definitely hostile. Not once did he complain about his hard lot nor protest that he could have done much better, given better chances. He worked among his people devotedly until the old animosity had gone and warmer relations established. When he died he was, apart from special visits, engaged on his sixth house to house visitation of the large and straggling parish. The attendance at Holy Communion increased from twenty to above a hundred. When John Wesley preached on his father's tombstone in 1742 a vast multitude gathered from every part and Wesley thinking of his father's unremitting toil said, "Let none think his labour of love is lost because the fruit does not immediately appear." The Rector had not worked in vain.

Unlike Mark Anthony I want to praise Caesar and not to bury him.

Samuel Wesley rendered notable and enduring service to his sons, apart from offering the example of a studious and godly life. With the help of the rest of the family he not only made it possible for them to go to public schools and then to Oxford, but he kept in close communication with them through his admirable letters. He advised them on every side of their life—on their health, their friends, their studies, and also their inner devotional life. At first the tone is that of the father, but as the three sons became men, it changed insensibly to that of a friend both giving and then seeking help. It must have been an immense help to John and Charles when the Holy Club at Oxford was under fire, to receive a letter from the Rector saying that in visiting the sick and the prisoners they were only doing what he had done in his day. "Go on then," he said "In God's name." In another letter he said that if John was the father of the Club, he must be the grandfather, and he would rather have that title than the title of His Holiness.

A second great assistance to his sons was his sturdy orthodoxy. The sixteenth century was one of faith; the seventeenth century was one of metaphysics and the eighteenth one of philosophic rationalism. People were tired. In England as on the Continent the war of religion had drained their energies. The court of the "merry monarch," the plays of the Restoration dramatists, as well as the rise of Deism, marked the spiritual exhaustion of England. God had become the absentee landlord and man was the tenant who must shift for himself.

Had John Wesley sank in this bog, he might have scrambled out himself, but he could not have saved others. Primarily he was saved because of the convinced orthodoxy of his parents. Samuel Wesley did not bother to argue with the rationalists. He chose positively to proclaim the Christian Faith. He observed frequent Communion. He delighted in his preaching to speak of the saving work of Christ. In his great hymn on the atonement he begins with the world but ends with the individual.

"Behold the Saviour of mankind,
Nailed to the shameful tree,
How vast the love that Him inclined
To bleed and die for thee!"

That last testimony of the Rector on his death-bed was a clear foreshadowing of Methodist teaching on Assurance. He said to John "The inward witness, son, the inward witness, that is the proof, the strongest proof of Christianity." It was most fitting that when the Rector died the inscription on his tombstone should read:

"As he lived so he died
In the true catholic faith
Of the holy Trinity in Unity
And that Jesus Christ is God incarnate
And the only Saviour of mankind."

A last great service of the Rector was in the communication of his missionary zeal. When he was still in his thirties he would gladly have gone as a missionary wherever needed. Writing to the Society for Propagating the Gospel he offered to visit English settlements between St. Helena and China, or to go to India and preach to the people in their native tongue. When Oglethorpe propounded his Georgia scheme, Samuel wrote him in warm approval, and wished he was young enough to go. Instead he offered to send his curate, John Whitelamb, in his place. He was never to know that not his curate, but his own sons, within three months of his death, would be on the high seas, fired by the same passion as their father. In their missionary outlook how much did both brothers owe to a father who lived at Epworth but whose spirit ranged the world.

The incomparable Susanna, unlike Samuel, has not had to endure "the slings and arrows of outrageous fortune." The worst criticism levelled against her is that her discipline was too severe. In her famous teaching of her children the hours were too long. It is shocking enough to modern ears that she should use the rod, but that she should teach them to cry softly, seems positively sinister. Finally her axiom that the wills of children should be broken, and that the child must not only be corrected but conquered, makes her appear joyless and repressive.

Doubtless educational theory has greatly advanced since Susanna taught her children, and then set apart a period each week to instruct them individually. But "by their fruits ye shall know them" and according to that test Susanna did supremely well. They received a good all-round education, and far from being cowed they were all lively and high spirited. "Breaking the will" could not have had the harsh connotation it has for us. It could only have meant that she refused to let them grow up without discipline and guidance. And a good thing too!

A further way in which Susanna helped all her children was by her remarkable letters and by the two manuals on the Apostles' Creed and the Ten Commandments, prepared for their use.

A final service was her support of the Revival. Despite the warnings of her dearly beloved eldest son, Sammy the Jacobite, she cast off all her former training and traditions, and identified herself with the Revival. She was the more willing to do this because when receiving Communion from her son-in-law, Westley Hall in 1739, she suddenly received the full assurance that she was the child of God. "I knew," she said, "God for Christ's sake had forgiven me all my sins." She spent her last three years with John at the Foundry and here she was destined to render him one last and most important service.

She sat under the ministry of her sons, but when they were away Thomas Maxfield was selected to take charge of the classes and to read and expound the Scriptures. It was a short and easy step to preach to the attentive people. When John Wesley heard of a layman preaching, he was indignant. As he strode into the Foundry it was his mother whom he met. "Thomas Maxfield has turned preacher I find." The sentence was ominously curt. "Take care what you do with respect to that young man: for he is as surely called of God to preach as you are. Examine the fruits of his preaching and hear him yourself." John took his mother's advice and listened to Maxfield. It was enough. "It is the Lord" said John Wesley. "Let Him do what seemeth Him good. What am I that I should withstand God?" He had already begun open-air preaching and this was the second revolutionary move. Without his lay preachers he could not have accomplished his life's work. Susanna argued better than she knew, for on her words tremendous issues hung. It was her final contribution to the Revival whose beginnings she was so glad to see.

So much for the parents, but what of the brothers and sisters in that family circle at Epworth? Samuel, known as Sammy to distinguish him from the father, was the universal provider. After he had passed through Westminster and taken his degree at Oxford he returned to his old school, as an under master. Since John went to Charterhouse he could not do so much for him but he looked after Charles throughout his whole ten years at Westminster and until he became a King's scholar, defrayed the cost of his education.

Sammy's liberality extended to the whole family. The Rector towards the end of his life (1733) writing to Sammy said "You have been a father to your brothers and sisters . . . and you have shown your pity to your mother and me in a very liberal manner."

Sammy broke his leg in 1719 and an agonising experience it was, in an age when anaesthetics were unknown. His own pain opened his eyes to the sufferings of the poor, and through his help and initiative a dispensary was opened at Hyde Park Corner which later became the famous St. George's Hospital.

So did Sammy, Tory and High Churchman, and minor Poet, continue to the end of his short life in the Wesley tradition of love to God and service to the poor.

Whilst all the brothers and sisters were devoted to each other, those who were closest in age had special affection for each other. Charles was two years older than Kezia (known as Kezzy), and they were devoted to each other. In 1738 when he was desperately ill she came to nurse him and in her weak state of health fell ill herself. They received daily communion, and the hymns which he wrote on his recovery were sung by both of them. In the next and last two years of her life, he visited her on many occasions, and he was at her side when she died at the early age of thirty years.

Emily was especially devoted to John, and when her unhappy marriage to Bob Harper, an apothecary at Epworth, was at an end, she came to the Foundry. From 1740 until her death in 1771 she lived for the Services in the Chapel, the classes in the week, and the visitation of the people. It was a wonderful dispensation for John that in the very year she

died, Charles Wesley came from Bristol to live permanently in London, and to superintend the welfare of the Societies.

But whatever Emily might think, it was Martha (called Patty by the family), who was his favorite sister. She was three years younger, and throughout her life they corresponded and met as often as they could. Martha married the wretched, polygamous Westley Hall. After treating her abominably he finally went off with a woman to the West Indies, and although he returned to London, they never met again. In those later years of her life, Martha became one of the circle of Dr. Johnson's friends, and Boswell in his "Life of Johnson" says that "lean, lank, preaching Mrs. Hall was exquisite."

In those years she was always at John Wesley's right hand and when he died in 1791 she only survived him by four months. It was fitting that she should be laid with him in the same tomb at Wesley's Chapel in the City Road. Lovely and pleasant were they in life and in death they were not divided.

It is entirely wrong to think of John Wesley as the lonely hero of a long and difficult road. He, like his brother Charles, had an easy unforced charm and made friends wherever he went. They came from every walk of life. Best of all he had the unequalled advantage of being a member of the extraordinary family at Epworth. It meant that he had incomparable parents; and he had brothers and sisters who never allowed time and distance to diminish their love for each other. How can one hope to assess the value of that family inheritance in the lives both of John Wesley and his brother Charles? The Haworth Parsonage has through the strangely gifted Bronte sisters its own unique place in the annals of literature. But in its abiding significance the Epworth Rectory stands alone. It has its own unshakable place in the hearts of men and in the history of mankind.

THE AUTHORITY OF THE BIBLE

by PRINCIPAL NORMAN H. SNAITH

It is commonly maintained by those who are deeply suspicious of what they call "Modernism" that the challenge to the *Authority of the Bible* is due wholly to this "Modernism." By "Modernism" I understand them to mean chiefly Higher Criticism, that is, the attempt to fix the place of origin, the date and the author of the various books of the Bible, or any part of these books, by the methods which are regularly applied to all writings of antiquity. To assume that the modern challenge is due wholly, or even mainly to such studies is quite a mistaken notion. If these sincere, though (as I think) mistaken people were to widen their definition of "Modernism" to include the whole trend of modern life, they would be nearer to the truth, for it is indeed the case that the Authority of the Bible is challenged today by the whole of the modern historical-scientific approach to life.

But all this concerns the modern challenge, which is very far from being the first challenge. This first challenge to the Authority of the Bible came with the birth of the Reformation, over four hundred years ago. It arose out of Martin Luther's attack on the heresies of the Catholic Church, and this was chiefly the result of his disputation with

John Eck the theologian at Leipsic in 1519. And yet even here the first step was Luther's claim to the Authority of the Bible. Up to 1519 he accepted the double authority which all godly scholars accepted: the authority of the Bible and the traditions of the Church. He soon, however, came to realise that the Church set at nought the authority of Scripture by her traditions, just as the Lord Jesus maintained that the scribes, by their traditions, set at nought the authority of the Law of Moses. After the disputation with John Eck, Luther came to see that a clear distinction must be made between the two authorities. He thus came to maintain that the Bible is the sole authority, even as against the traditions of the Church which had grown up during the previous nine hundred years or so, since the days of the great Councils of the Church. The immediate cause of this change of opinion was the sale of indulgences, an outstanding and glaring instance of the way in which the Catholic Church set at nought the Authority of the Bible.

The Bible, Martin Luther claimed, is the sole authority for the Christian, but already there were qualifications. He maintained, even at the time of his disputation with John Eck, that it is not enough to interpret, say, a verse of Scripture with reference to the immediate context. We must remember the teaching of the Bible as a whole, and must interpret any particular verse in relation to that whole. It must be noted particularly—and I must emphasise this—that when Luther maintained the right of the individual to interpret Scripture, he was not setting himself up as an authority against the Catholic Church. He held that the Scriptures can speak plainly to every man. He was thus appealing to the plain meaning of Scripture against the collective authority of the Church and the traditional interpretations handed down in the patristic writings and by the Schoolman. He held that "no clearer book has ever been written," and that where any one passage is obscure, it must be interpreted in the light of other passages which are not obscure. At the same time, he did not hold that the meaning of Scripture was plain enough for the ignorant to understand. He knew that the Bible demands careful and profound study. In Luther's *Preface to the Epistle to the Romans* written in 1522 (dear to the heart of all Methodists because, according to John Wesley's Journal, it was during the reading of this preface that the Holy Spirit strangely stirred his heart that evening in Aldersgate Street, London, in May, 1738), he says of this epistle: "To begin with, we must have knowledge of its language and know what St. Paul means by the words, law, sin, grace, faith, righteousness, flesh, spirit, etc., otherwise no reading of it has any value." Luther therefore held to the consistency of Scripture as the work of the Holy Spirit, and the right of the individual to interpret Scripture provided he studies the Bible prayerfully, earnestly and diligently.

In course of time Luther came virtually to set up a Canon of Scripture within the Canon. Most of us tend to do this in practice. Luther's virtual Canon consisted of three Pauline epistles as forming the central core: Romans, Galatians and Ephesians. To these he added John, I John, I Peter and Acts. His choice was governed by the fact that he regarded as supreme the great doctrine of Justification by Faith. This, he held, is the essence of the Gospel, and by it all the rest must be interpreted. He placed the three Synoptic Gospels on a lower level. This was not

because he attached any less importance than anybody else to Christ's own words, His life, death and resurrection, but because the gospels do not so clearly and evidently deal with the central doctrine of Justification by Faith, that touchstone by which the golden Truth is disclosed.

Luther thus used the phrase "The Word of God" in a double sense. The whole Bible is the Word of God in the sense that it portrays "the great fire of God's love for us." But in addition to this, and as its guarantee, there is also the Word of God *in* the Bible. This Word is the paramount doctrine of Justification by Faith. Here we must remind ourselves that most of the Reformers thought primarily in terms of a Community, but Luther was always concerned primarily with the salvation of the individual and of that individual's certainty of it. The modern Methodist counterpart of this is the Doctrine of Assurance. When we Methodists say that a man can be in a state of grace and can be sure of it, we are in the direct succession of Luther's primary concern. And let us never forget that it was John Wesley's realisation of this that was the foundation of his Aldersgate experience, and that still to this day that realisation is the justification of the continued existence of Methodism.

To Luther's emphasis on Justification by Faith we must add the doctrine which John Calvin emphasised: the Inner Witness of the Holy Spirit (*testimonium Spiritus Sancti internum*). Here we turn to the Westminster Confession, where the importance of this Inner Witness is set forth in plain terms. After enumerating the evidence abundant in Holy Scripture itself as to the authority of the Bible, the Westminster divines concluded: "Yet notwithstanding, our full persuasion of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts."

THE MODERN ATTACK

The first attack on the authority of the Bible as declared by the Catholic Church was by the Reformers on doctrinal grounds against the heresies of the Roman Church. The modern attack has arisen from the ever-widening sweep of modern knowledge. The study of anthropology has taught us that the Hebrews had a very great deal in common with other races, and that it was neither their descent nor their natural characteristics that made them unique. The study of comparative religion has shown us that there has always been much more light and truth in the so-called darkness of heathendom than our fathers ever dreamed. Archaeology has taught us how much the Hebrews owed to their predecessors and their neighbors, and that a very great deal of the Old Testament has non-Hebrew origins. In any case, in so far as archaeology has proved that "the Bible is true," it has not proved the sort of truth that Christians depend upon, but only those things which are not unique in the religion of the Bible.

In what then does the uniqueness of the Bible consist? Because if the Bible has an authority which no other book provides, then this authority must be connected with its uniqueness.

First let me say wherein the uniqueness does NOT consist.

(a) *The uniqueness is not in its literary style.*

This has been demonstrated beyond any shadow of doubt by the dis-

coveries on the site of the ancient city of Ugarit, situated on the Syrian coast at the same latitude as the northern tip of Cyprus. The site was discovered in 1927, and the subsequent decipherment of the cuneiform script of Ugarit has made it plain that the structure of Hebrew poetry is an inheritance from Syrian Canaanite poetry. We find there the same systems of rhythm and parallelism, the system whereby the thought of the first line of a couplet is expressed in parallel words in the second line. This is especially evident in two peculiar effects. The first of these is a special type of "mounting parallelism." There are two or three instances of this in the Song of Deborah, Judges 5, but the clearest case is in verse 30. This verse reads:

To-Sisera a-spoil-of divers-colours,
 a-spoil-of divers-colours-of embroidery,
 divers-colours-of embroidery on-the-necks-of-the-spoil.

The hyphenated words represent one word in the Hebrew. Here the first word in each successive line is dropped and another word is added at the end of the line. Compare the Ugarit poem *The Birth of the Gods*, lines 49 f:

The-two-wives, wives-of Il,
 wives-of Il, and-his for-ever.
 He-bends, he-kisses their-lips,
 their-lips are-sweet,
 are-sweet as-grapes.

The second effect is the literary device of using successive numbers: cf. Amos 1:3 ('for three transgressions, yea, for four . . .'), using similar constructions in Proverbs 30, Ecclesiastes 11:2 and Micah 5:5. This device is common in Ugarit poetry. There are five instances in the *Legend of Krt*, of which two are:

Who has seven brothers,
 eight sons of one mother (lines 8, 9)
 and

Three months that he is sick,
 Four that Krt is ill (lines 83, 84).

It is impossible to read the Ugarit poems without realising that here we have the origin of the pattern of Hebrew poetry.

(b) *The uniqueness is not in the myths and legends.*

The myths and the legends of the Hebrews have their non-Hebrew parallels. We have the myth of the Garden of God with its central tree, the jewelled trees of Paradise, the river of God which splits into four and plunges underground ('Where Alph the sacred river ran . . .'), the mountain on which the Garden of God is situated and the impenetrable wood which surrounds it (Genesis 2 and 3, Ezekiel 28, 31, 47, and Milton's *Paradise Lost*). This is an old Iranian myth, which in Genesis 2 and 3 has passed through a desert medium. We have also the great Creation myth, the story of the fight against the primeval Sea of Chaos, the war against Rahab the dragon, the serpent that is in the depths of the sea, the Beast that arises out of the sea (Genesis 1, Isaiah 51:9, Amos 9:9, Revelation 13:1, etc.). All this has its ancient Babylonian parallels, and there is an even closer parallel in the Ugarit poem of Baal's fight against the Sea.

(c) *The uniqueness is not in the early laws.*

At one time the earliest Hebrew Code of Laws, the so-called Code of the Covenant (Exodus 20:22-23:19) was cited as evidence of divine guidance to the Hebrews in social laws and administration. Our confidence in their uniqueness was shaken by the discovery of the Code of Hammurabi (possibly a contemporary of Abraham, died c. 1686 B.C.). There are undoubted affinities between the Code of Hammurabi and the Code of the Covenant, and the Hebrew Code is not always the most advanced on any criterion of judgment. Since 1901, other ancient Codes have been discovered: The Sumerian Code of Lipit-Ishtar of Isin, which must be earlier than the Code of Hammurabi, and the still earlier laws of Eshnunna, which must be at least five centuries earlier than the Code of the Covenant. The style of these laws, their mode of expression and much of their contents everywhere demonstrate a common origin. Modern archaeology has confirmed some Bible dates and events, but it has destroyed the uniqueness of the Bible so far as language, literary style, myths and legends are concerned. The writers of the Old Testament so far as the literary and cultural side is concerned, say nothing to us that is not said at least equally well in the literary remains of their contemporaries. Hebrew art and sculpture are in general mediocre, and at their best they are only good copies of foreign styles. Any Hebrew art that existed was borrowed art.

(d) *Modern historical study.*

Our modern study of history has shown us that the Bible writers are not infallible in these matters. The most outstanding case is the figure who is called 'Darius the Mede.' The author of the Book of Daniel seems to have thought that Belshazzar was the last king of Babylon, that 'Darius the Mede' took the kingdom from him, and that he was succeeded by Cyrus. It is true that Belshazzar was virtually the last ruler of Babylon, but he was actually regent, ruling for his father Nabu-nahid the archaeologist. It was Cyrus who conquered Babylon, and it was only at the death of Cambyses, son of Cyrus, that the Persian Darius Hystaspis obtained possession of the throne. There was no such person as 'Darius the Mede.' He is a conflation of Cyrus and Darius Hystaspis, and the author has apparently confused the capture of Babylon by Cyrus' general Gobyras with the occupation of the city by Darius some years later. The Bible here is no more accurate than contemporary writers. It is no less accurate, and this fact also needs to be borne in mind. All writers of the second century B.C. seem to have been badly informed as to the number and the order of the Persian kings. Hostile critics of the Bible need to remember that modern standards of accuracy are very modern indeed, and that it is unreasonable to expect from any ancient document that standard of accuracy in these matters which we demand of modern writers. The fact of the matter is that the writings embodied in the Bible are true to their period in style, secular matter, legal enactments—in fact in every respect except one. It is in this other respect that the uniqueness and the authority of the Bible consist. These secular matters are the clothes; the Bible itself is the body that is clothed with human ways of thought and contemporary modes of expression.

HAS THE BIBLE ONE COMMON THEME?

To this question there are two answers. The first answer is that it has many themes. The second answer is that over all and through it all from Genesis to Revelation it has one grand common theme, and it is this theme, backed by the Inner Witness of the Holy Spirit which constitutes its unailing authority.

The Bible is both a collection of books and a Book itself. In so far as it contains many books, it has many themes—actually more themes than books. A book, as distinct from an anthology, is a series of chapters held together by a common theme. It is written by the author in such a way that, though the reader may not always be able to see where he is ultimately going, he can at any time look back and see plainly the way by which he has travelled. Indeed he is a wise author who tells his reader in the preface what the theme of the book is. The reader then knows what to look for and how to read.

There are many books in the Bible and many themes. This book and that book is written from its own point of view and the points of view vary markedly. All histories are like this. Compare two English histories: Clarendon's *History of the Rebellion* and Thomas Carlyle's *Oliver Cromwell*, where the villain of one history is the hero of the other. Or compare histories of the United States of America. The *motif* can be "Go west, young man," and the history will tell of a reaching out, a yearning to see what is beyond the next divide, the story of that spirit of earnest endeavour and individual initiative which has made the United States the very great nation that it is. Or the *motif* can be the fight of the Federal Government against the great financial trusts.

Turning to the Old Testament. It is a book, as you know, of many revisions—there never has been a book for which greater care has been taken in keeping it up to date. But with each revision, there has been a new concept of history. This, I think, is plainest in the Book of Judges. The basis of the book is a series of stories of heroes who flourished at the time of the Settlement in Canaan. We read of Ehud, the left-handed Benjaminite who assassinated Eglon king of Moab and raised successfully the standard of revolt against the Moabite oppression. Of Deborah who encouraged Barak to a similar successful revolt in the north. There is a whole succession of other heroes—Gideon, Jephthah, Samson—and short notes of other deliverers such as Othniel, Tola and Jair. At the end of the book we have stories of the semi-lawless days when there was no king in Israel. But all these stories have been placed in a framework, and have been used to illustrate one main theme. The beginning of the book, like the last chapters, is apart from the main scheme, but from 2:11 to 16:31 the ancient stories have been used by the author to illustrate his view of history. This theory of history is given in his introduction in 2:11-23. For him the period of the judges was a story of repeated apostasy by Israel, alternating with periods of true faithfulness to God. The people turned aside from worshipping Jehovah and they bowed down to other gods. Then 'the anger of the Lord was kindled against them,' and 'he delivered them into the hands of the spoilers.' God sent them a deliverer, who rescued them from the spoilers, and as long as that judge lived, all

was well. But when the judge died, the Israelites went astray again, and the same cycle followed. Stories which originally were ordinary stories of early days have been made into a book, and used to illustrate the author's theme.

Or again, the main sources of the Books of the Kings were the royal annals of north and south. The editor of Kings tells us what they were, and refers the reader to them for further information. There is a separate collection of Northern stories (perhaps three collections already assembled), stories of Elijah, Elisha and Ahab, and these seem to have been inserted later and are not part of the original scheme. The theme of the author is set forth in his preface (1 Kings 3:13): "If thou wilt walk in my ways to keep my statutes and my commandments, as thy father David did walk, I will lengthen thy days." Every king of North and South is judged by this standard: Did he worship only at Jerusalem, which the author, a good Deuteronomist, held to be the only proper mode and place of worship? Did he prohibit any worship at the local shrines? Did he clear out the witches and the wizards? If he did all this, then he was a good king. If he did none of these things he was a bad king, and he prospered or suffered accordingly.

Apart from all these minor themes confined to separate books or even to parts of books, there is one main motif apparent in the Old Testament as a whole. The whole Old Testament has been given a Judaistic setting, and this is clearest in the first chapter of the Hebrew Bible and in the last three books, Ezra, Nehemiah and Chronicles. The books of Moses were re-edited in the early post-exilic period by the writers of the priestly School. They did not alter what they found, but they placed it in their own setting. They prefaced the ancient story of Creation (Genesis 2 and 3) with their own account. Genesis 1 is Creation by Separation, by *Habdalah*, the technical Jewish word for that Separation which is the essence of Judaism—separation between holy and profane, between clean and unclean, between the Sabbath and other days, between Jew and Gentile. God created the world by *Habdalah*. He divided ('caused a *habdalah*') between this and that, light and dark, between the waters, till finally all living things were created, each in its own species and all the fruit trees distinct, bearing all their own distinctive seed. This also is the theme of the last books of the Hebrew Bible. They are the story of the foundation of Judaism with all its separations and distinctions. E. G. Kraeling (*The Old Testament Since the Reformation*, 1955, p. 14) is right when he says that 'the Old Testament interpreted alone—without reference to the Gospel—has a natural drift in another direction.' This drift is towards *Habdalah*, Separation, the setting up of 'the middle wall of partition' (Ephesians 2:14) between Judaism and the Gentile world. The Old Testament, as it now stands in the Hebrew order, has a Judaistic setting.

Even the New Testament books are not homogeneous. The variations are not as marked as in the Old Testament, but, for example, each Gospel writer has his own story to tell, and he tells it in his own way. This is most apparent in the Gospel according to Saint Luke. It is to him almost entirely that we owe our picture of the warm-

hearted Saviour of the whole world, and especially of the poor and needy. We owe wholly to Luke such stories as that of the Prodigal Son, the Good Samaritan, and the story of Zacchaeus. The New Testament as a whole is dominated by Luke and Paul. The other writings, notably Hebrews, 2 Peter, Revelation and James, belong to different traditions.

But there is nevertheless a common overall theme in the Bible. Herein is its uniqueness and herein the basis of its authority. This common theme is the action through the centuries of God the Saviour. It runs through the whole of the Bible. The Bible is concerned with what God has done. The Old Testament is the story of this work in and through His chosen people, the people whom He picked out from all the nations to be peculiarly His own. He saved them out of Egypt; He was always saving them, till at last the Holy Child is born, and His name is Jesus, 'because it is he that shall save his people from their sins' (Matthew 1:21). The New Testament is the story of the breaking down of that middle wall of partition, of His mighty saving grace breaking down all barriers and taking His 'salvation unto the end of the earth.' And in the last book of the Bible, we have the picture of the limited number under the Old Covenant (Revelation 7) and the countless hosts of the Gentiles crowding into the Heavenly Temple to stand before the throne and before the Lamb on the Great Sabbath at the End of Days—all the ransomed People of God out of all the whole round world. The theme of the Bible is 'The Work of the Saviour God.' How do I know? There are three ways. I have taken the trouble through the years to find out what Paul means by the word he uses, and not only Paul but all the Bible writers from beginning to end. I have followed the advice of Martin Luther, that great man of God. In the second place I have listened to what others have said who themselves bear evidence in their lives of the saving grace of God, and they have told me by word and by deed that 'by grace we are justified through faith.' And in the third place, I have (I trust) by the Grace of God, the Witness of the Holy Spirit in my own life and experience.

And here and now I testify, I, Norman Snaith,—I know and declare: the Witness of the Holy Spirit in the Bible, in the Church, and praise God in my own life and experience, is that God is the Saviour of the whole world, that He was in Christ reconciling the world unto Himself, and His Spirit bears witness with my spirit to this effect. I maintain that in this belief I am not alone and that it is not the product of my own invention, because I find that other Christians hold the same belief, and that this is the steady witness of the People of God for nineteen hundred years. This, I believe to be the plain teaching of Scripture both in the Old Testament and the New Testament to everyone who is prepared to read the Bible as a whole, and is prepared diligently and prayerfully to study it. This theme includes Luther's Justification by Faith and it includes the concern of other Reformers about the Community of Christian People, that body in which the process of Sanctification takes place, whereby "we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ (Ephesians 4:13)." I believe also that 'by grace have ye been saved

through faith; and that not of yourselves: it is the gift of God (Ephesians 2:8).'

That is the theme of the Bible. That is what the Bible is about: and my authority is the Bible, itself, the witness of the Church—and above all, a man can be saved from his sins and he can know it.

This address is in part dependent upon the first Arthur S. Peake Memorial Lecture which the author delivered at the Methodist Conference at Leeds, England, in July, 1956, published by the Epworth Press, London, under the title 'The Inspiration and Authority of the Bible.' I am indebted to the Epworth Press for permission to use some of the material.

THE SUFFICIENCY OF THE GOSPEL

by BISHOP WILLIAM C. MARTIN

Dr. J. B. Phillips tells us that in the process of translating the New Testament, especially when he was working with the Gospels, he found himself, again and again, in the presence of One who stood up from the pages of the record—a Figure of far more than human stature and quality. When he came to the Book of Acts he found this Person entering, with transforming and energizing power, through the continuing ministry of the Holy Spirit, into the life and activity of the closely-knit company of His followers. He was with them not simply as a memory but as a living, personal Reality.

We continue to turn back to the record of these first-century Christians for light and inspiration not because they were perfect examples of what the grace of Christ can do nor because we have any desire to reproduce the outward forms of their mode of living. We turn back to them because they were the first generation to be exposed to the dazzling light of God's new revelation of Himself in Christ. Because of this direct contact with those who were "witnesses to His resurrection" these New Testament disciples, in spite of all their imperfections, will always hold a unique place in this ever-enlarging fellowship.

What a breath-taking chapter in devotion and holy daring! Principal Jacks once said of them, "They were absurdly happy, perfectly fearless and always in trouble." Without impressive numbers, with little formal education, without wealth or worldly prestige, without a house of their own in which to worship—with almost none of the things which we count essential for the Church to succeed, they took the torch of the Christian faith and carried it southward in Egypt, eastward into Mesopotamia, northward through Syria and westward through Asia Minor and Greece and Rome to the Gates of Hercules; then around the northern coast of Africa until they had covered the entire Mediterranean basin—the known world of their day. And they did it all in less than seventy years and in the teeth of the most bitter persecution that a pagan empire could wage against them. The story of their conquest is one of the most inspiring records in human history. When paralyzing doubts begin to creep into our souls as to whether the Christian Church can maintain itself in the face of the powerful forces that oppose it in our day, I know of no more dependable source of

confidence and courage than an open-minded reading of the Book of Acts. Whatever may be said of the doubts that afflict our own day, there can be no question that the Christians of New Testament times lived in an atmosphere of buoyant faith that the Gospel by which they had been rescued from sin and defeat was abundantly sufficient.

The Secret of Their Victory

When we attempt to analyze the lives of these early Christians and to discover the secret of their victorious living, there are two qualities that stand out prominently. In the first place, *They were great believers*. It was a simple faith but a very profound and comprehensive one. They believed that after God had prepared the world, He created man to tend it; that man, through his own disobedience, had become so enslaved by the powers of evil that he could not redeem himself; that God, in fulfillment of a promise made long before to their fathers, had sent His Son as Deliverer and Redeemer; that in spite of His death as a criminal, which had brought temporary defeat, God had raised Him from the dead and that He was alive forevermore; that through Him a new Kingdom had been inaugurated and, though some of them were at first reluctant to accept it, that citizenship in this new Kingdom was for all men; that it was their primary duty to bring all men into this fellowship. The breadth of their faith was matched by an intensity which burned like a flame in their souls.

Some of us are old enough to remember a day when it was not uncommon for Christian leaders to entertain real concern that the Church might believe too much. They were afraid that the sacrosanct domain of a rampant scientism might be invaded and that the Church might suffer from the stigma of being "unscientific" or even anti-scientific. These were the days when we witnessed the pathetic spectacle of a Christian preacher standing, hat-in-hand like a suppliant, at the back door of a scientific laboratory hoping for a handout, when he has been commissioned of God to proclaim the power of a reality that is not subject to review by the canons of science.

But a new day has broken upon us. Without implying that all of the tensions between these two areas of truth have been resolved, it is not an overstatement to say that the intellectual atmosphere is more favorable today to the basic truths of the Christian faith than it has been for a hundred years. And one of the interesting facts about it all is that, in this process of arriving at the larger truth, the really great men of science have played a major role. When these men began to probe deeper into the nature of ultimate reality—such scientists as Millikan and Eddington and Jeans—they found that these atoms which at one time had appeared to be so enduring and ultimate seemed to dissolve into energy. They even began to speculate that this energy might, after all, be mind. One of them said, in substance, "As we examine further into the nature of the universe, it looks more like a thought and less like a machine."

Theology Is Not Static

An article in the magazine *Life* which described something of the vastness of the universe as revealed by modern astronomy comes to this concluding insight: "Staring into the void, he faces concepts like

infinity and eternity, where science and imagination stand together on the brink of darkness, and he can perhaps but echo the words of the philosopher Schiller, 'The universe is a thought of God.'

How could theology be static and unvarying in a day like this? When the Church fathers who went up to Nicaea in the fourth century returned from the Council, they doubtless brought with them the assurance that all doctrinal matters of any importance had been settled for all times. They had hammered out, under the guidance of the Holy Spirit, the Nicene Creed. But in little more than a century their successors were called to another Council. New heresies had arisen, new elements of truth had been discovered and a more comprehensive setting forth of God's nature and purpose was demanded. The revelation which God made of Himself in Christ is in one sense, complete and ultimate. In another sense—just as real—it is a continuing revelation. Jesus said to His disciples and continues to say to us, "I have yet many things to say to you but you cannot bear them now." The rediscovery of the doctrine of the Holy Spirit could give to the Church of our day a sense of confidence and courage which comes only from the assurance of a living, indwelling Presence.

In a series of articles on the churches in America, a magazine writer commented, "The Methodists are short on theology but long on good works." A more careful observer would have seen that whatever "good works" we have practiced have been the direct outgrowth of a sustaining theology. The truth is that when Methodism has been true to its genius, it has always recognized the indispensable place of sound theology. John Wesley was a theologian to the tips of his fingers. He insisted that his preachers must know the theological basis of the Gospel they proclaimed. With such a background, it is not surprising that for more than two centuries the Methodist Movement has provided its full share of gifted and trained interpreters of the Christian faith. It is so today and it must continue to be so in the future.

Our understanding of the nature and the ministry of Christ, to mention only one area of Christian faith, must be constantly increasing in depth and outreach. It is a fact of history that the Church has never attempted high and courageous adventures on the basis of a low and superficial Christology. After we have exhausted every dimension of human thought, after we have employed every mode of expression that human language can provide there will still be the vast reaches of reality concerning the nature of God's revelation of Himself in Christ which are beyond our power to fathom or to comprehend. I doubt that we shall find a clearer expression of this continuing obligation upon the Church than in the words of Dr. Donald Baillie, "The perennial task of theology is to think out the meaning of the Christian conviction that God was incarnate in Jesus, that Jesus is God and man." A key to the secret of the victories of the early Christians is that they were great believers.

From Faith to Action

The second outstanding element in the life of the New Testament Christians is that, *They took the pattern of living which was revealed to them through their faith and put it into practice in every area of life.* There is no record that they ever discussed "the social implications of

the Gospel." They simply went out into a hostile world believing that there was only one way for a follower of Christ to live. They took with complete seriousness the words of their Master when he taught them to pray, "Our Father" and when he said, "Whatever you wish that men would do to you, do so to them." They remembered their Lord's answer to a lawyer who inquired as to what was the heart of the Law. Jesus said to him, "You shall love the Lord your God with all your heart, soul, mind and strength and your neighbor as yourself." It remained for later generations of Christians to allow these two emphases to fall apart and to make a futile effort to live by one or the other of them to the exclusion of its vitally essential counterpart.

When the first century Christians came to a national boundary, they moved across it with no thought that God was being left behind; when they were confronted by a racial barrier, they calmly ignored it; when they were forced to come to terms with an alien culture, they at once laid claim to any truth it might embody and used it as a channel through which they released the fuller revelation of God's purpose and plan. One of their preachers stated their conviction in these words: "As many of you as were baptized in Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

There are encouraging signs in our day that the Church is again recognizing its God-given responsibility to be the conscience of the community and of the nation. An example of this spirit is noticeable in the Church life of Germany today. Before and during the rise of the Hitler regime there was a tendency on the part of the Church in Germany to say to the state, "You look after the material welfare of the people and we will content ourselves with caring for their souls." The pietistic idea that the Church had had no responsibility for the affairs of this world was becoming dominant. After two devastating world wars which Germany helped to start, the church people seem to have decided that since it is their sons who must die and their homes that will be destroyed in a recurrence of warfare, they had better have something to say, in God's name, before the day of open conflict is upon them. At the recent session of the Kirchentag in Frankfurt, where the attendance from both sides of the demarcation line was more than half a million, the discussion section which drew the largest numbers was the one which considered the relations between Church and State.

In America where the blessings of religious freedom are taken for granted, there is equal need for an awakening to responsible action. Because of a relatively high level of material prosperity, it is usually assumed that all American citizens are living in an atmosphere of contentment and security. The fact that the Protestant Church is so largely a middle class church helps to account for this feeling of complacency at the very place where the nation's conscience should be most sensitive. There is a reluctance to look squarely at such unpleasant facts as Professor Robert M. McIver discovered in his study of inter-group discrimination in the United States. In his report in a book entitled "A More Perfect Union" he writes, "The unity of American citizenship is broken by a sheer caste line affecting some

sixteen million people, by a deep fissure line of caste affecting another five millions or more, and by lesser fissure lines of the same order that affect, on a rough estimate, another sixteen millions. . . . We do not sufficiently perceive that sentiments approximating those of caste pervade the country to such an extent as to prejudice the standing and the prospects of possibly one third of the total population." Observe that the word he uses is not "class"—which would be bad enough—but "caste." This means, in the opinion of this capable sociologist, that one out of every three of the citizens of the United States lives in an atmosphere of discrimination which results in the feeling that life does not offer him the chance to make full use of the gifts intrusted to him nor to exercise the freedom which God wants him to enjoy. If we were thinking in no higher terms than national security, what an area of prepared soil for the seed of possible subversion! When we think, as Christians, in terms of the Kingdom of God, what a call to self-examination and to more courageous action! Such examples as are found in these two countries could be multiplied in every part of the world.

One of the most urgent and difficult problems that confronts the Christians of today is at this point: How can we maintain a warm-hearted, personal, life-changing experience, on the one hand, and, on the other, an intelligent, courageous, unyielding effort to bring the social relationships of mankind into conformity with the mind of Christ? It is just here that Methodism has a clear and authentic word to speak. One of its distinctive contributions to the stream of Christian thought and action has been its ability to hold together in creative relationship complimentary forces which tend to become separated and, thereby, to lose their vitality and effectiveness. Methodism has not always been faithful to its own ideal in this realm. But there is basis for saying that wherever the Movement has been truest to its primary mission, it has not failed to emphasize the importance of the individual believer's direct fellowship with the Living Christ. Nor has it allowed this experience to become detached from the knotty problems that arise when people are compelled to decide how they are to behave toward each other. Methodists believe that every new experience of God's intimate care for the individual must be matched by a deeper willingness to carry this revelation into the places where human interests clash and conflicts develop. They believe that every new insight into man's injustice to man requires a fuller measure of sympathy and courage which can come only from a new baptism of God's power.

A Climate for Evangelism

One of the direct results of the recovery of this emphasis of the Early Church would be a revitalizing of our methods of evangelism. In much evangelistic preaching there has been an assumption that too much attention to the ethical demands of the Gospel would be confusing and distracting. The practice has been followed of urging people to come to Christ as Saviour in the belief that after they have made this major decision the process of bringing their lives to the level of spiritual maturity will be relatively simple and easy. It may be that this type of evangelistic appeal starts from the wrong premise. Evangelist Alan Walker of Australia tells us that in their Mission to the

Nation on Saturday nights a special meeting was held on the theme of the Christian ideal concerning love, courtship and the married life. After this pattern was made perfectly plain, it was shown that hope for living up to this standard could be found only in the power which Christ gives to those who accept him as Lord. In this specific setting the response was often greater, the evangelist reports, than from more generalized appeals. How many of us, in certain parts of our troubled world, would have the courage to call for penitents on the basis of an appeal for more Christian attitudes in race relations? Examples could be multiplied to show that it is possible to secure a superficial commitment to Christ that leaves untouched and untroubled attitudes and patterns of behaviour that are wholly contrary to the spirit of Christ. The point of this approach to the obligation to win disciples for Christ is the conviction that evangelism can never be made to live and breathe in a moral and social vacuum. It must be kept in vital relationship with life situations. It must constantly and courageously challenge patterns of thought and action that are contrary to the mind of Christ. In the early days of the Church, the Gospel was preached and accepted in an atmosphere in which there could be no doubt concerning the clear break with paganism that was required and the pattern of life that Christians would maintain.

The American philosopher Emerson somewhere said, "The trouble with me is that I am in a hurry and God is not." In commenting on this statement, Sir George McLeod of Scotland said, "We live in a day when the urgency for Christian witness and action is such that we need to say, 'The trouble with us is, God is in a hurry and we are not.'" Of three things we can be certain: the need is great, the time is short, the Gospel is sufficient.

THE RELIGIOUS SITUATION IN LATIN AMERICA

by BISHOP SANTE UBERTO BARBIERI

There was a time when Latin America did not have a voice in Ecumenical gatherings like this. It was thought to be a totally Catholic region where the Protestant did not have any business. Happily that idea is disappearing and a place has been given in gatherings like this, and I am happy to say that we have a pretty fair representation in this Conference of Latin American Methodists. In the name of all of them and of Methodism they represent I want to greet this Conference this morning.

Latin America is that part of America which begins with Argentina in the far South and stretches itself up to include Mexico: all the countries in which Spanish and Portuguese is spoken and in which the Iberian culture had its bearing on the people. Nineteen nations are included, one larger than the United States in size and maybe in natural resources: Brasil, the only Portuguese-speaking country with about one-third of the population of Latin America. The population of Latin America is about 160 million, which is almost the same as the United States. But it is growing tremendously and it will grow rapidly on account of the vastness of the inhabited land and the resources available. It is said that Brasil will be able to produce food and give

shelter to about one billion inhabitants, and Argentina to 250 million. The history of Latin America is still in the future.

The religious background of Latin America is mainly of Roman Catholic extraction. For more than three centuries no other Christian confession was admitted, no Protestant was tolerated. A wall of contention was built around all of Latin America by the so-called Holy Office. Only with the advent of independence was that wall put down little by little.

That fact built up a resistance to every other religious idea, and intolerance became one of the natural attitudes of the people, especially of the ecclesiastical power, which is extremely totalitarian, exclusivist, and ruthless. The common Catholic people generally are kind, and in some parts more Protestant than the Protestants themselves.

It centered its teaching and practices around dogma, ritualism, pageantry. It searched always political dominance and turmoil. The emphasis has been on Mary rather than on Jesus, so much so that it is called by many Catholic authorities as being the land of Mary.

It has been unable to inspire a great number of young people for the ministry. They would need another 50,000 priests, at the rate of one to 2,000 people in order to take care of all the population of Latin America.

It did absorb many of the pagan elements of the aborigines. These in the main accepted by force the Roman Catholic terminology, but at heart worshipped their old deities.

At present there are at least one hundred million people unchurched, and who have lost all kinds of interest in any kind of religion.

The oldest Methodist church of Latin America is found in Buenos Aires. It was founded in 1836, by John Dempster, the founder of both Garrett Biblical Institute in Evanston, Illinois, and of the School of Theology of Boston University. At present we have work in ten of the nineteen Latin American countries: Argentina, Bolivia, Brasil, Chile, Costa Rica, Cuba, Mexico, Panama, Peru, and Uruguay. In those countries we have about 150,000 Methodists, and a constituency of at least 300,000. In some of those countries the work has been less fruitful than in others, due to local difficulties which are in most cases due to the opposition of the Roman Catholic Church. Brasil and Mexico lead the other countries; their growth has been notable. The Mexican Methodists from time to time have had to wage a terrible battle against persecution. In the main though we may say that Methodism has tremendous opportunities and plenty of liberty in those countries in so far as the governments are concerned.

The emphasis of our work has been mainly evangelistic and educational. Our social work has been limited: few hospitals, orphanages and social centers have been set up. Not too much work exists among the 17 million aborigines still in existence. These natives in themselves constitute a great challenge.

We have four seminaries: in Brasil, Argentina, Cuba and Mexico. Only one is not a Union Seminary. More young people are coming in for the ministry. For example, in Buenos Aires we had fifteen students in 1940 and we now have seventy-six.

Most of our congregations lack facilities for their work and expression: we can speak very frequently of the "church which is in thy house." But even so our people demonstrate a zeal which in time will reap much fruit.

The educational work has been of much value. In many instances we have pioneered with model schools. The contribution toward liberal education and the creation of a deeper sense of human dignity has been outstanding. Educational institutions have lent much prestige to our work and our contribution to leadership in economics and politics is increasing all the time. All our schools are crowded. Our problem is not to get children; it is how to avoid too many crowding our classes and overtaxing our teachers.

There is a beginning in the missionary sharing. The Latin American Federation of Methodist Women has three missionaries working especially among the aborigines of Chile, Bolivia and Peru. The Central Conference of Latin America has sent the first doctor to Bolivia and an evangelist to Spain for three months. We have still to grow in this matter.

The field is ripe for great service. In summing up: 100 million are to be evangelized; more than half the population is to be educated; eighty percent destitute; 17 million Indians to be integrated into the national life of the nations; millions of new people coming into Latin America. We are just starting and we need a great deal the prayers, the stimulus, the cooperation, the example of older Methodist bodies, and I hope you will be going away from this meeting feeling that Latin America will be for the Protestant churches of the world and for Methodism in particular a tremendous challenge. We have to take advantage of the situation now, and your sympathy and good will will be much needed and appreciated.

The Christ of the locked lips! We are called to show to the people that he is not a Silent Christ but the "power of God" for the salvation of every human creature, and the only Saviour in which there is real eternal life.

THE NECESSITY OF THE CHURCH

by DEAN WALTER G. MUELDER

Introduction

When one looks about him at all the denominations and divisions in Christendom he may well ask: are these denominations—are these churches necessary? Is there any church which exists out of strict necessity? Strictly speaking the Church is not a necessity, for the Church is an historical society and nothing historical exists in strict necessity. Necessity is the logical relation of implication which obtains between the premises and the conclusion of syllogism. Immanuel Kant in seeking to refute the empiricism of David Hume tried to show that necessity defines the category of cause and effect in the field of knowing. It is a law of the knowing subject. He tried to show that the field of scientific knowledge of nature was characterized by strict necessity, but he was agnostic about the realm of things-in-themselves. Today we do not regard even scientific relationships as necessary, but rather

we find them intelligible in terms of probability and recognize an element of indeterminacy in predicting the behavior of the elements of physical things.

There is, then, no necessity for the Church. Its reality must be found in another order of fact and interpretation. But why make so much of what may seem to be an essentially semantic quibble about a word? Do we not mean that the Church is indispensable in the purpose and providence of God? Nevertheless, it is useful to stay with the category of necessity a bit longer, for doing so may assist us in a proper humility regarding the Church. It may help us to be more specifically Christian.

I

The Non-Necessity of the Church

A topic such as the Necessity of the Church tempts one to look at her from some vantage point outside the Church from which one may view her grandeur and power, her relation to society and civilization and from this standpoint to pronounce on her indispensable contributions to culture and mankind. Has she not borne precious gifts to world history in every field? Has she not been the mother of the most precious values of the West and the Middle-East? Has she not penetrated darkest Africa with civilizing arts and stirred the Asians' love of freedom and national independence? But, from a cultural point of view, the non-necessity of the Church is quite evident.

There are many cultures past and present which are not built around the Church or its values. Cultures may be viable and integrated—quite stable in fact—without the Church. The Church is not a necessity in order to keep soul and body together, or to carry on industry, or politics, technology or science, or the arts. World history can go on quite oblivious to her. She is not the presupposition of even a religiously dominated culture. Tibet and Burma, India and Arabia have not found her a cultural necessity.

Not only culturally speaking but also theologically speaking one must acknowledge the non-necessity of the Church. The Methodist heritage agrees with those who distinguish clearly between the Kingdom of God and the Church. Here is one of the great issues of the ecumenical movement. Some identify the Kingdom of God and the Church, but the New Testament and church history both argue against such a view. Jesus had much to say about the Kingdom; he had little to say about the Church. The Kingdom of God is a necessity, for it belongs to nature and character of God's righteous rule. It has ontological being. The Kingdom is the standard by which the Church is judged. Often God has acted despite the Church. He has overruled her. The Kingdom of God does not necessitate the Church.

Historically it is possible to have a people of God without the Christian Church. Some theologians give the date of Pentecost as the birthday of the Church, but many theologians (including some distinguished Methodist ones) have always emphasized the continuity of the Christian Church with the Israel of the Old Testament. Such writers are prone to treat the Church as the New Israel, or the true Israel. Clarence T. Craig has argued that because of the continuity of the New Tes-

tament community with old Israel it is better to say not that Jesus founded the Church but that he redeemed the Church.

In any case it is quite clear that the Christian Church is not a necessary precondition for ethical monotheism, or the spirit of prophecy, or the proclamation that man should "do justly, love mercy or walk humbly" with his God.

Even in the Roman Catholic Church there is recognition that the Church is non-necessary in a strictly logical sense. Charles Journet in *The Church of the Word Incarnate* makes this fact the door to the great mystery of the hierarchy. He writes: "Doubtless God could have saved us without becoming incarnate" (page 10). "Here certainly is a great mystery. God could be the sole Actor if He wished. He was under no necessity to mingle human nature, always circumscribed, almost always sinful, with the work of the sanctification of the world. He fully foresaw that in having recourse to the ministry of men He would be only too often ill-served, and would provide some with arguments against His goodness" (page 17). St. Paul with his exalted conception of Christ contrasts the compulsive characteristics of the Law with the free decision of God to take upon himself the likeness of sinful man. And St. John never speaks of the necessity of the Logos to become flesh. A totally different category is appealed to: "God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We do not come to the Church by a deduction from a first principle.

II

Non-Necessity *in* the Church

When we change our perspective from the question of the necessity of the Church to necessity *in* the Church we find also a great deal of relativity. Even if the necessity of the Church were granted it is difficult to prove the necessity of many elements *in* the Church. Necessity is here used in a derivative or secondary sense, as referring to what fulfills the prerequisite conditions of an operation, process, relationship or institution. Methodists, like most Protestants, have posited the sufficiency of the Scriptures for salvation and have measured the elements of the Church against that as a standard.

1. It is not necessary that any one form of Church government be adopted. Neither Christ nor the Apostles prescribed any particular polity or order. Several forms may be consistent with the New Testament, but no one form is required.

2. It is expedient, Mr. Wesley taught (Sermon: "A Caution Against Bigotry," III, 7 [S, II, 119]), that whoever preaches in Christ's name have an *outward* as well as an *inward* call, but it must be denied that it is absolutely necessary.¹

3. It is not necessary that men be ordained in order to preach. Wesley in defending lay preaching said: "Was Mr. Calvin ordained? Was he either Priest or Deacon? And were not most of those whom it pleased God to employ in promoting the Reformation abroad, laymen also? Could that great work have been promoted at all in many

¹ References are to sources as cited in R. W. Burtner and R. E. Chiles (eds.), *A Compend of Wesley's Theology*.

places, if laymen had not preached?" ("A Further Appeal to Men of Reason and Religion," III, 10, 12 [VIII, 221-222]).

4. This last point is closely related to the matter of apostolic succession through bishops. The Statement on "The Nature of the Christian Church according to the Teaching of the Methodists" approved by the British Methodist Conference in 1937 said firmly and rightly: "It is our conviction . . . that the continuity of the Church does not depend on, and is not necessarily secured by, an official succession of ministers, whether bishops or presbyters, from apostolic times, but rather by fidelity to apostolic truth. The office is contingent on the Word, not the Word on the office. Indeed, the apparent discontinuity of office has sometimes been due to a reassertion of the true and essential continuity of experience, allegiance, message and mission."

5. There is no necessity of having seven sacraments in the Church. Protestants generally agree that two suffice because they are related in their institution to Jesus Christ himself. But even here there is no objective necessity *in* the sacraments. Those who approach the sacrament of holy communion, even though ordained by God himself, have no grace conveyed to the soul, unless they trust in God alone. Again, how profoundly right Wesley was: "He that does truly trust in Him cannot fall short of the grace of God, even though he were cut off from every outward ordinance, though he were shut up in the center of the earth. . . ." ("The Means of Grace," V, 4 [S, I, 259-60]). "Beware you do not stick in the *work* itself; if you do, it is all lost labour."

6. Just as in the case of the communion service so also in the case of baptism there is no necessity of grace in the observance of the sacrament. Baptism is not the new birth and the new birth does not always accompany the observance of the ordinance. There may be the outward sign where there is no inward grace.

7. It is not necessary that all members of the Church agree in all matters having to do with the creeds or with theology. Indeed, it is not a necessity that any particular believer have a consistent and completely worked out or clear theology in order to be saved. In his sermon "On Living Without God" Mr. Wesley refers to those well-meaning persons who hold that "whatever change is wrought in men, whether in their hearts or lives, yet if they have not clear views of those capital doctrines, the fall of man, justification by faith, and of the atonement made by the death of Christ and of his righteousness transferred to them, they can have no benefit from his death. I dare in no wise affirm this. Indeed I do not believe it. I believe the merciful God regards the lives and tempers of men more than their ideas. . . . 'Without holiness,' I own, 'no man shall see the Lord'; but I dare not add, 'or clear ideas'" ("On Living Without God," 14-15 [J, VII, 353-54]).

III

The Church as Historical Community

Let us return now to our starting point. If there is no logical necessity for the Church; if there is no theological determinism whereby the Church is deduced from the Kingdom of God; if, indeed, God's work in history precedes the organization of the Christian Church and

continues in world affairs in realms and nations not effectively touched by the Church; if also He must constantly overrule her work; if moreover, some alleged marks of necessity in the Church do not really appear to have that strictness or rigidity which some aver—what shall we say? We must say that the Church is the fellowship of Christ in history. The stuff of history marks her at every turn. Like history she is personal, communitarian, human, wavering, subject to contingency, buffeted from every side, accommodated and full of tension, institutionally anxious and proud, full of good works and noble ideals, but also intermittent in loyalty and often irresponsible or almost dead.

But as soon as we have introduced the historical nature of the Church we must beware lest a subtle temptation will drive us into a colossal error. The Church, it is argued, is where God touches man in history so that he can be saved. It is the earthly instrument of Christ in the days since his earthly incarnation when he established personal contact with the apostles. Thus in order that eternity might make contact with history he founded a visible hierarchy to serve as His instrument in contacting men. This is the essential argument of Charles Journet in the Roman Catholic work I have already mentioned: "The religion of the Gospel is not egalitarian but apostolic; it is not a religion without intermediaries, but hierarchic." (*The Church of the Word Incarnate*, pp. 16-17.) Thus out of the very historicity of the Church the hierarchy is treated as *mysterious* and *miraculous* and not itself genuinely historical. The hierarchy, it is argued further, must be divine; otherwise how could the all too historical behavior of the Church have prevented her own self-destruction? Protestants themselves sometimes talk this way carelessly and enthusiastically. "The hierarchy," we are told, "is *mysterious* and, as such, an object of faith, in so far as it is a dispenser of divine grace and truth, and in so far as it is the instrumental cause of the Body of Christ which is the Church." But, as Journet argues, "it is also *miraculous*, and as such, observable; inasmuch as in the turmoil and confusion of the world it communicates a constancy, a persistence, to all that we can see of the Church—a constancy of doctrine and of practice which the laws that preside over the evolution of human societies cannot sufficiently explain." (*Ibid.*, p. 21.) When I read theologians who argue the divinely mysterious and miraculous character of historical institutions by appealing to their continuity throughout history as civilizations have come and gone, I wonder what a Buddhist Lama in Tibet might say or a Taoist priest in China or a Vedantist in India. Their "miraculous" histories outdate the hierarchy of the Church.

We must be very sober in the lessons we draw from history. Yet the clue to the nature and mission—the vocation and responsibility—of the Church lies in a profound grasp of the people of God as an historical community. The Church is indispensable to the Work of God the Father, God the Son and God the Holy Spirit in history. This means that we must begin with the fact that the relation of God to history is primordially and essentially personal and interpersonal. God loves man. Relationships are a matter of ultimate concern to him. Persons are the subject of his love and persons are the mediators through whom He expresses His love. He loves men directly but He makes visible

His love to persons through persons in historical situations. In this situation we may speak of the Church as indispensable only if we also recognize its relative character, i.e., its derivative nature and authority. This is the relationship illustrated in the Johannine passage, "You have not chosen me but I have chosen you." The Church of Jesus Christ came into existence as an historical event; its quality as event is a persistent characteristic wherever its genuineness is evident. It is an ongoing confrontation or meeting between God and the corporate community gathered in the name of His Son Jesus Christ our Lord.

Karl Barth shocked many churchmen in his preparatory essay for the Amsterdam Assembly by stressing the Church as *event*. This led him to take a markedly congregational approach to the Church. He approached an almost eighteenth-century class meeting emphasis on experience of the Holy Spirit in what He had to say about this *event* quality. Barth's discussion of the Church is one of the most evangelical aspects of his thought. By pointing to the event in which by faith men meet their Lord and are in communion with the Holy Spirit, Barth is noting the historical quality of the Church's existence, though he does not develop its implications. In his thought the *event* seems to be too much like a tangent touching a circle. We must go beyond Barth in stressing the persistent presence of the Holy Spirit. We wish to emphasize the following qualities of the personal relationships of God with his people when they are gathered together as a Church: (1) the response of the people to God; (2) the transcendence of God; (3) the immanence of God; (4) the comforting, strengthening, and enlivening presence of God; (5) the love of God; and (6) the vocation of the Church in the purpose of God. In these relationships of the meeting of men and God there is both continuity and discontinuity. God is the creative ground of the relationship but he is also the redeeming seeker who judges only because he loves and who calls out a society of forgiven and forgiving community builders. God and men mutually transcend each other in freedom, but the creature could not express his free response if God were not also immanently active in preserving him. So, we must say that along with transcendence and the immanence there is enlivening personal presence.

IV

Not Association But Community

The Church is, on the human side, a response in faith to the love of God; it is a whole response, not of solitary individuals but of a covenanted fellowship. In other words the historical event which constitutes the Church is always a community. Because God is love the event of man's response generates a community of love. What this community has as its common bond is the creative fellowship with Jesus Christ, the Son of God. This love takes the diversities of gifts and makes them cohere in a mutuality of service. It sees every problem in the context of a responsible society of interrelatedness. It sees every offender as a person to be reconciled to himself, to God, and to his neighbor. It sees every talent as an opportunity of enriching the fellowship through sharing. It sees the fellowship as the creator of a new history. Thus we read in I Peter 2:9-10: "Once you were no people but now you are

God's people; once you had not received mercy, but now you have received mercy."

This ethical and spiritual reality of being a *community* under Jesus Christ stands in the sharpest contrast to what is today called an *association*. The Church is not an association. An association is a group of people who are banded together to achieve some goal or who are organized to promote some interest. One thinks of a taxpayer's association, or a medical society, a lawyers' guild, or a civil liberties union, a Parent-Teachers Association, or a League of Women Voters. There are thousands upon thousands of these associations. People are associated through them but they do not meet as whole persons. Their central selves do not communicate. They are not involved in each other with an including ultimate concern. In modern urban life these associations jostle and bump against each other and compete for support. They become interest groups which fragment personality and turn the whole man into a bundle of disconnected roles and functions. Associations in our modern societies are often powerful like the giant corporations, or trade unions, or the Pentagon, or the foreign office and the State. These associations are in the business of promotion and self-justification. To lead in these functions the cleverest men are employed and their prestige is exploited.

The Christian community is of a different order from this at its center. Paul writes in I Cor. 1:26-30: "For look at your own calling as Christians, my brothers. You don't see among you many of the wise (according to this world's judgment) nor many of the ruling class, nor many from the noblest families. But God has chosen what the world calls foolish to shame the strong. He has chosen things of little strength and small repute, yes, and even things which have no real existence to explode the pretensions of the things that are—that no man may boast in the presence of God. Yet from this same God you have received your standing in Jesus Christ, and He has become for us the true Wisdom, a matter in practice of being made righteous and holy, in fact, of being redeemed."

When Christians ground their ethics not in an association to promote a cause but in a community focused in Jesus Christ and sustained by the Holy Spirit, they appeal not only to the goodness of Jesus' life but to the cosmic Christ, i.e., to God in whom creative power and righteous love are indivisibly one. This ethical love sustains the responsive community. Yet, this cosmic ground of community is historically active. In Jesus Christ divine love is manifested in concrete historical form. He is personal power through the Church in human history. The love of God in Christ calls forth man's responding love. "We love because He first loved us" (I John 4:19). This does not mean simply that the good is worthy to be chosen. Perfection motivates, of course. But, beyond this, Jesus helped and continues to help men to have faith that God does accept them. This faith is not dependent on any previous condition of moral excellence or obedience. Through faith in God as mercy men are reborn and their self-centered and anxious selves are reconstituted. Self-will is subordinated to the love of God and love of neighbor. The self becomes grateful to God and desires to do His will.

Man becomes as a servant to human need. He serves his neighbor like Christ.

This is what it means to have a community whose common bond is Jesus Christ. The principle of this personal fellowship is qualitatively different from all associations, even those organized for noble ideals. The love of God in Jesus is not only a memory recorded in Scripture or a goal to which one aspires but it is a present relationship in the Holy Spirit which sustains and motivates.

Consequently, the Church provides history with an ongoing concrete community of love which various associations may emulate but which only faith can produce. Associations provide mankind with organizations devoted to ever-increased specialization of purpose and differentiation of function; but what mankind most basically needs is the coherence of real community. The Church begets many associations; but it is only as they find their fulfillment through service to community that they finally express their real vocation.

Now the Church itself is constantly threatened by the temptation and tendency to become one association among others in modern society. Men view it as a special interest. This is the world's blindness and resistance. But the greatest danger is within the institutional life of the Church itself; that it become a collection of concerns, of causes, of functions, of agencies, of boards, of ministries, and of callings. Youth work, children's work, women's work, evangelism, education, missions, social work, social action—and all the rest can finally so absorb the attention and energy of the members that the *event*, the whole meeting of God and his people does not take place. Hence corporate worship and the communion service are indispensable for the Church—and therefore for the salvation of the world.

V

Renewal of the Church

The Church is a fellowship which is meeting its Lord and Savior, i.e., it is experiencing personal communion in an integral responsiveness. But there is nothing automatic about this experience. Actual churches can become less than the Church. They can regress into a pre-Christian relation to God. They act sometimes as if they were still looking for the incarnation; as if they hoped a messiah would someday come; as if they did not know that He had come; that He had concretely lived, died and been resurrected. This means that they have lost the personal power of his presence, not because of His willed absence, but because they have focused mind, will and faith on something else.

Churches sometimes act as if they were external societies on the outside of an event, just spectators looking in. They act like groups who are outside of something that (a) either happened twenty centuries ago, or (b) that hopefully might happen again, or (c) that might be going on somewhere else now. This means that the Church can become disobedient; it can become indifferent; it can become unfaithful; and it can die. There is no objective institutional machinery that can or will keep it alive. When its members have no corporate faith and when love has gone, there is no outward order or structure that guarantees its existence. It can be renewed only through repentance and the decision of faith freely made.

Yet the vocation of the Church is indispensable; for her work and mission are done by no other group. Nowhere else are to be found that community of memory and hope which binds the whole history of man together and gives it a center of meaning in personal and social salvation. Nowhere else are to be found that community of thought and love of truth that give both coherence and freedom to the mind. Nowhere else is to be found the community of worship which breaks down every social barrier whatsoever in the response to the righteous and holy love of God. Nowhere else are to be found that community of service which defines the neighbor as every man. This indispensable Church is not a lofty ideal, though it is defined in what has just been written in a *normative* way. This Church is an objective reality because her Lord is living and the Holy Spirit is in the midst of the congregation. The Church belongs to the objective order of grace and redemption and therefore to the order of continual renewal through God's initiative in the Holy Spirit. The Church is renewed as it responds afresh to the purpose of God. For the neighbor whom we learn to love through the Church of Jesus Christ is that very person whom the powerful of this world treat as a means to an end which they are promoting.

VI

The Church as Indispensable Servant

The human element in the Church is a very large part of her life. We are not disembodied spirits. We are historically conditional men and women. We are of the earth earthly. But we also know that the earth is the Lord's and the fulness thereof. The Church has an indispensable service to men because of their very humanity and to history because its cultures are mediated by persons. Thus the Church as the humble servant of God is indispensable to express and witness to the perennial power of faith, not of perfect, but of ordinary men. Its reality is the hope of the hopeless. The Church is not a community of idealists. Idealists could only form an association. It is made up of the faith of Peter, James and John, of Thomas and Paul. The Church is indispensable not only because it carries a memory of the sinless Jesus Christ, but because of men like that one whose faith was made the cornerstone of the Christian community—Peter, a quitter, a boaster, a coward. The New Testament is a story not of great men, but of the work of the Holy Spirit on earth in our human history. It is this powerful fact, continually re-enacted, that makes the Church indispensable to human nurture, to social welfare, to family life and to all the responsible vocations of men and women, and to the community of nations.

THE HYMNAL AS A MEANS OF GRACE

by BISHOP WALTER EARL LEDDEN

In the very early days of Methodism a large congregation gathered in City Road Chapel, London, for the funeral of Jabez Bunting, a strong and revered leader. In the course of the funeral oration the over-wrought speaker said, "When Jabez Bunting died the sun of Methodism set." "Glory to God," came a strong voice from the pew, "Glory to God, that's a lie!" How right he was!

A more conventional expression of the same sentiment was given by Richard Watson Gilder in his Commemoration Ode on the occasion of the two hundredth anniversary of the birth of John Wesley:

Let not that image fade
 Ever, O God! from out the minds of men,
 Of him, thy messenger and stainless priest,
 In a brute, sodden and unfaithful time,
 Early and late, o'er land and sea on-driven;
 In youth, in eager manhood, age extreme—
 Driven on forever, back and forth the world,
 By that divine, omnipotent desire,
 The hunger and the passion for men's souls!¹

Edwin Arlington Robinson, writing of John Brown on his way to the gallows, has him call out, "I shall have more to say when I am dead." That line belongs even more to another. John Wesley had much to say his 60,000 sermons and his voluminous writings. But he has had infinitely more to say since he left us. And much of what he has to say is communicated through the hymns of his brother Charles.

Just see how Charles Wesley could capture fleeting words, robe them in gracious vestments, and send them singing on. In Mathew Henry's Commentary on the Bible Charles came upon this comment on Lev. 8:35. "Ye shall keep the charge of the Lord . . . we have every one of us a charge to keep, an Eternal God to glorify, an immortal soul to provide for—our generation to serve." For long years dust has been gathering on these words of the learned commentator, but Charles Wesley breathed the breath of life and song into them so that they are evermore living words heard throughout the earth.

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. . . .

What Charles Wesley did for Mathew Henry's Commentary he also did for John Wesley's comments and sermons. No one knows how many phrases spoken and never written down have been preserved for succeeding generations in the hymns we sing to this day. John Wesley's one desire was, as he put it, "by the grace of God, to beget, preserve, and increase the life of God in the souls of men." And this holy passion of his life has been given deathless expression by the spiritual insight and literary genius of his brother.

So this Hymn Festival belongs on this program. It is not a mere interlude between important sessions, not just entertainment—though we do find delight in such a festival. It is fitting that even amidst the crowding interests of a Methodist World Conference we should give serious and grateful thought to the essential part played in the whole Methodist movement by the singing of hymns. Methodism has traditionally come to grips with contemporary social problems throughout its history. When we are at our best, true to the genius of our founder and the forthright courage of our fathers, we are acutely sensitive to all issues involving justice, freedom, goodwill and human dignity. And we set

¹ Used by permission of Houghton Mifflin Co.

forth to do something about it. But this Methodist movement of ours first fell in step to the rhythm of Charles Wesley's hymns.

They are still an agency for unity in our expanding life. On whatever continent Methodists gather they sing these treasured hymns. When the minister stands before the congregation and says, "Let us unite in singing," Methodists are not only uniting with the visible congregation within four surrounding walls, they are uniting in song with literally millions of the followers of John and Charles Wesley around the world. And if they sing with understanding they have a sense of uniting with successive generations of those who sang these same hymns in the fields and the chapels of England, in the forests and the cabins of early America, and later in chapels and churches and stately cathedrals. Yes, and there are times when we can sense faint overtones from Heaven itself. Then we remember again the words of Charles Wesley:

One family we dwell in Him,
One church above, beneath,
Though now divided by the stream,
The narrow stream of death.

Whenever we give or hear that invitation, "Let us unite in singing," we should experience the exaltation of joining heart and voice with the whole family—"whole family in heaven and earth" as the epistle to the Ephesians puts it.

Singing with such understanding would do something to any service of worship. This would help us to see how the hymn communicates the truth, the blessing, the very presence of God. Then would we come to recognize the hymnal as a means of grace.

Christian song was a means of grace to John Wesley himself. He not only recommended it for others, he felt its ministry to his own soul. I never noticed until the other day that there was a Choral Prelude to Aldersgate. He wrote it out in his journal for May 24, 1738. "I was asked to go to St. Paul's," he wrote. He was so deeply impressed with the words of the anthem that afternoon that he wrote them out, "Trust in the Lord: for with the Lord there is mercy and with Him is plenteous redemption." Describing the Aldersgate experience that evening he wrote, "I felt I did trust in Christ, Christ alone for salvation." "Trust in the Lord," the choir intoned. "I did put my trust in Christ," his heart responded. Such was the implied antiphonal between stately St. Paul's and simple Aldersgate Street on that historic date when John Wesley felt his heart strangely warmed.

And John Wesley went forth, with Charles his brother, to pour out a torrent of words and music celebrating the redeeming love of God across all England until the rapture outran the land and men across all seas found new songs on their lips.

So there was a Choral Postlude to Aldersgate also. But postlude is a poor word for the flood gate of sacred song that poured such lyric joy upon the hearts of men. John Wesley soon began editing hymnals featuring the lyrics of his brother Charles, hymns that celebrated the unsearchable riches of Christ in simple words of rhythmic beauty, words that touched the lips like live coals from off the altar.

That this work was undertaken with his characteristic thoroughness and common sense is evidenced by the Preface which he wrote to *The Methodist Hymn Book*:

"As but a small part of these hymns is of my own composing, I do not think it inconsistent with modesty to declare that I am persuaded no such hymn-book as this has yet been published in the English language. . . . May I be permitted to add a few words with regard to the poetry? 1—In these hymns there is no doggerel; no botches; nothing put in to patch up the rhyme; no feeble expletives. 2—Here is nothing turgid or bombast, on the one hand, or low and creeping, on the other. 3—Here are no cant expressions; no words without meaning. We talk common sense, both in prose and verse. 4—Here are, allow me to say, both the purity, the strength, and the elegance of the English language; and, at the same time, the utmost simplicity and plainness, suited to every capacity. Lastly, I desire men of taste to judge whether there be not in some of the following hymns the true spirit of poetry, such as cannot be acquired by art and labour, but must be the gift of nature."

Here speaks a pride in intellectual honesty and literary excellence, as well as a concern for spiritual significance—a statement demonstrating that balance and precision of mind that made John Wesley so superb a leader.

The ancient Jews in the times of their wide wanderings never failed to carry with them their sacred Scriptures which, in every alien land, they called a "portable fatherland." This leads me to suggest that we might think of the hymnal as a portable sanctuary. John Wesley would carry it out to the open fields. There he would lift a tune, and thus he would rear a temple—a temple of tone wherein the Lord was high and lifted up.

Here was a temple indestructible, surviving structures of stone that can be turned to dust and rubble. One thinks of those lines written upon hearing "Beethoven's Ninth Symphony in Wartime":

"This music is entrusted to the heart of man:
It cannot be unmade, lost or forgotten.
No bursting bomb
Can flatten out this resonance
Or mutilate these rhythms.
This is a strong resilient bridge
With one abutment
Mortised in Beethoven's mind,
The other firmly braced
Against a far-off world of brotherhood,
A bright gold cliff of joy.
Here is an arch where human souls
Pass dryshod above the torrent
Of scarlet savagery that floods our age."

So are these Wesley hymns entrusted to the heart of man: They come to us un mutilated by the violence of the passing years. They are a precious part of our "ministry of music."

It is a matter of deep gratification that our church is giving in these days much more serious attention to this "ministry of music." Here in the United States there was organized last year the National Association of Methodist Musicians. The Board of Education of our church is giving significant leadership in this field and there have been seminars on church music held across the nation. On a visit to Latin America some months ago I was thrilled to come in contact with our School of Sacred Music at Bennett College in Rio de Janeiro. This new and struggling School of Sacred Music is performing a strategic ministry which deserves the at-

tion and support of the church. It has a unique and enormous contribution to make to the effectiveness of our missionary approach throughout all Latin America where there is such love of rhythm and hunger for emotional expression.

But because so much of training and technique is involved in this matter we should be warned that the "ministry of music" should not be thought a merely technical term. It should always be thought of as something sacred—an authentic Christian "ministry." Indeed, I should like to have it considered by all musicians as "a means of grace."

And I should like to underscore the importance of congregational singing. All musical contributions to the service of worship are of high importance. The organist does much to create the mood of worship and is an influential part of the church's ministry. It is blasphemy to have at the console an exhibitionist who attracts attention to himself and his technique. And it is a blessing to have an organist who really plays to the glory of God.

Any church is richly blessed that has a good choir. We should give more adequate expression to our appreciation of the ministry of the choir—it is a service requiring not only talent and training but much time and effort. And the contribution a good choir makes to a service of worship is beyond all praise.

But having said that I must insist that the most important musical feature in any service of worship is the congregational singing. Here the people themselves participate in the worship of God. Many a worshiper leaves the sanctuary carrying away as the most lasting and helpful part of the whole experience the words of a hymn or a phrase from the tune—something to summon remembrance of God in the midst of the work of the week.

Now a part of this ministry of music is its appealing beauty. Within the human heart there is an inner hunger for beauty. Amidst the pressures of our acquisitive society we are in danger of forgetting that. We so easily become materialistic. We say, "A bird in the hand is worth two in the bush." But is it really so? The bird in the bush is beauty, song, graceful flight, the very poetry of motion. The bird in the hand is—poultry! No. The bird in the bush has the worth. Jesus loved to watch "the birds of the air." He pointed them out as lyric symbols of the Heavenly Father's un-failing care. All things of beauty speak to the soul of man.

But there is a unique and cleansing beauty to be found in the songs of the sanctuary. Another part of this ministry of music is in its liberating truth. The teaching function of hymns has often been emphasized. In an article in the current issue of "Religion in Life" we read: "From the first, hymns were used as propaganda. . . . Hymns are powerful to implant and reinforce ideas." I recognize the importance of what is meant here. But to a worshipping congregation a Hymnal is more a means of grace than a manual of Theology. We have other techniques for teaching Theology. The hymn contributes something beyond theological definition.

It was said of Machiavelli, "his insight was cerebral; incapable of self-deception he was likewise incapable of faith." Well, Theology can be cerebral. But hymns must be more than that. They must have intellectual content, they must say something. But you cannot say all that Christian faith means—so much of it breaks through language and escapes. We

sympathize with that perceptive lament, "what's best worth saying can't be said." But perhaps some of it can be sung! The hymn's reach should exceed its grasp or what is singing for! When we but touch the hem of His garment we are made whole.

And it ought to be added that still another part of this ministry of music is in its experience of personal response. The hymn on the lips is called forth by something stirring within the soul. It is "response." The grace of God has been offered in the words of Scripture and the sermon, and the congregation stands to sing, "Let us all Thy grace receive." The noblest and best things in human life come to us through the process of response—something beyond us speaks to something within us—and deep answers unto deep. So beauty, truth and goodness are apprehended. It is even so in the singing of noble hymns as we respond to the love that will not let us go.

That is *why* the most important musical feature of any service is the congregational singing.

Next year is the two hundred and fiftieth anniversary of the birth of Charles Wesley. In his grateful soul he felt such Christian joy that he cried,

"O for a thousand tongues to sing
My great Redeemer's praise."

But Methodism now has eighteen million tongues to sing

"The glories of my God and King,
The triumphs of His grace!"

Why should not this Methodist World Conference summon them all to unite next year in Hymn Festivals on every continent in celebration of the two hundred and fiftieth anniversary of the birth of Charles Wesley who did so much—so very much—to make the Hymnal a Means of Grace?

THE ABIDING VALUE OF THE WESLEY HYMNS

by DR. E. BENSON PERKINS

That modern historian G. M. Trevelyan in his "English Social History" sums up the effects of Methodism upon the social life of the country. He says of the preaching that it "deeply moved a vast mass of human-beings hitherto neglected by Church and State"—organisation that "by forming his converts into permanent congregations Wesley began a new chapter in the Religious, Social and Educational History of the working class"—of charitable work that "Methodism in one form or another inspired much of the philanthropic work of the Century"—of the laity, he notes "the steady laicisation of religion." Lastly as an equally important contribution to religion in the 18th Century, "the Hymnbook." He would have agreed with the tribute of an earlier historian, John Richard Green, who said, "A new musical impulse was aroused in the people which gradually changed the face of public devotion throughout England."

The significant fact recognised by these and other historians is that the hymns of the Wesleys and the singing of the Methodist people formed an integral part of the Methodist Revival. It was not a mere incident but an essential factor in the great spiritual movement of the 18th Century, and

abides as one of the permanent features of Methodism and a distinctive part of its contribution to the universal Church.

1. The Hymnbooks

It is common practice to date the Methodist Movement from the great spiritual experience that came to John and Charles Wesley at Whitsuntide, 1738. What happened in Aldersgate Street then, however, cannot be rightly interpreted without realising the spiritual development of which that was the climax. Certainly, the experience of the brothers in Georgia is an essential part of early Methodist history. In like manner we need to go back before 1738 to find the beginning of Methodist hymnody. John Wesley is responsible for that beginning and the first Methodist hymnbook was produced in America in 1737.

During the voyage out to Georgia in 1735 John Wesley was deeply impressed by the spiritual faith and confidence of the group of Moravian Christians and their peace and assurance amid the storms. He began to learn German in order to converse with them, to read their devotional literature and to study their hymns. This experience was one of the factors which convinced John Wesley of the value and significance of Christian hymns. In the Church of England, as he knew it, the singing of the congregation was limited to the Metrical Psalms, doubtless in the versification of Sternhold and Hopkins. He must have seen the hymnbook published in 1707 by Isaac Watts. The hymns were published but were not being sung. John Wesley was coming into a new understanding of Christian worship and the value of hymns which gave true and direct expression to the deep feelings of the heart.

Charles Wesley left Georgia and went home to England in the early autumn of 1736 and at that very time John Wesley was preparing his first hymnbook. It was published the following year by Lewis Timothy in Charlestown under the title "Collection of Psalms and Hymns." This collection consisted of seventy pieces, curiously divided into forty for Sunday, twenty for Wednesday or Friday and ten for Saturday. Half the contents are from the pen of Isaac Watts; there are seven from John Austin; six are strangely distorted metrical versions of George Herbert's poems; three are by Samuel Wesley, Junior, and there are two hymns by Addison. Five of them are John Wesley's translations from the German. There were no hymns by Charles Wesley. Several editions of this book were published in England later with additions and emendations.

This hymnbook is really the first modern hymnbook and as such marks a definite development in the worship of the Western Church. Every great Revival has wrought out a musical expression. A Jesuit commented that "Martin Luther had damned more souls by his songs than by all his books and speeches." In addition to the chorales of the Lutheran Reformation there were the Psalms sung as the one form of musical expression in the Reform Movement under Calvin. It was the Calvinistic influence which limited singing in the English Churches to the metrical Psalms, including dissenting Churches. Isaac Watts was writing hymns thirty years before Charles Wesley began, but it was John Wesley who effectively broke the tyranny by setting the early Methodists singing hymns, including those of Isaac Watts.

This first hymnbook contained hymns that still live today. One by Isaac

Watts was the especial favorite of John Wesley. It was sung in the last service he conducted at City Road, London and was on his lips when he died—"I'll Praise My Maker While I've Breath"

I'll praise my Maker while I've breath;
 And when my voice is lost in death,
 Praise shall employ my nobler powers:
 My days of praise shall ne'er be past,
 While life, and thought, and being last,
 Or immortality endures.

Charles Wesley had revealed gifts of poetry while in Georgia but nothing of any moment came from his pen until after his spiritual life had been deepened and intensified. His poetic genius burst into full flower after the great spiritual awakening of Whit Sunday, 1738. Two days later he wrote what is often described as the Wesley Conversion Hymn, sung together by the two brothers when they met on May 24:

Where shall my wondering soul begin?
 How shall I all to heaven aspire?
 A slave redeemed from death and sin,
 A brand plucked from eternal fire,
 How shall I equal triumphs raise,
 Or sing my great Deliverer's praise?

Then began what is authoritatively considered to be the greatest contribution to the hymnology of the Christian Church.

The hymns of Charles Wesley far outshone anything that John Wesley did though he too had a real gift of writing. It is from the pen of John that we have translations from the German which in some measure are better than the originals. He also wrote a number of hymns and recent research indicates that they were possibly rather more numerous than is often supposed, largely for the reason that no indication was given in the principal hymnbooks as to which of the two brothers was responsible for the writing. John, however, who declares that the major part was done by his brother Charles, was throughout the editor. With a sound poetic sense and true literary judgment he exercised a discrimination in the publication of the various hymnbooks. Altogether through the 18th Century some sixty-two distinct issues were produced from the small leaflets with eight or ten hymns, sold at a penny, to the more substantial books.

The need for an authoritative collection of the hymns which would do away with the necessity for the use of many books was evident as the century advanced. In 1779 John Wesley edited the famous hymnbook bearing the familiar title "A Collection of Hymns for the Use of the People Called Methodists." This book, which contained just over five hundred hymns remained in substantial use, with certain minor changes and additional supplements, for more than a hundred years in British Methodism. It is the authoritative collection of the Wesley hymns embodying the editorial judgment of John Wesley.

2. The Hymns

This hymnbook of 1779 contains the famous Preface by John Wesley, with its memorable claims,

5. As but a small part of these hymns are of my composing, I do not

think it inconsistent with modesty to declare that I am persuaded that no such Hymn Book as this has yet been published in the English language. In whatever other publication of a kind have you so distinct and full an account of scriptural Christianity? Such a declaration of the heights and depths of Religion, speculative and practical . . . and so clear a direction for making your calling and election sure; for perfecting holiness in the fear of God.

6. May I be permitted to add a few words with regard to the poetry? Then I will speak to those who are judges thereof, with all freedom and unreserve. To these I may say without offence—(1) in these hymns there is no doggerel, nothing put in to patch up the rhyme . . . (2) Here is nothing turgid or bombast on the one hand or low and creeping on the other. (3) Here are no cant expressions; no words without meaning . . . (4) Here are (allow me to say) both the purity, the strength, and the elegance of the English language . . . Lastly I desire men of taste to judge (these are the only competent judges) whether there is not in some of the following verses the true Spirit of Poetry: such as cannot be acquired by art and labor but must be the gift of nature. . . .
8. What is infinitely more moment than the Spirit of Poetry is the spirit of piety. And I trust all persons of real judgment will find this breathing through the whole collection. . . .”

Not everyone is prepared to accept this judgment of John Wesley concerning the hymns in this book. One amongst us who has distinct admiration for the hymns and is entitled to speak says there has been too much rhapsodizing over Charles Wesley's hymns. He adds, "A few of them are of superior excellence; many of them are good; most of them neither." A recent historian uses the term "pure doggerel" in flat contradiction to John Wesley's claim. Charles Wesley wrote over seven thousand hymns and John Wesley himself by his careful editorship admitted that they were not all of the same merit. Many of them were written for particular and passing occasions and are without any permanent distinction. It is impossible, however, to ignore the cumulative evidence concerning the greatness of Charles Wesley's contribution to Christian hymnology. Dr. Julian (*Dictionary of Hymnology*), an outstanding expert, says "Charles Wesley is, perhaps, taking quality and quantity together, the greatest hymnwriter of all ages." Bernard L. Manning, Fellow of Jesus College, Cambridge, and a Congregationalist says of the 1780 hymnbook—"This little book ranks in Christian literature with the Psalms, the book of Common Prayer, the Canon of the Mass. In its own way it is perfect, unapproachable, elemental in its perfection."

Disregarding those hymns of Charles Wesley that were ephemeral, is there anywhere else in the world a collection of hymns like the five hundred or more comprising that 1779 book which is the authentic collection of the Wesley hymns? They are to be judged, not as poetry but as hymns. St. Augustine said—"For it to be a hymn it is needful for it to have three things—Praise, Praise of God, and these sung." A poem, even a spiritual poem is not necessarily a hymn or suitable for the corporate worship of the congregation. Tennyson once declared, "A good hymn is the most difficult thing in the world to write. In a good hymn you have to be commonplace and practical. The moment you cease to be commonplace and put in any expression at all out of the common it ceases to be a

hymn." Hymns are written for a particular purpose and must be judged by that purpose. They must be on the level of what Isaac Watts once described as "the plain sort of Christian" and they must deal in a simple and direct way with the faith which is common to Christendom. It is an amazing fact that in all the hymnbooks in the English language the hymns of Wesley are invariably more numerous than those of other hymnwriters, even in such varied Hymn Books as the one published by the British Broadcasting Corporation and the recent Congregational Praise.

Charles Wesley was, of course, in many respects breaking new ground. He was setting free the worship of the Churches in the English speaking world. His mastery of literary form in hymnwriting has never been surpassed. The extent and variety of his metres are astonishing, some of them suggesting in themselves the spontaneous joy of the Methodist fellowship, some peculiar to himself in their effective use. His differentiation of accent gave his another instrument to express his message. The rhyming of his verses is notable and often remarkable, regard being paid, as it should be, to changes in accent and pronunciation. His use of polysyllabic words has been criticised, but who can improve upon them? In the B.B.C. Hymnbook the line "With inextinguishable blaze" becomes "With ever bright, undying blaze" but the big word is exactly right. The briefest analysis of the literary form of Charles Wesley's hymns would take us far beyond the limitation of this address. Dr. Henry Bett said, "The hymns of Methodism became the prelude of a lyrical revival"; and Isaac Watts with generous exaggeration said that Wesley's "Wrestling Jacob" was worth all that he himself had written. Let us leave it there.

3. The Tunes

It will be necessary to say something before we close about the devotional value of the Wesley hymns but that after all is not their primary purpose. A hymn is not such until it is sung. Words must be associated with music before there is a hymn and another problem confronting John Wesley was that of finding tunes suitable for the hymns.

There was little to guide Wesley in the ordinary music of the Church services in that early period of the 18th Century. Apart from music in a few prominent Churches and Cathedrals the congregations knew only the tunes used for the metrical Psalms. Musical taste generally, and outside the Churches, was improving. Purcell had left his mark upon English music through his work in the previous century and in England itself the influence of George Frederick Handel was becoming increasingly powerful. It is a theory of mine that the marked change of Handel's work, when he turned to sacred oratorios was not without a relationship to the Methodist Movement. His greatest oratorio "Messiah" produced in 1742, indicated a change in the experience and outlook of the great composer. There are reasons for believing that he was affected in some measure, at any rate, by the spiritual influence of the growing Methodist Revival. Interestingly enough the only three hymn tunes of Handel's extant are set to hymns by Charles Wesley. The one that is found in most hymnbooks today and is frequently sung is the tune "Gopsal" to the hymn "Rejoice, the Lord Is King." There is no doubt that the musical family of Charles Wesley frequently met Handel.

Wesley's first tune book was a rather poor production, known as the

Foundery Tunebook and issued in 1742, at the price of 3d. It contained forty-two tunes, poorly printed with the melody only. Wesley was prepared to turn in every possible direction for his tunes and while not being a cultivated musician he was not lacking in musical taste. Some of his tunes were adaptations of the German Chorales. Some were Psalm tunes taken from their original use and adapted to the singing of hymns. Some were folk tunes and a few were adaptations from some of the great composers of that period. Some of these tunes are still in use, such for instance, as "Amsterdam" which is an adaptation of a German Chorale, "The Old 113th," a Psalm tune which was in Wesley's mind associated with Isaac Watts's hymn "I'll Praise My Maker While I've Breath" and "Hanover" (or Bromswick, as it is called in the early tunebook) written by William Croft, one time organist at the Chapel Royal and later at Westminster Abbey. A second collection of hymns which John Wesley issued was a book with the title "Select Hymns with Tunes Annext." The first part consisted of a hundred and thirty-two hymns and the second part of one hundred and two tunes. This collection of tunes was published separately in 1761 with the title "Sacred Melody" because only the melody of each hymn was given, and held the field until in 1780 "Sacred Harmony" was issued. This was a harmonized and enlarged edition of the earlier book.

It is singular that with the outstanding quality of the hymn writing Charles Wesley, incomparable as it is, there was no gifted musician to provide with similar effect and competence the tunes to those hymns. Methodism has not produced any outstanding musician, certainly not in the 18th Century, though the descendants of Charles Wesley achieved a measure of musical fame in the early 19th Century. The earlier tunes had a certain dignity and quality, somewhat of the Handel tradition, and it is perhaps, rather unfortunate that so many of these have passed out of general use, "Hotham" for instance, which was the tune used for "Jesu, Lover of My Soul" has some claim to be the best by modern standards.

John Wesley, as we have said, was possessed of musical taste and in the publication of "Sacred Melody" he included a number of suggestions with regard to the singing of the hymns. It is worthwhile quoting a few phrases, without attempting to give the whole of these directions, which have value for today if they were generally known.

"Sing lustily and with a good courage. Beware of singing as if you are half dead or half asleep but lift up your voice with strength. . . .

Sing modestly. Do not bawl so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony. . . .

Sing in time. Whatever time is sung be sure to keep with it, do not run before nor stay behind it . . . and take care not to sing too slow. This drawing way naturally steals on all who are lazy; and it is high time to drive it out from among us. . . .

Above all, sing spiritually. Have an eye to God in every word you sing. . . . Attend strictly to the sense of what you sing and see that your heart is not carried away with the sound but offered to God continually; so shall your singing be such as the Lord will approve of here and reward when He cometh in the clouds of Heaven."

Thus far we have been considering the Wesley hymns historically—their writing, their publication, their tunes. Let us now endeavor to assess their deeper value in the life and work of the Church, as much today as in the 18th Century.

4. Theological Value

It was through the Wesley hymns, perhaps, as much and maybe even more than through the sermons of Wesley and his preachers that the masses of unlettered people in the 18th Century came to know the great truths of the Christian faith. Methodist teaching was broadly based on the faith of the historic creeds. John Wesley did not deviate from the central and basic teaching of the Church, as his sermons so clearly show. There were, however, certain points of theological emphasis which came out in his teaching—points which were largely ignored by the Established Church in England of that Century. These characteristic truths, prominent in Methodist teaching can be quite simply stated: (1) That all men may be saved, (2) That all men may know that they are saved, (3) That all men may grow in grace. It is these truths which ring out in the hymns and made their impact upon the outcast and desolate people to whom Methodism made its primary and strongest appeal.

(a) The Doctrine of Universal Salvation was Wesley's great affirmation in opposition to the Calvinism of that period. Upon this point he divided from Whitefield and from the Calvinistic Methodism of Wales. Wesley and his followers went out to declare to the outcast, the ignorant, the debased the saving grace of God in Christ and how wonderfully this is made clear in the hymns. It is still a point of emphasis and is central to Methodist evangelism. The word that comes out so strongly in this direction is the little word "all." There could be no mistake that God's infinite love and saving grace is for *all* men. That was the emphatic declaration. Listen to this verse—

O for a trumpet voice,
On all the world to call!
To bid their hearts rejoice
In Him who died for all;
For all my Lord was crucified,
For all, for all my Saviour died.

Look again at another hymn with the same emphasis—

O that the world might taste and see
The riches of His grace;
The arms of love that compass me
Would all mankind embrace.

In the next quotation notice the double use of that word "all"—

Sent by my Lord, on you I call;
The invitation is to all:
Come, all the world; come, sinner, thou!
All things in Christ are ready now.

It was not only in the preaching to the multitude but in the intimacies of Holy Communion that Wesley stood by this great truth. In one of his Eucharistic hymns these two lines occur—

Thou didst for all mankind atone
And standest now before the Throne

The nature of that redeeming power and its graphic and dramatic effect were never more wonderfully stated than in a verse by Charles Wesley—

Long my imprisoned spirit lay
 Fast bound in sin and nature's night;
 Thine eye diffused a quickening ray—
 I woke, the dungeon flamed with light;
 My chains fell off, my heart was free,
 I rose, went forth, and followed Thee.

(b) Isaac Watts contributed very little in the way of hymns on the Holy Spirit but the direct contrary is the case with Charles Wesley. It is increasingly emphasised by modern theologians that the doctrine of the Holy Spirit is not understood and accepted as it should be. This fact of God in action is one of the notes that needs increasingly to be emphasised in these days. Here is a distinct point of Methodist emphasis and the hymns of Charles Wesley make that clear. The truth is that of the Holy Spirit witnessing to His power and presence in our own hearts and giving us the inward assurance of God's saving grace. In the maturity of his thought John Wesley made it clear that this witness of the Spirit is the privilege of all believers but did not necessarily come within the experience of every person. At the same time this privilege was to be declared and the truth made known that the Holy Spirit did wait to give that inward assurance. Take this familiar hymn of Charles Wesley's which begins—"Come, Holy Ghost, Our Hearts Inspire" and note the fourth verse—

God, through Himself, we then shall know,
 If Thou within us shine,
 And sound, with all Thy saints below,
 The depths of love divine.

The truth of the Spirit of God is present to Wesley's mind as he contemplates the Lord's Supper. In one of these hymns he begins "Come, Thou Everlasting Spirit"—note the last verse—

Come, Thou Witness of His dying;
 Come, Remembrancer divine,
 Let us feel Thy power, applying
 Christ to every soul, and mine.

There are hymns where the truth is stated with extraordinary point as this for instance—

Come, Holy Ghost, my heart inspire
 Attest that I am born again.

Let these hymns and their teaching make vivid to modern Methodism this truth of God's direct witness by His Spirit to the hearts of men for it is needed in the Church of today.

(c) Possibly no point in the distinctive emphasis of the Wesley teaching has been more misunderstood and often misinterpreted than the truth of Christian Perfection, Scriptural Holiness or in the better term, perhaps, Perfect Love. This truth that men may grow in grace and pass on toward perfection needs to be wisely and truly declared, but it does need to be declared, and its significance revealed as it affects life at every point. The redemptive work of God cannot stop short of perfection and however far off man may be in his own life his understanding and experience of Christianity is insufficient if he does not realise the unbounding grace of God

which shall purify and cleanse heart and life and give to him the experience of this sanctifying grace. Wesley's description is "Pure love filling the heart and governing all the words and actions." There is a word of Wesley's which is very appropriate to our thought today. "Love is the never failing remedy for all the ills of a disordered world." It must, however, be love operative in the hearts of men and changing character and life. Let us hear this declared in some of the familiar hymns. Wesley did not hesitate to lead each of his people to pray that God by His power, truth and grace might "perfect holiness in me." Hear the continuation of this prayer—

Give me a new, a perfect heart,
From doubt, and fear, and sorrow free;
The mind which was in Christ impart
And let my spirit cleave to Thee.
Thy sanctifying spirit pour,
To quench my thirst, and make me clean,
Now Father, let the gracious shower
Descend and make me pure from sin.

Note also the confidence of these words—

Finish then Thy new creation,
Pure and spotless let us be;
Let us see Thy great salvation
Perfectly restored in Thee;

The practical significance of this truth of perfect love is made clear in the words of this hymn—

Jesus, confirm my heart's desire
To work, and speak, and think for Thee;
Still let me guard the holy fire
And still stir up Thy gift in me.
Ready for all Thy perfect will . . .

Those who speak of the life and work of the Church today are emphasising the need for a clearer understanding by all our members of the nature and character of their faith. What better way than by bringing the hymns that carry this teaching into still more prominent use so that the truths of the infinite grace of God and His spiritual power in cleansing and renewing the heart of man should become known and understood and expressed in glad rejoicing in the hymns of our worship.

5. Liturgical Value

In his study of "John Wesley in the Evolution of Protestantism" Father Piette says, amongst other things, "on the liturgical side, by giving a prominent place to the singing of hymns, so long forbidden in the Anglican Church, he nourished their piety by the introduction of an external form of worship in which the congregation should take part." That is true, of course, and indeed the hymns of the Wesleys represent a very real liturgical contribution to the Universal Church. This statement, however, only sets out part of the truth. To look at the table of contents of the Wesley Hymnbook of 1780 is to see that the hymns are concerned almost exclusively with the experience of the saving grace of God. There are many factors in the life and fellowship of the Church which are miss-

ing from these hymns. The truth is, of course, that the Methodists in those early days were encouraged to attend the Parish Church and to be familiar with its service. The hymns of Methodism were like the Methodist services in the Preaching Houses, outside and supplementary to the canonical worship of the Parish Church. It was assumed that the Methodists would sing the Psalms and Canticles, as well as the Methodist hymns. This is the reason why in later days it has been necessary to enlarge the hymnbook to cover the whole range of Christian life and worship. The Methodist hymns were an extension of the liturgy of worship, and made a contribution which was seriously lacking in the Church of that period.

One of the most significant events was the publication as early as 1745 of the Eucharistic hymns. There were one hundred and sixty-six of them, written to be sung in connection with the Sacramental observance of the Lord's Supper. The Sacrament of the Lord's Supper was very seldom and somewhat casually observed in the Church of England in those days. Methodism brought a revival of Eucharistic worship with many hundreds, often a thousand or more attending Holy Communion. The hymns were written to expound the meaning of this Sacrament, particularly in the interpretation and expression of the corporate priesthood of the Church. It was an extension of the office bringing the whole congregation into a closer participation with sacramental worship. Many of these Eucharistic hymns are not in common use today and perhaps not altogether suited to present day conditions but that is not true, by any means, of them all. We need to know more of the place of Holy Communion in the thought and life of early Methodism for it has a definite meaning and value for us today. Some of Charles Wesley's finest hymns are to be found in this collection. Their main theme is the eternal Priesthood and Sacrifice of Christ as a sign and means of Grace and a pledge of future glory.

One hymn that very clearly expresses this begins "Victim Divine Thy grace we claim." Notice the familiar sound of the phrases—"Thou didst for all mankind atone" and then again in the second verse "And speaks salvation all around." The truth of the real presence was never better set out than in this verse—

We need not now go up to heaven,
To bring the long-sought Saviour down;
Thou art to all already given,
Thou dost ev'n now Thy banquet crown:
To every faithful soul appear,
And show Thy real presence here.

Hymn singing has been taken over by all the Churches. It is found today in the Church of England and in all the Free Churches. Even the Roman Catholic Church has taken a line out of the Methodist book and issued its own hymnbook—a new development in Roman Catholic worship. Isaac Watts and Charles Wesley created English hymnody but it was Methodism that set the congregations singing and thus made a massive contribution to the liturgy of the Universal Church.

6. Practical Value

One of the recent lines of research in musical history is the discovery of the mass of Folk Songs, which the people came together to sing. Some

of these folk songs were brought into use for the Wesley hymns. The tune "Stella" for instance, though it was not in use as a hymn tune until 1851, was originally a Northumberland folk song. John Wesley brought community singing into the Church and used this idea of corporate song for the purposes of public worship. The singing of the Psalms was not community singings in quite that way, but the use of the bright melodies that Wesley adapted to the great hymns of Charles Wesley was itself a force creating fellowship as well as bringing to the people the Christian truth. So the hymns became of use in the Class Meeting and the Band Meeting, as well as in the large congregation. The people sang the great evangelical truth and the singing of the hymns became an instrument of evangelism, a means of spreading the gospel.

In the early days of the Methodist revival, the preaching was often accompanied by strange phenomena. People carried out of themselves by this new experience were often affected by forms of hysteria and the results brought early Methodism into a measure of disrepute. These emotional happenings, however, soon disappeared. The reason was that a new form of expressing deep emotion had become available. People could sing their deep feelings and thus express what otherwise seemed to be impossible to release. It is not difficult to imagine the crowds of people finding outlet for their feelings as they sang "O for a Thousand Tongues to Sing, My Great Redeemer's Praise" or "O for a Trumpet Voice on All the World to Call." Music, in its best form, is the language of the heart and when linked with the hymns that speak of faith in God and the wonder of His love a true expression of spiritual experience. There is need today for singing after this fashion. If only we could replace the shallow, superficial unreal noises that degrade the very name of music.

7. Devotional Value

Difficult as it is to speak of the devotional value of the Wesley hymns any statement on their abiding significance would be incomplete without a reference to such use of the hymns. It would be well if modern Methodists were more familiar than they appear to be with the great book which Wesley edited, mainly of his mother's hymns in 1780. He rightly indicated in the Preface the nature of that book. He said "The book is in effect a body of experimental and practical divinity." It dealt with human experience and might be described as a Methodist's Guide Book for life.

Just look at that Table of Contents in the 1780 book. In the beginning people are exhorted to return to God. The pleasantness of religion, and the goodness of God are described, also facts such as Death and Judgment, Heaven and Hell. Then comes a contrast between formal religion on the one hand and inward religion on the other. This is followed by the hymns that describe the way to life—repentance, the conviction of sin and the recovery. Then follows that wonderful section describing the experience of believers—rejoicing, fighting, praying, watching, working, suffering. Nor does it stop there. Believers are described as groaning for redemption and coming into the experience of the new birth. Being saved they join in intercession for the world. The last section deals with the meeting of the Society in its giving of thanks and its prayers.

To follow through in quiet devotion this account of the religious life described in hymns that become unforgettable is, indeed, to learn much.

This is a book of devotion as well as a hymnbook of the Christian Church. Modern Methodism has lost much in forgetting this authentic Wesley hymnbook with its setting out of the Christian life from first to last. John Wesley emphasised the significance of the devotional use of his hymnbook for in the last paragraph of the Preface he wrote in 1779, he says—

“I would recommend it to every truly pious reader as a means of raising or quickening the spirit of devotion; of confirming his faith; of enlivening his hope; and of kindling or increasing his love to God and man. When poetry thus keeps its place as the handmaid of piety it shall attain not a poor perishable wreath but a crown that fadeth not away.”

It is the main contention of this address that the Wesley hymns have an abiding value and constitute a permanent gift not only to Methodism but to the whole Church of Christ. This being so it is surely time to call a halt to the tendency to reduce almost to vanishing point the number of Wesley hymns in constant use. In the British hymnbook roughly a quarter of the hymns are by the Wesleys—fewer than in any previous book. In the American Hymnal only one tenth. It was inevitable that in the growth and development of Methodist life and work there should be the increasing use of later and modern hymns as also of the ancient hymns and canticles of the Church. Modern hymnbooks tend to become more and more alike in their choice and arrangement of hymns. But Methodism has a peculiar and distinctive responsibility. The Wesley hymns are not something that belong to the 18th Century which can be forgotten in the 20th Century except for purely historical interest. They are a gift of God to the worship and devotion of the Christian Church and it will be a permanent indictment of World Methodism if we fail in our responsibility in this direction.

I submit the suggestion that a new edition of the 1780 Hymn Book, suitably edited and with some additions, should be issued in the name of World Methodism, for the special worship and devotion of the Methodist people everywhere, and for witness in the World Church—possibly also in celebration next year (1957) of the 250th Anniversary of the birth of Charles Wesley. This would preserve the central body of the Wesley Hymns, make the Methodist people more conscious of their great heritage, and demonstrate the spiritual faith and experience out of which the great Methodist Church was born and in respect of which it exists to bear abiding witness.

CHRISTIANS AND THE MODERN STATE

by the REV. EDWARD ROGERS

The general theme of our Conference has been deliberately and wisely chosen to remind us that we live and witness in a continually changing social situation. We need the reminder. After the first generation every Church tends naturally to become conservative; justly proud of its traditions, jealous to preserve the truth for which it was raised up—and sometimes mistaking the form for the content—, and frequently remembering its first, fine, careless rapture. We are saved from ecclesiastical fossilization only by the eternal here-and-nowness of the Holy Spirit, by the fact that

we meet our risen living Lord in the contemporary situation and not in the museums of memory.

It is nowhere more necessary, and nowhere more difficult, to be willing and prepared "to serve the present age" than when we face the intricate problems of Christian living in and with a modern State. I suppose it is strictly true to say that every nation which now successfully claims national sovereignty is a modern State, and the world patch-work of such societies is remarkably varied. There is not much in common between Sweden and Sudan. There are perceptible differences between such contemporary federal societies as the U.S.A. and the U.S.S.R.—a comment which the citizens of both would regard as a considerable understatement.

When there is such wide variety, both in the conditions now of nation—States, and in the rapidity with which they are changing, generalisation has to be cautious. But if we look at the trends as well as at actualities, a basic pattern of the Modern State begins to emerge; perhaps the first general global pattern for many centuries. The pattern is derived from the success of Western industrial techniques.

The leaders of the peasant communities of the world believe that the economic value of industrialization is one of the clear lessons of recent history. The leaders of the larger peasant communities are certain that industrialization is the source of effective military power. So, to raise the standard of living, or to develop striking power in war, mills and mines and factories have begun to dot the rural landscape. The trend in all communities is to larger industrial units. A complementary trend is to larger and more tightly organised labour unions.

A consequence, not yet fully grasped, is that the consumer gets squeezed between two contending productive groups.

The second emerging feature of the pattern of the modern State is urbanization. The drift from the land to the towns proceeds steadily; for in the towns are to be found work, domestic conveniences, and social amenities. The framework of social living changes, and with it change the bases of political judgement and of political manipulation.

The third feature, deliberately sought by some States, obscured in others by the transfer of traditional names to new procedures, and stubbornly resisted in yet others, is the trend to the centralization of State power. A peasant society, or a practically decentralized feudal society, can get by with very little governmental control. Not so a heavy industrialized society dependent upon an elaborate financial system. Taxation, exchange control regulations, import restrictions, labor laws, the protection of industries regarded as essential, the real or presumed demands of national defence: these and many other causes put the reins of power ever more firmly in the hands of Governments. The tendency is to look upon the State as the dispenser of benefits, and on the individual as an expendable unit in the economy of the State.

Reinforcing this latter trend is the claim of the modern State to absolute national sovereignty, though here there is a divergence of great importance. The nations recently become independent or recently become strong are more insistent on national sovereignty than those whose lusty and aggressive youth is long past.

Yet another feature of the State today is the trend to secularism. The

strength of the trend is a consequence of the emphasis laid in an industrial civilization on material economic values. The clearest example of this is the orthodox Marxist atheism of the Soviet Union. But there are other contributory reasons. The militant secularism of Latin and Latin-American countries is a reaction against ecclesiastical political domination. The benevolent secularism of the U.S.A., towards which the United Kingdom and Scandinavia seem to be slowly drifting, is caused by the desire of Government not to offend strong and fairly evenly balanced religious groups, and not to get involved in their contentions.

Broadly speaking, then, the Christian in the modern State lives with the intertwined social, political, and economic problems of industrialization, urbanization, centralization, and secularization. Generalizing further from the generalizations already made, this means that the social setting encourages a lonelier and more artificial life. Communal and kinship ties are relaxed. The individual leads a healthier, less arduous, and less dangerous life. (If this comment is disputed by the back-to-nature enthusiasts, let them compare mortality rates in peasant and urban communities.) He lives a less creative life. The symbol of our age five million families sitting isolated in their own homes all watching the same TV program.

The average citizen knows much more today of the dramatic crises of national and international policies, is more sharply aware how directly and how swiftly they affect him, and feels all the more vividly how little he is able to influence or control them. The personal satisfactions of craftsmanship are disappearing—though automation may reverse this trend. He has much more leisure than his ancestors had, and is encouraged to think that leisure is life. Work is an unfortunate necessity, an interruption of living, endured and accepted because it brings the money to procure satisfaction in the hours when work has ended.

I have reduced large generalizations to the scale of individual actions of set intent. The loosely phrased biological analogies of some sociologists and the even looser oratory of most politicians, convey the impression that the State is a living organism. It is not. It is the articulation, regulation, and balancing of individual actions and desires. Political and economic systems may be shaped by intelligent planning, by patient persuasion, by cunning cajolery, or by downright stupidity, but in the final analysis they depend upon and are moulded by the wants and aspirations of human beings.

Wants and aspirations are based upon what men really believe to be the "good life." If I believe that money or power hold the secret of successful living, I will seek them. If I believe that the chief end of man is to know God and to enjoy Him forever, I will seek God. So the Christian, simply because he is a Christian, confronts the State in two inseparably related ways. Whatever the social or political order, he must seek to live by faith and love. The political system may be corrupt or cruel, the economic order unjust, and the moral code of society debased. Nevertheless, he will be generous and just, truthful and honest, kind and forbearing. In an evil time he will seek to do good, loving God, and loving his neighbor as himself.

But because no man is an island, that sort of life influences the form and quality of society whether he wills it or no. With all due respect to Adam Smith, the uncontrolled disposition to seek purely selfish ends

leads inevitably to conflict and chaos. It is when there appears to be no other power capable of checking the disruptive self-will of self-regarding men that the way to strong-arm politics and to dictatorship is made easy. When to self-regard is added the disposition to evade irksome responsibility, the way to tyranny is wide open. Political liberty is a rare and precious thing, hardly won and easily lost. It demands and depends upon men and women of integrity and charity, ready to acknowledge that they are their brother's keepers. In this, as in so many departments of the social order, the believing Christian is the preserver of sound values in a society that would otherwise decay. He is the salt of the earth.

And not salt only. He prevents things from getting worse, but he also helps them to get better. It was because the Christians of the first century did what seemed to them to be the right thing to do in loving obedience to the commands of the Gospel that the first Widows' Pension Scheme developed.

It should be noted that the pension scheme grew from response to the Gospel. It was not a sociological experiment which used religion as a convenient means to a political end.

There is an insidious temptation so to make of religion. Honest and trustworthy Christians whose word is their bond make good citizens, but the Gospel of redeeming love must not be used simply to ease the way of Government. I have mentioned earlier that one result of living in the modern State is loneliness and a slackening of the social ties that enrich life. A church can, and does, make good those deficiencies; offering fellowship and the opportunity of shared responsibilities. But if any church apparently exists primarily to offer a friendly welcome and a crowded program, it is failing the Lord it was built to serve and proclaim.

The Church, in short, cannot use God to promote purely social ends. That is playing with fire. Nor can it divert the power of grace in order to sustain or create a humanly devised political order. The Christian in the modern State, like the Christian in the ancient Empire of Rome or the Christian in the unimaginable tomorrow, must seek first the Kingdom of God and His righteousness.

What went wrong with the "social gospel" in the generation immediately past was that it put "social" first, and a diluted gospel second. Men and women of noble intention strove to implement the Sermon on the Mount while pushing into the background the Cross and the Resurrection: and found that their fine phrases and benevolent exhortations splashed ineffectively on the stubborn rocks of sin.

Christians are living now in the reaction to that failure. Our stress is upon an eschatological theology, mistakenly regarded as a theology of judgement and last things which necessarily make this present world of no account. It is becoming popular once more to divorce the sacred from the secular, to contrast the eternal and the temporal, and so, with the best intentions and out of an earnest if misguided desire to avoid the mistakes of our fathers, to minimise the meaning of the Incarnation of our Lord.

It is understandable that Christians should recoil from a presentation of the Gospel which makes it appear to be no more than pious politics, but unfortunate that they should recoil into an equal distortion. There is no shadow of doubt that Christian faith is rooted in what God in Christ

has done for man through His Passion and Resurrection. There should be no doubt either that what God has done has been for man in society as well as for man the individual. It must be so. We are born into a sinful society, members one of another, and no individual redemption can break all the bonds of sin. Vicious and unloving parents can warp the mind and emotions of a child. That can be put right if family life is set under the dominion of God. Economic and political conditions can warp the mind and emotions of a citizen. To put that right, industry and politics must be set under the dominion of God.

The explicit teaching of the New Testament is so clear—the social content of the parables, the plan of redemption traced in *Ephesians*, the commandments of Jesus, the fact that our redemption is into a Divinely ordered society and not into a solitary bliss—that it ought to need no comment. But how often it has been forgotten or denied! Indeed, much of the difficulty that confronts us today in industry and society stems from the tragic fact that when the Industrial Revolution was transforming social life it was uncontrolled by Christian judgement because good Christians honestly believed that religion had nothing to do with economics.

It is a delicate and difficult task to try to express this with balanced accuracy. But the attempt must be made if we are to deal seriously and effectively with contemporary problems. Briefly, the Christian is intensely, but not exclusively, concerned with the agonies and follies and perversions of a sinful social order because he is a channel of the personally and socially redeeming grace of the Holy Spirit, because he accepts completely the fact that God is Lord of every human activity and relationship, and because, believing that the pattern of perfected human living is laid up, in the providence of God, in the Kingdom that is and is to be, he takes it from God and does not try to impose it upon Him.

In what ways should that concern be finding expression at this present time? There are many urgent and particular problems that should vex our consciences and compel us to action, but I would suggest that Christian analysis and, if need be, attack, should be upon foundations of contemporary society. Struggles over the superficial consequences of deep rooted causes waste time and energy, unless the attack on the consequences is linked with attack on the cause.

I am convinced that our primary task is to illustrate the insufficiency of secularism. The natural, secular order, can and should serve the best interests of citizens, but the natural order unfortified is powerless against the assaults of evil. It depends for its health and life upon a higher supernatural order. The tragedy is that this plain statement of simple truth would today sound utterly meaningless to many. Perhaps our best opportunity to demonstrate the dependence of the secular upon the divine lies in the analysis of Marx-Leninism. By that I mean the point by point examination of the theology, history, psychology, and sociology of the Marxist orthodoxy, and not political wisecracks about Mr. Kruschev or Mr. Bulganin. If that appears to be typical academic unrealism let me point out that every communist revolution so far has been led by discontented intellectuals and not by proletarian rebels. The fact is that the theoretical foundations of Marxism, though well camouflaged by pedantic jargon, are very shaky. The economics are weak, the history partial and selective, the psychology antiquated, and the concept of reli-

gion absurd. The crudities and excesses of communist State centralization flow from this crude and indefensible secularism. It is the obligation of the Christian, and especially of those of the household of faith in secularised lands, to proclaim that the Lord God Omnipotent reigneth. Though I choose the Soviet Empire as an obvious example I do not forget that there are other crude secular systems in our contemporary world.

I believe that we shall do well to recognize more clearly the necessity of the State. The government of a normal mixed community of saints and sinners like us is a skilled job and a necessary one. It is easy to be cynical about politicians, because they are cynical about each other, but on the occasions in human history when the apparatus of state has collapsed the lot of those involved has been dreadful.

If ridicule of the State is foolish, idolatry is worse. The very factors which make state organization necessary determine and limit its functions. The long-established concept of the State as a legally limited central authority responsible for confirming and defining the activities of citizens, but not responsible for innovation or for interference with activities customarily held to be legal, has been perforce modified to safeguard the weak and the poor. Piecemeal modification, however, has created a State which is a congeries of authoritative sections. On to principles ultimately based on Christian ethics and common law have been grafted ideas and attitudes based on utilitarianism. The result has been not only to regard the individual as a social unit rather than as a person, not only to diminish material and political liberty, but, even more seriously, to mechanize personality by assuming that the criteria of physical science are decisive. One function of the Christian Church is to counter the unbalance of human exaggeration. In the last century we needed to assert the claims of society in a context of riotous individualism. Today we need to assert the rights and dignities of the person. The purpose of the State is to safeguard and defend personal life, not to use people as bricks in a new Tower of Babel.

This also demands a standard of reference outside the actual life of contemporary society; a standard by which it can be assessed, commanded, or condemned. The standard is the Christian doctrine of the nature and purpose of man. Allied to it is the doctrine of the sovereignty of God, a doctrine desperately needed at this time to check the blasphemous and destructive doctrine of the absolute sovereignty of the State. The State is the servant of God, not the master of man.

Recognition of, and proclamation of, the State as the servant of God and man involves judgement of its actions in terms of obedience to God's will rather than in terms of national self-interest. Measures by which the State, acting on behalf of the total national community, takes responsibility for the sick and the widowed, and the destitute, should be commended and supported by Christians. The extravagant use of men and materials in war and preparation for war, a use which diverts them from constructive and creative ends, is to be deplored and condemned; as is the underlying concept of the state as a fighting machine. As we have now reached the situation in which war could be world suicide, the duty of the State to seek for peace and the duty of the Christian to support and encourage the pursuit of peace are plain. But here again the

Christian must witness that peace on earth comes only when glory is given to God in the highest.

We must recognize soberly the hard realities of our generation; more than half the world's children are diseased, more than two-thirds the world's population undernourished. The common enemies of mankind are poverty, hunger, ignorance and disease. It is not the will of God that His little ones should be wracked by tuberculosis or rotted by leprosy. The times of our ignorance God winked at, but now we know these things, and through church and State together—as in the co-operation of the United Nations Relief and Works Agency with the Near East Christian Council to meet the needs of Arab refugees in Palestine—must seek to do His will.

Examining the whole of society in the light of the purposes of God involves a Christian scrutiny of the aims and organization of industry. Basically, industry is a matter of bringing together men, materials and skills to supply the demands of the community. It is a service which can be entirely in accord with the obligation to love one's neighbor as oneself, but its practical expression in the industrial world we know is a labyrinth of distortion and frustration. Hence the view of work that throws the whole of life out of balance. Hence the generally accepted delusion that the purpose of work is to provide wages, salaries, and dividends, rather than to produce goods and services. Christians today are becoming aware of the social problems of industry and of their importance, though we have not progressed far towards a solution. Hard thinking is needed, and it will best be done by Christians within industry. Significant experiments are already being made. But, and here I come again to the same line of approach, the purpose of Christian analysis is not primarily to soothe unrest or to step up production. It is so to order human relationships within industry that by their work men may serve their fellows, know that they serve their fellows, and know that they serve as members together in Christ.

I am not trying to make a comprehensive survey of the Christian response to modern society, but to present a short list of examples of the type of witness demanded of us. What it comes down to is that we must become aware of the world we live in and become involved in its perplexities. Awareness is not easy, for we all live in blinkers. Involvement is not easy, except for a few born meddlers, for the Christian is sorely tempted to quit the dust and heat of dreary and endless conflict to seek quiet and refuge in the worship of the church. The temptation is particularly acute when the conflict seems to be going against us. It is even more acute for some of the younger churches. They form a small minority of the population of their countries. Not very long ago the first converts had to leave their families and friends, had to separate themselves from the life of the community to form a Church. They clung together for comfort and encouragement. But the Church was never intended to be a retreat from the pain of a world Christ came to save. We worship and we pray that we may be strengthened for living and for serving. It is a significant and splendid thing that one of the clearest calls to social action sounded in this decade has come from a young minority church; the report on "Church and State" issued by the Methodist Church in Ceylon.

To be aware and involved is to be tackling the real problems of the day. We still hear sermons on the joy of craftsmanship that have descended in a direct homiletical succession from 17th century divines, and have no relation to the realities of Detroit or Dagenham.

If only man rooted and grounded in faith would wrestle with the realities of their own social situation, knowing the facts too well to be fogged off by slick answers; respecting the truth too well to ignore uncomfortable facts; loving their Lord too well to pass by on the other side! It is only in such tension of faith and experience, when in travail of spirit a man brings his questionings and experience to God and brings God to his questionings that the next step is revealed. It is through a Church of such travailing believers that the Lord claims again the fullness of His Kingdom over all the life of men.

CHRISTIANITY AND RACE RELATIONS

by PROFESSOR G. BAEZ-CAMARGO

If we Christians are not to be satisfied with abstract pronouncements on race relations, of which there have been plenty, but want to deal with this problem in a practical way, it seems to me that four steps must be taken. First, we must know the Christian teaching and the findings of science about race. Second, we must be aware of the main issues in the field of race relations, both in our immediate situation and in the world at large. Third, we must work out, in the light of Gospel truth and scientific research, a plan for a united and strategic approach to these problems. Finally, we must act in a concerted, determined and courageous way.

Christian Teaching on Race

There is little if any doubt, theoretically, as the Christian teaching on the subject of race. Christianity teaches the essential unity of mankind, and enjoins men to deal with each other in a spirit of mutual love and forbearance. This teaching is based on the following biblical assertions, which may be stated quite simply and without much elaboration:

1. All men have a common Creator, Who made them all in His "image," after His "likeness." The Bible does not tell of a different Creator or even of a different act of creation for each of the races of mankind. Nor does it anywhere give a single hint that God bestowed His image and likeness in different degrees, each of which accounts for the existence of a different race. "Has not one God created us?" (Mal. 2:10.)

2. God is a universal God, the Lord of all nations and peoples, and He is not partial to any of them. Although Israel was slow in realizing it, and Jewish racism and nationalism was hard to overcome, seers and prophets of the Old Testament stressed the truth that God is not a tribal, national or racial deity, such as the gods of other peoples and nations. And that God is no respecter of persons, was Peter's great realization. "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him." (Acts 10:34, 35.)

3. All men have a common ancestry. This fact is established in a simple way by the Genesis story of a single and original couple from whom all

men descend. All ancestral lines and genealogies converge on one and the same point. It is pure superstition to describe the races as being of different bloods. For, as Paul said before the Areopagus, God "has made of one blood all nations of men." (Acts 17:26.)

4. All men have a common Father, even God. "Have we not all one father?" asks Malachi (2:10). "You are all brethren . . . for you have one Father, who is in heaven," said our Lord Jesus. And He taught us to pray, "*Our* Father who art in heaven." (Mt. 23:8, 9; 6:9.) Or, in the words of Paul, "One God and Father of us all." (Eph. 4:6.)

Truly, this doctrine of the universal Fatherhood of God has been strongly contested on theological grounds, as opposed to the doctrine of the Adoption, according to which, God is a Father only to the believers. But although Paul was addressing, indeed, the Ephesian believers, our Lord Himself was addressing, as Matthew makes it explicit, "the multitude, *and* his disciples," a mixed crowd of believers and unbelievers, and possibly where several races were represented. All of which seems to mean, if the Bible does not contradict itself, that there are at least two senses in which the Fatherhood of God is to be understood. One is a general sense, and it is in this regard that we can speak of the universal Fatherhood of God, and one is a special sense, to which the doctrine of Adoption through faith in Jesus Christ refers.

5. Jesus Christ died for all men. According to the Scriptures, all men are sinners and stand under God's judgement. No man can justify himself before God. Race makes no difference whatsoever. But Jesus Christ "gave himself as a ransom for all." (I Tim. 2:6.) To put it in traditional terms, if Christ paid exactly the same price for each man, then every man is worth as much as any other man. Here again, race makes no difference at all. In His cross, Christ nailed once for all the fallacy of racial superiority and the sin of segregation, breaking down "the dividing wall of hostility" between races. (Eph. 2:14.)

6. God's eternal purpose is to unite all men in Christ. His Spirit is not one of separation but of union. This is what Paul calls "the mystery of His will" (Eph. 1:10), and towards this supreme goal God Himself has been working throughout eternity. The fulfillment of this "plan for the fullness of time" means the complete end to all kinds of segregation and discrimination among men. For in Christ "there is neither Jew nor Greek" (Gal. 3:28), neither white nor colored.

7. The Christian law of love is universal and all-embracing. It makes no exception on racial or other grounds. The law of love is color blind. It knows no barriers of separation. In any man, in every man, love sees only a creature of the one God, bearing the divine image and likeness, a child of the universal Father, one for whom Christ died. Significantly enough, in his parable of the Good Samaritan, Jesus chooses as a model of true love of neighbor, not a proud member of the "pure" lineage of Abraham, but a member of a racially discriminated community.

The so called biblical evidence in support of racial segregation does not resist the acid proof of sound exegesis. Nations and races, it is argued, are orders established by God Himself. They must therefore be preserved. And in order to preserve them, they must be kept separate. The case of Israel, and the severe commands to the chosen people not to mix with other peoples are given as a clear illustration of God's will, plan and

order. But it must be noted at once that this argument confuses a nation and a people with a race. Nowhere in Scripture do we find races as such must be kept separate by divine command.

God chose Israel as a people and a nation, not as a race in a biological and anthropological sense. As a matter of fact, the people that Moses led out of Egypt was a hord of slaves among whom Hebrews prevailed, but which included "strangers," probably from several racial backgrounds. These all were accepted and eventually assimilated into the chosen people of Israel. Of course, Israel became a people "set aside" by God. But this was done not on account of race, but because of a divinely appointed mission. The fulfillment of this mission required a high standard of obedience and loyalty to God. And this could be endangered by too much and too loose mixing with the heathen peoples that surrounded them on all sides.

It was obedience to that divine vocation rather than mere physical separation that was stressed. Jeswish racism was a late and spurious development. When Israel disobeyed and turned away from God, they were deemed by divine judgement as no better than heathens. Race made no difference at all then. True, mixed marriages were strictly forbidden. But it was the faith of Israel, not their "blood," that had to be protected. Heathen wives meant the bringing of their national domestic gods into an Israelite household. This, and not intermarriage in itself, was the "abomination."

Race discrimination and segregation have no support whatever in the Scriptures. Stress on Israel's separation from other peoples was for religious rather than racial motives. There was, every now and then, an upsurge of Jewish racism, but it came as a gross misinterpretation of God's calling and plan. The prophets denounced it uncompromisingly. It all became clear in the light of the Lord's fullest revelation in Christ. All men are God's people. His love embraces all men. He is partial to no race at all.

In their own way and field, the findings of science are in accord with Christian teaching on the subject of race. Leading anthropologists have stated these findings for the non-specialized reader in books that may now be found in any bookstore or newspaper stand. They may be summarized as follows:

1. All human beings come from a single primitive stock or original ancestral group. From this, all human groups eventually developing into present so called "races," branched out.

2. Human blood is one and the same everywhere. There may be individual and pathological differences in the composition and quality of blood. There are also four inherited types of blood groups, designated as the A, B, AB and O types. It has been found that, in transfusion, the blood serum of one type coagulates if mixed with blood serum of certain other types. But these and all other differences in blood are found among members of the same "race" and sometimes even of the same family. Incidentally, the transmission of hereditary characters is effected, according to modern science, not precisely through a sharing of blood, but by means of the mysterious and marvelous elements called *genes*. Not a single drop of the father's *blood* actually passes down into the body of the child.

3. The very conception of "race," in the traditional and ordinary sense of the term, is an abstraction running counter to the bulk and weight of

scientific evidence. "Race" has become an oversimplification, a myth, a superstition. The term is loosely applied to almost any human group, and is often confused with nationality. So much so that modern anthropologists are discarding the very word "race" and using "stock" or some other term instead. There are, according to modern anthropology, only three or at most four primary stocks, that through the ages of time have evolved from the single primitive stock, the Negroid, the Mongoloid and the Caucasoid, and a fourth one which shows a combination of traits typical of the other three. A primary stock is simply defined "as a group of people who have in common certain physical traits that are inherited. These traits set them apart from other groups who have different combinations of physical traits." (E. J. Alpenfels, *Sense and Nonsense about Race*, p. 12.)

4. Differences between primary stocks are physical only. The common belief that mental and moral traits are inherited finds no support in science. These physical differences are not in themselves important. They do not imply any superiority or inferiority. These physical differences appeared after human groups migrated away from the original ancestral stock, dispersed and then some of them remained isolated for a considerable period of time. According to the science of genetics, there is an inherent tendency in the genes to variate at random. Under certain circumstances, a variation may become more or less fixed. Then, what the scientists call mutation takes place, that is to say, a new trait or a new form of an old trait appears.

Adaptation to the natural environment seems to play an important role in the appearance and permanence of these physical differences. It is now accepted that the African's broad nose and black skin is better adapted to breathe the hot air and to stand the sunrays in the tropics, than the European's thin nose and lighter skin. To the chagrin of white racists it is only in this sense that it is permissible to speak of "superior" physical traits. On the other hand, if by superior we understand a trait that represents greater progress away from the traits of the anthropoids, then, as anthropologist Harry L. Shapiro puts it, "curled hair, thick lips and the lack of bodily hair in the Negro, represent a great 'evolution' in regard to the apes than the morphological traits belonging to Europeans." (*Race Mixture*, p. 33.) This point, of course, must not be pressed too far. Nor is whatever claim of physical superiority the Caucasian stock may have, to be pressed too far either.

5. There are no "pure" races. Through the centuries, after differentiated human groups resulted from the dispersion of the common original stock, further migrations, wars, vicinity and commercial intercourse, produced considerable mixture and numerous combinations. Even each one of the primary stocks is already a mixture. As to the American Negro, for instance, he "is a blend of the three great races," according to Miss Alpenfels. And she mentions Dr. Hershkovits' estimate "that 71 per cent of the Negro American population today has some white ancestry," besides an early mixture with American Indians which is estimated at 27.3 per cent. (*Op. cit.*, p. 36.)

Less perhaps than any other human group, Europeans can boast of being a "pure" race. For Europe has been one of the classic examples of the racial melting pot. At the present time only such groups in the

heart of Australia, the jungles of Africa, the highlands of Amazonia, the mountains of Tibet or icy Cape York, as have remained stubbornly isolated, come close to the abstraction of the "pure" race. Significantly enough, these groups are the most primitive and backwards of the human species. So, our race "purist" is confronted by a three horned dilemma. He has either to admit that he, as every other man, comes ultimately from a common ancestry, or that his Caucasian stock is already a mixture, or that, in view of the backward condition of "pure" types existing today, there is no real pride in claiming to be a member of a "pure" race.

6. There are no superior races, but only superior individuals that may be found in all races, and a temporal superiority of a race in terms of cultural achievements for which there is no mystical racial key. It is permissible to speak of superior cultures or of greater progress along the road of civilization. But, as anthropologist Ruth Benedict writes, "Culture is not the function of the race." Culture is not inherited. It is transferable only by education. Within any of the three or four primary stocks, different degrees of cultural development are found. It is the unchallenged testimony of history that there is no "superior" race holding the monopoly for the creation of highly advanced cultures. To modern culture each of the great stocks have made, in their own day, important contributions, and their possibilities are not yet exhausted.

7. What about race mixture, intermarriage and halfbreeds? On the false assumption that there are "pure" races, that one blood is of a higher quality than others, and that certain races are inherently superior, the vulgar belief has been founded that the mixture of races inevitably and automatically results in a degeneration of the human stock. One hears too much now about the "peril of mongrelization." This is the sorest point in the whole matter. But according to science, race mixture does not in itself produce an inferior breed. The offspring is at least as fine as their parents. Generally, however, it represents an improvement. This is what anthropologists and eugenists call "hybrid vigor." "In fact," writes Shapiro, "hybridization, in producing a vast scale of types, has certain and very effective biological merits." (*Op. cit.*, p. 56.) Scientific testimonies to this effect could be easily multiplied.

These are, therefore, the facts about race. Neither Christian teaching nor science offer support to a conception of race that would serve as a basis for racial discrimination and segregation. On the contrary, both science and Christianity take a positive stand against such a conception, and against the practices that claim it as their justification.

What, then, are the present and most acute issues in the field of race relations? As a matter of fact, race is not in itself the real problem, but the tremendous amount of mythology, false conceptions and sheer prejudices that we have piled up high upon a simple natural fact. It is a problem of our own making. And furthermore, we have loaded it with such an explosive emotional charge that it has become almost impossible for many people to discuss it with a sound mind, a generous heart and even a sober language. Let us briefly survey the issues that spring from this man-made problem.

1. The first one is that of *inequality*. Of course, perhaps only the most rabid supporters of racism will openly advocate inequality as a de-

sirable standard. A much more respectable formula is, "Equal, but separate." However, the existence of racial prejudice and social pressure on minority ethnic groups results, formula or not, in practical inequality.

There is, first of all, inequality in education. Schools for racial groups other than that of the ruling majority, are generally less in number, conducted in very poor plants, supplied with inferior equipment and staffed deficiently both in number of teachers and in their training. Progress achieved in some countries towards equality of educational standards and facilities must be recognized, but in the best case there is still a big gap there. In the United States, at the time of the emancipation, only 5 per cent of the Negroes were literate. This figure has now been raised to almost 90 per cent. However, according to Dr. Edmund D. Soper, "the instruction given in Negro schools, particularly in a number of states, is so inadequate and inferior that the Negro is not fitted to compete with his white neighbor in dealing with the ordinary affairs of life." (*Racism and World Order*, cap. XII.) This is true of the situation of racial minorities in other countries.

According to figures from the U.S. Office of Education for the years 1943-44, the average public school expenditure for each Negro child in the eleven states which have segregated systems was less than 50 per cent of the amount spent for each white child, and less than one third of the expenditure per child in the thirty-one states having non-segregated schools. Opponents of non-segregated systems point to the fact that one of the first results of school integration has been a lowering of the average academic efficiency. But since no serious person will now claim that the Negro is inherently inferior, that fact is only an evidence that on the whole, segregated schools have been conducted at an inferior academic level, and have therefore produced inferior results.

Then there is inequality in economic opportunities. Race prejudice makes it difficult for members of racial minorities to secure jobs, to practice their professions freely, to be promoted, and in general to earn salaries on the simple basis of personal worthiness and ability. They carry everywhere, in the eyes of employers and customers of the racial majority, the stigma of their race. Economic status and educational opportunities go together. A vicious circle is thus created. Because of their economic disadvantages, racial minorities cannot afford a high degree of education, even if it is open to them. In turn, a lower standard in education restricts their ability to get jobs requiring a higher skill, and paying a higher salary.

Another form of inequality is the legal or practical disfranchisement of members of the minority races. This disfranchisement does not generally take place on confessed racial discriminatory qualifications, especially if, as in the 15th Amendment of the United States Constitution, such a thing is expressly prohibited by law. Usually some requirements other than race are placed on the exercise of full citizenship rights, such as drastic educational and economic qualifications not easily met by members of racial minorities, precisely due to the educational and economic inequality imposed on them. Some of these qualifications are real tricks to keep them out of the polls, such as the "grandfathers clause," the "literacy and interpretation clause" and the poll tax. Fortunately, the

first two have more or less worn out. But the poll tax is still in many cases a real hindrance to the exercise of the full right to vote.

2. Another acute issue is that of *segregation*. It takes so many and so well known forms, that it is not necessary to enumerate them. Nor is it necessary to offer old and recent illustrations of them. There is segregation in public places and conveyances. Segregation in social activities, trade and professional organizations, hospitals and welfare agencies. Segregation in housing. Segregation in education.

Segregation in housing has caused some of the worst incidents of the race issue. As racial minorities in a given locality increase in number and ascend in economic status, their ghetto's walls start to crumble down, and former all-white sections begin to be penetrated by non-white residents. This is followed by a general drop of property value. Unwilling to accept non-white neighbors, white residents either move away or resort to drastic measures, including intimidation and rioting. One of these measures, quite extended, and short of violence, is the so called "restrictive covenant." It is an agreement by property owners not to rent or sell to people other than those "entirely of the white race." In some states this negative definition includes Armenians, Chinese, Japanese, Asiatic Indians, American Indians, Jews, Mexicans and other ethnic groups. Much of the slum problem in big cities is caused by, or closely related to, this type of segregation.

Segregation in education has been a traditional and deeply rooted practice. In certain states, members of other racial minorities are placed along with the Negroes under the classification of "non-Caucasian" people, and relegated to segregated schools. A decisive step to bring to an end this type of segregation has been taken by the Supreme Court of the United States, in declaring that it violates the Constitution. Although this decision has not been implemented for enforcement, and although it is being bitterly contested on legal grounds, it still carries considerable moral weight. Some states are already bringing about, in a gradual but steady way, the integration of their school system. It is significant that most of the attack against the Court's decision is based on the claim that it is a violation of state rights, but seldom is it openly claimed that segregation is in itself just or right. Its only defense on other than legal grounds is that the integration of schools will ultimately lead to inter-marriage and the "mongrelization" of the white race. But, as we have seen before, that mixed marriages are in themselves an evil, has still to be proved.

An attempt to justify at least some sort of segregation has been made by claiming that there is a distinction between forced and "voluntary" segregation. Racial minorities, it is claimed, have the right and even the duty to preserve their cultural heritage, and to freely develop their own leadership. This, it is said, they cannot do unless they keep themselves separate and distinct from the other groups. Therefore, they must be aided by social standards and by legislation to stick together as a separate community. This matter was the subject of a lively debate in Section V, on "Group Relationships," at the Evanston Assembly of the World Council of Churches. The fallacy of the argument is glaring, as it was shown at that meeting. For so called "voluntary" segregation is in the last analysis a self-defense mechanism against social pressure of a

discriminatory nature, and therefore a subtle form of forced segregation.

Of course, as it is usual with fallacies, there is a strain of truth in this one. The melting-pot theory of national culture is now subject to criticism as a form of syncretism. There is now a trend towards what is called "cultural pluralism," according to which the value in cultures that preserve and develop their own characteristics must be recognized. The various cultural endowments of ethnic minorities can, if preserved and developed, only make the cultural wealth of the country as a whole, richer. In order to make this possible, it is necessary for cultural minorities to enjoy a certain degree of separation.

But the fallacy is, firstly, in the fact that "a certain degree" of creative and non-compulsory separation is not to be equated with outright forced segregation. Secondly, cultures are kept alive not by isolation but by cross-fertilization. Thirdly, ethnic minorities will never be able to share their cultural heritage with the community at large, if they are forced to stay within a water-tight compartment. Fourthly, their cultural capacities are sadly crippled if they are kept in an inferior social, economic and educational level. And lastly, differences in cultural heritages do not necessarily make an ethnic group an inferior one, worthy of social ostracism and discrimination. True cultural pluralism requires the greatest possible measure of cooperation, interchange and social intercourse between the several groups.

It was after some such considerations, that Section V of the Evanston Assembly finally came out with a forthright condemnation of "all forms" of segregation based on race, color or ethnic origin, as "contrary to the Gospel and incompatible with the Christian doctrine of man and the nature of the Church of Christ."

3. The third acute issue in race relations is *intermarriage*. Obviously, this is a very touchy subject, heavily loaded with emotion. It is the fear of intermarriage that looms behind most of the drastic measures to keep other races, particularly the Negro, "in their place." This is the white people's main anxiety, top concern and foremost preoccupation. Interesting enough, as far as we know, with the colored people it is exactly the inverse. Intermarriage has never had a top priority in their demands as a race. Negro proclamations of rights always give priority to equality in economic and educational opportunities, the abolition of segregation and discrimination, and the unhindered exercise of franchise and other citizenship rights and privileges.

Marriage of whites, however, with members of other races, mainly the Negro, is prohibited by law in 30 states of the Union. Fourteen of them include Mongolians, five include the West Indian, six, the Malayan, and two, the East Indian. These laws are based on the assumption, as we have seen, unsupported by either science or Christian teaching, that the white race is inherently superior, and that to allow its mixing with other races results in its degeneration. Intermarriage has thus become a terribly complicated problem, not by any law of nature, but simply by social and economic factors created by a race-superconscious and discriminative society. It is definitely not a biological but a social problem.

The experience of other countries with heavy Negro population gives no grounds for white fear that the lifting of segregatory policies will precipitate a general and wholesale mixture of races. Let us take Cuba

and Brazil, for example. There is no legal ban there on mixed marriages, nor racial segregation, although subtle forms of race prejudice still exist. And yet, by a sort of natural preference of mates from among their own people, whites continue to marry mostly among themselves, and Negroes do the same. There is, of course, a good deal of mixed marriages, but it would be an unwarranted statement to say that either the Cuban or the Brazilian nation is any the worse for it.

There is a sense in which marriage is a social concern. The forming of new families, whose welfare and happiness so largely depend on the right election of life companions, is something a community cannot look upon with indifference. But there are no desirable nor undesirable *races* for intermarriage. There are only desirable and undesirable individuals, and both are found in all races. To ban a whole ethnic group, then, as undesirable for marriage with other races, is to act against the commandments of the Gospel of love and the distum of science.

Once this social aspect of marriage is granted, marriage is still in the last analysis a private affair. We have by-passed the primitive pattern by which it fell upon the family, the tribe or the community to take care of the mating of its members with no reference to their own wish or respect for their feelings. We now firmly believe, and this is a feature of civilization and culture, that ultimate decision must rest with the two individuals concerned. True, cultural, social and religious homogeneity of a couple is a decided advantage in matrimony, and prospective brides and grooms should be counselled to that effect. In the case of a love affair between members of different races, they must be aware of, and give serious consideration to, problems created for both parents and children where racial prejudice and discrimination exist. But after all, it must be their own decision. If they have enough love for each other, and sufficient courage to face the social consequences of the step they are taking, there is no reason why anybody should intrude in their private affair in order to prevent them from uniting their lives and building a family under God's law and blessing.

This does not necessarily mean that intermarriage is to be deliberately fostered, encouraged or still less imposed on any unwilling individual of either race. It simply means that marriage must be free from compulsion either way, and that laws and social pressures preventing it on the grounds of racial difference must be abrogated as violatory of human rights there where these rights are more sacred and intimate.

In the face of these difficult, bitter and complicated issues, it is easy to lean heavily on the negative side. Certainly, there is still a good deal that has to be done, and the task ahead is still extremely thorny and hazardous. But the fact of the matter is that the fight against race segregation and discrimination is on, and that significant progress is being made all along the line. Racial prejudice is definitely on retreat and desperately fighting a rearguard action. It is something to be very grateful about, that in this courageous and steady struggle for the improvement of race relations, not only members of non-white minorities but also many a noble and enlightened white have taken a leading role.

As to the churches, there is no room either for despondency or for complacency. At times, they seem to be leading, for in many cases the initiative against race prejudice has come from them, either by means of their official bodies, or of individuals nurtured by them in Christian

ideals and convictions. Then, at other times, and especially when very big issues are at stake, the churches may seem extremely slow in taking a general and practical stand. All things considered, perhaps it will be fair to make three remarks about the churches and racial issues. First, that although the churches have done a good deal in the field of race relations, it is not enough. Second, that the time has come for a strong united drive forward along practical lines. Third, that the churches must not just be carried along in the battle against race discrimination and segregation, but must take a more open and courageous lead.

We stress the practical aspect, because it is not knowledge nor official church directives that are missing. Pronouncements by official denominational and interdenominational bodies, some of them quite courageous and forthright, are so abundant that it would take a good deal of time even to pass a review of the main ones. In the United States, there is, for instance, the remarkable document originally issued by the Federal Council of Churches, and now re-issued by its successor, the National Council, under the new title, *The Churches and Race Relations*. Our own Methodist Church has been no less outspoken on this matter, as may be seen by the statement issued by the 1952 General Conference, now implemented by the General Conference last spring. But how to make these fine statements operative at the level of the local congregations, that is the real big problem. At times one gathers the impression that, although some pastors and individual church members often take the lead in interracial movements and projects, their churches as a whole are either indifferent or reluctant to follow, or let themselves merely to be dragged along.

At the bottom of it all, there is a fundamental issue as to the nature and mission of the Church of Christ in the world. Is the Church merely a part and parcel of the existing order, reflecting and even endorsing prevailing social prejudices and conventions? Or is it a transforming influence, and (there goes the word) a *revolutionary* agency, seeking to bring the existing patterns into the closest possible accord with the requirements of the Gospel?

It is here that the celebrated motto, "Let the Church be *the* Church" takes on a social meaning in addition to the theological one that is usually stressed. For in this context it means that the Church, and every local church, must be a brotherhood of believers in which race makes no difference whatever. In cases of acute racial conflicts arising in a community, the churches must be the proper and best meeting ground for understanding and reconciliation. But this can only be done if they themselves are non-segregated and integrated. Members of racial groups who are at the same time in fellowship with each other as members of the same Christian community, will find it considerably easier to understand each other as leaders of their people and to conduct the negotiations in a true spirit of brotherhood.

We come to grips here with the problem of racially segregated or separated churches, and, in our Methodist Church, with the important issue of the Central Jurisdiction. Let us keep in mind the difference between creative separation and socially forced segregation. It may well be that separate churches along racial or linguistic differences do become necessary and even convenient under certain conditions and for some time at least. But let us not deceive ourselves. We must be honestly sure

that the justification for the existence of such churches as these is not really at bottom based on racial prejudices and conventions. It must be made clear that such is not the case. It must be made clear that such an arrangement is expected to be temporal. And finally, in order to prove that it is so, it becomes indispensable to admit the separate churches into a sincere fraternal fellowship, intercourse and cooperation with the rest, particularly with those churches that happen to be—they must *just happen* to be—predominantly or exclusively white. But the true and ultimate Christian pattern is that of a church open to members of all races and social stations, where the unity of men in Christ may be seen objectively and unmistakably.

The doing away with racial segregation and discrimination of all sorts in the body of the Church itself, undoubtedly demands great courage and a willingness to suffer. A courageous stand of a pastor and a congregation on this matter will immediately attract upon them the heavy barrages of a racially prejudiced society. But here again, the Church cannot be *the* Church, unless it is somehow, somehow, a Church under the Cross. In countries where there is no religious persecution, it is perhaps on this matter of race that churches faithful to the Gospel of brotherhood will have to enter the experience of sharing our Lord's cross. And it may be that in God's providence, some amount of suffering will shake many a church away from a too complacent, comfortable and easy-going life.

It is a matter of gratefulness that in our own Methodist Church vigorous steps are being taken in order to heal the sore spot represented by the Central Jurisdiction. If the constitutional amendment proposed at the last General Conference is ratified, Negro churches will find it much easier to join "white" Annual Conferences by invitation. Already, wading their way through the existing provisions, a number of "white" conferences had issued such invitations, bishops were exchanging addresses across jurisdictional lines, and district superintendents were bringing their preachers together for special interjurisdictional meetings.

We have had plenty of nicely worded statements by church bodies, but if the one sent out by the last General Conference is fearlessly acted upon by all those who are in a position to do it, there will be enough reason to be proud of being a Methodist.

If and when the Church gives actual embodiment in its own inner life to the unity of all believers in Christ, it will be better equipped, and with greater moral weight, to throw itself forward to the open support of movements in the community aimed at the establishment of brotherhood relations between races, and even to take itself the leadership of these movements, in order to guide them through real brotherly channels. Of course, the Church must not wait to do so until the ideal becomes fully accomplished within its own ranks. But it must indeed give sufficiently clear evidence that it is honestly endeavoring to achieve it.

It has been truly said that if only the churches would decide to bring segregational practices in their own organization and life all at once to an end, and to throw themselves open to all races, the whole traditional structure of race discrimination and segregation would crumble overnight or at least within a short period of time.

The present speaker is not competent nor entitled to give advice on concrete practical ways by which the churches in any given country, including his own, might make their Christian witness on the subject of

race much more effective than at the present time. But perhaps he may be allowed to say that he has been very impressed by some actions and projects that are being tried here and there by individual pastors and churches, and by official church bodies, and that it seems to him that in these experiments rather than in "suggestions" coming down from any abstract speculation there are constructive leads for a definite program and for concerted and systematic action. A few of these experiments may be mentioned by way of illustration.

Churches are already throwing themselves open to all races. Church schools and colleges are quietly accepting integration. Every now and then, white and Negro ministerial associations are holding joint meetings. Race Relations Sunday is being observed by an increasing number of churches of all denominations, including pulpit exchange and even united church services. Sermons, forums, church school lessons and mission study materials are placing a definite emphasis on racial understanding and goodwill. Certain state and city councils of churches have accepted churches in their membership with no reference to race, and have had interracial staffs and committees.

Some churches have established a pew exchange, inviting one or several families of another race to worship with them. In a few cases, a Negro pastor has been asked to become an assistant to the white pastor of a white or almost white church, and even to take charge of an interracial or white church. The practice seems to be growing of a church in the country asking a number of children of a city church of another race to spend some weeks in summer as guests of their parishioners. It is now a standard practice of national church conventions and conferences to demand from hotels and restaurants equal treatment for all their delegates regardless of race.

Of course, the churches have still a long way to go in this regard. But they have a great tool in education. There is much more they can and should do in beaming their whole educational system in the direction of *supraracial*—not merely *interracial*—fellowship. Church education must not only make people acquainted with the basic facts of science and Christian teachings on the matter of race, though this is something that must not be omitted. Church education must also provide more frequent, specific and creative experiences of supraracial fellowship in its own program. Perhaps what Gunnar Myrdal has said about general education in the United States may also be said of religious education as a whole: "The single fact is, then, that an educational offensive against racial intolerance, going deeper than the reiteration of the glittering generalities in the nation's political creed, has never been seriously attempted."

We Christians, individually and corporately, have enough reasons to be humble and repentant. We have not been faithful enough or fearless enough to take a more open and uncompromising stand on this great problem of race relations. The Church cannot be proud of its record in this regard. At many points it has proved weak and hesitant. At many others it has let itself be carried along by current prejudices, and wittingly or unwittingly, it has placed its stamp of practical approval on practices not in accord with the Gospel.

And yet, one must be grateful for the present awakening of the Church's conscience to a fuller and more faithful accomplishment of its

mission in the field of race relations. And it is also a matter of deep gratitude that steps are being taken, and that there are achievements, however inadequate and incomplete they may be, of church bodies and church people in regard to the most difficult situations and problems.

Be it as it may, the Church is still under God the one body to which mankind may most naturally turn for leadership in dealing with the problem of race relations. For the Church is by its own nature a universal body embracing members of all races on earth. For the God the Church worships is a universal God who created "of one blood all the nations of men," and who is no respecter of persons. For the Lord of the Church gave His life in ransom for all men, regardless of their racial stock. For in Christ, Whose body the Church is, "there is no Jew nor Gentile, no Greek nor barbarian." And mankind *will* turn to the Church for guidance, if only we Christians, as members of the Church, so God helping us, would be faithful to the divine calling, and would have courage enough to proclaim and to obey ourselves the Gospel of brotherly love to men of all races. May this again be our prayer and our commitment to the one Father of all men and to Jesus Christ, the Saviour of every man. Amen.

METHODISM AND THE AFRICAN

by THE REV. EZEKIEL E. MAHABANE

South African Methodism and I have been greatly honoured by the Programme Committee in that I have been asked to speak about Methodism in South Africa; this is a gracious act, and I value very highly this unique privilege. In accepting the invitation I am conscious of the high responsibility I have thereby assumed, and the seriousness of my limitations to speak as a representative of South African Methodism.

May I start by mentioning the fact that the Methodist Church in South Africa is celebrating the 150th anniversary of its work of evangelization in that continent. The story of Methodism in South Africa is being told and reiterated. We are looking forward to the visit of the President of the British Conference as fraternal delegate at our Conference in Capetown when these celebrations will come to a climax.

It is said that John Wesley's famous statement, "I look upon all the world as my parish," was not prompted by ambition, but that it was a declaration of plain duty prompted by a passionate missionary spirit and zeal as a result of "the warmed heart." National and racial barriers have no power to limit the dispensation of the grace of God and the salvation which is in Christ Jesus. This has been the heritage of the Methodist branch of the Church Universal, and she has rigidly adhered to this policy and upheld its heritage by perpetuating the work begun by her founder with resolute devotion, pertinacity and courage. "Evangelize or Perish" has been her watch-word and slogan throughout the ages.

When we speak of the evangelization of the African, it must be understood that the African had a clear conception of God even before the missionary came to Africa. He believed in a Supernatural Being. Death to Africans was not the end of life but the beginning of a new life lived on a new and different plane. They believed in the survival of a human personality after death. To the African the supernatural and the in-

visible were realities. The idea of God was not new to him. He knew Sin and hated it. The missionary did not bring a new idea of God, but came to enrich the African conception of God. This fact was discovered by Dr. Donald Fraser when he wrote: "The deeper our knowledge becomes, the more we are convinced that Africa has a religion very sacred to her, and that here is a people deeply and essentially religious, whose faith is woven into full pattern of their life, appearing everywhere and giving colour and tone to the web." There were prophets long before the advent of missionaries. Ntsikana, the Xosa prophet, prophesied about the coming of the white man who will bring with him "a button without a hole and some unknown liquid," and warned his people against this button and liquid, but advised them to receive from these people "umgqulu" (The Book). The "button without a hole" was money and the unknown liquid was liquor; the "umgqulu" was the Bible which he advised his people to accept from the white man. Mantsopa, the Basutho prophetess, also made a similar prophecy. This religion of the African had prepared his heart for the gospel of Christ which the early missionaries preached.

The first missionary appointed to South Africa by the British Conference, John M'Kenny, landed at Capetown in August, 1814. He was given instructions by the Conference to make evangelization of the African his chief aim. But he met with such strong opposition that he was compelled to turn his face to Ceylon. He was followed by Barnabas Shaw and his wife in 1816. Like his predecessor, he too was rebuffed, but he decided to go on with the work in spite of strong opposition, even to the extent of ignoring the Governors' instructions not to preach. He decided to go farther into the interior, and his mission to the Namaquas was a conspicuous success, and in the year 1855 a church seating 700 people and costing one thousand pounds was erected; this mission station was permanently established and it remains one of our important stations up to this day.

William Shaw arrived in 1820 with the Albany Party as Chaplain. He started the eastern development of our missions. He was the master builder of South African Methodism. He regarded himself above everything else as a missionary to the heathen. His ministry bore abundant fruits and he laid a solid foundation for South African Methodism by opening a chain of stations extending from the Cape to the Orange River, Bechuanaland and the borders of Natal. It was he who established the first two industrial farm schools for the training of African farmers and school masters; he also founded special institutions for their welfare. In appreciation of his services one old African chief is reported to have said to him, "Like wolves and dogs we have been hid in dark places, but now we are called men, and we see light."

Northwards, the light of the Gospel was spread by Broadbent and Hodgson, who came into contact with the Barolong at Makwasi, and followed them up to Mafeking, where one of our flourishing mission stations was established. These missionaries gave the Barolong elementary education and initiated them into wheat growing and taught them the art of digging wells. We have today among the Barolong people five medical doctors and one advocate, all trained at Edinburgh University, and a number of graduates, ministers of religion and school masters. The first European child born in the Transvaal was a mis-

sionary's child. It is said that the growth of the Transvaal and Swaziland mission has been the culmination of the history of South Africa Methodism, the work accomplished in this field is one of the great achievements of modern missions. It is of interest to note that associated with the pioneer missionaries the historian did not forget to mention the names of John Links (the first ordained aboriginal African minister and martyr), David Magata, the founder of Methodism in the Transvaal, who approached President Kruger and obtained permission to preach the gospel to his own people, and Robert Mashaba, the founder of our East Coast Methodism (Portuguese East Africa).

Methodism has purchased her footing in South Africa at a heavy cost in the lives of her sons and daughters. These pioneers and early missionaries suffered severe hardships, persecutions and privations in laying the foundation of the great Methodist Church of South Africa. The Home Conference regarded the South African Church not as an extraneous appendage, but as a link of the "one body" which suffers or rejoices with its remotest members—that is why she was prepared to sacrifice some of her best sons and daughters. Methodism has played a very important part in the spiritual conquest of a formerly pagan, ignorant and uncivilized African race. Standing here today, the son of a one-time polygamist, and speaking as a Methodist to people called Methodists from all over the world, is a sufficient evidence in itself of what Methodism has done for Africa. To quote L. A. Hewson in the pamphlet, "Faith Marches On": "From these beginnings Methodism has grown until in this 150th year it is of all Christian churches at work in South Africa the first in African membership, the second in total, the third in European, and the fourth in Coloured membership." The Methodist Church of South Africa has a total membership of 560,676, of whom 487,742 are Africans, and 47,715 Europeans. The Dutch Reformed Church has an African membership of 281,784, and a European membership of 630,560. S. M. Mokitimi, in "Faith Marches On," says: "Behind this remarkable achievement lies a wonderful story of 'Blood, sweat and tears, an indiscribable thrill of adventure with and for God.'" And I add: "Behind this lies a struggle against heathenism, superstition and racial annihilation.

1. *Education*: Methodism in Africa has not confined its activities to the solitary task of evangelization, but parallel with this she pursued a programme of education and social services. The Church to her converts was not only a worshiping centre, but it meant education, medical help, moral advance and many other social activities. As Hewson says, "One of Shaw's cherished ideas was a plan to train African youth for leadership, teaching, evangelism and industrial occupations." Before the taking over of our schools by the Government under the Bantu Education Act, the Methodist Church controlled more schools than all the other churches in South Africa. Eighteen Training and Industrial Colleges, 1,370 day schools with an enrollment of 196,239 children and a staff of 4,125 teachers; 1,657 Sunday schools and 7,077 Sunday school teachers. At the University College of Fort Hare we have a Methodist Hostel and Theological Seminary for the training of our African ministers. The majority of students at Fort Hare are from Methodist homes. The first African journalist, the late John Tengo Jabavu, was a staunch Methodist layman and a member of Conference. His paper, "Imvo za Bantsundu"

(the African Opinion) was first published in 1884. The first college professor, Professor D. D. Tengo Jabavu, B.A. (London), the son of the journalist, is also a staunch Methodist layman and a familiar figure and respected member of the Conference. About seventy-five per cent of fully qualified medical doctors are Methodists. The editor of a leading African journal, *The World*, Dr. J. M. Nhlapo, is a staunch Methodist layman and member of Conference. Under the Bantu Education Act system, a good number of members of the Inspectorate (Sub-inspectors and supervisors of schools) are Methodists.

2. *Medical Missions*: It has been the policy of the Church in South Africa to render medical assistance, mainly to Non-Europeans, in areas in which existing medical services are deemed inadequate, thus pursuing a ministry of healing. In this field the Church maintains five hospitals with a staff of 10 qualified doctors, 30 trained nurses, 99 student nurses and 118 lay personnel. It has twenty clinics and ten health centres.

3. *Social Services*: In matters of social and economic welfare Methodism has played its part. The Church was largely responsible for the acquisition of land for the settlement of Africans in days when land was being divided up among those who knew the value of land—i.e., the Europeans. Mission farms were bought by the Church in all the four Provinces of the Union of South Africa, Herschel Reserve, Kamastone, Lesseyton, Faremerfield, Butterworth, Cala, Seplan, Buntingville, Etembeni, Ludeke, and many other places in the Cape Colony; Thabanshu and Boichoko in the Free State; Evansdale and Edendale in Natal; Mahamba, Uitkyk, Kilnerton, and Olverton in the Transvaal. The Durban Social Centre (Methodist African Institute) is serving a great need in the social life of the African people. The need for such centres is recognized by the Church, for this reason the Church has in view a programme for social services and the establishment of Youth centres and to cooperate with the Jan Hofmeyr School of Social Welfare in this field.

I said earlier that one of the aims of Shaw was to train African leadership. The South African Conference has kept this idea in the fore and has implemented it. Africans have been given responsible positions in the administration of the affairs of the Church, such as Governors of Institutions (or Wardens as they are designated under the Bantu Education Act): Superintendents of Circuits; Departmental Connexional Secretaries (Youth Department, Board of Examiners, Temperance and Social Welfare Department); Presidents of the Women's and Young Men's Organizations; Elected members of Conference, etc.

In African life the individual was part of the social system. It was the tribe which moulded and directed his thinking. The Christian religion brought a message which allowed the individual to stand on his own, to think for himself, and decide either for or against God regardless of what the tribe thought.

One of the greatest influences of Methodism among the Africans lies in the way it has liberated our women folk. In African life women were but babies. They could not think or decide for themselves. They were not allowed to participate in tribal affairs. Today African women are a mighty force in the religious, social, educational, economic and political life of the African. In the Church they are an anchor upon which the African Church rests both spiritually and financially. In most rural circuits the work is maintained by women, as the men are for the most

part of their life away from their homes in the mines and towns as labourers. In organizations, such as the African National Council of African Women, the Zenzele Club, the Interdenominational African Ministers' Federation, the Location Advisory Boards' Congress, the African National Congress, Methodists are playing a very important role as leaders and are exerting a moderating influence. Although the African National Congress has now lost its former prestige and influence as a national organization, it has played a very important role in the national life of the African, politically, socially, economically and educationally. In those days it had refined, Christian, experienced, respectable and intelligent leaders such as Dr. John L. Dube, S. Mapoch Makgatho, Rev. Z. R. Mahabane, Thomas Mapikela, Dr. S. M. Malema, Dr. A. B. Xuma, Dr. I. ka' P. Seme; with the exception of the first and the last two all were loyal and pious Methodists. The national President of the National Council of African Women is a Methodist, the President of the Location Advisory Boards' Congress (a statutory body) is a respected layman of the Conference, R. H. Godlo; the national President of the Interdenominational African Ministers' Federation is a minister of the Methodist Church.

In the field of social reform, we have a very strong temperance organization, The Independent Order of True Templars (I.O.T.T.). In this movement we have a typical ecumenical organization; here we have a fine pattern of a Christian society of men and women bonded together under a pledge to fight the common enemy—strong drink—and all kindred social evils, a society whose principles are to work for the social uplift of the non-European races, and to bring about racial tolerance and harmony. In most cases the leaders are Methodists.

Methodism in South Africa has built up an African Church which has inherited the evangelical fire and zeal of its Founder, and this burning passion for souls finds expression in her ministry and laity, behind them there is a mighty army in the Women's and Young Men's Kopanos (Manyano) and these are a dynamic force in the life of the African Church. Dr. Gordon Mears, the General Missionary Secretary, says, "Without the assistance of thousands of local preachers of all races many church doors would often be closed and the strength of our witness impaired. Unquestionably the women's Societies, known as the Women's Auxiliary, the Women's Manyano (Kopano), the Women's Association, are most dynamic organizations. They form a spiritual core in the church which energizes its understandings and enriches its life. The Young Men's Guild (African) is an effective body and there are indications that the Men's League (European) is steadily becoming a spiritual adjunct in the witness of the Church."

But what of the future? According to the latest census it is said that out of an African population of 8,981,000 there are still 3,400,000 heathens. One million are members of the Native Separatist churches; besides these, we have a great number of the educated class who have become critical of the missionaries. It is partly through them that the Government decided to take African education out of the control of the missionary churches (and now that the Government has taken over the schools they repudiate this fact). The Hon. Dr. Brookes once said, "Good people often are obstacles . . . we shall find, on the extreme Left as well as on the extreme Right, many young men, particularly on

the extreme Left we shall find young men of all races. These are often a sore embarrassment to missionaries of whom they are highly critical." This is a challenge to the Church. Our methods and machinery are challenged and criticized by the present generation. I said at the beginning that the African had a religion of his own even before the advent of the missionaries, they had a clear conception of the idea of God. But they readily accepted Christianity because it taught the universal Fatherhood of God and the Brotherhood of Man, and that all were one in Christ irrespective of race or creed. In his address to the Annual Conference of the interdenominational African Ministers' Federation, the President said, "While I believe that no less than fifty percent of the African population is associated with Church life, yet there can be no getting away from the fact that the type of the Christianity of the Age, the Atomic Age, the Machine Age, cannot stand any comparison with the Church of the Apostolic Age. The divergence is appalling. The picture that represents itself is that of a nominal Christianity, a Christianity that has the form of godliness, yet denying the power thereof. It is far away from the Christianity preached and expounded by the great Apostles Peter, Paul, John, James and their followers of the Reformation Age. . . . The youth of the Age appears to be as indifferent as they are apathetic to the claims of the Church to which they owe so much. . . . Although the African races of the land have virtually discarded the religious forms of their Ancestors they seem to groan that they find no spiritual home in the Christian Church." The youth ask the question: If Christianity is a uniting force, why is there segregation in the Church? Dissatisfaction among the Africans (especially the educated class) arises out of certain Christian congregations which are infested in their attitude and practices by the same prejudices, fears and exclusions as those which create the race problem in the secular community. The Archbishop of Capetown said: "So far as I can see, Christianity has never been very much interested in the question of race. In ancient times there was the distinction between Jew and Gentile; but the importance of that distinction was religious rather than racial. There was also the distinction between Greeks and barbarians, but the importance of the distinction was cultural rather than racial. And the teaching of Christianity was that within the Christian Church such barriers were broken down. . . . Every man was capable of being admitted by baptism into the family of God. And all men who were baptized, because they had a common Father, were brothers of one another." This I believe, is the gospel preached by our great Methodist Church, for "The Methodists are one people in all the world." The question of race relations within the Church is a burning one.

A great door and effectual one is still open to Methodism in South Africa, and there are many adversaries still. After a century and half of missionary activity in that continent 50.39% are still heathens; 12.06% Methodists; 6.18% Anglicans; 4.66% Lutherans; 3.53% Roman Catholics; .86% Congregationalists; 16.51% Separatists; .50% Dutch Reformed. The Methodist Church is first and foremost a missionary Church. But in South Africa today the Dutch Reformed Church seems to have snatched that missionary zeal and passion for missions from the Methodist Church and is using it very effectively. Last year this church raised 686,000 pounds from their own members for missionary work,

while their non-European members raised 27,000 pounds. The European members of the Methodist Church contributed 20,223 pounds for missionary work last year, the African members contributed 49,677 pounds, the Coloured members 2,046 pounds, and the Indian members 456 pounds.

The President of the Conference, the Rev. S. B. Sudbury, has written: "As I have thought about our Church in recent days it has seemed to me that there are two organizational needs which are clamant: the first is that we need more workers in the mission field—at the place where we are most closely touching the life of the people. While it is true that we need more ministers, it seems just as true that we need more evangelists and bible women—definite evangelising agents who are closely in touch with the people. . . . Other churches are sending first-class, well-trained men as evangelists into the mission field today, and we rejoice in these new accessions of strength which are coming to the missionary forces of our country, but we ought not be behind in this matter."

THE ECUMENICAL EMPHASIS IN METHODIST THEOLOGY

by DEAN WILLIAM R. CANNON

Though theology by nature is an ecumenical discipline, still its formal expression is generally, if not always, denominational and sectarian; and what belongs to the whole church in its intellectual and spiritual unity must constantly be separated from the eccentricities and peculiarities which characterize the disunity of the contemporary ecclesiastical situation. As Paul Tillich has wisely observed, it is the perennial lot of theology to oscillate between two poles, the eternal truth of God, which is its origin and present foundation, and the circumstances of the local situation, where it finds expression and in which its truth must be received.

The disunity of faith of course lies in the reception of truth, not in the nature of truth itself. Consequently the problem of theology is mainly that of methodology. What we call revelation oftentimes is less the disclosure of the mind of God than it is the inaptitude and the confusion of the mind of man, so that Elisha's exasperated prayer concerning his servant Gehazi might well be a commentary on the futility of the theological situation, "Lord, open his eyes that he may see." The divine host as salutary ideas from the mind of God always surrounds us, but our purview is restricted by the various and multitudinous images which our own minds have projected against the reality of eternal things.

Polarity is not a modern discovery. It is as old as thought itself, for thought registers itself as opinion, and unanimity of opinion is as rare as similarity of personality and unity of will. Though allegiance to one Lord should likewise imply commitment to one faith, the faiths men live by are almost as numerous as the men themselves, so that solipsism seems as normal to religion as it is abnormal to philosophy and to epistemology.

This ambiguity between what God is in himself and what his creatures take him to be appears to have caught the attention of the man who coined the word "theology" and thereby introduced the science of God into the human course of study as either a peculiar brand of philosophy

or else, as it came to be under Christian auspices, an autonomous discipline with its own presuppositions and categories and methods of demonstrating its claims to truth. Varro, the author of the word, tried to delineate theology in such a way that it excluded both mythology and politics. The gods of human fancy which populated Olympus and from time to time interrupted the course of human affairs through their capricious exploits among men were no more than the creations of popular imagination, like the fairies we read about in Grimm's stories for children or the goblins and ghosts of old wives' tales. But just as unreal were the apotheosized heroes of the state—those great warriors and statesmen of the past who for patriotic reasons had been given divine status in order to confer upon law and custom the sanction of the supernatural. The plight of religion which Varro observed in the Roman society of his day (he was a contemporary of Cicero) seems not to have been dissipated by time or entirely eradicated by the hard usage of the years. Indeed, one of the newest theological methods is "demythologizing" of Rudolph Bultmann; and the struggle against the intrusion of custom, national traditions, and politics into religion is perennial. Luther, for example, introduced his deferential attitude toward the German secular prince into the structure of his church, and to this day there is confusion in the teachings of his offsprings toward obedience to the state, or powers that be, and obedience to the individual conscience. It is not easy to know always what belongs to Caesar and what belongs to God. When in doubt, the human tendency is to heed the power which is closer at hand and is most insistent and demanding in the assertion of its claims. In this regard, Caesar is less reticent and polite than God; and still our national armies congest the battlefields of the world, races clamor for superiority over other races, and the tyranny of class and enslavement of the masses is the most obvious and pronounced in that society which claims to be classless. To be sure, almost always and without exception, sociological peculiarities and historical eccentricities delineate the denomination; and sectarianism in theology invariably lies in human apperception of faith, not in divine revelation itself.

And yet despite this denominational form in which all theological systems are cast, the nature of theology itself as an ecumenical discipline is apparent in all of them; and the free exchange of doctrinal ideas and the dependence of one system on other systems that have gone before it far outweigh and overbalance the exclusiveness which sectarian claims impose. Schliermacher, for example, is more readily understood and certainly more widely employed by the American theologians of a liberal persuasion in all denominations than he is by the German church which sired him, and Augustine is as much the artificer of Protestant dogma as he is that of Roman Catholicism in which communion he is revered as a saint.

Indeed, the very distinctiveness of one theological system, which distinctiveness identifies it from another, can be, and oftentimes is, ecumenical in its appeal, and later becomes embodied in another system, the author of which is of different denominational persuasion. Athanasias' doctrine of the Trinity was Luther's too. Aquinas' arguments for the existence of God still recur in Protestant texts. Armenius in his anthropology made possible the theology of John Wesley. Theological con-

versation among the masters, always and invariably, is ecumenical in character; the doctrinal legacy of the past to the present is the gift of the whole church.

Consequently, what we shall concern ourselves with in this essay as the ecumenical emphases in Methodist theology will not be those doctrines which Methodism has borrowed without modification from other theological systems. Rather we will concern ourselves with either those doctrinal ideas which we as a church have conceived or else the distinctive expressions we have given to ancient truths, and as a result have bequeathed as our own legacy to the totality of Christian faith. Besides that of uniqueness, the only qualification that will govern our choice of doctrine will be general appeal or applicability to the intellectual and spiritual needs of all mankind. The sub-title of this essay might well be, "Methodism's Theological Outreach" or even more explicitly, "Methodism's Theological Appeal to the Whole of Christendom."

The primary emphasis of ecumenical significance in Methodism is the Wesleyan doctrine of God. Here, in my humble judgment, we witness a radical departure from the customary position of the reformation and for that matter even of classical Christianity as expressed in the theologies of eastern and western Catholicism.

The one concept in regard to God which dominates the thought of the reformation is sovereignty. The absolute, unyielding, all-determining will of God holds every other article of the reformer's faith in complete thralldom; and anything that is not done by God is just not done at all. Whether this concept be interpreted in its positive and, therefore, more merciful expression as in the case of Luther or in its negative aspect of the damnation of the non-elect as in the case of Calvin, who is consistent in his logic and ruthless in the application of basic principles, the final outcome is the same: prescience is the result in the logical sense, not the mere concomitant, of predestination; and every event in history as well as act in nature is an expression of the divine hand.

The Greek mind, to be sure, is less direct and, therefore, not so shocking in the delineation of its concepts; and nature, or being, is its primary concern in regard to the doctrine of God, not will or action as is true of the reformation. Since the doctrine of God was given to the west by the east as dogma, the Roman segment of Catholicism made no major modification, and the theism of both eastern and western Catholicism is practically the same. The addition of the filioque clause, for example, is of minor concern here, and even the famous five proofs of God's existence offered by Saint Thomas Aquinas are in keeping with, even illustrations of, this basic intellectual predisposition. God simply because of what he is in himself is the first cause, and all other causes are of necessity effects of that first cause and, though removed from it to such a degree as to make it almost unnoticed in the chain of events, still in reality dependent upon it in nature as well as force of action for all that they accomplish. God, then, is necessary being. All else is unnecessary, or contingent, being and exists only through the sustaining power of the divine nature. The attributes of God are kept in nice balance, and no one description of his nature is allowed to distort or exaggerate what is taken to be the total concept through an undue emphasis upon a single divine attribute.

The problem of predestination is not actually solved; it is merely avoided. Freedom, as an attribute of contingency, is really not freedom at all. Like everything else, it is a secondary cause, which in actuality is no more than an effect, though far removed from the first cause, which is both the "be all" and "end all" of existence.

Scholastic intellectualism as well as reformation voluntarism breaks upon the problem of evil. If God is directly responsible for all that is, whether that responsibility be interpreted in the terms of the interposition of his will immediately in the affairs of men as they take place historically or in terms of the naturalistic working of cause and effect in human life as well as in inanimate nature, then the burden of that responsibility, in the end, is the same: it rests squarely on the shoulders of God himself. Therefore, what John Wesley said about Calvin, he might with equal fairness have said about Aquinas as well: if your God causes all the moral evil there is in the world, then your God is my devil.

Therefore, the Wesleyan Arminianism of the eighteenth century cannot be regarded as the slavish reproduction of the Dutch movement of the preceding century. Indeed, its doctrinal spring is entirely different: whereas the former deals with man's role in the acquisition of grace, and that alone, the latter finds its importance in the concepts of God and God's relationship to his creatures, especially his peculiar relationship to man.

The basic idea which governs the Wesleyan concept of God is the idea of creation. Everything that is, to be sure, is the result of God's creative power; and to that extent it is proper to say with the Calvinist that things are what they are, at least in their basic form, because it is God's good pleasure for them to be so. A snake is a snake, because God created snakes and for no other reason; and snakes, therefore, belong essentially to the total order of things as do men or even angels. The pattern of life was set before creation by God, and that in its entirety. Every minute detail, all shades and aspects of existence, each was planned and set down in its proper place, so that all together might constitute the whole. But, then, once God made something, he never changed his mind in regard to it. Here, in my opinion, is the heart of Wesley's originality in regard to the doctrine of God and likewise, in my humble judgment, one of the strongest and most wholesome concepts in the entire range of theological history. God is eternally loyal to the nature of the things which he has made.

Now such a concept, if taken seriously, places human freedom on an entirely different level from that given it by those theological systems where either the sovereign will of God or the divine causative principle is the sole source of action and the ultimate determinative of everything. Liberty for the first time is genuine. What a man decides to do within the natural range of his power, he can do; and even God himself cannot alter the result of his action. God creates men with the right and power of free choice. Once this is given, it is not retracted. Consequently the results of this choice, the effects of that freedom, are expressions of causation in the moral and spiritual realms, independent of, and at times even antagonistic to, the divine will. Moral evil is a reality, permitted by God but entirely disassociated from his own divine opera-

tions, characteristics of the risk inevitably involved in making a creature free, so that he might if he chose defy his creator.

The implications of such a doctrine for the ecumenical movement are tremendous. By the light of such an insight, we see the world, not as some divinely intended veil of tears in which we suffer and groan for deliverance, but as in actuality far less than what God intended it to be, shaped into a sorry scheme of things by our own stupidity and sin, and awaiting in its destitution the deliverance of the sons of God. We, made in his image, are creators too; we possess the power like Him to build a new world.

Another emphasis in Methodist theology, no less significant than the first in its ecumenical implications, is soteriological and anthropological—that is, it concerns itself with salvation in its dual nature, both as an act of God, on the one hand, and as a transformation of man, on the other hand. Since John Wesley was an evangelist, the latter of these two concerns demanded most of his time and attention, yet this is not to say that he considered the anthropological more important than the soteriological. The act of God had to be, else its effects upon man could not take place at all.

We do Mr. Wesley an injustice by calling attention to the fact that he never preached a single sermon on the atonement or constructed a doctrine on the death of Christ. Indeed, the atonement is taken for granted and is, therefore, the "raison d'être" of all his evangelical utterances; and he did not construct a theory of Christ's death simply because, like the mystery of the Trinity or the Incarnation, it was too deep and wonderful for the compass of men's minds and he was too busy announcing its proved benefits to take the time idly to speculate about the fundamental nature of something the practical effects of which were everywhere manifest and felt. He invited men to wash themselves clean, morally and spiritually, in the blood of their Saviour. He did not, like us, raise the question whether this is possible or not, and indeed if it is possible, would it be fitting and proper to do, since the image of blood is gory and revolting and conveys the opposite impression from that of cleansing to a mind untutored in either Judaism or Christianity. We are, too often in this regard, like Naaman, the leper, stronger in our tendency to criticize and despise the outward scope of the Jordan than to heed the admonition of the prophet to accept its healing properties for ourselves. John Wesley shared with all Christians the conviction that salvation can rest on a deed of God himself. Christ had come into the world, to be rejected by those he loved and wanted to help, and to die like a criminal upon a cross before any man could be saved from sin and restored to favor with God. But to this universal Christian conviction, the father of Methodism added his own interpretation. This redemptive act of God, done once and for all in Christ, was and is and will forever be, both in divine purpose and human effect, for all mankind. No man born into the world is excluded from its potential benefits. God has no favorites. He exerts himself equally in behalf of everyone of those creatures made in his image. He is the heavenly father of all men alike who dwell on the face of the earth.

The reformers had restricted the benefits of Christ's death to the elect, confining thereby the soteriological work of God to a small segment of the human family and leaving the rest, unassisted, to the

inevitable ruin occasioned by their own natural depravity and surrendering them, without even a fight in their behalf, to the captivity and slavery of the devil. They thought it less a theological fault to impugn God's motive than to impair his power. Better to affirm God would not than to imply he could not save men. Therefore, Christ died only for the elect. He came into the world to save them predestined by God to be saved before the world was ever created or they themselves had ever been formed.

Likewise, Catholicism in its eastern and western forms, channeled the strain of redemptive grace in the single river bed of the church, unmindful of those oceans of love the waves of which, tirelessly and interminably, beat themselves in interceding mercy upon every human shore.

In contrast, John Wesley preached that the salvation of the Lord is available for any and every man.

Yet in no sense was Mr. Wesley a universalist. He believed in damnation as much as salvation, felt that hell was populated and would continue to gain in population, just as heaven, and looked for retribution in the judgment day as well as glorification. Therefore, according to his teaching, whether a man is saved or not depends entirely in the end upon the man himself. The free will possesses within itself the power to accept or to reject divine grace. When God breathed into men the breath of his own divine life, he conferred upon him the property of independence. What a man does with his life here and what, as a result, he makes of his final destiny are his own business. God will persuade; he will not command. God will reason; he will not coerce or enslave.

Consequently, the gospel of Methodism centers in decision. The intention of the message is to enable its auditors voluntarily to commit themselves to the love, mercy, and transforming power of God in Jesus Christ. Preaching is working for a verdict. It is not surprising, in the light of the nature of such a concern, that Methodism stresses at the initial stage of salvation conversion, or the complete change of a man's temper and action from selfishness to unselfish obedience to God's will and, likewise, the gift of assurance, so that a man may himself know that he has passed from death unto life and is now well pleasing to his Saviour.

The doctrine of assurance is perhaps Methodism's most distinctive doctrinal characteristic. It gives personal expression to the working reality of the Holy Ghost. It is experiential proof that, not only did Christ die for us, but he lives in us and manifests his power daily in what we do and in what we are. If all the minute events of temporal reality manifest themselves to our organs of sense and impress themselves indelibly through conscious experience upon our memory, so that long after they are gone, we can recall them and in fancy relive the past in the present, so much more does the eternal reality make itself apparent to us when we contact it, and association with God is even more vivid and enduring than the impressions of merely natural and human things.

The effect of such a soteriological and anthropological interpretation on the ecumenical movement should be to inspire it with evangelistic and missionary zeal, reminding the church that all men are potentially its members and that the whole world alike awaits its invitation to be saved.

The final concern theologically of Methodism which concern is of

ecumenical importance is the ethical or, perhaps more properly said, the norm of daily living. There is no other theological system in existence which takes more seriously the routine practices of the Christian life than does the Methodist.

Lutheranism, for example, reserves the final benefits of grace to heaven, frankly confessing that sin is not and can never be eradicated entirely in any person or group of persons living in the temporal order; that, when we are justified by grace, the leprosy of our evil condition is merely covered by the wholesome mantle of Christ's own goodness; and that the forgiveness of sin is perpetual, needing to be renewed with the rising and setting of each day's sun. Calvinism, which will not countenance falling from grace as a remote possibility among the elect, nonetheless juxtaposes alongside its teaching of the perseverance of the saints the recognition of the general prevalence of backsliding, or the constant failure of Christians to live up to the gospel standards which they profess. Roman and Greek Catholicism, fairer perhaps in its estimate of the possibilities of human nature under grace than the classical protestant systems, still itself falls short of the mark, for it makes saintliness an exclusive privilege of the very few and reduces the moral requirements of the many to the common denominator of average behaviour.

Only Methodism proudly asserts that God, being what He is, lifts a man who accepts His grace above the power and sway of sin and gives him the force of character to be in actuality what in ideal he aspires to become. Saintliness, therefore, is introduced into the behaviour of common life and is the norm of conduct for every Christian. The single motive of the good man is love, inspired of God in keeping with the example of Jesus Christ. The Methodist ethic is an ethic of realization in time, not that of mere aspiration, the accomplishment of which is reserved for us only in heaven.

The use of this ethical concept by the ecumenical movement would lead the church universal to set the moral and spiritual example by which all men should live and would establish the Kingdom of God in purity here on earth in the midst of the nations of mankind.

Such, then is the Methodist theological witness. We, the people called Methodist, are obligated to make our peculiar confession of faith along with our sister denominations everywhere that, together in the Church of Christ, we may, like separate players in an orchestra, make one music as before. The nature of the beginnings of Christianity, at least in the ecumenical sense, will one day describe its end. If we have one Lord, it is inevitable that, sooner or later, we will likewise profess one faith and accept one baptism.

LIKE A MIGHTY RIVER!

by DR. RUSSELL J. HUMBERT

The Church is like a mighty river. It is significant in its source, impressive in its historical tributaries and life-giving in its benefits to all mankind. As a basis for our thinking we go back again to the dramatic vision of Ezekiel. This time the Lord has Ezekiel see the revitalized nation of Israel as a trickle of water emanating from under the altar

of the Temple, as it takes on vitality it gains in volume until a few hundred feet away from the altar it is ankle deep, a few more feet it is knee deep and then farther on it is deep enough for swimming. From Israel as a center great and good power was to go forth and penetrate with new life all of mankind. This could just as well be a symbol of the Christian Church with its small yet significant beginnings. We can stand with Ezekiel in imagination and say, "And it was a river that I could not pass over."

Take a map of the United States and trace the mighty Mississippi, almost to the border of Canada you will find its small yet significant source. Tributaries empty into this growing stream carrying with them the color and content of the land over which they flow, and at the mouth fan-like the delta moves impressively into the Gulf. This is a symbol of the Church; Jesus is the source, the work of the early disciples are the small but important tributaries. Then we come to the major tributaries of the Reformers, the Revivalists and the many modern religious movements carrying with them the color and content of the historical land over which they flowed. Today the delta is the unified work of the cooperating bodies of a united Church, truly when seen in this perspective it is like a mighty river.

Source

Like a mighty river the Church had its source in the creative wisdom of God. The admonition of one modern must be heard as we begin this survey; "The Church must somehow maintain the long-term view against the short-term view of life." It is so easy to see the delta and forget the mist and rain in the mountains and plains where the river begins.

A deep-seated human hunger is satisfied by a heavenly Father, and because of this experience worship becomes a natural outpouring of the warmed human heart. It is in the nature of God to satisfy the spiritual longing of His creatures. At Philippi Peter and his confession of Christ as Lord brought forth the promise of Jesus: "The gates of hell shall not prevail against it."

When Jesus came in human form the Spirit of the Father always helped men understand that it was God who had made this provision for their needs. In all His earthly ministry the Master performed wonderful works for people not for show, but in attempt to really help them. This kind of spirit made the Church even in its beginnings a permanent affair. Many years after the New Testament and many years before our present day Voltaire said, "In a hundred years there will be no Church in all of France." To which a more thoughtful person replied, "You can pull down the steeples but you can't pull down the stars." Like a mighty river the Church was small but significant in its source—human hunger and the Divine provision.

In the World

Like a mighty river the Church has cut its way into the life of the world. When the Church has kept aloof and out of the main stream of human experience it has died. On the positive side of this observation, the Church over the world has been and is progressive. It has fought a running battle with secularism for over 2000 years, it has lost some of the skirmishes but the victory is always on the side of God. Paul said

it well: "Be strong in the Lord . . . put on the whole armour of God . . . for our fighting is not against flesh and blood but against principalities, powers, world rulers, spiritual hosts of wickedness."

The Church is keeping front with a rapidly advancing world. Many and many times over the past years the Church has had to face a head-on collision with sin on a world-wide scale and battered though it was, it has always won. This fact is so well attested by our Churchmen in the field of Christian education. One leader says, "A philosophy and a psychology of distinctively Christian education must be formulated." Church-related colleges must no longer "ape" the State Universities, they have a distinctive and different role to fill—leading youth to a growing and mature Christian character. The Church must lead and not follow in this important area.

Even as a river grows in volume and strength so mankind will come to maturity in the main stream of spiritual experience. We are not at "parade rest"; we are not a stagnant pool, but a swiftly charging army and a fast moving river. Not long ago a writer in *The Christian Advocate* was reporting on the life of John Wesley and made this penetrating observation: "This one great teaching of Aldersgate and a great ideal for modern Methodism—Wesley went on." Let us change the figure of growth to that of the weaver. "In the beautiful unfinished tapestry which the history of the Christian Church presents to the world," says Robert H. Gearhart, Jr., "the warp has been of God and the woof of men, each an essential complement of the other. From spinning wheels and strange spindles came the yarn for the shuttle, yet it always was only yarn until it found beauty and meaning in God. When it stands in its own strength alone, history shows that the utmost of human toil or sacrifice is only loosely twisted, quickly broken yarn. The noblest plans of men and some of their most glorious churches have collapsed into heaps of rubbish when loyalty to God disappeared. Pride might build a cathedral, but only love can maintain it."

Life to All Mankind

Like a mighty river the Church has brought life to all mankind. This great spiritual force has gathered much of the local color from the centuries over which it has passed, this vast heritage is ours today. This helps to form the message of the Church today. What is that message?

The Church has a message for a man and for all men. It is not entirely individual salvation or the social gospel, it is both. General William Booth of the Salvation Army was being taken to task for some social interpretation he had made of the gospel, the person saying that you cannot boil a kettle of water without boiling every drop to which General Booth replied, "Yes, but you do not boil every drop separately." On the other hand there is a certain definiteness in God's dealing with man so well exemplified in the story of David and Uriah in the Old Testament. David through crafty scheming gets Uriah's wife by placing Uriah in the front line of battle, naturally he was killed. Nathan the prophet and a spokesman for God tells David the parable of the rich man who steals a lamb and then asks David what he thought should happen to a thief like that. David passed sentence quickly by saying, "He shall surely die." Nathan points a particular finger in David's direction and says, "Thou art the man." Note, Nathan had a particular message for

the man, and he also indicted the entire system of immorality in which David lived.

The Church has a message for our day and all days. Let us begin with our day. What is the present obligation of the present day Protestant? Let me be specific: (1) he must support the particular Church to which he belongs, remembering the vows of membership, attendance, gifts and service; (2) he must let others know what God means in his daily experience—evangelize; (3) he must take the Christian way of life into each and every operation of his daily life. In more pious language someone has said: "Our gospel is redemption in the breaking heart of God over the sin of the world."

The Church is rich in its beginnings, contributory history and what it does today. It is a mighty river of persons, persons like us and the members of our family. There is a human expression of a Divine urge and then we build the Church.

God builds no Churches! By His plan that labor has been left to man.
 No spires miraculously arise,
 No little missions from the skies fall on a bleak and barren place
 To be a source of strength and grace.
 The humblest church demands its price in human toil and sacrifice.

Men still must build God's house of prayer.
 God sends no Churches from the skies—
 Out of our hearts they must arise!
 Across the valleys of despair.

THE WORLD CHURCH

by DR. ERIC BAKER

Many of you will be familiar with the old legend which tells how, when Jesus had finished His work on earth and was returning to His Father, He was met by the angel Gabriel, who inquired what arrangements He had made for the work He had begun to be carried on. "I've left Peter," replied Jesus, "and James and John and the other disciples." "But what if Peter and the others fail?" asked Gabriel. "I've made no other plans," answered Jesus.

It's only a legend, of course, but it reminds us of a very remarkable fact. When the bodily presence of Jesus was withdrawn from men's sight Christianity had no creed, no writings of any kind, no buildings; all that was left on earth as a result of His life and teaching and death was a small group of men and women. If they had failed, that would have been the end of it. But they didn't fail. Of that we need no clearer evidence than the fact that after more than nineteen hundred years I'm speaking at this moment to all of you who from every quarter of the globe are assembled here for this World Methodist Conference.

It's a far cry from Galilee in the first century to Lake Junaluska in the twentieth. We represent one only of the many varied groups in the world which bear the name Christian and are descended from Peter and James and John. Moreover, ours is the youngest group of all. We only began just over two hundred years ago, which is a very short time if we're thinking of Churches. When we began, all the other recognised denominations were firmly established. Yet God so richly blessed John

Wesley and his followers that after this relatively short period Methodism has compassed the globe and become one of the great World Churches.

In our conference we are rightly and of necessity concerned for the most part with world Methodism, but tonight we are to think of the World Church of Jesus Christ.

What a change has come over the ecclesiastical scene in the last fifty years. The first nineteen hundred years of Christian history were years of schism. I do not need to remind you of the details of the story. We are all aware of the great division between the Churches of the East and the West, of the Reformation, of the many smaller divisions whose name is legion, of the birth and growth of Methodism and the schisms we have known within our group. But what a transformation we have witnessed in the last fifty years. When we are intimately concerned with these matters, progress often seems woefully slow, but take a glance over the last half century. Within our own Methodist family in this country, in Britain and elsewhere there has been a drawing together. But we are by no means alone in this. Think of Canada; think of Scotland where the Presbyterians have sunk their differences and brought into being that great Church of Scotland; think of South India where a union has taken place of special significance because the Anglicans, who have their own special difficulties in these matters, have found it possible to play their part; think of North India, Ceylon, Pakistan, in each of which territories projects for union are at an advanced stage—and all in fifty years. When the first world Methodist Conference assembled in 1881 none of these plans had been initiated.

Side by side with these events has been the steadily developing ecumenical movement. Most people date the real beginning of that from the Edinburgh Conference of 1910, less than fifty years ago. In spite of the interruption of two world wars, and one of the worst effects of war is what it does to the Gospel, the movement progressed so rapidly that in 1948 the first assembly of the World Council of Churches took place in Amsterdam. The most significant of the pronouncements of those delegates, representing more than one hundred and fifty Protestant and Orthodox Communions, was that having come together they intended to stay together, and the second assembly was held at Evanston in 1954 and included every significant Christian denomination except the Roman Catholics and the Southern Baptists of the U.S.A. Strange bedfellows indeed! A case of extremes meeting. The business of the ecumenical movement is not to promote Church Union. It may help to do that, as a by-product, but its function is to provide a perpetual field of encounter, using that word in its best sense, whereby Christian corporate thinking may be stimulated and Christian co-operative action carried on in the many fields, such as inter-Church aid and service to refugees, where such practical action to meet human need is urgently called for.

Where do we look if we would see a gleam of hope in the desperate situation of the world today? To Moscow? Assuredly not, we should all agree. But not to London or Washington either, nor to the United Nations. This is not said in disparagement of statesmen or economists, whose ingenuity and help is indeed essential. But they have not the answer to the dilemma of today. I bid you rather look to Amsterdam and

Evanston. The World Council of Churches is a frail and tender plant. It has its share of growing pains, but there is hope there, because it is based upon reality. Surveying humanity today, the characteristic which is most distressingly apparent is mankind's diversity. Men are grouped together in opposing camps, nation against nation, class against class. At every point we are faced with conflicts of interest and motive. To resolve such conflicts seems completely beyond the power and ingenuity of statesmen. Such diversity, however, is not the last word. Deeper than mankind's diversity is its unity, a unity which might be all the richer because of the different elements of which it is composed. It is, however, only at the deepest level, the spiritual, that such unity is a fact. Its principle is not hidden or unknown. It has been made known and the Church exists to make it real. Men are one because God made them all and Jesus died for all. The hope for the world lies not so much in the conferences of statesmen who are concerned more with the relatively superficial issues of politics and economics but in the emergence of a World Church, which shall unit British and German, Chinese and Japanese, black and white, capitalist and communist, in the family of the redeemed. In principle, this universality of Christendom was demonstrated among the first generation of Christians. While Christians were but a handful in a pagan world, they included Jew and Gentile, Greek and barbarian, slave and free, male and female. All the traditional barriers separating man from his brother man were broken down, and men were one in Christ Jesus. The racial barrier, the economic barriers, the most subtle division of all, that of sex, on which the whole social fabric rests, are all done away. This unity still awaits its full expression. But the World Church exists, as no other human institution exists, to give expression to that fundamental unity of mankind as children of God which underlies our diversity.

These last years have also witnessed a resurgence of the various confessional groups, such as our own. Some have been perturbed by this, regarding it as a threat to the World Church and true ecumenicity. I beg leave to differ. The World Council of Churches and the World Methodist Council are not contradictory, they are complementary. We have much to learn from our fellow Christians, and some things to teach. If the Holy Spirit is indeed leading the scattered members of the body of Christ into new and closer associations, those associations must be mutually enriching. I cannot think of anything worse than that the various Christian Communion should lop off their distinctive characteristics and become merged in a kind of amorphous mass. And we have our contribution to make. Part of it, I am convinced, lies in a field where we are not usually regarded as outstanding, namely theology. When I tell you that, as far as my recollection goes, in the very one-sided document on the main theme at Evanston there was no mention of the Holy Spirit, that is some indication of what our contribution might be. It crossed my mind at Evanston that if suddenly the assembly had been confronted by the question put by Paul to the Ephesian elders, "Did ye receive the Holy Ghost when ye believed?" they would have had no alternative but to make the same famous reply that Paul received, "We did not even know there was a Holy Ghost." But I must not trespass on other speakers' ground. The point is we have a

contribution, and we must make it together as a World Methodist movement.

Let me conclude by reminding you of the ground of all our hope for the World Church. Have you ever tried to explain the reason for the quite astonishing power of survival which the Church seems to possess? Since the Church began nineteen hundred years ago, innumerable societies and institutions have been founded, have had their day and ceased to be. Great and mighty empires have risen, flourished and fallen.

"Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain."

This is not wishful thinking, but sober history. If the Church is the decrepit institution some would have us believe, how are we to account for this? The reason is not far to seek. The Church has not survived and will not survive because of the excellence of the men and women who belong to her. That is not only true of you and me; it was equally true of the earliest Christians. We have only to read St. Paul's letters to be sure of that. The infant communities in Galatia and at Corinth included some people as imperfect as we are. No, the reason why the Church has outlasted all other human institutions is that, primarily, the Church isn't a human institution at all, but a divine institution. The Church is part of the fact of Christ. Existing in time, her roots are in the eternal. What really constitutes the Church? One of the earliest and best definitions is that of St. Ignatius who said, "Where Christ is, there is the Catholic Church." The Church exists whenever and wherever men and women, faced by the challenge of God in Jesus Christ, offer to Him the devotion of their whole beings in response to His great love for them. In the nineteen hundred years that have elapsed since Jesus came, there have always been such men and women, and so there has always been a Church. If the time ever comes—I don't for a moment believe it ever will—when there is nobody left who makes such allegiance, the Church will have ceased to be; and all the organisations and creeds in the world will not alter the fact.

"The Church's one foundation
Is Jesus Christ, her Lord."

There is the ultimate ground of our continued existence, let alone our unity. It is a sure ground. It will enable us to bridge not only the gulfs that seem so wide within the human family and within the Church herself. It bridges too the widest gulf of all, that between time and eternity. The World Church of Jesus Christ is militant on earth, triumphant in heaven. That is what we mean by "the communion of saints." In the Christian Church we are in fellowship not only with all our fellow Christians everywhere in the world but with the great company of those who, having completed their course on earth, are now a great cloud of witnesses, surrounding the track along which we continue our pilgrim way.

"One family we dwell in Him,
One Church, above, beneath,
Though now divided by the stream.

The narrow stream of death:
 One army of the living God,
 To His command we bow;
 Part of His host have crossed the flood,
 And part are crossing now."

While we concern ourselves with the heritage and the tasks that confront us, let us give God adoring thanks that, not because we deserve it but through His infinite mercy, we are members of the Church which is our Lord's body, the fulness of Him which filleth all in all.

"PROCLAIMING THE GOSPEL"

by DR. A. HAROLD WOOD

Rudolf Eucken has said, "If Christianity is to reconquer the world it must return to its living roots." We Methodists know what that means for us. The root is the Gospel of Grace, spoken through men and women who have been forgiven and liberated from sin, expressed in the lives of those who prove that they are being "saved fully and completely" (Hebrews 7:25, J. B. Phillips).

"Christianity in Earnest"

In the last century a non-Methodist paid a tribute to Methodism as being "Christianity in Earnest." Probably he, and certainly we, would not say that other denominations have not been in earnest; but Matthew Arnold (who is credited with the statement) saw in the Methodists of his day a quality of devotion, an intensity of service, that made him regard Methodism as particularly worthy of that definition. It was not in John Wesley's time that this tribute was paid. Methodism would not have grown so remarkably after John Wesley's death merely upon the memory of Wesley and the first preachers. The fact is that the labours of Methodists in the various sections of our Church in the Old and the New World throughout the 19th Century could be placed alongside the record of that great Christian leader himself. In Australia in the 19th Century the Methodist preachers, lay as well as ministerial, thought nothing of their constant and fatiguing journeys on horseback through pioneer settlements and gold-diggings; their urgent proclamation of the Gospel of new life in Christ, their consistent Christian living, their witness for social righteousness, built up our Church, as Methodist preachers did in other lands. The earnestness of the Methodists of those days shames me.

Let it be remembered that Methodism is a comprehensive church; it has the notes of Catholicity in its sympathies and spirit; it cherishes the Reformed Faith and is as true a child of the Protestant Reformation as any other denomination; it upholds the great values of Puritanism which have strengthened other denominations also; and all these notes, Catholicity, Protestantism, Puritanism, have been combined in Methodism into earnest, urgent Evangelism.

It is pitiful to find some Methodists criticizing our Crusades or Missions, frowning upon directness in preaching as emotionalism, and offering no real alternative. These critics have wanted no revivals, no mass evangelism; they have wanted a cold church, and their prayers have almost been answered. They begin by saying, "It can't happen again," as

they admit the stirring movements of the past but regard times and conditions as having changed. They therefore exclude definiteness in appeal and definiteness in decision. But, after all, that is what evangelism involves. Evangelism is the proclamation of the Gospel of Grace to individuals and to society, with the aim of securing definite decisions to definite appeals. The critics generally proceed from saying, "It can't happen again" to the statement, "It needn't happen again," and so they suggest that emphasis be placed only upon other phases of church life. By all means let us have an enriched worship; indeed that is part of the preaching of the Gospel. We can be thankful that there has been a revival of reverence, with more thoughtful preparation for worship, in our churches. By all means let us have an intellectual presentation of the Gospel, a proper regard for Christian education in every form. Let us have a constant study of social problems and the application of Christian principles to the needs of a changing society. But all that is part of evangelism and not opposed to it. Is not the social Gospel the counterpart of the Gospel to the individual, and is not the fact that we do not agree in the details of the social Gospel comparable to minor differences in our presentation of the Gospel to the individual? To every man, to every society, for the needs of all, let Christ be preached.

A Gospel of Concern

The chief characteristic of Methodists in the past was their CONCERN for their fellow-men. Carlyle's story of the Cornish Methodist miner and his unconverted mate illustrated this; the Methodist placed his body in front of his mate when an explosion was about to occur in the mine, not because of comradeship only but because the other man had not made his peace with God. Dr. Church's two books, "The Early Methodist People," show the concern of humble Methodists in English towns and villages for the salvation of their neighbours and friends. Methodism lived and spread through the work and witness of the ordinary Methodist members and not just because of the genius and toil of Wesley and Asbury and the early preachers. One of those books contains a gem of Methodist history in the story of Sarah Peters and the condemned felons whom she had been the means of converting before they went to public execution; one can never sing the hymn "Lamb of God whose dying love we now recall to mind" (181, M.H.B.) without thinking of those converted criminals singing it as they passed through the jeering mobs on their way to the gallows. This passionate concern sent Coke and all his followers to Methodist Missions overseas. It was this spirit that made two English gentlewomen, wives of missionaries, Mrs. Calvert and Mrs. Lyth, rush to a cannibal feast to prevent Fijian women being dragged to the cannibal ovens. Grim stories some of these are, but this is the Methodism from which we have sprung, this was "Christianity in Earnest." If few offer today for our Missions overseas, if many hesitate to take part in evangelistic work at home, let us remember with deep humility our Methodist name and tradition, and let us pray for a speedy revival of concern and earnestness in our Church.

Where is our concern today? Do we think too much of our status and emoluments? Why do some young ministers turn aside from small country churches? Why do some lose their call and give up the ministry to become teachers?

Were our forefathers too earnest, some ask? Should we be only mildly interested in the Church's work without being altogether lethargic? Should we mix our interests in other organizations with those of the Church? The answer is to be found in the character and work of the pioneers of our Methodism in every land, men of one book, men of one purpose, men who wore themselves out and died before their time. Evangelism came first with our people as well as our preachers in the last century; they had no recreations or almost none, no interest that were unconnected with the Church. Today there are Methodists who are estimable but apathetic; some of them have prospered in business or are quite content with their ownership of their homes and cars; they have very little interest in the needs of others, and they do not exercise a fitting stewardship of their time or their substance in supporting the ongoing work of the Church. They forget that Methodism exists for one supreme purpose, "to reform the nation and to spread scriptural holiness over the land." They forget that multitudes are living in sin and dying in sin today as in the past. Where is our concern for them?

A Gospel of Certainty

If an intellectual approach to the Gospel and concentrated scholarship could have saved a man it would have saved John Wesley. If traditions of Churchmanship, if piety and good works were enough, John Wesley would have been amply satisfied. But all these led to nothing but uncertainty in his case; before 24th May, 1738, he said "In this refined way of trusting to my own works and my own righteousness I dragged on heavily." We know what followed. Times without number we have spoken of what he found—saving faith, a trust in Christ, in Christ alone, a new personal relationship, an assurance, followed by immediate open testimony. That Gospel of CERTAINTY is the Gospel Methodism is charged to communicate.

Richard Green, in his classic "The Conversion of John Wesley," has reminded us: "The world needs this truth more than any other in the midst of its unrest, its frivolity, its sin. And the churches need it . . . in place of the feeble sentimentality, the vapid moralities, and the powerless essays on a thousand secondary subjects which seem to threaten the true power of the pulpit today." Ours is not the first Age of Doubt, but it needs at least as much as any other a Gospel of Certainty. Wesley, before 24th May, 1738, had written what he wanted, and what he received that day—"I want that faith which none can have without knowing that he hath it, for whosoever hath it is freed from sin, freed from fear, freed from doubt."

Here is the "living root" to which the Church must return. Its indispensable character can be seen in what happened to Wesley eighteen days afterwards, on 11th June, 1738, at St. Mary's, Oxford—and when I entered that church for the first time last year my chief thought was to see the pulpit where Wesley delivered the first of his Standard Sermons, delivered it to the intellectual, the respectable leaders of a University city—"By grace are ye saved through faith, and that not of yourselves, it is the gift of God" ("it is all God's doing"). Much has been said about the theological implications of imputing Christ's righteousness; the practical step the Wesley's took was imparting it. The Conversion Hymn showed this clearly—

“And shall I slight my Father’s love?
Or basely fear His gifts to own?
Unmindful of His favours prove?
Shall I, the hallowed Cross to shun,
Refuse His righteousness to impart,
By hiding it within my heart?”

That question had its own response in the invitation that followed—

“Outcasts of men, to you I call,
He spreads His arms to embrace you all;
No need of Him the righteous have;
He came the lost to seek and save.”

The Wesleys did more than preach in Universities and Churches. When pulpits were being closed because a Gospel of Certainty was regarded as presumptuous and fanatical, when many respectable people refused to hear, the Gospel was taken to the open air. John Wesley, as reluctant to do this as we may have been, “offered the grace of God” to the multitudes outside.

Why has the Gospel of Certainty been neglected? Because we have not prepared for it in the preacher’s study and in the worship of the Church, in some cases; because we have lacked the genius or the courage to develop the doctrine (as R. W. Dale believed Methodists were lacking even a century ago); because we have thought that Assurance depended upon subjective feeling instead of the Spirit bearing witness with our spirit that we are the children of God; above all, because we have lost the sense of awe at God’s work. Dr. Maltby reminded us that if the note of wonder was lost from the Gospel it ceased to be a Gospel. “Where shall my wondering soul begin?” was the opening line of the Conversion Hymn of the Wesleys. We must be much more humble if we are to preach the Gospel of Certainty; we must be lost in wonder before we are lost in “love and praise.” We shall then have recovered the Gospel of Certainty for it is God’s salvation we preach, it is God’s work and none can doubt what He has done.

With an Assurance grounded in Awe and Wonder, there is the inevitable corollary—joy, the ecstasy of the early Methodists, “a church of pardoned sinners exulting in their Saviour.” Then we shall

“Out-soar the first-born seraph’s flight
And sing, with all our friends in light,
God’s everlasting love to man.”

What lies behind that ecstasy is just as real—

“The speechless awe that dares not move
And all the silent heaven of love.”

We are indeed on holy ground when we take up the Gospel of Certainty which our forbears preached to the whole world.

A Gospel of Urgency

There is no need to speak of the condition of the world in the days of Wesley and Asbury. What of our own? A world without God and therefore without hope; “An Age without standards,” to use Sir Richard Livingstone’s phrase; a world that is ruthless in its power politics, a world cynical in its disregard of honour. No old-fashioned statement from

any old sermon or hymn is too grim to describe the heartless sinfulness of our age or the danger confronting a world tottering on the edge of the abyss of mass-destruction. Yet fear will not drive men to find in Christ the way of life and peace when a world that has passed through the portals of Hell in two world wars is, largely, unconcerned and unconvinced that the way of transgressors is hard. We must do as Wesley did in the open air at Bristol—offer the grace of God Who will heal men's backsliding and love them freely. We must take a Gospel of Urgency to every land.

Arnold Toynbee has reminded us that corruption brings about the downfall of civilizations and that moral decay is more deadly than military disasters. A third world war would not be possible if all men could be trusted; it is corruption which assails honour and uses science to menace the world's safety. Corruption can be seen in home life, in business, in politics, everywhere. The process of spiritual erosion is removing the soil of reverence in which religion and virtue flourish. Liquor, gambling and vice of all kinds are spreading ruin in countless places. Greed and injustice are a blot upon lands nominally Christian. With blatant disdain for the most elementary standards of decency, many books, films, and radio sessions deliberately poison the minds of millions. Far more quickly than education can counteract their pernicious effects these evil forces are working havoc in the thoughts and habits of young people in the older lands, and in the younger lands which are now open to the worst elements of Western commercialized vice. There is abundant need for the Gospel of Urgency here.

"Now or Never" was the motto emblazoned on the banners of the fleet which bore William of Orange to the rescue of England's religious and civil liberties in 1688. "Now or Never" must be the rallying-cry of Methodism and the whole Christian Church, challenged by the threat to the future of our race.

If we are in earnest, if we are consistently sons of Wesley and Asbury, we should expect great things from God. When the Liverpool Conference in 1820 revealed a decrease in membership for the first time, the Minutes affirmed the policy of Methodism: "Let us have recourse to out-door preaching; let us, by special evangelistic efforts, endeavour to maintain the character of Methodism as an aggressive agency." We cannot read those Minutes in our Synods year by year unless we are determined to preach a Gospel of Urgency.

As we look at the pictures of John Wesley in this World Methodist Conference, we can imagine him searchingly inquiring, "What more are my preachers doing to promote the work of God? . . . You have nothing to do but to save souls, to spend and to be spent in the work." When I think of him, and the circuit riders in England and America toiling through all weathers day and night, when I recall the complete devotion of the Methodist members to the work of evangelism in spite of persecution from lawless mobs, when I contrast all this with my ease and comfort and indifference, I am heartily ashamed. My confusion is increased when I remember my settled and secure home, my closed motor-car—and I think of Wesley, scholar, saint, evangelist, riding in the sleet and the snow—I see him at the age of 87 still preaching out of doors—and I think of him in his tiny prayer-room (as nearly all of us have seen it

at City Road, London), where he prayed for the world that was his parish. What an immeasurable span of devotion separates him from us!

And the essence of the Gospel that inspired such devotion was clear.

A Supernatural Gospel, the Gospel of Grace

Too often in our Churches there is little or nothing to make an outsider think we are charged with a supernatural gospel and are ambassadors for the Living Christ. Dr. J. S. Stewart thrilled us when he wrote, with a stroke of genius, that we seem to be only echoing Wordsworth's plea, "Milton! thou shouldst be living at this hour; England hath need of thee," and to be saying "Christ, Thou shouldst be living at this hour; the world hath need of Thee," when all the time the Lord of the Church is declaring, "I am He that liveth, and was dead; and behold, I am alive for evermore." Ours is the Gospel of the Resurrection and its victory over death and sin!

In recent years there has been a revived interest among scholars in the nature of the preaching of the early Church. They have shown illuminatingly that the New Testament Christians always proclaimed the Gospel of the Mighty Acts of God, the Gospel of the Incarnation, the Reconciling Cross, the Triumphant Resurrection. It would be remarkable if, after all this, we actually preached less about that same Gospel and even reduced a Supernatural Gospel of Grace to the easily-accepted man-made advice that is no Gospel and has no transforming power whatever.

Not a Secularized Church nor a Humanized Gospel

The world always seeks to secularize the Church and to humanize its Gospel. This is a constant threat; if it succeeds in doing so the world gradually destroys Church and Gospel, and even if it succeeds only partially the world then treats the Church as irrelevant.

The Church can expect opposition when it proclaims a Supernatural Gospel, but it will merit indifference if it offers a gospel of human effort which can be paralleled in scores of societies and organizations which make no religious claims. Sometimes newspaper leading articles and radio addresses give better advice than many sermons; but, then, we were not raised up by God just to give advice. The Church is not a Moral Reform Club or a Social Service Society. It has no right to exist except to proclaim the Gospel of Divine Grace.

Where is the difference between the Church and outside organizations if our main activities are in pleasant afternoons for mothers and recreational evenings for young people, just the same as societies outside provide; if we organize "programmes," valuable though they be, for hospitals, famine relief and other ameliorative projects, as other organizations do in our cities; if we give our main attention to advocating social reform, social service, social justice, all most important, but just as other reforming societies do? We must show the difference, we are a Divine Community with a Supernatural Gospel.

The Gospel that regenerates the individual must also re-fashion the society in which he lives and works. The Gospel must always be relevant to the age and the needs of men, and yet nothing must cloud the primary issue—"Ye must be born again."

Also, because we know that Christ is the Lord of life who can make all things new we view with suspicion the desires of some for a synthesis

of the world's higher religions. True it is that some of these are making more converts than Christianity is doing at present and that they have become powerful in the world's affairs. But Christianity cannot do more than work in co-operation with other religions, where that is possible, for the material and moral welfare of nations. It cannot abate a jot of its own claims. It has its Divine Gospel. "There is none other name given among men whereby we must be saved." We know God has spoken His final and authoritative word in His only Son our Lord and that He has committed to us this word of reconciliation for the whole world.

Methodism Not a Pale Duplicate

Is Methodism seeking to be a pale duplicate of any other Church? We would be doing so if we tried to copy the ceremonial or methods of another Church. We may—I certainly do—look forward eagerly to Church Union and desire to receive from other Evangelical denominations their heritage; but we must guard our own Methodist inheritance and preserve our own witness so that we may contribute it to the common treasury of the future United Church. God has entrusted us with the precious commission of proclaiming the Gospel. We would lose everything distinctive in Methodism if we lost the message and the spirit of Wesley and Asbury. Experience, Fellowship, the Ecstasy of Methodist Praise, everything else we prize in Methodism, must spring from our loyalty to the preaching of the Gospel of Grace.

In recent years there has been a revival of the Doctrine of the Church as the Body of Christ, with a new sense of Methodist Churchmanship, but in some quarters this has strangely coincided with less stress upon evangelism. Local congregations can become preoccupied with their own maintenance and concerned with their own prestige while Evangelism, the *raison d'être* of our Church, is left to undenominational movements or to "the sects."

Have "The Sects" Stolen Our Thunder?

While some Methodists have placed greater emphasis upon other features of church work, smaller sects have entered into our heritage and undertaken our responsibilities in Evangelism. We may criticize some of them as forms of "corybantic Christianity," we may find some of their theological assumptions too glib, we may dislike their jingling choruses, we may question the propriety of some methods of appeal for decisions. What matters, finally, if Christ is preached and glorified and if men are truly converted?

It seems to me that in some places we have allowed "the sects" to steal our thunder and become mainly responsible for popular evangelism or mass evangelism. Sects, and also undenominational evangelists, have been successful because they have emphasized personal religion through personal faith. Without overlooking the blessings which God still gives to Methodism, let us admit our danger of becoming too formal an institution, impressive in our organization, more dignified in our worship than heretofore, most zealous in all good works at home and abroad, always indefatigable in promoting social righteousness, and foremost in friendliness. Yet there are dangers even in these good features of our Church if we give them most of our thought and care at the expense of the essential—personal faith and its fruit in personal religion.

Our Methodism, with its progress and improvements, must not be like the ancient tribe of sun-worshippers who thought their glass-temple too plain and hired craftsmen to adorn its roof and walls with coloured designs, only to find that what they had expected would beautify and dignify their temple had blotted out the deity itself; no longer were the rays of the sun streaming through the glass roof and walls. Our Methodism may have been plain, but if God alone was honoured and His word proclaimed with power, then His glory abode in our Zion. Have we failed?

New Methods of Evangelism and New Successes

We have not entirely failed, thank God. There has not been wanting a succession of evangelistic preachers, ministers and laymen, in the older lands and the mission fields. It is not necessary to refer in any detail to the new techniques and programmes employed in proclaiming the Gospel. Probably every land (and outstandingly the U.S.A.) can tell of more evangelistic enterprises and results in recent years.

Visitation Evangelism and Membership Campaigns have had results in the U.S.A. truly astounding to us from other countries. Factory Evangelism has been prominent in Britain. Youth Rallies ("Saturday Night in Westminster," etc.) have been most successful in England and are being increasingly copied in Australia. Radio drama, a costly but successful method, has been used widely in Australia in our Mission to the Nation. The days of mass meetings have not passed, and processions of witness have been used with striking effect in conjunction with these great meetings in the cities of many lands. Teaching Missions, emphasizing the cardinal doctrines of the Faith, have been introduced into the work of our Church in U.S.A., Britain, and elsewhere. In England the Christian Commando Campaigns and the work of the Order of Christian Witness have enabled speakers to meet men where they are engaged in daily employment. Open Air Witness is still used effectively in the older lands and in newer fields. I have been impressed with what America has done with Invitation Hymns and similar methods in Sunday services of worship. It has been through the sustained evangelism of the local church that the best, the most lasting work has been done; indeed, special missions have always proved their reliance upon the ongoing life of the Church to make permanent the gains of those missions. Our Schools and Colleges are permanent fields of teaching and practicing evangelism, and their use for this purpose is the vindication of their existence.

Modern methods of reaching millions, as through television and radio, are extremely costly. We must recognize also that the final appeal comes from some Christ-inspired men to others who need Christ. Whether a preacher speaks to hundreds in a cinema theatre or a church or as an individual to an individual, God always uses the human medium. Media such as a radio can only be a preliminary to a more personal approach. Our reliance always is on the message and the messenger rather than upon the method.

Some of us may have yielded to disappointment because not as many visible results follow our evangelistic efforts in modern times. The preacher may lose heart and content himself with poorly-conceived, poorly-presented addresses, thinking that in any case little result may

come from his preaching. God forgive us all if we offer Him that which costs us nothing. A heart-to-heart talk, so called, is no substitute for the proclamation of the Gospel of the Blessed God. Some may appreciate a friendly chat from the pulpit but their commendation must not delude the preacher. Nor should he bend before the popular clamour for abbreviated as well as diluted homilies. It is a mark of the decline of any congregation when it limits the proclamation of the Word of God to 15 or 20 minutes—only that time per week! The position is worse if the 20 minutes (or less) is occupied with prattle and platitudinous padding about semi-political or social problems, or the affairs of the city shown in the previous Saturday evening's newspaper. When one service only is held in a week as against three (on Sunday and mid-week) in former years, our people are receiving a total of 20 minutes as contrasted with, say, 90 minutes or more. Length is far from being the only test, but can the whole Word of God be compressed into that meagre allowance? People are receiving, in many cases, up to 20 hours a week from television, radio, newspapers and popular magazines. Is it strange if we have a spiritually illiterate people? We know that the tempo (blessed word) of modern life is changing, and we are told that even Christian people cannot give more than a small part of one day to the Church. At the same that we are extending our theological courses and giving more subjects to our theological students we are producing less preaching!

Preaching is not the only means, but it is the chief means, of proclaiming the Gospel. To belittle the place of prophetic preaching would be fatal to any Church, and certainly to Methodism. We cannot elevate worship and place it as an alternative to preaching or above preaching. A recent competition in "The Christian Advocate" interested me, when 1,000 entries for the Sermon as against 350 for the "Sanctuary" showed that preaching was regarded as the more helpful part of the service. Of course, there should be no opposition between the two. Nor should we esteem a sermon just for its helpfulness to the hearer; it is God speaking through His Word, not man giving his own opinions.

The Problem of Communication

Communication has become more difficult, and it is chiefly for this reason that some regard the sermon as less important than formerly. To reach more hearers the radio and television are advocated as the modern equivalents of the open-air preaching of the early Methodists. The choice of idiom is another consideration, and therefore some favour the use of drama and films; their appeal is swift but not always lasting because a community has been satiated with dramas and films. It is true that "Eye-gate" is the most powerful medium for impressions. Also, the language employed has to be carefully chosen. No one today would advocate the constant use of out-worn phrases unintelligible to present-day hearers, but we are not justified in lowering the standards of religion to the colloquialisms of less than common speech. Some who denounce theological "jargon" promptly substitute psychological jargon just as technical and more inappropriate. We often forget that early Methodist converts, generally illiterate, spoke the language of the Bible and sang the Bibline phrases of Charles Wesley's hymns with understanding; the reason was that after their conversion they became steeped in the words of the Bible. That is a reminder to us that our preaching of the Gospel

and the new decisions of converts today must be followed by instruction in the Scriptures if they are to grow in Christian knowledge and discipleship.

The Gospel is God's message declared through the Church, brought by a living fellowship into which those who accept it are received. For this reason Methodism in every generation has stressed Fellowship, and this need is not being overlooked today.

Are we just as determined that the acceptance of the Gospel shall be expressed in Holiness, in a Church "called to be saints"? The world is right at this point; it expects us to be different.

I have spoken of the moral erosion which threatens to remove the soil of reverence in every land. In Australia there are tracts of sand blown from the eroded deserts of the interior which creep over the land; one large town, Broken Hill, was threatened until a "Regeneration Belt" was planted in front of the town with an area fenced off from roving stock and planted with grass and shrubs; so successful was the work that the creeping sands were held back, a verdant belt protected the town, and new plants that were thought to have disappeared grew in profusion among the planted shrubs. All is not yet lost spiritually, far from it, if our preaching, our Fellowship, our coveted Holiness make a "Regeneration Belt," around our communities to safeguard them from moral erosion and to produce a fruitfulness in character that we have not had faith enough to expect.

The Old Inspiration and the New Commission

If we are moved by a sense of history, as we meet in this World Methodist Conference, we think not merely of present needs and of recent successes and failures. We are inspired by what the pioneers of our Church purposed and achieved. As we meet in America, even those of us who have not been privileged before to see this mighty land, are awed by the thought, "What hath God wrought"—here! And God did this through hundreds of devoted young preachers, the circuit riders of Asbury's day, nearly half of whom died before they were 35 years of age, literally burning themselves out with their ceaseless journeys and their constant preaching on the frontiers of the new settlements. Truly they stopped the mouths of lions, out of weakness were made strong, turned to flight the armies of the aliens. They confronted lawlessness on the frontiers where only their loyalty to the Gospel they preached brought respect.

We live in a world which can be compared with the lawless frontiers of pioneering days. Nations and men no longer fear God for they see so little and hear so little of His judgments. Two world wars which brought men to the mouth of Hell have not driven them from their sins. We sing,

"He is sifting out the hearts of men before His judgment-seat,"

but this and His trampling out the grapes of wrath hardly move men today. How can they be moved unless God's voice comes to them through the preacher? How can they be stirred to repentance and to flee from the doom that hangs over this world, without the Gospel—the Gospel of Judgment and of Hope?

This is an age of fear, in spite of technological progress making possi-

ble material prosperity beyond our wildest dreams. Fear grips men because of threats to the world's security by racial strains and economic changes. Liberation, salvation from the sin that curses the world, is the need. Imagine Paul, facing the issues of his day, issues very different but just as vexing for people in the First Century as ours are now, imagine Paul giving the anaemic advice that too often comes from the Church of the Living God today. He declared the Gospel which was "the power of God unto salvation to everyone that believeth," and so it must be with us now. We are set for the proclamation of the Gospel in a world which has almost lost hope, amid dangers so grave that exaggeration is hardly possible. Not ethical teaching, not even primarily the Sermon on the Mount which was not the substance of apostolic preaching, but the Gospel of Regenerating and Reconciling Grace—this we have to communicate, making it credible, making it applicable to every man in every situation. Nothing can save the world but the Gospel, preached and practiced in a Church as pure and as passionate as the primitive Church which first proclaimed that Gospel.

Our last word comes from the Wesleys. We have not come to this Conference for mutual congratulation but to humble ourselves under the mighty hand of God. To us who gather here before God, ashamed of our failures, realizing anew our obligations, to us there comes a new commission, a new authority to declare the Gospel. I find it in an unpublished verse of Charles Wesley's hymn which begins "Give me the faith which can remove and sink the mountain to a plain," an autobiographical hymn surely, a hymn for a discouraged preacher. These are the words—

"The God who kills, and makes alive,
To me the quickening power impart,
Thy grace restore, Thy work revive,
Retouch my lips, renew my heart,
Forth with a fresh commission send,
And all Thy servant's steps attend."

PROCLAIMING THE GOSPEL

by DR. HARRY DENMAN

This means to tell the good news of forgiveness and faith. Jesus came into Galilee proclaiming the gospel of the Kingdom of God, and saying, "The time is fulfilled and the Kingdom of God is at hand; repent ye and believe the Gospel." There is forgiveness for repentance and there is salvation for faith.

Jesus taught the Gospel. He healed those who had faith. He called men and women to be associated with him in the proclamation of the Gospel. Today there are many ways of proclaiming the Gospel. We have television, radio, telephone, public address systems, newspapers, magazines, pulpits, classrooms, counselling, group dynamics, persons to persons, and modern transportation. When it was hard to travel, John Wesley and Francis Asbury took the Gospel to the people. Today it is easy to travel. Some expect the people to travel to the counselling room and to the sanctuary.

I do not come to tell you how to use television, telephone, or radio, or the public address system. They can and must be used for the proc-

clamation of the Gospel. I do not come to talk about mass communication of the Gospel. I believe in mass communication—Mr. Billy Graham is making an impact for the Gospel. I have no patience with the critics of Mr. Graham. If they do not like his gospel, let them come from their ivory towers and show how to proclaim the Gospel to the spiritually hungry. Evangelism can only begin with the individual; but if it ends there, it ends.

Today I wish to emphasize a method of proclaiming the Gospel which every follower of Christ can use. It is proclaiming the Gospel by example. Evangelism by example is better than evangelism by exegesis and exhortation. Evangelism by example will secure more recruits than Evangelism of Entertainment. Evangelism of example will make a greater proclamation than Academic Evangelism.

Jesus proclaimed the Gospel by example. One reason I love Jesus is that he was the Son of man in the same way that I am the son of man. As it is necessary for me, it was necessary for him to make choices when crises came in his life. He was not an automaton. He was flesh. He had a will. He had crises in his life. He had to choose. I love him for his choices.

The greatest need of the Christian Church is to know its Christ. Jesus gave us an example by the choices he made. The last night Jesus lived in the flesh, he said these words to his disciples, "I have given you an example, that ye should do as I have done unto you."

That night Jesus said, "With desire I have desired to eat this pass-over with you before I suffer." Think of the pathos.

"And there was also strife among them, which of them should be accounted the greatest." "And supper being ended, the devil having now put into the heart of Judas Iscariot; Simon's son, to betray him, Jesus knowing that the Father had given all things into his hands and that he was come from God and went to God, he riseth from supper and laid aside his garments and took a towel and girded himself. After that, he poureth water into a basin and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded."

He Took a Towel

That night James and John were anxious to take place and position. Simon Peter took a sword; Jesus took a towel. Man seeks place, man takes a sword, man takes silver; God takes a towel. Jesus said, "The Son of man came not to be ministered unto but to minister." Simon Peter preaching in the home of Cornelius said, "Jesus went about doing good." The cross is a symbol of sacrifice; the towel is a symbol of service.

The host had furnished Jesus with a large upper room. No doubt Jesus wanted to be alone with his disciples on this last night, and he had told the host not to furnish a servant. Evidently the feet of the disciples had not been washed, according to the custom, on coming into the house.

The disciples on entering the room had failed to wash the feet of one another. There was strife among them. Each wanted to be the greatest. James and John were not interested in becoming servants and washing feet; they wanted to be masters and have others wash their feet. Judas did not have any zeal for washing feet. He wanted to be master by controlling wealth. Simon Peter did not know that one can be master by serving; he thought it was accomplished by using a sword.

Jesus became the servant. Jesus poured water into a basin; you see him washing the feet of the man who was going to betray him. You see him washing the feet of the man who is going to deny him. You see him washing the feet of the men who desire to sit on his left and on his right hand. Jesus became a servant; Jesus took a towel.

Jesus said, "Ye call me master and Lord and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

When there was strife among the disciples, Jesus made a choice. He became a servant. We need an evangelism of the example of Jesus.

Jesus was teaching in a synagogue one Sabbath. And there was a woman who had a spirit of infirmity for eighteen years, and was bowed together and could in no wise lift up herself. And Jesus saw her. He quit teaching in order to do good. He called her to him and said, "Woman, thou art loosed from this infirmity. And he laid his hands on her, and immediately she was made straight and glorified God."

Simon Peter took a sword, and cut off the right ear of Malchus, the servant of the high priest. Jesus touched the ear and healed it. Jesus took an ear and healed a man. Man takes a sword; a God-man becomes a servant and heals. Judas took thirty pieces of silver. Jesus took a towel. Pilate took water and washed his hands, thus trying publicly to prove his innocence; Jesus took a leper into this love and healed him. Judas took a rope and hanged himself; Jesus took a cross and went to Calvary. Jesus took the cup of the new Covenant. Man takes upon himself the spirit of selfishness; a God-man becomes a servant.

In a certain city, I was holding evangelistic services and had the privilege of staying in the home of a great surgeon and his wife. Each evening after the activities of the day were over, we would sit on the front porch overlooking the Tennessee River, and have a post mortem concerning the activities of the evangelistic meeting.

One night I told them that the pastor and I had called on Mrs. A. Now Mrs. A. was the best known woman in town. She was the town boot-legger and lived in the slums of the city. My hostess, the doctor's wife, asked me what I said to Mrs. A. I told her that I asked Mrs. A. to pray for me and for the services at the church. I told her how this woman looked into my eyes for a long time and said, "I do not pray, but I will pray for you tonight because I believe you mean it."

The pastor and I had invited Mrs. A. to come to church, but she said, "No." I asked her repeatedly, but she said, "No." (The only people I ever invite to church are publicans and harlots, individuals who feel that they are not wanted. The other people have been invited many times.) I knew why Mrs. A. would not agree to come to church—she knew that the people would stare at her.

I discovered that Mrs. A. did not have a Bible. So I told my hostess that when I returned to my office, I would send a Bible for her to take to Mrs. A. My hostess readily agreed to do it. When she took Mrs. A. the Bible, she also invited her to church, and told her that the doctor and she would be pleased to come by and take her there on Sunday morning. But Mrs. A. refused. The doctor's wife then told her that if she ever wanted to come to church to come and simply ask the usher to

place her in the pew which the doctor and his wife sat in every Sunday morning, for they would be very happy to have her worship with them. But Mrs. A. rejected the invitation.

Later I learned that one morning when the surgeon went to the hospital, the other doctors gathered around him and asked, "Why did you do it? You will not even go out at night to visit your rich patients, but this morning at 3 o'clock you went to the slums of the city to see the town bootlegger and discovered that she needed surgery. You brought her to the hospital and operated on her. Why did you do it? You who never go out, you went at 3 o'clock in the morning, to see this woman in the slums of the city. Now why did you do it?"

The great Christian surgeon said, "My wife and I are interested in this woman and we are trying to serve her because we want to help Jesus Christ save her soul."

The great surgeon was giving an example of being an evangelistic servant of the Lord.

The missionary from the West goes to the East not so much to evangelize by word, but by deeds. On the walk to Emmaus, the disciples described Jesus to the Stranger who walked with them as "a prophet might in deed and word before God and all the people." Luke wrote to Theophilus all that Jesus began to do and teach. Very seldom do we remember our pastors for their sermons but for their services as servants. As a boy, I had a pastor for four years. I do not remember a single sermon he preached. He did not have to preach. All he had to do was to stand in the pulpit on Sunday after taking a towel and serving all week. He could preach, but he ministered unto all the people in the community. The world needs the proclamation of the Gospel in the flesh by servants of the Lord Jesus Christ who takes towels to help heal the hurt of men, women, and children.

He Took a Child

And he came to Capernaum, and being in the house he asked them, "What was it that you disputed among yourselves by the way?" But they held their peace, for by the way they had disputed among themselves who should be the greatest. And he sat down and called the twelve and said unto them, "If any man desire to be first, the same shall be last of all and servant of all." And he took a child and set him in the midst of them and when he had taken him in his arms, he said unto them, "Whosoever shall receive one of such children in my name receiveth me, and whosoever receiveth me, receiveth not me but him that sent me."

When the disciples wanted to know who was the greatest in the Kingdom of Heaven, Jesus did not take Nicodemus, a ruler in the Sanhedrin; he did not take the rich young ruler, whom he loved; he did take the general of the Army of Occupation, of whom he said, "He hath more faith than anyone in Israel"; he did not take Simon Peter. But he took a child and said, "Whosoever shall receive this child in my name receiveth me, and whosoever receiveth me shall receive him that sent me; for he that is the least among you all, the same shall be the greatest."

Jesus gave his ministry to the children. Jairus, the ruler of the synagogue, came to Jesus and said, "My little daughter lieth at the point of death. I pray that you come and lay your hands on her that she may be healed, and she shall live." And Jesus went with Jairus. The little girl

died before they reached the house, but Jesus took the damsel by the hand and said unto her, "Arise." And straightway the damsel arose and walked.

And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus was come out of Judea of Galilee, he went unto him and besought him that he would come down and heal his son, for he was at the point of death. And Jesus said unto him, "Except ye see signs and wonders, ye will not believe." The nobleman said unto him, "Sir, come down else my child will die." And Jesus said unto him, "Go thy way; thy son liveth." And the man believed the word that Jesus had spoken unto him and he went his way.

And behold a man of the company cried out saying, "Master, I beseech thee, look upon my son, for he is my only child." And the man continued, "If thou canst do anything, have compassion on us and help us." And Jesus said unto him, "If thou canst believe, all things are possible to him that believeth." Straightway, the father of the child cried out with tears, "Lord, I believe. Help thou mine unbelief."

They brought little children to Jesus, and the disciples said, "Send them away." And Jesus said, "Suffer little children to come unto me, for of such is the Kingdom of Heaven." And he took them in his arms; He was displeased with the disciples. Jesus taught the disciples who is the greatest in the Kingdom of Heaven by taking a child.

This is our great evangelistic opportunity. Twenty-five million babies are born every year. God came as a baby. A preacher and his wife told me that they had a miracle baby. They were married for seventeen years before they had their first child. They had prayed, and then the baby came. They called him the miracle baby. Every baby is a miracle baby. Every baby is part of God.

A few months ago a man's body was buried in the Cathedral in Washington. He had been President of the World Council of Churches. He had been president of the International Young Men's Christian Association. He had been President of the International Missionary Council. He had been President of the World Student Movement. He had been President of the World Student Volunteer Movement. He was a great Christian layman. He visited 84 countries of the world in the interest of evangelism and missions. I heard him tell how a Quaker evangelist sought out his humble farm home in Iowa and persuaded him to give his heart to Christ. How a man became interested in him when he was eighteen, working in a sawmill and persuaded him to go to college; how J. Kynaston Studd came from England and persuaded him to give his life to Christ and the Church in full-time service. John R. Mott was secured for Christ as a boy, but he became a world leader. I heard him say, "I gave sixty years to the college campus; but if I had my life to live again, I would give it to the high school campus."

When Edwin Holt Hughes was the senior Bishop of the Methodist Episcopal Church, I heard him apologize to a ten-year-old boy for failing to rise to greet him.

The children of today will rule tomorrow's world. The world will be Christian if we secure the children of today for Christ.

The late Merton S. Rice, great preacher of Detroit, told about a young seminary graduate who was sent to a very small town in Michigan for his ministry. This well-trained young minister rebelled at having been

sent to such a small village. He toyed with the idea of leaving, as there was not sufficient challenge for a person of his ability. But he noticed that the children of the village were without leadership. He decided to stay for the sake of the children. He poured out his life for them. Dr. Rice then named five men of international reputation and leadership, in science, medicine, business, religion, and education. He said all five came from that town. They gave the young preacher praise for influencing them to give their lives to Christ and for the Kingdom.

Our greatest evangelistic opportunity is with the children of the world.

The Korean Methodist Church is reaching the homeless children of Korea through Wesley Clubs, orphanages, schools, homes, work for widows, kindergartens, baby folds, clinics. This church with its various evangelistic ministries is reaching the children.

In Brazil, I met a minister who was doing a most effective work as a pastor. When he was a boy, he threw rocks at the missionary; now he is throwing love to the sinner.

What a joy it is to visit the schools of the Church in Cuba, Central America, and South America, and see the evangelistic thrust made by our missionaries in the great educational institutions for children and youth!

When the angel of the Lord was talking to Zacharias in the temple and telling him that he and Elizabeth were to have a son and that his name was to be called John, the angel said of John, "He shall be great in the sight of God." Every child is great in the sight of God. It may be the child of homeless parents in Korea; it may be the child of the Queen of England and Prince Philip. It may be the child of a peasant in Russia; it may be the child of an Arab in a refugee camp. It may be a baby living in a card board box home on the sidewalks of Hong Kong. It may be the child of a beggar in Calcutta; it may be the child of a harlot. It may be the little black child trying to obey the ruling of the Supreme Court of U.S.A. by attending an integrated school. It may be the child whose body is full of disease, or it may be a child of perfect health. It may be the child who will go to bed hungry tonight; it may be the child who is sick from overeating. Every child is great in the sight of God. The child may not be great in the sight of the disciples—they may desire to send him away. But Jesus said, "Whoso shall offend one of these little ones who believes in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

A child is the greatest. Jesus took a child. That is the best way to proclaim the Gospel. You do not have to proclaim it; children are eager to hear it.

He Took the Loaves

And when the day was now far spent, the disciples came unto him and said, "This is a desert place and now the time is far past; send them away that they may go into the country round about and into the villages and buy them bread, for they have nothing to eat." Jesus answered and said unto them, "Give ye them to eat." And Phillip said, "It would take two hundred pennyworth of bread, and this is not sufficient for them, that every one of them will have a little." And one of the disciples, Andrew, Simon Peter's brother, said unto him, "There's a lad here who has five

barley loaves and two small fishes, but what are they among so many?" And Jesus said, "Make the men sit down." Now there was much grass in the place, so the men all sat down, and they numbered about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed them to the disciples, and the disciples to them that were sat down; and likewise, the fishes, as much as they would. And when they were filled, he said unto the disciples, "Gather up the fragments that remain that nothing be lost."

Jesus found the multitude and had compassion on them. The disciples said, "Send them away." Jesus said, "They need not depart; give them to eat." Philip said, "It will take two hundred pennyworth of bread."

Whenever you wish to start a Kingdom enterprise, some may well say it will cost too much. Andrew said, "There is a lad here. He has brought his lunch, but what is that among so many?" There are always those that say, "We have so little and there is so much to do."

Jesus took the loaves. Jesus took the little lunch and fed the multitude, a boy plus his lunch plus Jesus fed the multitude. I wonder what I would have done if I were the boy. Suppose I was the only one who had a lunch.

Jesus did not start an organization; He took the loaves and started feeding the hungry multitude. That day Jesus did not preach on the ministry of feeding the poor; He took the loaves and started feeding them.

A little boy in Ohio heard how the Korean Methodist Churches had been destroyed. He wanted to build one. He did not have any money. He secured some Jello and started going from door to door to sell Jello, telling people that he was going to build a church in Korea. Others became interested, and soon the little boy had his thousand dollars to build a church in Korea. Jesus took a little boy, and a little Jello, and some other persons, and now there is a church in Korea.

It is rather hard for the overfed to proclaim the gospel to the underfed. It is easier to say, "Send them away," as the disciples did. Each disciple had a basket. I wonder what was in it. These twelve baskets must have been empty. I am not so sure. Jesus said, "Give ye them to eat." They must have had food. Not a disciple volunteered to feed them. They talked about the cost and how little they had. Not a single disciple said, "I have some fish in my basket."

However, after the people were filled—and I presume the disciples were filled, I do not imagine they were fasting—the disciples' twelve baskets were filled. Jesus said to his disciples, "Gather up the fragments that remain, that nothing be lost."

Some day, God will judge us for what we have wasted and put in the garbage can when so many of his children, our brothers and sisters, are hungry in the world. In Korea, the soldiers from other countries saw the hungry, homeless children. They took from their pay envelopes and gave \$2,500,000 to build orphanages, schools, and churches for those children.

Christ wants us to start where we are. One day a Christian woman went to see an invalid to proclaim the Gospel to her. The invalid woman said, "I am an invalid. What can I do for Christ? I am poor, I am weak, I am wretched." The visiting woman said, "Christ takes you as you are," and then left her. That afternoon, Charlotte Elliott, the poor, weak, wretched invalid gave her little to Christ and wrote these words:

“Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in thee to find,
O Lamb of God, I come.

“Just as I am: thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because thy promise I believe,
O Lamb of God, I come.”

Jesus took the little of Charlotte Elliott, and blessed the world. Today Jesus is taking a little devotional periodical “The Upper Room” and blessing the world.

He Took Persons

“And it came to pass, he took Peter and John and James and went up unto a mountain to pray.”

He took the twelve.

He took Peter, James, and John, the two sons of Zebedee, and began to be sorrowful and very heavy. Jesus took persons for a prayer fellowship when he came to the crisis of the Cross. He said to them, “My soul is exceeding sorrowful even unto death; tarry ye here and wait with me.” Jesus felt the need of persons for a prayer group. If they had known how urgently he felt that need, they would not have fallen asleep.

We need to have prayer groups in the home, in the office, in the church. Jesus gave most of his time to three persons, and they became the leaders of the Jerusalem Church after Pentecost. Jesus took persons for the proclamation of the Gospel. He sent the Twelve out to proclaim the Gospel of the Kingdom of God. He sent the Seventy out two by two, to proclaim the Gospel.

To proclaim the Gospel in Sychar, he took a Samaritan woman who had had five husbands, and was living with a man who was not her husband. She went to the men and said, “Come and see a man who told me all things I ever did. Is not this the Christ?” Strange to say, twelve men who were supposed to proclaim the Gospel had gone to Sychar that day to get meat and bread. As far as we know, they never said a word about the Gospel. They were interested in meat and bread. They brought it back. They secured what they had their minds on, but they forgot to tell anyone about the Messiah. The record in the fourth chapter of John says, “And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.”

Later, the Samaritans said, “Now we believe not because of the (the woman’s) saying, for we have heard him ourselves and know that this is indeed the Christ the Saviour of the world.” The Samaritans immediately knew that he was the Saviour of the *World*. The disciples did not know he was the Saviour of the world; they thought of him only as the Saviour of the Jews. They marvelled that Jesus would even talk to a Samaritan woman.

Jesus wanted the Gospel proclaimed in Decapolis; so he took a demon-possessed man of Gadara and tamed him, and said, “Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.” And he departed and began to publish

in Decapolis how great things Jesus had done for him, and all men did marvel.

Jesus wanted someone on Easter morning to tell others that he was alive; so he took Mary Magdalene, a woman out of whom he had cast seven demons, and, on the first Easter, told her to tell his disciples that he was alive.

He took Levi, a publican, and gave him a new name, and Matthew proclaims the Gospel today. He took Saul of Tarsus, and he proclaimed the Gospel to kings, Gentiles and Israel.

Jesus took a thief to paradise, and left a robe for the soldiers to gamble over. We can collect persons for Christ, or we can accumulate property for the government to have when we die.

Jesus had to borrow a beast on which to ride; he had to borrow a room in which to have the last supper; he had to borrow a boat from which to preach; he had to borrow a boy's lunch to feed the multitude; in death he lay in the tomb that was not his own. All he had was a robe and some persons who became his bond slaves to proclaim the Gospel. He wanted Nicodemus to proclaim the Gospel to the World but Nicodemus had a small world.

He took John Wesley, who proclaimed salvation for every person. He took Francis Asbury, who made the wilderness of America a sanctuary in which to proclaim the Gospel. He took Dwight Moody, a shoe salesman who became God's salesman, to proclaim the Gospel. He took William Carey, the shoe cobbler, to proclaim the Gospel to the world. Today Christ is taking laymen to go from house to house to proclaim the Gospel.

He Took the Cup

And Jesus answered them saying, "The hour is come, that the Son of man should be glorified. Verily, Verily, I say unto you, except the corn of wheat fall into the ground and die it abideth alone, but if it die, it bringeth forth much fruit. He that loveth his life shall lose it, but he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me, and where I am, there shall also my servant be. If any man serve me, him will my Father honor. Now is my soul troubled, and what shall I say? Father, save me from this hour? But for this cause came I unto this hour."

And he said unto them, "With desire have I desired to eat this Passover with you before I suffer." And he took the cup and gave thanks and said, "Take this and divide it among yourselves, for I say unto you, I shall not drink of the fruit of the vine until the Kingdom of God shall come."

And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, "Father, if thou be willing, remove this cup from me. Nevertheless, not my will, but thine be done." And being in an agony, he prayed more earnestly, and his sweat was as it were, great drops of blood falling down to the ground.

Then said Jesus unto Peter, "Put up the sword into the sheath. The cup which my Father hath given me, shall I not drink it?" Jesus said, "I lay down my life; no man takes it from me." He takes the cup. If he had not, all he would have was a system of ethics. He is given his tears, sweat, and blood for his faith.

On Palm Sunday he shed his tears over a city which would not accept life. On Maundy Thursday, he shed his sweat as he prayed more earnestly, being in a great agony. On Good Friday, he shed his blood for the sins of the world.

It takes tears and sweat and blood to save democracies. It also takes tears, sweat and blood to redeem and to help redeem persons.

If we are to proclaim the Gospel to the world, we must be willing to have our hearts broken, our wills broken, our bodies broken. The heart of Jesus was broken on Palm Sunday by the religious leaders of Jerusalem. His will was broken by himself in the Garden of Gethsemane, in order to help God redeem the world. His body was broken by Rome at Calvary. We do not believe until we are willing to die for it.

In my heart, there is a throne and cross. Christ is on one or the other. He cannot be on both. If he is on the throne, then self is on the cross; if he is on the cross, then self is on the throne. Paul said, "Lord what wilt thou have me to do?" "I am crucified with Christ, nevertheless, I live, yet not I, but Christ liveth in me, and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

The reason Jesus could take a towel, a child, the loaves, persons, the cup, was that he took God. He said "Yes" to God's will and "No" to his will. In the wilderness he said, "Man shall not live by bread alone, but by every word which proceedeth from the mouth of God." "Thou shalt not tempt the Lord thy God." "Thou shalt worship the Lord thy God and him only shalt thou serve." Jesus said, "Yes" to God. He is going to live according to the word of God, the will of God, and worship God and serve Him only.

I want to say "Yes" to Christ and "No" to self, as Jesus said "Yes" to God and "No" to self. We need a lot of *yes* men. Zacchaeus said "Yes" to Christ, and the community knew it. Saul of Tarsus said "Yes" to Christ, and the world knew it.

Jesus said, "If any man will come after me, let him deny himself and take up his cross and follow me."

The philosopher said, "Know thyself."

Epicurus said, "Enjoy thyself."

The stoic said, "Be satisfied with thyself."

Selfish secularism says, "Get for thyself."

Jesus says, "Deny thyself."

We need on every campus and in every church a corps of persons, adult and youth, who will say "Yes" to Christ and "No" to self. They need to be indoctrinated with the Gospel, and then go out to proclaim the Gospel of Christ by deeds and words.

During this decade we have found our faith in the living God—during the next decade we will live our faith. The atheistic world will see our evangelism by example and turn to God.

Madame Chiang Kai-shek in her book, *The Sure Victory*, says, "For years I have been trying to use God. Now I am going to let God use me."

There is a spiritual hunger. Churches are crowded with people who are searching. We must do more than proclaim the Gospel with our lips. It must be done as Jesus did it with our lives. If we do not, the people will turn away. If we do live it, some of the church members, as well as the crowd, will be drawn to Christ.

You proclaim Scriptural Holiness by living it.
 You reform the continent by being reformed and living it.
 Pious phrases will not bring the world to Christ but persons of solid piety will.

Francis Asbury said, "I made an offer of myself to God."

"O for a thousand tongues to sing
 My great Redeemer's praise,
 The glories of my God and King,
 The triumphs of His grace!

"My gracious Master and my God,
 Assist me to proclaim,
 To spread through all the earth abroad
 The honors of Thy Name."

HUMAN RELATIONS IN AFRICA AND WEST INDIES

by SIR HUGH FOOT

First of all I wish to express my gratitude for the honour done to me when I was invited to address this Conference. When I was first invited to come I protested that my Methodist qualifications were quite inadequate. I insisted that I had no right to come as a Methodist and that I could accept the invitation only as a visitor, and even so with misgiving and trepidation.

But I can claim to have been well brought up, and I have often said—and I am glad to say it in this distinguished company—that of all the many privileges of my life the greatest was the privilege of being brought up in a good Methodist home. My father was Vice-President of the Methodist Conference in England nine years ago and he is the best Methodist Local Preacher I have ever heard—and that is saying a lot. I bring you his greeting. But my mother used to say that it was a matter of sadness to her that no one of her five sons was good enough to be a Methodist Minister. So I am here today not on account of Methodist achievement or record but solely on account of Methodist upbringing and association.

I can add one qualification to be here. I can tell you, in presenting my Methodist credentials, that I come from Jamaica which is an island of a million and a half people which rejoices in a strong Protestant tradition. There is a good measure of non-conformist leaven in the lump and a fine record of Methodist work since Doctor Thomas Coke came to Jamaica and started his ministry there in 1789. Methodist Ministers took an honourable part in the struggle for emancipation of the slaves and suffered honourable persecution of their efforts, and ever since Methodists have given a good lead to Jamaica.

I was born in the Westcountry of England which is, as you well know, one of Methodism's strongholds in the world, and I am Governor of a territory which can also claim to be a stronghold of Methodism.

In Jamaica both the Governor and the Chief Justice are Methodists, and although our Chief Minister is not a Methodist he showed a wise and discerning judgment by marrying the daughter of a Methodist Minister. So Methodist influence is strong in Jamaica.

I remember the day some eleven years ago when I received the news that I was to be promoted to Jamaica. In delight I reported my good fortune to my father and eagerly waited to receive his reply. I looked

forward to his congratulations. I even hoped for a word of commendation. I remember that I felt a slight sense of disappointment when I opened his telegram, which read "Glad about your move to Jamaica. There is a strong Methodist community there."

At that time, before I went to Jamaica, I was in Cyprus where I had acted as Governor in the latter part of the war. There was at that time an uneasy truce between the Greeks and the Turks in the island while Great Britain and Greece fought side by side, but even while that truce continued I lived in an atmosphere which was already familiar to me—the poisoned atmosphere of one community with a fixed and deadly animosity for another. I learnt again the principal lesson of my life—the lesson of how much evil can result when men are divided by fear and malice.

I had learnt that lesson first in Jerusalem. When I was twenty-one and I had just come down from Cambridge University I set out to take up my first post in Jerusalem. How well I remember every detail of the journey. The arrival at Port Said, the crossing of the Canal, the midnight departure by train from Egypt, the eagerness of my first sight of the Holy Land as I lifted the blind of the sleeping compartment and looked out at dawn on the plains of the Philistines at Gaza. The train wound its way up through the olive groves and rocky hills of Judea and at last I arrived on a Sunday morning at Jerusalem railway station—with no one to meet me. I soon discovered that everyone was occupied with an emergency. At any moment riot and disorder were expected in the dispute between the Arabs and Jews over the Wailing Wall—where the Jews wept for the destruction of King Solomon's Temple. Friday was the day when trouble was feared. And that day in my first week in my first post I heard the ugly, unforgettable roar of the mob as it swept out of the Mosque at noon and then came seething out of the Damascus Gate angry and armed—and went through Jewish quarters of the city killing man, woman and child, from one end of a street to the other.

And still today, more than twenty-five years later, Jerusalem is divided by hatred with two armies facing each other and guns manned day and night, and the no-man's land with its barbed-wire running like a scar right across and through the city.

That was the lesson I learnt in the first week of my grown-up life—the lesson of how much evil can be done when hatred and cruelty divide men against each other.

It was the same lesson that I learnt later in Cyprus, and the same lesson I learnt in North Africa in the war when I saw the fierce hatred of the Senussi Arabs for the Italian Fascists. There in the beautiful hills about Cirene the Senussi Arabs had fought for nearly thirty years against the invader. Their leaders had been killed, their lands taken from them, their chief was in exile in a Cairo suburb. All seemed lost. And then, by what must have seemed to them a miracle, their enemies were driven back by the forces of General Montgomery, their lands were restored to them, their chief returned as King of Libya. The work of reconstruction was put in hand, the effort to make up for the waste and destruction and bitterness of a conflict which had continued for a generation.

I left the Middle East after sixteen years with an affection for all the peoples I had known—the Arab with his sense of honour and dignity and discipline, the Jew with his capacity for devoted work and his intense desire to revive the glories of his national home, the sensitive, proud Greek with his passion for politics, the sturdy, thorough, dependable Turk. But I also left with an overpowering sense of the tragedy, the

cruelty, the misery and the frustration which come when men are divided against each other.

Nine years ago I had the opportunity of working in a part of the world entirely new to me. I went as Chief Secretary to Nigeria. Nigeria is as big as France and Spain together. It has a population of well over thirty millions—by far the largest population of any country in Africa—more than double the population of South Africa.

The first thing I learnt when I went there was the extent of the differences between the African peoples. Many people in America and in England too think that all Africans are much the same. Nothing could be more untrue. In Nigeria there are more than five million Ibos, quick, lively, eager to learn, more than five million Yorubas, good humoured, intelligent, confident in their tribal traditions, and more than double that number of Hausas, strong, proud Moslems. These peoples and a score of others with hundreds of separate languages are as different in speech, outlook, religion and character as any peoples of the world—at least as different as the nationalities of Europe—and to a lesser degree the same kind of differences exist in the Gold Coast and Sierra Leone.

Can they be welded together into new nations? That is the urgent and challenging question. In South and East Africa they have other difficulties but the problem of West Africa is not now so much a problem of relations between Europeans and Africans as a problem of relations between Africans of different outlook and origin. Will the new political freedom now freely given lead to a disintegration into tribal anarchy? Can the people of Freetown work with the people of the Sierra Leone hinterland? Can the people of the Gold Coast work with the people of Ashanti and the Northern Territories through a single parliament? In Nigeria can Ibos, Yorubas and Hausas form one new nation? Will the forces bringing these peoples together be stronger than the forces keeping them apart? That is the overriding problem of West Africa today.

I remember sitting as Chairman of the first all-Nigerian constitutional conference with the African representatives of the different Regions and signing with all of them a joint report. I also remember a Moslem spokesman saying in the Parliament of Nigeria years ago that if British control were removed the Hausa millions would resume their conquering march to the sea. Is political freedom to lead to constructive unity or to destructive enmity? Is the continent of Africa to become a vast cockpit of racial and tribal conflict? Or can a new and wider patriotism which transcends the deep differences take hold of men's minds? Can diverse people learn to live and advance together in peace and progress?

Africa is a continent in the balance. Can its peoples realise the extent of the evil which can result when men are divided and the extent of the good that can result when they work together on constructive effort?

That is the main question in Africa. It is also the main question in the British West Indies.

I want today to give you a short report from the British West Indies. It is a story of faith and confidence. It is a story of adventure. It is an adventure in human relations unique in the history of the world. It is a story which can bring hope to Africa and Asia and can even have lessons

for Europe and Africa. If my report of this adventure is not exciting there must be something very wrong with me or very wrong with you—and I cannot, with my Methodist upbringing, believe that there is anything wrong with you.

What is the aim?

The aim is to bring thirteen British Colonies together—for the second time in the history of the world—in a free federation. The aim is to build a second self-governing Dominion of the British Commonwealth in the Western Hemisphere. The aim is to unite three million people of different races in a single entity based on parliamentary government and racial harmony and equal justice. The aim is to show how much good can be done when diverse people work together. The aim is to turn diversity from a liability to an asset.

Who are these three million people of the British Caribbean and what are their special qualities? Many gulf streams meet on the Caribbean Sea. There were streams from Spain and Portugal and France and Holland and then from Africa and India, and from England and America. The population is overwhelmingly African and Indian in origin but joined with these two streams in the river of our national life is the stream which comes from England. We are proud of our English traditions in our religious and educational and judicial and political systems. We see evidence of those traditions on every side, in our Churches and schools and our new University College at Kingston, Jamaica, which draws its students from the whole region, and in our Courts and in our Parliaments. We rejoice in the racial variety of the thirteen Colonies and remember Lord Acton's famous phrase, "Freedom provokes diversity, diversity preserves freedom."

In this great enterprise of creating a new self-governing Dominion we have all sorts of difficulties. There is much poverty, there is much ignorance, there are many social evils including particularly the evils which arose from the destruction of the family by slavery. We have also to overcome the difficulties of distance with our thirteen territories strung out on a great curve stretching as far as from New York to San Francisco.

Add to that the fact that no federation has ever been formed on a wave of popular enthusiasm. You know that well enough here in the United States. You know that the work of the Philadelphia Conference of 1787 was the work of inspired leadership and not of popular demand. Indeed, had most of the people of the thirteen States known what was going on in Philadelphia at that time they would probably have stopped it. This is not surprising. You cannot expect ordinary people from separate and isolated units to feel a wider patriotism for a new State not yet created. In the British Caribbean as in the United States and in Canada and Australia and other federations too the surmounting of the difficulties and the working out of the plans have been a task for the leaders.

Good leadership has not been lacking, and already we are in sight of accomplishment. Earlier this year the elected representatives of all the territories of the British West Indies met in London and signed an agreement to create the Federation. Last month Her Majesty the Queen gave her assent for the Act of Parliament under which the Federation

will be formed. It is agreed that within little more than a year from now the first elections shall take place for the Federal Parliament. Already the first officials of the new Federal Government are being selected. The decision has been taken; the course has been set; the time for hesitation is over and throughout the British West Indies there is a wider horizon and a growing understanding of a new destiny. People are increasingly realising that unity is economically essential and is administratively essential, and that unity is also essential to give to the peoples of the British West Indies a new status in the world. We confidently hope that within a matter of years there will be a new self-governing Dominion of the British Commonwealth in this hemisphere. In the United States you have got used to having a British Dominion on your northern frontier. Soon you will become accustomed to having another British Dominion within a few hundred miles of your southern shores. It will be as if a new country had risen by some fantastic volcanic eruption from the Caribbean Sea, not far over the southern horizon of the United States.

You see the significance of what is taking place. The Spanish Main was once the bloody playground of the buccaneers. It was once the scene of greed and violence and the old, selfish colonialism. At the beginning of the last century an island like Jamaica was governed by a small oligarchy, with the vast majority of the people slaves. Today it is governed by a freely elected Parliament with adult suffrage and with elected Ministers exercising authority in the full range of internal government and with people of varying origin working in friendly association side by side, anxious to serve their country. The West Indies are showing that diversity can be a source of strength, not weakness. They are showing that democratic systems of government are not the preserve of a few great nations. They are showing that the brotherhood of man is not an empty phrase or a distant dream, but an immediate, urgent, practical possibility. To a world in which we see so much evidence of the evil which is done when men are divided the West Indies are providing an outstanding example of the good which can be done when men are united.

We know that in this enterprise we shall receive special sympathy and understanding and support from England which taught the world the principles of parliamentary government and from the United States which taught the world the principles of federation. We believe that what we are doing is important and significant not only for the three million people of the British West Indies but for Africa and for many other parts of the world as well.

We believe that this World Conference, with all its responsibilities and preoccupations, will also look with special sympathy on the enterprise in which we are engaged. Within the scattered territories the diverse peoples of the British Caribbean will be "no more strangers and foreigners but fellow citizens." We believe that in our federation all the building will be "fitly framed together" and we believe that in taking the lead in the cause of racial harmony we should remember the words of St. Paul—

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations but the same Lord. And there are diversities of operations but it is the same God which worketh all in all."

NUCLEAR KNOWLEDGE AND CHRISTIAN RESPONSIBILITY

by PROFESSOR C. A. COULSON

On 1 January, 1954 the English Manchester Guardian introduced its readers to the New Year in these words: "this is the eighth year of the Atomic Age." In some subtle sense there was the underlying suspicion that perhaps B.C. and A.D. were no longer relevant as chronological guides—they had been superceded by A.A.! Now the atomic age means nuclear knowledge. And if there is any measure of truth in that suspicion that atomic energy has come to dominate mankind's thinking about the future, then there can be no further justification needed for our concern today with this new knowledge. The Christian abdicates his position if he refuses to face the implications of this strange and powerful influence, and leaves to others the answering of those fundamental questions which accompany it.

For there are great and searching questions that our generation has to answer. Many of us have scarcely begun to realise how vast and how tantalising they are. For myself, when I hear my friends lightly using that phrase "the atomic age," two pictures spring to my mind, and I find myself somehow fusing them into one. For me at least these two pictures begin to show the scale in which I must learn to think if I would do justice to these splendid scientific discoveries. The first of these pictures was on the front cover of the *Listener* for 13 March 1947, following a series of broadcasts arranged by the British Broadcasting Corporation under the title "The Atomic Era," and reprinted in this journal. We are now familiar enough with the mushroom pattern that the cloud takes up after an atomic explosion. But this particular picture was a composite one. In the foreground was Rodin's statue *Le Penseur*—the Thinker—a man of middle age sitting on a small rocky eminence with his chin resting on the palm of one of his hands and his elbow on his knees, deep in thought, wondering, and with slightly crouched shoulders that indicate uncertainty and bewilderment. Behind him, high up in the sky, was a dim cloud, and its shape was like the top of a giant mushroom. This is, as it were, the question mark, the symbolic form of the problems inescapable in the atomic age. Then the other picture,—which I have in my study at home in Oxford—this is a photograph from the air on 12 July of last year. It shows nothing but the twinkling lights from the streets and houses in the small town of Arco in the State of Idaho some 20 miles from one part of the Argonne National Laboratory for atomic energy research. The reason why this picture comes to my mind and thrills me is that for the first time, on that particular night, all the electric power for that small town was provided for a few short hours by atomic energy. This second picture is one kind of answer to the question posed by the first picture. It is not a complete answer, as we shall see in a moment, but it does at any rate suggest to us that when we think about nuclear knowledge, we have got to be prepared to face very profound and searching questions; and that when we get the answers to these questions, we shall begin to glimpse the possibility of almost undreamt achievement.

It may help at this stage if I outline the way in which our thought will go. I propose first to say just a little about what atomic energy really is, and the role that it must inevitably play in any civilization of the future. Then we shall be prepared to turn to the awkward questions of responsibility. We must ask in what way our responsibility for the right use of nuclear knowledge is different from our responsibility for the right use of any other scientific discovery. This will lead us to consider the responsibility which scientists themselves exhibit, and force us to recognise a specifically Christian element in it. I want to close by making some tentative suggestions for the right discharge of this responsibility.

First, then, what is this nuclear knowledge? In its simplest terms it is the discovery of a way of releasing energy from the central nucleus of an atom. If the atom is a heavy atom, like Uranium, we release energy by splitting the nucleus into two approximately equal parts; if it is a light atom, like Hydrogen, we get our energy by fusing two or more of the nuclei together to form a composite heavier nucleus. In the first case we speak of nuclear fission—splitting a nucleus; in the second, of nuclear fusion—building a nucleus. Now it has been known for 30 years that each of these two processes would lead to the production of energy. But until 1938 no one knew how to control either of them. In the first reaction no one knew how to develop a continuous process, since the energy given out by one nucleus being split, while large on an atomic scale, is very small for ordinary purposes and we must therefore find some mechanism that will ensure the progressive fission of more and more nuclei. In the second reaction no one knew even how to start it on a commercial scale, since the temperatures required to do this are of the order of millions of degrees. The real significance of the 1938 discovery of Hahn and Meitner was that at last a way had been found to make the fission reaction self-sustaining. Under the appropriate conditions any one atom of Uranium, when it exploded into two parts, provided some additional neutrons which could act as triggers to set off explosions in yet other atoms. In this way huge numbers of atoms would be induced to split in quite a short time. If nothing were done to slow down the process, it would soon grow more and more ferocious, and we should be witnessing the explosion of an atomic bomb. But if—as is not very difficult—we do slow it down, there has arisen the possibility of a controlled continuous supply of energy. This energy appears in the form of heat: it may be used to convert water into steam to drive dynamos and create electricity, as at Arco in July of last year; or there are other ways in which the energy, once it is made available, may be used to replace conventional sources of energy. It is remarkable how much energy lies waiting to be released in this manner. For example, one single pound of Uranium when used as nuclear fuel, is equivalent to 1,300 tons of coal. Quite evidently we have entered an almost new world, where the scale of things has been changed.

I am reminded of the American Henry Adams¹ who visited the Great Paris Exposition in the summer of 1900, and described his reactions in a famous autobiography. This exposition was designed to celebrate the arrival of the 20th century, a time of optimism and confidence as the

¹This illustration is largely taken from an article, "Science and the Educated Man" by J. A. Stratton in *Physics Today*, 9, 17, 1956.

world entered a Golden Age of science and industry. Adams was searching for what he called a "dynamics of history" that would anticipate the changing course of mankind. And he thought he had found it in the Gallery of Machinery. He tells of radium and X-rays, of "frozen air" and the dynamo. And then, in a prophetic paragraph he writes of the New American words that could be applied to any citizen of an industrialized community.

This "child of incalculable coal power, chemical power, electrical power and radiating energy, as well as new forces yet undetermined—will be a sort of God compared with any former creation of Nature. At the rate of progress since 1800, every American who lives into the year 2000 will know how to control unlimited power. He will think in complexities unimaginable to an earlier mind. He will deal with problems altogether beyond the range of earlier society."

The dream of Henry Adams has become true, fifty years earlier than he anticipated. And we live in that world.

At first sight it may seem odd that I should refer to the possession of large amounts of energy as if it were one of the really great issues in modern civilization. Yet it is, and it may help us to see more of the full implications of the atomic age if, following the President (the Indian physicist, Professor Bhabha) at the 1955 United Nations Conference on the peaceful uses of atomic energy, I give an abbreviated history of the world's civilization. In such an account I shall describe it as consisting of three phases or epochs, of which our nuclear age is the third. The first phase was the phase of man's unaided efforts in his relationship with the natural order. By the sweat of his brow man, having been thrown out of the Garden of Eden (whatever interpretation one may like to put on that story), had to till and cultivate the ground. It is quite a simple matter to show that by the sweat of his own brow a man can at best cultivate enough ground to make possible the support of about one and one half people. That was why practically everybody was an agricultural worker, why the whole occupation of the human race was necessarily agrarian, why such culture as there was was restricted to an extremely small minority, and why for every one of the poets who wrote in Ancient Greece there were some hundreds of slaves. But that phase changed. It did not change suddenly—but over a period of time man began to acquire control over the elements, or perhaps more precisely, over such things as coal and oil—the fossil fuels, as we may call them. This transformed, or at any rate allowed the transformation, of his way of life because it enabled one man by himself to do the work which many people had done before. The second phase therefore is the phase of mechanisation. Quite certainly it did make possible the education and culture of the human race. No longer was it necessary to have everyone working on the land. They could be spared to have education. Without something of that kind our civilisation could never have grown to be what it is. No one denies that it has plenty of failings but nevertheless it is a vast improvement upon the first phase. We are passing out of that stage now and the atomic age stands for the third phase of human development.

It is not difficult to see that almost the whole of this development from one phase to another is bound up with the availability of energy; and it is precisely here that one aspect of our Christian responsibility begins

to obtrude itself. I have spoken of how, in the first phase of development, man, unaided and alone, could do little more than support himself, with constant anxiety and fear as his companions. Our Old Testament is full of such situations. With the exception of certain South Sea islands, where Nature seems to provide for man's needs without much human effort, this situation was world-wide and universal. I have also spoken of how, in the second phase, now aided by the discovery of oil and coal, he could construct a mechanized age like our own. But this situation is not world-wide and universal: it is local to those communities, particularly in Western Europe and North America, where, largely as a result of Christian inspiration, an industrial society has been constructed. In other parts of the world, there is the same shortage of power, that can be harnessed for men's needs.

Let me illustrate this in terms of a comparison of the total consumption of energy per head per year in different communities. If we add together all the electric power, wind power, oil and petrol and coal power, used in the United States, we can express our result by saying that on the average, an amount equal to that provided by about nine tons of coal per head is needed each year. In Britain the figure is a little, but not much, less. This is one of the touchstones by which we may judge the development of a community. For without this fuel our factories could not work, our buses and our cars could not move, and our homes would be cold and dark. We should be back in the Middle Ages. But compare this figure of nine tons with that in present-day India and China, where it is about five cwt. or less. This gap, with a ratio of about 40 to 1, shows what is implied by the phrase "undeveloped countries." It is perhaps interesting to interpolate here that, as Bishop Oxnam said in his opening sermon at the World Council of Churches conference at Evanston in 1954, the average income in the U.S.A. is about 1,500 dollars a year, to be compared with that in India, which is a mere 25 dollars a year. There is roughly the same disparity here—a factor of about 50—which we have already seen in terms of the use of power. And we know that such disparities as these will no longer be tolerated. India and China quite naturally desire that their teeming millions shall have the advantages that we in the West have. No wonder that there are revolutions in the world. It would indeed be strange if, with communications and knowledge as widespread as they are today, those two-thirds of the world's population which are thus underprivileged, did not revolt. I make so bold myself as to say that, if I were living in many parts of Eastern Europe or in India or in China, I believe that, Christian as I am, I should find it hard not to join myself with the revolutionary forces there. This is not to justify much of what goes on in these groups, but it is to say that before we let slip the word of condemnation that falls so easily from our lips, we should do well to recognise what lies behind the tumult of our time. It should cause us no surprise that almost the first planning in the new India was an atomic energy scheme, poor as India undoubtedly is.

But the situation, in any long term view, is really much more striking even than this. For the world population is rapidly increasing. Some 80,000 additional mouths have to be fed every day. Most of this prodigious increase takes place just in those places where civilization is

least developed. If the increase continues, as it seems almost certain to do, and if the undeveloped countries attain a comparable standard of living with our own, then the demand for energy will become terrific. We are now using power ten times as fast as we were a hundred years ago; but such is likely to be the rate of increase in demand that it is estimated that in another fifty years we shall need twenty times as much each year as now. Where can so great a supply be found? Not in oil, which, even if new sources are discovered by the geologist, can make only a trivial contribution, nor in coal, where the world's reserves will not last another hundred years if consumed at such a rate as this. There simply is no practicable alternative that can be visualised at this moment other than nuclear power. The only other reasonable source would be the energy in the sun's radiation. This, if only we could tap it, is ample for all our needs, being some 30,000 times as much as we are likely to want now. But despite considerable efforts, we have not found any effective way of using this radiation. It seems therefore that the world cannot develop its backward areas, and even the developed areas will go into an inevitable decline, without nuclear energy. Well might Professor Bhabha say "For the full industrialization of under-developed countries, for the continuance of our civilization, and its further development, atomic energy is not merely an aid; it is an absolute necessity."

One conclusion seems to be quite inescapable. If we believe that it is God's will that His children everywhere should enjoy the benefits of civilization, then we are committed to a fair and reasonable distribution of atomic energy. There are those who will argue that God is not concerned with these things. I shall reply that a pietistic attitude of that kind emasculates the Christian life of its struggle for goodness, and does despite to God's beneficence in making a richer life possible for all men. It is a denial of the worthwhileness and the significance of the material order. It fails to do justice to the real meaning of the Incarnation. Christians more than all others must be involved in these matters, if they are to be truly Christian.

But of course it would be a mistake to suppose that the necessary adjustments will be easy to make. It may be true, as I have claimed, that our second phase of human life would be doomed if there were no third phase into which we could move. Atomic energy has arrived only just in time to save civilization from the biggest collapse that we could imagine. But we are not going to get atomic energy in six months; the photograph of Arco lit by atomic power will be an exception rather than a rule for several decades. Eventually we shall get atomic power, but it would be sheer foolishness to suppose that we can get it without passing through a very difficult intermediate period. We have got to be prepared to forego a good deal in order to build up atomic energy plants; not for ourselves only—that will never give us peace—but for the whole world.

The first kind of atomic energy will come from the same type of mechanism that gave up the atomic explosions on Japan, that is, from the use of uranium and thorium. But the supplies of these are limited, and the atomic age will not have finally solved its power problem until we have learnt to harness not only the fission of the heavy elements, but the fusion of the light ones. We have simply got to learn to control the hydrogen fusion reaction—the same process that takes place within the

sun, and is responsible for its heat and its light. It may be, therefore, that those things which leaked out into the press a few weeks ago, are destined to be the most significant single item of news that has ever leaked out anywhere. I am referring to the somewhat guarded statement that the people working on these matters have discovered how to use hydrogen in one of its possible forms, and from it to make helium. The reason why such a discovery would be so important is that when the process has been perfected, there will then be no further shortage of fuel, because so long as human life persists there will be adequate supplies of hydrogen. It is singularly fortunate for us that hydrogen is easily the most common of all the various elements of which our universe is constructed. But the use of hydrogen in this way really belongs to the future, probably to the distant future. In the immediate present there is going to be a great competitive scramble for such uranium as there is. There is plenty of signs of that scramble already. I said earlier that the atomic age would be exciting, and I believe that situations of the kind I have just been describing show that my claim is correct. For those who can come to the future with real elasticity of mind, this type of problem will be most stimulating and creative. Dealing with them is going to make life for our children immensely thrilling—full of glorious opportunities and of course at the same time magnificent dangers. We are all of us going to have to pass through a pretty searching experience before we can say that any of us is fit to live in the atomic age.

And now, having briefly described the role of nuclear energy in the future, we must turn to a more specific consideration of responsibility. First, then, is our responsibility for the right use of atomic energy different from our responsibility for the right use of any other scientific discovery? For the Christian, I do not see how the answer to this question can be other than "no," since he must always see every action in the light of God's intention. If you live *sub specie aeternitatis*, then the right use of nuclear power is equally as significant a responsibility as the right use of money, or of time. But for the non-Christian, with whom, as Niebuhr continually reminds us, the Christian has to work in some sort of human compromise in nearly every sphere of human activity, the answer may be "yes." For not only does the advent of nuclear power open for us the gates of new life; it equally well provides us with a destructive power vastly exceeding anything previously known. Here is the great tension—the close proximity of good and evil. In Winston Churchill's phrase we have to learn to "tread the rim of Hell." For in its more refined form of nuclear fusion, the Hydrogen bomb may be used to obliterate instead of to build up. It is fairly widely agreed now that both Russia and the United States have a stockpile of nuclear weapons adequate to destroy practically all large communities everywhere in the world, and such that the poisonous remains from their explosion would kill almost all life of every kind, which managed somehow to escape direct death. We have learnt a lot about radiostrotrium recently, and of the manner in which it accumulates in the bones of a man, and then destroys him through anaemia; and of the way in which it may be absorbed into the soil, be built up into the growing plant, eaten by cattle and thus transferred to man; with such knowledge as this, none of us can feel very easy about the future. The human race has now got to

learn to live in the shadow of that mushroom cloud so well expressed in the first picture that I described in this address. Here surely the Christian has something to say, some responsibility to discharge, to his fellows, Christian and non-Christian alike. For we know that this close companionship of wretchedness and greatness, fear and love, pity and hate, Heaven and Hell, is of the very essence of God's creative purpose. Our warfare is not against flesh and blood, but against principalities and powers, and against the rulers of the darkness of this world. If it be true, in A. N. Whitehead's phrase, that the Kingdom of God is not so much the isolation of good from evil, but the overcoming of evil by good, then the Christian can look at those grave and sometimes terrifying prospects which I have been describing, and he can say: "You need not fear. For the possibility of nuclear knowledge is a sign of God's providence, and our winning of this knowledge is a gift of God, as though He would treat us no longer as spiritual babes, but as full-grown men and women. Here in this very crisis, is the material of victory, God's victory in us." The Stoic might begin to talk like that, but only the Christian, who has companied with death, and found God deep in Hell, can really speak with conviction.

And the world needs this sort of word. Scientists need it also. For they know the dangers and frequently recoil even from what they have achieved. It was a scientist who, when writing about atomic fission, used these sentences: "There is one group, and that an important one, which seems to be deeply stirred. These are the scientists. Rightly or wrongly, they feel responsible for the atomic bomb." And Einstein himself, in a conversation shortly before the end of his life, when talking to a friend about the dangers to civilization that followed our nuclear knowledge, said: "I made one great mistake when I signed the letter to President Roosevelt recommending that atomic bombs be made." But perhaps the clearest expression of this guilt-complex comes from Professor J. R. Oppenheimer, who was as much involved as anyone in the devising of the bombs that fell over Japan. "In some sort of crude sense, which no vulgarity, no humour, no overstatement can quite extinguish, the physicists have known sin; and this is a knowledge which they cannot lose." I do most profoundly believe that this is true, and am deeply grieved that somehow or other the Church seems to have let slip its chance of "speaking to their condition"—which assuredly it could do, since it too knows these things. As Dr. George MacLeod put it in a recent debate at the General Assembly of the Church of Scotland:

"Surely in such a plight the only people left are the people of God. For only they know the secret and significance of the grave. They alone know the paradoxical possibilities of resurrection. Only the Church of Jesus Christ can now release our world."

There is another aspect of this responsibility for nuclear knowledge which may lead the non-Christian to think of it more seriously than he is accustomed to think of other responsibilities. I am referring to the genetical dangers associated with atomic explosions. Here the essentials may be very briefly put, even though our detailed knowledge of certain numerical magnitudes is still not as full as we should like. It is universally agreed that a large part of our physical and mental charac-

teristics, such as height, colour of hair, resistance to disease, are almost wholly determined by hereditary factors. These are found in the chromosomes of every living cell; and in the combination of male and female cells which leads to fertilisation and the birth of a child, both parents contribute equally. It is almost universally agreed that the chromosomes hold their hereditary influences in a series of genes, each of which governs one or more characteristic features. There are about 10-20,000 distinct genes in a human chromosome. From time to time one or more of these genes may be modified—we say that a mutation has occurred. Most modifications are unfavourable, and lead to a lowering of the genetic stock. A few are favourable and, if reproduced in the next generation (as they almost always are) they may become one of the chief operative agencies in the whole evolutionary process. Expert geneticists, however, have shown convincingly that, despite this possible advantage, it is highly dangerous to have a large number of mutations occurring in a short space of time. Now a certain number of mutations are always occurring naturally—cosmic radiation, about which we can do effectively nothing, is one of the most potent causes of them—and we can increase the rate of mutations artificially, by the use of certain chemicals (e.g. mustard gas) or by increasing the amount of radioactive radiation in the atmosphere. It is this latter possibility which has recently become very disturbing. For every time that we explode an atomic bomb, we increase the amount of this background radiation. In some parts of the world the background is already doubled. Occasionally a large increase may occur rapidly. Thus, after a single bomb explosion in Nevada, rain which fell on the cities of Albany and Troy added to every person there one-hundredth part of the total dosage which the pathologists warn us is dangerous. This radiation dies away very slowly, so that we are accumulating more and more radiation effects as long as we live. Every explosion adds to this: and since much of the products of an explosion is in the form of tiny dust particles, which go high into the atmosphere and very gradually settle on the earth almost universally, this danger cannot be localized. The increase in background radiation in Britain and in Russia is less, but not vastly less, than in the United States. If we are not careful, we may do quite irreparable genetic damage. Even now, Professor Müller and others have estimated that within the next three generations we shall already have maimed or destroyed some 30,000 human beings, and the maximum effect due to explosions that have already occurred will not be experienced until something like the tenth generation. This figure is probably conservative. Thus Professor J. B. S. Haldane has calculated that the amount of radiation already received “would be responsible for nearly half a million deaths, of which perhaps 15,000 would be amongst descendants of the people of Britain. Calculations suggest that a few hundred of these extra deaths will occur in the next generation. The frequency will then fall off, but begin to rise again in a century or so, when marriages between cousins descended from the same person alive today will become common. About half the deaths will take place in the next 5,000 years, but some may be put off for 100,000 years. But many of these would probably be deaths in early embryonic life, not even causing a painful miscarriage. And the actual

number of deaths shortly before birth, at birth, or in early youth, might be as few as 50,000, or even less."

Even if too great a reliance may not be put on any detailed figures of this sort, we are here building up a legacy for the future, which, if we continue as we are at present contemplating, will cause our descendants to rise up in wrath against us, and condemn us. If the sins of the parents are thus to be visited upon the third and fourth generation, then it is surely time that someone cried: halt. It is probably true that in the long view of history, not a great deal of harm has been done—though 30,000 damaged or destroyed human lives can never be wholly disregarded—but it does seem to me that we, as Christians, have a solemn responsibility to act, in the Quaker phrase, "for the unborn generations." For the Christian does not live entirely in the present; in some sense he looks out upon the whole panorama of time, and his responsibilities accompany his gaze.

And now, having mentioned the atomic bomb, I must say a little more about it. I realise, of course, how divided the whole world is on this issue. But I am impressed by the fact that shortly before the first two bombs were dropped on Japan, most of the top-level scientists who were working on it secretly, wrote to the American President urging that the bomb be not dropped on a city, but in some adjacent area, such as Tokyo Bay, where its effects could be recognised without the destruction of life that took place at Nagasaki and Hiroshima.† President Truman, in his autobiography, makes it clear that it was not the scientists but the President, who took final responsibility for the decision. Now, however good a man's intentions, and however much we may admire him in other ways, I am sure that should never permit such a decision to be made like this by one man. And I think that, as Christians, we should make this clear. For there is something almost unspeakable about the effects of such a bomb. Group Captain Cheshire was one of the two British observers at the bombing of Nagasaki. This is how he describes² his reaction to the dropping:

"When Wilhelmshaven blew up we felt a sense of elation. We have set out to destroy, and we had destroyed. When Nagasaki blew up, we felt nothing but an overwhelming sense of awe, not because an unusual number of Japanese had been killed, but because something had happened which altered our fundamental concepts of life."

It is not for me here to argue the case either for or against Christian pacifism—though I must confess that I speak as one who himself became a pacifist at the same moment that he really became a Christian—but I am quite sure that until we have sorted out the muddle in our minds about the use of atomic bombs, we shall have failed in our responsibility to our generation.

Scientists themselves have shown their awareness of the responsibilities

† In more detail: (a) the physicist Professor James Franck, on behalf of almost all the major scientists involved in the production of the bomb, in June 1945—a whole month before the first atomic bomb had been exploded—sent a memorandum to the Minister of Foreign Affairs, Stimson, in which they pointed out the political and other consequences of dropping the bomb on Japanese towns. This memorandum strongly urged against any such action. (b) In March 1945, Professor Szilard, who in 1939 had shared with Einstein in advising Roosevelt of the possibility of building an atom bomb, submitted a similar sort of manuscript as in (a) direct to the President. Both documents (a) and (b) have been published.

² From "Cheshire, V. C." by Russell Bradon, published by Evans.

that attach to our present nuclear knowledge. There is at present a lively discussion going on among them regarding the possible introduction of some sort of pledge similar to the Hippocratic oath for doctors. But it seems to me that scientists alone can never carry through such a project. They need the buttressing and the power that we can give them. Here, for example,³ is the tentative wording of such a Hippocratic oath for scientists:

"Realizing that my scientific knowledge provides me with increased power over the forces of nature, I pledge myself to use this knowledge and power solely to what, according to my ability and judgement, I consider to be for the benefit of mankind, and to abstain from any scientific activity known to me to be intended for harmful purposes."

This is very brave, but it is inadequate. For it is earthbound. An oath of this kind must be lifted up beyond "my ability and judgement" before it can be really effective. If it gets no further than this, I do not see how it excludes such (to us) vicious practices as Hitler's doctors sponsored in German concentration camps. For as a result of these practices we learnt a lot more than we could easily have learnt by conventional means about the powers of resistance and recuperation of the human body. Yet the whole civilized world revolts from such behaviour, and when certain of the records were subsequently found, I am told that they were destroyed. We cannot abdicate our responsibility here, and leave it to the scientists, splendid as their tradition most undoubtedly is. The little limerick,

There was a young girl from a Mission
Who was seized by a dreadful suspicion
That original sin
Didn't matter a pin
In the era of nuclear fission

describes a wholly unnecessary fear on the young girl's part. The great and searching questions bound up with our nuclear knowledge admit of no easy solutions, certainly of none that are not deeply religious.

The fact that our responsibility has this religious root is of first-rate importance. Failure to recognise it is one of the most potent reasons for the distrust in which scientists are often held—as if they, and they alone, were responsible for opening Pandora's Box, and releasing upon an innocent world all the evils therein. There seem to me to be two main grounds for asserting the religious nature of our responsibility. The first is concerned with the nature of man; the second with our relationship to the material world. Let us consider them in turn.

In the film "Three, Two, One,—Zero" recently made in America by the National Broadcasting Company, and, as its title implies, concerned with atomic problems, there occur these words:

"It is the people . . . who must come to know what atomic energy can and will do, for good and evil. . . . The real problem does not rest in scientific mechanisms, but rather it rests in the minds and hearts of men."

There is more than an echo here of some words from the preamble to UNESCO: "Since wars begin in the minds of men, it is in the minds

³ Dr. R. Furth of London, in *Atomic Scientists Journal*, January, 1956.

of men that the defences of peace must be constructed." It is another way of saying that there are certain questions, not of a scientific character, which must be answered before we know how to use science properly. Many things will undoubtedly be altered in the atomic age, but some of the fundamental questions still remain. The psalmist considered the Heavens, and the moon and stars, and then he cried out "What is man that Thou art mindful of him?" But that was in the year 1000 B.C. Today we think of civilization and its need for energy, of atomic bombs and genetic damage, but we still cry out "What is Man?" I was reminded of this recently when I heard from the Bishop of Bristol of an incident that he witnessed on a London tram (or as you in America would call it, a streetcar!) a few years ago.

On this particular occasion he was sitting in one of these trams, and next to him there was a mother and her small boy. At one of the stopping places there got on a city gentleman, complete with pinstripe trousers, tightly-rolled umbrella, bowler hat and spats. The child eyed this new arrival very suspiciously for a few moments and then, in that tone of voice that children reserve for specially important occasions, said "What's that man for, mummie?"

This is a question that belongs to every phase of human development; it is as old as man himself, and will be with us till the end of time. Without some understanding of its answer, we shall never know how to use the knowledge of good and evil represented in the atom, as it should be used. The revelation of God in Jesus Christ and among His Saints seems to me the only sure ground here on which we may tread. Only in the light of that revelation of God do we see the true nature of man, as a child of God, and begin to see how to deal with the moral and ethical problems raised by science. The moral nature of many of our problems, and particularly those connected with nuclear knowledge, is becoming widely recognised by scientists. What is not so widely admitted is the relevance of the Christian faith; and this is due partly to ignorance of the faith itself, partly also to our failure to expound it meaningfully.

Let me illustrate this by quoting some paragraphs from the editorial columns of the scientific weekly *Nature*. This journal is one of the most widely read of all scientific journals. In it all types of scientists expect to see short accounts of important new discoveries, and comments on all matters of scientific interest. Now it is very significant that over the last few years these columns, written by scientists for scientists, have been increasingly filled with correspondence reflecting the uncertainty which most of us feel about the implications of our new knowledge, and the new kind of life which opens up before us. In the sentences which follow, the editor is reflecting on some of the grave and urgent questions which lurk behind every contact between the developed and the under-developed countries of the world—questions such as the provision and use of nuclear power, and the problem of population increase, and then he goes on:

"There will be a price demanded in individual self-control as in that of communities, and it is not on education alone that we can rely to make sure that the price can be paid. Whether in fact the nations and the communities of which a nation is made up will pay that price and relinquish the prejudices and customs which endanger the effective utilisation and uniform distribution of the resources of the world will not

depend solely on whether an adequate supply of scientists, technologists and technicians is forthcoming, nor on a clearer comprehension on the part of the population of what science is and how it works. The problem of relating action to knowledge and not to prejudice is a moral issue, in the sense that only a worthy view of man can compel the action, and induce men and women to accept the sacrifices which in one way or another will be demanded from the advanced, as well as from the underdeveloped countries of the world."

Now where shall a worthy view of man be found? Without it all man's science and his skill go rotten. With it there opens out a life of splendid fulfilment, of joy and hope and deepest satisfaction. A worthy view of man—this is the one great problem for the atomic age; its provision is one of the greatest contributions which we Christians can make to the world of the future.

This—the true nature of man—is the first ground for asserting the essentially religious implications of nuclear knowledge. The second ground is concerned with our relationship to the material world. The Christian faith asserts that the whole universe belongs to God—"the earth is the Lord's and all the fulness thereof." Such is the burden of the first chapter of Genesis, and in the New Testament we learn of God's will to "sum up all things in Christ, both things on earth and things in Heaven." The emphasis here is on things and not on people. We claim that the order of nature carries meaning, that the meaning may be discerned by anyone who looks in the right manner, and that this meaning is bound up with the nature of God. There is a very real sense, therefore, in the claim that God will not be fully known until He is found in a developed knowledge of the universe in which we live; and that therefore all true scientific study is a religious activity. Old John Ray in the seventeenth century could call science "a proper study for a Sabbath day."

In all this the scientist is very close to the explorer. Younghusband has put it in these words:

"The human race will never be satisfied until it has completed its knowledge of its surroundings. We want to know everything about this planet, even its furthest confines, because we not only have to adapt ourselves to our surroundings, but in the true spirit of man we have to master them. And we cannot master them until we have full knowledge of them."

So far as the geographical explorer is concerned, this situation has largely (but of course not completely) happened. But his role has been taken over by the scientist. Even here great things have been found out and we have nearly full knowledge of many of them. Nuclear energy and its many ramifications represent the next big field of knowledge to be conquered. Bearing in mind what I have just said about the material quality of the Christian faith, I want to see all this new field claimed for Christ. Not in any naïve manner, but as recognising that God's purposes of a full life for all His children cannot be fulfilled without it; and, no less, that in the search and the discovery some new facet of God's character and His Being will be revealed. A recent writer⁴ has put this in somewhat similar words:

⁴ David O. Woodbury, in *The Nation*, June 18th, 1955, p. 536.

"The promise of atomic energy is tremendous, but it will not create a Utopia in which fingers need be lifted only to push buttons. Nor should we want it to. If ever we find an agency that will take all our burdens off humanity, civilization will disappear. In atomic energy lies the hope that man can work more effectively, with greater inspiration and in greater peace. With this new tool, and the sharpening of the wits and the imagination which its use will stimulate, he can go on into a rapidly widening circle of discovery. He has only begun to find out how to live with himself and his environment. The atom has more to give humanity by its inspiration than by its direct gift of emancipation from work."

We ourselves might put this conclusion in simpler terms if we said: "There is something of God in the blinding flash of an atomic bomb and the great pillar of fire that is ten miles wide. The nuclear scientist may be—and is—one of God's messengers, but he is a messenger of flaming fire. The words of the Welsh poet, the late Dylan Thomas, have a relevance here: "Oh, isn't life a terrible thing, thank God?" It most certainly is a terrible thing, if the Kingdoms of this earth are to become the Kingdoms of our God and His Christ. But we must also thank God for all the possibilities that nuclear knowledge has brought to help us in the task.

This brings me to the end of my exposition. However, I promised that before I finished, I would put forward some tentative proposals for the Christian attitude and the Christian response towards the responsibilities which I have been describing. After what I have already said, this can be done quite briefly.

First let me say that I believe that the Christian Church should publicly and openly condemn all use of large-scale bomb explosions. We know too little about possible evil effects to take any risks, and if, as almost every Ecumenical gathering has agreed, "war is contrary to the mind of Jesus Christ," there can surely be little doubt about this. Let us do it, not because it is a way to get peace—which it may or may not be in present circumstances—but because it is an offence against the children of God to use a weapon of this type.

Next let us intensify our sharing of the power provided by peaceful uses of nuclear knowledge. We ought to rejoice at all offers of nuclear fuel by rich nations to poorer ones. Here the United States has a grand record, though even that could be bettered! Indeed we may regret that Britain and the United States delayed as long as they did, so that now there is a danger that giving nuclear fuel and nuclear know-how may become regarded as one more move in a political game. At all events we must avoid the unseemly rush to buy up all available sources of uranium which has already started. Whatever happens the uranium is not ours—the Christian will see it as God's.

We should rejoice that there has been clearance of so much nuclear knowledge. Here at least the issue should be clear to those of us who are Christians. Knowledge cannot be nationalised since it too is a gift of God. And as for nuclear knowledge, we should do well to remember that it is the combined work of many people in many countries that has led to the present situation. We are all debtors to Rutherford a New Zealander, Joliot a Frenchman, J. J. Thomson a Briton, Hahn a German, Kapitz a Russian, Fermi an Italian, Bohr a Dane, Oppenheimer an American, Bhabha an Indian, as well to many others; to Einstein a

Jew and Cockroft a Christian; to Madame Curie a woman and Becquerel a man. It was Thomas a Kempis who warned us against taking too much credit for anything we ourselves may have learnt: "Be not therefore exalted in thine own mind for any art or science which thou knowest, but rather let the knowledge given thee make thee more humble and cautious." We should therefore rejoice in the fact that now several other countries are designing atomic fuel plants. And instead of boasting (as one man I heard of the other day—a Christian too!) that ours are bigger and better than anyone else's, we ought to be thinking of how we could launch out in some great scheme to provide energy for all the less developed peoples of the world. Here indeed is a crusade in which all the nations of the world could unite. To be dominated by some really great enterprise, whose importance is recognised by all involved, is one of the surest ways to mutual understanding and fellowship. I should like the United Nations to discuss where new atomic stations should best be built, and how they might most easily be financed, a major share being taken by Britain and U.S. Why must Arco and Windscale in northern England be the first places to have nuclear power? I don't think that anyone yet knows the right answer to questions such as these. But I believe that a project of this kind on a world scale would do far more to established good relations and ensure peace than interminable argument about the control of fissile material. For peace is a fruit, and fruit grows on a tree best when the tree is not too closely pruned by a crowd of rival gardeners!

There is much even now that can be done. And so let us dream great dreams. Let us imagine the use of atomic power to evaporate sea water, and transport it to irrigate central Australia; nothing else can do this. Let us imagine it blasting a way through ranges of mountains to water the arid parts of western U.S., so that the desert blossoms as the rose. Let us imagine it changing the climate of Siberia.

Much the same holds good in the biological sphere. For those very mutations whose existence in human genes is a cause of so much concern in nuclear explosions, can be used to great advantage in agriculture. Cereals, when bombarded by neutrons in an atomic pile, experience mutations, in large numbers. Most of these mutations are useless and actually weaken the stock; but a few are good. We can select these and so improve the stock; we can introduce new varieties altogether. Even now, in Britain, wheat, barley and oats have been treated; in America a fungus-free oat has already been produced; in Sweden the most widely grown variety of white mustard has been obtained in such a way. Let us look to the time when we harvest crops beyond the Arctic Circle, and our control of biological techniques enables us to grow in each part of the world that which best fits there. Nothing less than this can cope with the rising world population, and its demand for food.

In all this nuclear knowledge seems to me to be a great gift of God, far more effective than previous techniques, such as the crossing of varieties; since thousands of experiments may be made at the same time, and we have far greater possibilities at our disposal than any older agricultural research worker could hope to possess, let us be proud to use this knowledge, and equally concerned to share it.

In the field of medicine we have an even more striking situation. It may

help us to see the scale in which medicine has been altered if I remind you that although radium has been mined extensively for some fifty years, the total amount produced is about ten pounds. The total stock used for medical purposes in Britain is about five ounces, and this is sufficient to treat several thousands of patients every year. Compare this situation with that which arises when we burn one single pound of uranium in a nuclear reactor; the fission products so produced have a long-lived radioactivity equivalent to about half a ton of radium! With such enormous possibilities it is not surprising that great strides have been made—and more are to follow. I believe that I am right in saying that in the last twenty years fundamental medicine has learnt as much as in the previous two hundred years. The effects of all this, not merely in treating cancer, but in a thousand other ways, are just beginning to appear in ordinary medical practice. I am proud that we in Britain have a good record here, though this too could be improved. In 1954 some 15,000 parcels of radio-isotopes (almost all for medical purposes) were produced, and no less than 5,000 were sent abroad to all parts of the world. Let us rejoice again in the possibilities that all this raises for the curing of disease and the health of God's children in parts of the world where disease is rampant and health poor; and let us see that no one makes personal profit out of it to the detriment of its worldwide distribution. Bearing in mind what has happened with certain important drugs, there is need to take care.

You will see from what I have just said that I am profoundly grateful for our nuclear knowledge. This is not the fruit of some forbidden tree whose mortal taste must bring death and destruction into our world. Yet many people are afraid. The distinguished chemist J. B. Conant of Harvard, in a recent series of lectures, now printed, said, "I am afraid of the future uses of atomic energy." Bertrand Russell said in a recent broadcast: "I have found that the men who know most are the most gloomy." Surely this need not be.

There is the danger, of course, which Henry Adams foresaw in my earlier quotation from his autobiography, that nuclear man would be a sort of God, compared with pre-nuclear man, because of the power and the complexities of life with which he could now deal. This is a real enough danger, and some have urged that we should stop all such research and development in order to escape it. I am sure that such a policy would be a grievous sin; it would fortunately also be impossible of achievement. Leonardo da Vinci could design a submarine, and keep it from the public: "This I do not . . . divulge on account of the evil nature of men, who would practice assassinations at the bottom of the seas, by breaking the ships in their lowest parts and sinking them together with the crews who are in them." And Napier, the inventor of logarithms in the sixteenth century, could refuse to divulge the nature of a weapon that he had developed, Boyle the chemist of the seventeenth century could refuse to publish the ingredients of some poisons and a means of making ink invisible, as being "mischievous." But we can do nothing of this sort, and have to learn to live with the danger and the hope in nuclear knowledge. I remember how God said to Moses, as the children of Israel came near the end of their wandering journey: "Go ye in and possess the land." This is our call too. For He gave us this

land, just as surely as He gave the land of Canaan to those early wanderers; and if we are brave enough and sensible and clear-minded enough to interpret His will in our new circumstances, we may discover that this Promised Land is rich with joy and fulfilment for all mankind. Only in that spirit can we hope to avoid the dangers and the temptation to unworthy ends.

On July 18, 1955, at West Milton, N. Y., Mr. Lewis L. Strauss closed a giant two-way copper electric switch. Pushed one way it could start an atomic submarine propulsion unit moving; pushed the other way it could supply the first commercially available atomic power. "This switch," Strauss remarked, "is a symbol of the great dilemma of our times. I throw it now to the side of the peaceful atom and by that choice we mark the beginning of the scriptural injunction of Isaiah: "They shall beat their swords into ploughshares and their spears into pruning hooks." I do not know whether Mr. Strauss, as he pressed that switch, thought of some earlier words of Pasteur, but they would have fitted very well with what he himself said.

"Two opposing laws seem to me now in contest. The one a law of blood and death, opening out each day new modes of destruction, forces nations to be always ready for battle. The other, a law of peace, work and health, whose only aim is to deliver Man from the calamities that beset him. . . . Which of these two laws will prevail, God alone knows. But of this we may be sure, that science, in obeying the laws of humanity, will always labour to enlarge the frontiers of life."

I wish that I could be as sure of this conclusion as Pasteur was. But of this one thing I am absolutely certain. It is our solemn Christian responsibility to see that the right law does prevail. For the only "laws of humanity" which are truly binding are the laws of God and his Christ.

CHRISTIANS IN A SCIENTIFIC AGE

by BISHOP GERALD ENSLEY

When Thomas Edison, the famed inventor of the electric light, died October 18, 1931, his admirers proposed as a tribute to him that all the electric power in the United States be shut off for sixty seconds. It seemed a very fitting acknowledgement of Edison's scientific achievements, which had so enriched mankind. But it soon dawned upon his friends that what was meant to be a tribute could bring disaster. With all power off, trains either could not operate or would creep along with their semaphores unlighted. Airplanes could not communicate with their bases. There would be no fire, police, or street-signals. Water-supplies and sanitation mechanisms would stop. Hospitals and surgeons would be handicapped. The compressed air and hoisting machinery in the mines would not function. Ships in distress would have no means of asking help. Crowded elevators would be trapped between floors. Subway-cars would be caught in tubes beneath rivers. Everywhere there would be terror, panic, even death. The proposed tribute was called off.

Here is a vivid symbol of the age in which we live. It is an age of science. Ours is a culture based on a systematic inquiry in Nature's habits which has resulted in an unparalleled mastery of the material conditions of existence. The spirit, the methods, and the results of science

have so entered into the blood stream of our civilization that a few seconds' adjournment is like holding one's breath—a threat to life. In a world dominated by the scientific ideal, obsequious before scientific authority, and guided by scientific success we have to offer the witness of Christian discipleship.

Now religious apologists are accustomed to say in this year of our Lord 1956 that there is no essential conflict between science and religion. The warfare of the two is a thing of the past. Certainly there is no established doctrine which invalidates loyalty to Christ, confirmed by the fact that some of the noblest Christians of our time have been scientists. There is nothing in scientific teaching which refutes the logic of Christian theism. Just as automations, the latest wonder of our technology, is never completely automatic, waiting upon a person to start, to control, and to repair, so the uniformities of nature can never be made so tight as to exclude cosmic purpose.

Indeed, there is much in the scientific spirit and teaching which is to the profit of religion. The scientific passion for truth—to sit down, as Huxley said, before the facts like a little child and follow wherever they lead—is a religious virtue as well. Contemporary physics has itself demolished the metaphysical materialism which depressed our fathers. The principle of indeterminacy makes it easier to believe that free will is no delusion. Science has pretty well banished the heresy-hunting authoritarian from the Church (though, alas, the demon seems to have found refuge in the State!), as it has broken the chains of superstition. Scientific method applied to the Bible has brought us nearer to our Lord than any generation, but that which knew him in the flesh. Science has tremendously enlarged our idea of God. "This Majestical Roof fretted with Golden fire" we are taught, is millions of light-years away. The heavens declare the glory of a greater God than the Psalmists, or Hamlet, ever knew. And there are certain dynamic concepts of science which when they work themselves out into the common man's thought will effect a revolution for good. (Think of the axiom of physics that mass equals energy, that, roughly speaking, a thing (or a person) is what it does—think how that idea might ventilate some of our stuffy ecclesiasticisms!)

There is no quarrel between theoretical science and religion. The issue is practical. Science has not invalidated the logic of faith; rather, it has created an atmosphere in the world—a psychology—which makes the Christian enterprise difficult. Let me specify several respects in which this is true:

1. Science has focused on proximates rather than ultimates. When a scientist studies a phenomenon to find its cause, he does not look for the First Cause. He tries to lay his finger on the immediate antecedent, which, if controlled, will lead to the phenomenon's occurrence. When the scientist inquires about effects, he does not trace them out to "the last syllable of recorded time" and ask concerning the effect on man's destiny. He is concerned only with what happens now. The scientist willingly abjures ultimates in favor of secondary causes and effects.

It is a law of life, however, that that becomes real for us which we think about. Let a person concern himself exclusively with one set of facts and after a while he may not disprove the existence of others; but they no longer seem significant. They are as dead for him as though

they had been refuted. The student of science will recall Charles Darwin's famous confession about art. Whereas up to thirty he enjoyed poetry, pictures, and music, after three decades of scientific study he had lost his taste for them. He found the reading of Shakespeare so intolerably dull that it nauseated him. His studies had not invalidated Shakespeare; his exclusive concern with biological facts had robbed everything else of its appeal. Similarly, *science has not produced atheists in our time; it has made secularists of millions of people.* They have not renounced the divine existence through discovery that it is not true; they are simply so engrossed with the things in the foreground—the million gadgets and consolations of technology—that they never lift their eyes unto hills from whence these good things ultimately come.

2. Science robs the individual of status. We sometimes have rehearsed the indignities heaped upon man by science: Astronomy says he is a gnat beside the sidereal spaces. Zoology claims he had animals for parents in the long evolutionary series. Chemistry calls him a compound of hydrogen, oxygen, and carbon, like sticks and stones. Psychology invests him with the reflexes of a dog or a trained seal. Worse than this, really, and the cause of it, is the scientific approach. Science is extrovert. It is outward-pointing. Its ideal is objectivity,—to see the object as it really is without any intrusion of the subject. For a scientist to take the subject into account, while he is acting as a scientist, is as impossible as for a camera to take a picture of itself. The most completely objective psychology is behaviorism, which teaches that there is no such thing as consciousness.

The soul which was the central concern of Christ, and for which we are taught that he died, simply does not appear on the scientific program. It is an unmentionable when learned men gather. We are forced as preachers to proclaim about an entity that does not count. This neglect of the self may even issue in brutality. I heard a distinguished German professor, himself a refugee from Nazism, trace the unspeakable atrocities upon the Jews as a last consequence of the scientism of the German universities. A Jew was an object, not a subject whose sensibilities were to be respected. Hence, a Jew could be liquidated with the cool disposition of a biologist beheading a frog.

3. The success of science breeds a superciliousness toward the non-scientific. Religion is a matter of faith; science *knows*. The existence of God is a speculative question; the existence of the atom is an assured result. Religion belongs to the poetry-side of life; it is not verifiable, as the objects of the sciences are. Theology is a purveyor of possibilities; science supplies us with certainties. Doctor Albert Schweitzer has confessed in his autobiography what an exhilarating experience it was for him to move from the world of the humanities, in which he had been trained, with its endless debates on matters of opinion, to medicine where every statement could be justified by facts. If as sober a mind as Schweitzer is moved by these things, do we not wonder at the feeling of inferiority in less-equipped religionists as they confront the established results of science?

4. Science is steadily gnawing at the cord of human dependence, which is the life-line of religion. Think for a moment of the things men have prayed for that science is now dowering them with. Men prayed for

rain; now we are learning how to seed the clouds. Men prayed for the fertility of the fields; but the rising yield of corn and wheat has not come from increased effectiveness in prayer but by tractors and fertilizer. Men prayed for good health; but the increased expectancy of life in our time is due more to penicillin than to prayer. Men have prayed for peace of mind; but psychiatry is learning also to drain "that perilous stuff which weighs upon the heart." If you can get everything you want by the quick and simple expedients of science, of what use—the plain man argues—is religion? He may for a while, to employ Ernest Tittle's figure, acquiesce more or less gladly in religion's presence, like an aged grandmother in the household, but in his heart he knows that her days of robust usefulness are plainly over.

5. Another not inconsiderable consequence of science for human psychology is a sense of the omnipresence of evil. I suppose that there is no more sin in the world today *per capita* than in other age, but thanks to the reach of scientific communication we know more about it. A gangster can be slain today on the other side of the world and by Saturday he will be sprawling full-length in his own blood on your library table in *Life Magazine*. We live under an incessant bombardment of evil tidings.

The effects have been the emergence of theological pessimism in our seminaries. Belief in original sin is stronger in theological writings today than faith in God's regenerating grace. The common man of religion often feels under this mounting evidence of evil that the redemptive task is too great.

To repeat, we need feel no longer that science is an army arrayed against Christianity. It is a subtler foe, a fifth column, a psychology, which secretly pervades the atmosphere which religious men breathe and impairs their vigor. Our enemies are not Tyndall, or Huxley, or Ingersoll, the blatant agnostics of the nineteenth century, who frontally attacked our faith. Our foes are Edison, Wright, Marconi, Fleming, who by their secular spirit and endowments have literally killed religion with kindness.

What shall we then say to these things? What shall our strategy be as Christian men? Let me make three brief suggestions:

First of all, let us acknowledge and gratefully employ the gifts of science as of the Spirit. We need science. Before we can be Christians we must live, and to live is to cooperate with nature, which is science's mission. The Holy Bible is not only a divine revelation; it is also paper and ink, which technology must supply.

Let us rejoice that the radio extends the preacher's voice and that the car and the plane invest the pastor with a swifter pair of legs for his errands of mercy. The late Professor Millikan once observed that our civilization is the first in human history that is not based on slave labor. The other day one of our Nobel-prize-winning pathologists predicted that the United States would see the last of polio within ten years. For all these amazing benefits of science let us praise the Lord!

But let us not forget that all these achievements of science are the works of Spirit, Mind. Harry Elmer Barnes once wrote with pseudo-scientific condescension, "Astronomically speaking, man is almost totally negligible." To which George A. Coe replied quietly, "Astronomically

speaking, man's the astronomer." What are planets and fixed stars, and the atoms and electrons of which they consist, compared with the intelligent, self-conscious, self-directing being who stands over against them, studying, measuring, appraising, and interpreting them? This amazing scientific labor is based, too, on an essentially spiritual point of view. It was not a preacher but Doctor Alfred North Whitehead, one of the most distinguished historians of science in our generation, who pointed out that the assumption of rationality in the universe—the premise by which science works—is a lineal descendant of the Hebraic-Christian doctrine that this is God's world and therefore can be trusted.

This scientific achievement, furthermore, is the work of the divine. One of the urgent needs of present-day Christianity is for a reformation of the notion of the Holy Spirit. It has pretty largely been identified with emotional aberrations. The Holy Spirit has become the inheritance of the sects and a block of stumbling to those who believe that the mind and conscience are God's portion, too. We need to expand the circle of the Spirit's activity to include every thrust toward goodness and truth. Suppose we should identify the basic drive in human life toward unity with the Holy Spirit. Then, not only should we see the work of the Spirit in an evangelist calling for the sinner's reconciliation with his God and in the counsellor helping an unhappy soul to find integration. But the business leader bringing about harmony in an industry and the statement forging the bonds of international peace would be evidence of the Spirit. And an Einstein, laboring a life-time to unify the electromagnetic and gravitational fields is also moved by the Spirit. Wherever coherence—unity—is striving to organize chaos, whatever the subject-matter, there the Holy Spirit is at work. Such a conception would enable the man of religion to labor hand in hand with the man of science and hold up his head in self-respect.

In the second place, we must recognize that this scientific civilization with all its marvels must perish unless redeemed by Christian motive. It will fall, to begin with, for want of spiritual direction. We must not forget that every gift of science can be used to further evil. The chemistry that gives us the wonder-drugs that liberate from pain can also supply narcotics which will enslave a man all the days of his life. The plane that can rush food or antibiotics to a beleaguered city can also visit worse than Black Death upon it. The physical researches that produce electric power to light and warm our homes can just as easily create guided missiles to pulverize them. Science gives us instruments of both good and evil without determining the quality of the ends for which they shall be employed. We may profitably remember that Communism prides itself on being a scientific civilization!

It is a commonplace of ethical theory, though some enthusiasts for science seem never to have heard of it, that you cannot deduce judgments of duty from statements of fact. What obligation can we derive from the fact that the sun is 90,000,000 miles from the earth? Or, take an illustration nearer home. Mr. Kinsey in his famous study of sex claimed to have discovered that approximately 50% of American men commit adultery sometime in their married career. Does that mean that infidelity is a good thing? Should we, therefore, encourage our people to break the Seventh Commandment? Science can supply us with facts and tools, but it is dumb as to the purposes to which they should be

applied. Our civilization, thanks to science, is a luxurious ocean-liner hurtling along at thirty knots through fog and dark without a headlight. Unguided by Christian purpose, it is only a question of time before we crash.

Secondly, science not only has no instruction as to what we ought to do, but granting that it had, it would not yield inspiration for doing it. The crucial question of life is motivation—to get men to do what they ought to do, when it ought to be done, whether they feel like it or not. Whether our world goes down in atomic fires depends ultimately on whether we can generate goodwill. But what is there in atomic research to make us want to love one another?

Once more, a scientific culture offers neither a standard of what we ought to do nor inspiration for doing it, but it is helpless to meet the timeless needs of the human spirit. Let me mention three:

First, science has no answer to the hunger for meaning. Here we are. Like birds of passage we fly out of the night into the light and then out into the dark again. From whence did we come? What is our true business while we are here? Whence do we go? These queries will not down, as the long philosophic tradition of the West testifies, yet science is mute concerning them.

Secondly, there is the need for forgiveness. When a man errs and strays from the way like a lost sheep, following the devices and desires of his own heart, and does things he ought not to have done and leaves undone things that he should have done, what is there in all the realm of science that can medicine his sense of guilt?

Or again, there is the need for consolation. Science is a wonderful tool for mastering nature. But there are times when Nature masters us. What comfort does science offer, for instance, to a mother when death has taken her child? The remark of Friedrich Paulsen ever holds that "whatever temple science may build there will always need to be hard by a Gothic chapel for wounded souls."

To sum up: *the greater the success of science, the more imperative the need for Christian control.* Far from the situation's intimidating us, the more widely science lengthens the cords of its domain, the more justifiable our strengthening the stakes of Christian enterprise.

Then this final word: We can best exploit the opportunity the age affords by affirming the sufficiency of Christ to satisfy the needs which science cannot meet. Christ majors in the very matters which science omits. He offers an explanation of our origin and destiny. He furnishes both a norm of noble conduct and a power for achieving. He supplies recognition to the human atom, the individual, which science has overlooked in its pursuit of the physical atom. He promises pardon to the guilty conscience and builds a sanctuary for the bruised soul. If we can make real the salvation which the Christian religion assures we do not have to worry, even in a scientific age, about saving it. We do not need to attack the skepticism implicit in science if we can make a live offer of spiritual reality.

There is a fine passage in the late Bishop McConnell's study of Wesley, concerning his relation to David Hume. They were contemporaries. David Hume is the patron saint of skepticism and the analytic method. The things that Hume taught contradicted every religious belief that the Father of Methodism cherished. Yet, as Bishop McConnell

points out, Wesley never bothered to refute Hume. He just set England to singing. And the tides of emotion, pouring from thousands of hearts turned from transgression to righteousness, redeemed from death to newness of life, swept away the sophistries. If we, by God's grace, can match the transformation of physical nature wrought by science with another wrought upon human nature by faith, we need not fear for the fate of Christianity in a scientific age.

THE EQUIPMENT OF THE MINISTRY

by DR. GERALD O. McCULLOH

The equipment of the minister as a man allowed by God to be entrusted with the Gospel must begin with his own spiritual preparation. John Wesley himself discovered that neither proficiency in learning nor the Apostolic Ordination of his Church could infuse power into his person or his preaching. Not until the Spirit bore its witness to him that he was a child of God, and that his sins, even his own, were taken away, was he prepared for his great work. The Spirit who justifies and converts also calls. No man is equipped to preach whose calling is unsure. The response, "Here am I, send me," may be made out of a personal sympathy for many types of human need that crowd into the consciousness of the sensitive soul. But for the preacher, the call to which the answer is given must be centered in an unmistakable call of God. It is the Spirit, likewise, who ordains. Our ceremonies of ordination have no essential efficacy in themselves. They can but give formal expression to an inner divine ordering of life and ordaining of duty. So first let the minister be a man in whom the divine spirit dwells.

The equipment of the minister must also include the habits, the disciplines and the fruits of scholarly endeavor. Since I shall speak of the educational preparation of the minister more fully in a few moments, it will suffice here to take brief, but pointed, notice of the necessity that the minister be equipped with a scholarly mastery of the Biblical, historical and doctrinal background and content of his faith as well as the learning of his age. He must be at home in the world of the mind, and the mind of the world, in which he dwells.

The minister must further be equipped with the skills required for the tasks imposed by his various duties. This is not to suggest that he must learn merely the tricks of the trade in order that he may be a go-getter or a big operator. A recent book on *The Church and Its Ministry* has attempted a redefinition of the role of the minister as the "pastor director" of an increasingly complex social institution. While it seems to me that Dr. Richard Niebuhr has given disproportionate emphasis to those activities of the minister that result from his being the organizational head of a large concern exhibiting vast variety in its program and activities, with the importance of preaching sharply minimized, he causes the reader to be aware of the multiplicity of skills required of the minister. Competence is required in the techniques of study, communications, counseling, organization, education, administration, finance and public relations. One wonders if the alleged increase in nervous and mental breakdowns, described in a recent article in a popular picture magazine, are not more traceable to distraction in the face of a multiplicity of de-

mands upon the minister than to the long hours he must spend in performing his duties.

Along with spiritual and scholarly preparation, and the development of a wide variety of skills, the minister must have a burning passion for service to people because they are children of God in need.

"If I have strength I owe the service of the strong;
 If melody I have I owe the world a song;
 If I can stand when all about my post are falling,
 If I can run with speed when needy hearts are calling,
 And if my torch can light the dark of any night
 Then I must pay the debt I owe with living light."

Sometimes our sensitivities are dulled by the very vastness and familiarity of human needs. Yet if we in this Conference were to share experiences of need which our eyes witness daily in our respective homelands, the stones of these hills could scarce restrain to cry out in anguishing echoes. Problems of spiritlessness, hunger, disease, loss of freedom, racial discrimination, insecurity, ignorance, brutal violence, political corruption and threat of war seem to rise to ominous heights and mushroom into an atomic cloud, the fallout of which threatens us all with its destructive contamination.

We are tempted to cry, "Father, deliver me from this hour." Yet then we become aware that it was for this hour that we were born. For this cause have we been called within the world.

Our task is to look particularly at the educational equipment which is required for the ministry in our time.

Present Interest in Ministerial Education

Ministerial education designed to prepare men as Methodist itinerants is now under creative reconsideration in almost every branch of world Methodism. The Methodist Church U.S.A. has recently completed a three-year study of its ministerial needs and its total program of theological education. When this study was reported to the General Conference in Minneapolis, Minnesota, four months ago, that Conference approved a program designed to increase by more than fifty percent the enrollment of theological students in seminaries under Methodist auspices. Financial support for ministerial education by the church at large was increased to one and one-quarter million dollars annually. In addition to the expansion and strengthening of our existing theological schools, the establishment of two new seminaries was authorized. In the face of an annual ministerial replacement need of 1200 men, we in The Methodist Church in the United States have been graduating only a few more than 800 from the Methodist theological schools and other denominational and interdenominational seminaries. Our branch of world Methodism has become newly aware of the magnitude of the crisis and opportunity in ministerial education.

Similar concerns are being expressed in other parts of our great church. Our seminaries in Europe, at Gotheburg, Frankfurt and Brussels, are strengthening their institutions and expanding their curricula of studies. As Director of Theological Education for Methodism in the United States, I have been invited to meet with the administrative heads of these schools to share in their study of the educational experience of

their ministerial students and to explore the possibilities of the interchange of educational services.

The Methodist theological colleges in Great Britain have been adding to their faculties, their buildings and facilities, and increasing their enrollments. When the World Methodist Conference met at Oxford five years ago, some of us were privileged to participate in a service at Bristol that prophesied a new day in the life of the Methodist theological college there. Since that time this building project has been completed and the college is in full operation.

The Methodist seminary in Seoul, Korea, is offering education to nearly 300 theological students, although their physical facilities are desperately inadequate. A letter two weeks ago from President Hong of the school in Seoul told of the plans that are going forward for the building of a more adequate plant and the expansion of the curriculum.

Through the various Methodist educational committees and mission boards, we are cooperating in denominational and interdenominational theological schools in Canada, Mexico, South America, Asia, the Philippine Islands, in Africa, and in Australasia.

A major interdenominational study of Theological Education in America is nearing completion, conducted under the auspices of the American Association of Theological Schools. Our church has shared in all phases of this study and will profit by the insights it will provide.

Your program committee's attention to this important area of education is evident in its providing a place on this program for a consideration of ministerial education. Methodists are deeply concerned now, as we have always been, about adequate educational preparation for our ministry.

The History of Methodist Ministerial Education

Methodist interest in ministerial education was evident in our movement from its earliest days. The education of Methodist itinerants took its impetus from the scholarly lives and interests of John and Charles Wesley. By home training and by formal schooling both were prepared to require of their followers in the ministry scholarly gifts as well as personal and spiritual graces. John Wesley's statement about his preachers, that there was not one among them who would fail to pass "such an examination in substantial, practical divinity, as few of our candidates for holy orders, even in the university, are able to do,"¹ shows not only his estimate of them but also his expectations. Today when our preachers not only preach and organize classes and congregations of believers but are also ordained to administer the holy sacraments, we ought not to be satisfied with lesser requirements of competence and training.

At the first conference in 1744 Wesley placed upon those preachers who were to be his "assistants" a demand that they read widely and intensively so that their preaching might not become as salt that had lost its savor. He proposed study of the Greek New Testament, Plato, Homer, Virgil, Epictetus, Horace, Caesar, Erasmus, and Pascal, as well as the Methodist tracts.

Within a decade after Aldersgate the first theological institution for the young preachers had been established at the famous residence in New-

¹ Eayrs, *Wesley*, p. 282, n. 1.

castle, the Orphan House.³ In the Journal of 1747 Wesley records his arrival at Newcastle. Beginning on Ash Wednesday, he read over with the young preachers *A Compendium of Rhetoric* and a *System of Ethics*. The use of Lent as a time when the leaders of Methodism came together with the students resident at the Orphan House and the preachers from the surrounding countryside was apparently well established by two years later. Of a similar period in 1749 Wesley records:

"My design was to have as many of our preachers here during the Lent as could possibly be spared; and to read lectures to them every day, as I did to my pupils in Oxford. I had seventeen of them in all. These I divided into two classes, and read to one Bishop Pearson *On The Creed*, to the other *Aldrich's Logic*, and to both *Rules for Action and Utterance*."⁴

The Discipline of the Christmas Conference in Baltimore, 1784, shows Wesley's expectation that his preachers should continue to be readers being carried over into American Methodism. The rules of the ministerial life enunciated in that Conference contain the following admonition:

"Read the most useful books, and that regularly and constantly. Steadily spend all the morning in this employ, or, at least, five hours in four and twenty. 'But I have no taste for reading.' Contract a taste for it by use, or return to your trade. 'But I have no books.' We desire the assistants will take care that all the large societies provide Mr. Wesley's works for the use of the preachers."⁴

The Methodist societies, from their earliest organization, have been encouraged to look to their preachers as men of learning as well as leadership.

Methodist ministers have not always heeded Wesley's injunction. At times even open hostility to theological schools has made its appearance. However, expediency and enthusiasm have not widely nor for long been acceptable excuses for failure of the minister's responsibility to possess a well disciplined mind. The Methodist churches in England, Ireland, Europe, America, Asia, Australia, New Zealand, and the islands of the seas, have provided for the education of their ministers. Theological schools, inservice training schemes, lectures, classes, libraries, publishing houses, and correspondence courses have been employed. Our annual conference, which could and sometimes do provide excellent educational opportunities have come to be devoted almost entirely to organizational business.

The Content of Methodist Ministerial Education

Various disciplines and academic emphases may enter into our programs of ministerial education. We cannot and ought not to attempt to determine a curriculum either of general culture or of divinity which would be binding on the schools to which we entrust the important task of educating our clergy.

There are however certain items of content which deserve consideration for inclusion in the minister's professional educational experience, whatever form the curriculum may follow. The ensuing list will be suggestive of the extent of the concerns which the minister's training may

³ Tyreman, *Life and Times of John Wesley*, I, 543.

⁴ Wesley, *Journal*, III, 391.

⁴ Quoted in Stevens, *History of the Methodist Episcopal Church*, II, 232.

cover. It is not to be regarded as in any way normative. There would be no inclination on my part to defend the classification of studies under the various headings as being more proper than any one of several other possible schemes.

- A. Biblical Studies :
 - (a) Biblical Languages
 - (b) Old Testament
 - (c) New Testament
- B. The Mission and Expansion of the Church
 - (a) Church History
 - (b) History of Methodism
 - (c) Missions
 - (d) Ecumenical Church
 - (e) History of Religion
- C. Theology, Philosophy of Religion and Ethics
 - (a) Historical Theology
 - (b) Systematic Theology
 - (c) Biblical Theology
 - (d) Philosophy of Religion
 - (e) Philosophical Ethics
 - (f) Christian Ethics
- D. The Individual and Society
 - (a) Psychology of Religion
 - (b) Counseling
 - (c) Sociology of Religion
 - (d) Social Ethics
 - (e) Comparative Religion
 - (f) Christianity in Literature and Culture
 - (g) The Family
- E. Administration of the Church
 - (a) Church Administration
 - (b) Religious Education
 - (c) Methodist Discipline and Polity
 - (d) Supervised Field Work
- F. The Minister's Arts and Skills
 - (a) Homiletics
 - (b) Preaching
 - (c) Speech
 - (d) Worship
 - (e) Church Music and Hymnology
 - (f) Evangelism
 - (g) The Pastoral Office
 - (h) Mass Communications
 - 1. Radio, TV, The Press
 - 2. Religious Journalism
 - (i) Public Relations

It is one of the perennial jokes in theological education that the curriculum is constantly under study and revision. This is, in the reality, as it should be. A reading of the list of the courses offered in any of

our schools a half century ago would include Hermeneutics, Propaedeutics, and various other titles identifiable only after diligent research. However, if the church is alive her timeless message a half century hence will be couched again in timely language of the time in which she serves.

The Objectives of Ministerial Education

Out beyond the particular program of studies which is provided, there are certain objectives which we share that express our purposes in the training of our ministers for their tasks. These may be observed in the stand which we expect the minister to take when at his post he is clad in the armour which Paul in Ephesians 6:10-20 describes.

The minister must be equipped by the certainty of his calling, the competence of his training, and the consecration of himself to take his stand. Whatever comes, he must *stand up among his people*.

The minister must stand among his people as a *spokesman and representative of God*. Uniquely his calling and office require that he stand not only as a witness but also an ambassador of the gospel. To this end he must have as full knowledge as possible of the Word of God which he is to proclaim. As he represents the church he must know its history, its doctrine, and its organization. He must be a leader to whose guidance, counsel, and suggestion the people give the honor of heed. His effectiveness will in no small measure depend upon his disciplined skill in communication and public address.

He must stand among his people as a *broadly educated and cultured man of his own times*. He cannot be expected to be an expert in all the special sciences and skills possessed by some members of his flock, but these members all need to be able to see in him a man whose richness of appreciation, wisdom and judgment all can respect. Whether this is accomplished through general liberal arts education at the college level or through some other means, it is essential that the minister shall stand as a man of parts in the community.

As the minister stands among his people he must have the breastplate of righteousness. Personal integrity of life, moral rectitude, is absolutely essential for the leader. His word must be his bond, and his presence a silent impetus to personal piety. There is no greater destruction that can be wrought in a church or a community than for the minister, who should stand as a giant of goodness, to fall victim to temptation and lose his leadership through moral debauch. One of the most tragic figures in biblical history, vividly redescribed by Browning, was Saul. Head and shoulders above the crowd, he was fine appearing, of noble brow, and of great strength. Then pride, drunkenness, and debauch took their toll in weakness. Browning shows a broken, distracted, impotent mad man, lying in a stupor against the poles of his darkened tent. His life and leadership cannot be lured back by David's lute and song. The poet says, "All's love, yet all's law," and the law of Christian leadership requires the leader to stand in uprightness among his people.

The minister must also be equipped to *stand up under* the demands of his people. Every minister knows the *demands upon his time* sometimes wisely and at other times seemingly unwisely made. The imperiousness of the telephone but accents with a ringing bell the incessant calls that are made upon the minister. He must be taught to guard his health within

the limits of his strength and to manage his time in the interest of his highest usefulness.

Perhaps there is no way to teach a person to *stand up under both criticism and praise*. But man in humility can learn from criticism. Every teacher knows that he learns always from those he is commissioned to teach. So also, because God gives His truth through His Spirit, the minister must expect to learn from those whom he is called to lead. The most difficult weight to bear is the high praise of the people, because praise has subtle powers to destroy. The danger here is that we as ministers will take to ourselves the power and prestige which our people give so readily, and then stop beyond the proper sphere of our competence and responsibility. Paul did not specifically list humility in the armorial enumeration but he did advise prayer and supplication in the Spirit at all times. Such prayer will play a major part in the minister's discipline of humility.

An aged minister of my acquaintance labored long to heal a split in his congregation. All of the partisans knew of his concern to bind the break and of his love for each of them. The anguish of the contentiousness literally broke his heart and he fell dead one day between two of his members who were arguing the issue in his presence. The destructiveness of disunity was so clearly demonstrated to the congregation that the contention among them was buried with the minister's body. Today, after twenty-five years, few can remember the points that were at issue but the minister still is remembered as His spirit remains in that church.

The minister must on occasion *stand up to his people*. His calling is to be prophet as well as priest. Sometimes we must speak, publicly or privately, a word that *may contradict a widely accepted principle or condemn a much indulged practice*. Here the natural gifts and the disciplined training of the minister must come together. His knowledge of the gospel and its ethical implications can enable him to stand strongly against even entrenched evil. A minister who attempts to bring conviction of sin by his personal denunciation is likely to incur only personal hostility. In such case genuine conviction will fail. Let the minister speak for God. Let Christ be made to walk again in the midst. And the devils will cry out of their own accord for their escape. Even as it is God who justifies, so it is God who convicts. When we unsheath the flaming sword of attack let us be sure that it is the sword of the spirit which is the Word of God.

Standing up to one's congregation to denounce evil that may run the gamut of sins from personal sloth to violently active social wrong requires for the minister an independence in his office. Such independence should enable him to speak in terms of principles rather than personalities, either his own or those whom he must confront. This necessary independence is provided in the Methodist churches by the itinerant system. A recognized weakness of congregational polity identifies the minister so closely with the church which has called him that his independence may be jeopardized. In Methodism, by our system of appointment, itineracy, and conference rather individual church membership we have an independence in our pulpits which provides opportunity for a prophetically independent ministry.

The highest privilege and responsibility of the minister is to *stand up for his people*. When in consecration of self the pastor stands up for his

flock he is closest to the great Shepherd of the sheep. In this part of his service the minister will be called upon to suffer the most grievous onslaughts. There may be wrestlings *against flesh and blood, against principalities, against world rulers of the present darkness*. In this trial at arms we must have the shield of faith with which to meet the fiery darts of evil.

At times the minister must stand in defense of his people against the *encroachments of a secularism which they feel but cannot interpret* and with which they cannot deal. Financial, political, and occupational problems aggravated by the new dimensions of the atomic age will press them. Our protection may be needed in the law court, in a conflict of civic interests, in the public press, or in a face to face encounter with persons who threaten the spiritual lives committed to our care. In all such temporal encounters the minister must be ready to take his stand.

Supremely *the minister must stand for his people before God*. Where men's eternal destinies are at stake the minister is priest. He goes vicariously to God's altar to make himself their sacrifice. Intercession was central in Jesus' prayer life. So it must be in the lives of His ministers.

To emphasize the priestly role of the minister is not to deny the protestant principle of the priesthood of all believers. Rather, the leader comes before God with the burdens of his people so that when they enter the holy of holies of intercession they may come bearing redemptively the needs of yet others of their fellows. Nor does this emphasis upon intercession question the love of God. God has revealed this vicariousness to be His own way of redemption. The Cross of suffering love stands out above the hills of time as the power of our salvation. It is also the path of our responsibility. For he who called us to be his followers and who bore that cross still calls to us, "If any man would come after me, let him deny himself take up his cross and follow me."⁶ The cross is the sacrifice of oneself in love for another's guilt and sin.

Moses, in view of the idolatry of his people, prayed, "if thou wilt, forgive their sin—and if not, blot me, I pray thee, out of thy book which thou hast written."⁶ Here the cross rises where the golden calf had but recently stood. Paul's unceasing anguish of heart for his Israelite kinsmen breaks out in a like expression: "I could wish myself were accursed and cut off from Christ for the sake of my brethren."⁷ The minister who takes his stand for his people must feel this same cross of vicarious sacrifice in love upon his back and upon his heart.

The equipment of the minister in the fullest sense will include the Word of God, doctrinal understanding of the Gospel, the wisdom, culture and science of his age, the meaning and organization of the church, ethics, the husbanding of health and the management of time, techniques of communication and social leadership, and the discipline of prayer and study. But beyond all these the education of the minister is not complete until through his own experience he has learned that the path of Christian leadership leads up new calvaries ever. The equipment of the minister is complete only when he has learned to bear also his cross.

⁶ Matthew 16:24 (R.S.V.)

⁶ Exodus 32:32 (R.S.V.)

⁷ Romans 9:3 (R.S.V.)

METHODISM IN THE SOUTHWEST PACIFIC

by the REV. A. R. TIPPETT

A short time ago two parties of aborigines on an island off the coast of North Australia were engaged in a fierce battle. Spears, barbed with the ivory spines of "stingray," were being hurled from party to party. Suddenly a young Fijian Methodist minister rushed in between the contestants, quieted them, and showed them a better way of settling their quarrel, as he began applying first aid to the injured. In time the story reached Fiji where another young Fijian used the episode as the basis of a vernacular tract, on *The Peacemaker*. This tract was printed by other young Fijians and used for evangelistic purposes.

We are not concerned with the episode itself, but rather with the factors which made this chain of events possible. What was a young Fijian minister doing among the Australian aborigines, 3,000 miles from his home? And how did he come to be a minister? What interested his people sufficiently to send him as a missionary to North Australia? Why was the young Fijian at home writing evangelistic tracts? Why was he writing on the way of reconciliation? The answer we all know is that the Church is there, a living and active Church, a Church with a home and overseas program, a Church with a functioning pattern, an organism with diversified parts, operating and interacting as an integrated whole. The hero happened to be a Fijian, but he may well have been a Samoan or a Tongan or a Rotuman. The event happened in a North Australian island, but it could well have been Papua, or New Guinea or the Solomon Islands.

This morning we are to consider some aspects of the pattern of the Church among these people, and I hope to present things from the islanders' point of view. In the South Pacific we think of *the Church in the Pacific* and try to forget we are missionaries from Australia. That means we recognize that the island people have a different culture pattern from ours, and that some of our forms and religious practices may require modification to fit their society. There may even be Methodist practices we cherished a century ago, but have now abandoned in Britain and Australia and America, but which the island Church retains because they still fit the island pattern and the people cherish them.

The early missionaries who went out into the Pacific became the first pastors of the island people and concentrated on village work, but since those days the Church has grown, and the ministry has grown. The 26,000 Methodist adherents of Tonga are served by 45 ordained ministers and 1,832 local preachers, and the 132,000 Fijian Methodists are in the pastoral care of 150 Fijian ministers and over 500 catechists, who also attend to the conduct of worship in over a thousand preaching places. The development of a strong local ministry in the older fields of the South Pacific has led to a reduction of the missionary staff from Australia, and especially has this applied in the last twenty years, and this has made possible the opening of new fields, as for example, that in the highlands of New Guinea, a joint Australia and New Zealand project. This also means that the present-day missionary to the older Pacific Island fields is more a technical advisor working under an island rule, and in his routine work he is more responsible to the island Church

than to the authorities who have sent him out. The function of a missionary in an old and well-developed field differs considerably from that of the pioneer.

The Church in these older fields is largely self-supporting. It finances its own organization, pays its local ministry, makes its own decisions, in all kinds of matters from policy to stationing of ministers. There are many common characteristics in all these island groups, but there are also differences. There are constitutional developments, and even differences in the laws on moral behaviour, and in Tonga and Fiji, for instance, the stationing of the ministry is completely different. This is to be expected because these island outposts of Methodism have all grown from within, they have built according to their needs, they have preserved or discarded things according to their own concepts.

Let us observe, however, that there are a number of strong configurations in the pattern of these island Churches, which concern us all today, and which I believe I can say are common to the whole area.

The first configuration one observes throughout the whole area is *the strong local drive for indigenous leadership in their own activities*. This is in the Church, but not confined to the Church. The District Commissioner in the area where I live in Fiji is a Fijian and I come under his jurisdiction. This is symbolic of the New Pacific. During my time in the South Pacific many positions previously occupied by white men have been handed over to islanders. The status of Circuit Superintendent in the Church in Fiji, hitherto an Australian missionary post, has for the last decade been Fijian, and the Church as a whole has benefitted by the change. The Director of the Youth Department for all Fiji is an islander, trained at Drew in New Jersey, on a Crusade for Christ Scholarship. I have seen this man organize and carry through youth conventions on a scale that I have not seen in my own land. Tonga now has also the benefit of another similar leader trained at the same American Methodist university, on the same scholarship. I understand he is now engaged in a special teaching post. With the re-organization of radio in Fiji, a position for a Fijian religious leader suddenly opened, and fortunately there was at hand a young man who had done theological training at King's College, Brisbane, who was ideal for the post. The Fijian forces who went to Malaya a few years ago required a chaplain, and asked for one of the missionaries. The Fijian Church offered them a Fijian who had been to Australia, and when he retired another was found to take his place. Now the important thing is that this drive is within the island Church itself. It is not imposed from without. The local people have given generously towards the sending of these young men overseas. We have a young Lauan in Brisbane now, and there are Tongans also overseas at study. The last Fijian Synod resolved that two particular posts, which were designated, should be opened for islanders as soon as the ways and means could be found to send the nominees overseas for study. These are key positions where the Church feels an islander could do a better job than a foreigner.

This drive for indigenous leadership simply must be faced. There are negative and positive reasons why. All over the South Pacific for the last thirty years there has been pressure for indigenous leadership. From New Guinea to Fiji, in the New Hebrides, in Papua, in Tanna and in

the Solomons there have been nativistic movements. The first was in Fiji near the end of the last century, and there have been several since. In each decade of this century there has been a serious disturbance somewhere. In 1913 it was in Saibai, in 1923 in the New Hebrides, in Papua the "Valhalla Madness" lasted for about six years, in 1941 there was the John Frumm movement in Tanna, in the Solomons "Marching Rule"—so it goes on—the Raluana trouble, the Assisi Cult, the Times and many others. These are the cries of frustrated islanders who want to live their own lives in their own way. But observe that all these movements have a mad prophet, all have a religious ritual, all have a hotch-potch of Christian eschatology and biblical genealogies interwoven with their own ancient ancestor mythology. These movements are religious. I use them merely as a negative example to show why we must act now and hand every possible post to the island people themselves.

There is also the positive reason, that the time is ripe.

The members of this Conference, then, will probably ask what the Australian Church is doing to aid the movement. The year 1955 was the centenary of the Australasian Conference's independence, and the Board of Missions resolved—

- i. To establish a Centenary Fund for the development of ministerial and lay leadership in the overseas churches.
- ii. To strengthen the existing theological institutions on the fields.
- iii. To prepare a three year plan for the establishment of a central theological seminary in the South Pacific.
- iv. To arrange for scholarships for advanced overseas training for selected people.

This appeal is being contributed to by all the island districts as well as the home Church.

The second configuration of the pattern of South Sea Island Methodism is *the constitutional development of the local Church*. In one sense this ties up with the first, but historically it has a development of its own. Forgive me if I illustrate again from the field I know best—Fiji. The Church in this group began as an offshoot from Tonga, after the primary mass movement into the Faith in that field. Fijians converted in Tonga were in the pioneering party to Fiji. After a few years the home Church expanded in Fiji and constituted it a separate district. A decade later, in a year of tragedy, which is a story in itself, the little Church, of its own volition took the step of faith, and after the first ordination of an islander in Fiji, appointed him to a mission station in place of a white missionary. By the end of the century a strong native ministry had developed, and it operated as an advisory body for the white missionaries. Some of them occupied special teaching posts. After the turn of the century the question of lay representation arose, and Synod assumed the pattern of ministerial and lay sessions, submitting their resolutions to a higher European session for final endorsement. Although the Europeans held the power of veto, it should be noted that initiative came from the native sessions. In the meantime, thousands of Indian indentured labourers had been introduced and the work of the Church had commenced among them. In time they formed their own Synod, like the Fijians, under the Europeans. The most recent development was the establishment of the new constitution of 1946—one of the greatest hap-

penings in the Fijian Church in the times I remember. This move came from within; and was certainly not imposed from without.

The new constitution dispensed altogether with the European Synod, and with it the power of veto. Fijian, Indian and European members of Synod have equal rights and powers as individuals; but in my Synod, for example, the representation is largely Fijian and therefore the island people determine their own affairs—indeed, they determine the stationing of the Australians who work among them. In place of the European Synod, we now have a United Synod for the co-ordination of policy, so that externally the Church may speak with one voice, and internally may bring together the different races in unity. My last task completed before leaving for this country was to assist in the revision of our law book, in the light of past Synod resolutions. This revision involved our striking out the words "Native" and "European" in every place they had appeared, so that when the new book is printed there will be no racial differentiation whatever.

The process described is that under which I work. In each island group there has been some similar, though not identical development of a constitutional pattern. These patterns are never left for too long without modifications, for the island Church is aware of its needs and problems, and is not afraid to take the leap of faith in making adjustments in its organization.

It is true that great innovations in a culture usually spring from some external stimulation, but their effectiveness and permanence depends on the internal conditions at the time. If the time is ripe and the culture ready for change the society involved will respond. There is a holy unrest in the South Pacific today. There has been a period of extensive church-building, educational establishments have been re-organized, rules and regulations of all sorts have been revised, new policies have been set in operation, and youth work has been reconstituted to fit the new day, and surges with new life. This is the time for forward movement, for the raising of theological training to higher levels, and for the training of new lay leaders. We have come to "a tide in the affairs" of the islands, which must be "taken at the flood."

On such a full sea are we now afloat,
And we must take the current when it serves
Or lose our ventures.

The third configuration of the island Church is a *form of indigenous evangelism*, which is essential to the whole pattern. The pattern differs from that of the Church in this country, or in mine, in some respects. One still hears that catechism chanted to the ancient lyric rhythms. Descriptive biblical episodes, like the building of the Temple, the deluge and the message of the rainbow, the New Jerusalem; and deep emotional poetic passages, like the penitential psalms and the lament over Absalom, are real acts of corporate worship on a high level. I have known an island preacher to ask the women to chant David's lament at the end of his sermon on the subject. They have done so with deep effect, though a stranger from the western world would have been puzzled. Another preacher I have heard often at prayer. Line after line of beautiful thoughts flow in a rhythmic parallelism, worthy of a Hebrew psalmist, and invariably a stillness falls over the whole congregation immediately

he starts to pray. Truly with a people with rhythm in their souls, rhythm is a good instrument for evangelism.

Yet that which actually brings the islander to a point of decision is the preaching, although a single sermon may bring various forms of response. The last time this Conference met we were committed to a program of evangelism. In our area, I personally was impressed by the way in which Europeans, Indians and Euronesianes responded in their particular way, but the island people had a pattern of response, quite their own. It was so culturally patterned that it was predictable. Although the experiences were individual, they also had to fit a group pattern.

Some felt the challenge to full membership (as distinct from being mere adherents). This represents a definite step over a line, the acceptance of a particular status in the Church; but it is also a response to a challenge to maintain a specific standard of living, a confession of past shortcomings and a resolution to follow a higher way of life.

A young man who has already taken that step may be further challenged to a still higher ideal. He feels he must become a prayer leader. The time has come for him to transmit his faith to the other villagers, and to do this he accepts a new status in the village Church. This is not status as many of us think of it—as of one who loves to be in office or in the lime-light. The islander's society is a status society. He thinks in terms of status. It signifies his place in the tribe, his place of work, the kind of work, his special responsibility, his contribution to the integrated life of the whole group. So the young man offering as a prayer leader feels the Spirit of God is calling him to this status of responsibility. And the woman who offers herself as a Class Leader, or the man offering as a preacher, have in mind the status where they feel they ought to be serving God. It is not a rank, but a field of service, a place for which he was born, and which in God's plan, he must occupy. I have described the ideal, and though it is true that the manifest does not always equal the ideal, I must confess, there are many who more nearly attain their ideals than I do mine.

Now these responses to evangelism are bringing forth a demand for a new type of literature in the vernacular languages. When young men offer in twos and threes, here and there, but over a wide area total to hundreds, they must be provided with a prayer manual of some sort to help them explore and transmit the full scope of prayer experience. The appetite of the island congregation for expository preaching demands a supply of source material. Therefore with antiquated equipment and inexpert trainees, the young churches are producing an ever-increasing library of booklets on Bible exposition, applied Christianity, guides for pastoral work, for preaching, for workers in every different status, beginning with those who are taking the first timid steps in *The Way*, on to a minister's handbook for the Christian year.

Let it be noted that these are not mere translations. They are not prepared for the home Church and translated by strangers. This new kind of literature has grown up within the island Church, and springs from its own inner life. It is true that white men are engaged in it, but they have drawn from island sources, written for the island scene and found their inspiration in the island pattern.

Perhaps these illustrations will show that the process of evangelism is going on. The fact that its form is culturally conditioned is good, for it proves that it is endemic and not a foreign imposition. The operations of the Holy Spirit are not hindered by a culture pattern.

When confronted by the man who speaks of the dark problems of materialism, commercialism and human selfishness, which undoubtedly do cast their sad shadows over the island world, I can still say with confidence that there is a strong Church there, and a strong faith; that it is not a foreign Church, but a culturally conditioned one, with a developing, not a stagnant pattern. If questioned further I shall give him these three configurations of the pattern—a strong local drive for indigenous leadership; definite development and regular adaptations in the pattern of the Church constitutions; and a deepening of religious experience, which manifests itself culturally in line with status pattern society.

Whatever economic and political forces are brought to bear on the islands in the days to come, and whatever grim social and moral problems have to be faced (and we make no attempt to belittle these) I still feel confident that the island people have abundant resources of deep, alert and active faith, which fits the pattern of their society and satisfies their private and communal needs. No doubt their religion will expand with their expanding horizons, but meantime the best assistance the home Church can give is in the training of ministerial and lay leaders.

THE HOLY SPIRIT IN THE CHURCH

by DR. M. A. McDOWELL

In his book "The Realm of Redemption" Dr. J. Robert Nelson speaks of a "speechless awe and mystery which takes possession of us when we ponder the nature and work of the Holy Spirit." It is in that mood that we approach the subject "The Holy Spirit in the Church."

The God-head must ever remain a mystery for us and within the God-head the mystery of mysteries is the Holy Spirit. So clothed in mystery is He that we have tended to avoid the doctrine of the Holy Spirit in our consideration and presentation of the Christian faith. For instance, in our keeping of the Christian year, we have kept Christmas and Easter and taught their significance to our children; but we have not given the same attention to Whitsunday.

But veiled in mystery as is the Holy Spirit and His work, as Christians we cannot escape the fact of the Holy Spirit and His place in the life of the Church. It is written in bold letters across the pages of the New Testament. In the first place there are the words of our Lord pointing to His coming. "But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me." "And ye shall receive power after that the Holy Ghost is come upon you." In the second place there is the record of the Acts of the Apostles telling of that transforming Pentecostal experience entered into by the disciples in the upper room; an experience which cleansed the disciples of their fears and doubts and gave them boldness and conviction to proclaim the message of the cross and the resurrection. And then there is all that follows in the New Testa-

ment—a story of a fellowship united and governed by the same Holy Spirit. Someone has suggested that “The Acts of the Apostles” would better be called “The Acts of the Holy Spirit” and we see how apt this is when we note how frequently the phrase “The Holy Spirit” or a kindred term appears throughout the Acts of the Apostles and the epistles. It is true, as has been stated, that “the Christianity of the early church is wholly unintelligible unless we think of it as largely dominated by that experience of God which the writers describe as life in the spirit.”

It is fitting therefore that we should turn our thought in this Conference to a world wide section of the Church to this subject and, in leading your thoughts, the first observation I want to make and one which I believe to be of very great importance is that the Holy Spirit is God’s gift to His Church. “From the first” says Dr. Newton Flew, “the Spirit was never regarded as a private possession. From the beginning the new experience is to be shared. The Spirit is given to the Community.” It is true that when the Holy Spirit came at Pentecost tongues like as of fire sat upon each of the disciples, symbolising the gift of the Spirit to each; but they shared in the Divine blessing because they were members of a company gathered together in the name of the Lord Jesus Christ and intent on doing His will. The gifts, graces and power that marked His coming were not bestowed upon them as so many individuals. They were God’s gift to them as the new Israel.

And this is a fact of which, I believe, we need to take cognisance. We need to note it as Methodists. In our presentation of the Gospel as has already been mentioned in the Conference we have stressed the note of the witness of the Spirit in the life of the individual and rightly so. It would be a sorry day for Methodism if she were to neglect this note. “The inward witness, son, the inward witness,” said Samuel Wesley to his son, John. “That is the proof, the strongest proof, of Christianity.” “One thing I know that whereas I was blind, now I see” is the irrefutable testimony. But that doctrine of the witness of the Spirit in the heart of the believer must not be separated from its New Testament setting where the Holy Spirit is clearly represented as God’s gift to His Church in and through which the believer enters into his experience.

This does not mean, of course, that God’s Spirit is not active in the hearts of men everywhere. He strives with the unbeliever. He is the author of preventent grace. He keeps alive in the heart of the heathen longings and searchings after Himself. He is wherever men enter into the discovery of Truth; but the experience of the Spirit in the New Testament sense is God’s gift to men when they enter into the fellowship of all who believe. I believe that this is what Jesus meant when He said, “Where two or three are gathered in My name, there am I in the midst.” We have been apt to use these words as a message of comfort to small companies of the faithful; but whilst they may have served that purpose, I do not think that such was the intention of Jesus. Rather was He pointing to the fact that it would be within the fellowship that men would find Him. How true this is we know of our own experience. We are aware of our Lord’s Presence when we are alone; but it is when we gather with others of like mind and spirit to share praise, prayer and worship and the reading of God’s Word together that we become aware of the Divine Presence.

There is a good deal of loose talk today about being a Christian without belonging to the Church. So often, as we know, it is a smoke screen for moral and spiritual slackness. But there are some who really believe this. To such and to others likewise we need to state boldly the fact that such is not the New Testament conception of a Christian. The Christian Gospel includes the Church. In the early church those who believed, belonged: and it was within the fellowship that God made His will known and bestowed the riches of His grace upon men and He continues to work in this way.

If we ask what the disciples understood by the Holy Spirit, as to what happened at Pentecost, I believe it would be safe to say that for them, as for us, the experience was a deep mystery, and from my humble reading it would appear that theologians do not speak with one voice. But it would also be safe to say that for those first disciples, whatever else it meant, it did mean for them the assurance of the Presence of their Risen Lord. J. B. Phillips in his introduction to his translation of the Acts of the Apostles says, "no one can read this book without being convinced that there is someone here at work beside mere human beings." That, I believe, is how the disciples felt themselves. You recall the words in the last chapter of the Gospel according to St. Mark "And they went forth, the Lord working with them." That, as far as I can see it, is what the Holy Spirit meant to these men. It meant for them the fulfilment not only of the prophecy of Joel, but of the promise of their Lord "I will not leave you desolate, I will come to you." It meant that He who had loved them and accompanied with them even unto death, He who had risen from the dead and had revealed Himself to them, Who had ascended into Heaven, Whose grace and glory had touched their lives, was in their midst. And in that blessed assurance of the presence of their Lord they went forth to witness.

I like that story of the Russian peasant who was worshipping with his fellow Christians at the time of the Revolution when a soldier burst into the meeting and proceeded to count those present. "Eleven, he said." "Twelve" replied the peasant, whereupon the soldier counted them again. "Eleven" he exclaimed once more. "No" repeated the peasant "Twelve." Annoyed and puzzled the soldier counted the heads a third time. "Where is your twelfth?" he asked. "It is the Lord" said the peasant.

What that confidence has meant in the lives of Christian men and women the history of the Church records. It has sustained the missionary in his loneliness. It has strengthened the martyr as he has faced death. It has enabled men and women to suffer great persecution for their Master's sake. It has afforded the preacher inspiration for his task. It has been the source of power by which the humble follower of the Lord has faced life day by day. Such assurance comes through the gift of God's Holy Spirit to His followers.

If that was the first thing that the Holy Spirit did for the disciples, then the second was the establishment of the fellowship. Within the Greek New Testament there is the word "Koinonia" which the theologians find difficult to translate; but from what I can gather, they are agreed that it did mean an inner unity in which the whole body of believers was constituted and maintained, an inner unity which was not of their own making or organising, but something of which they became aware when they were filled with the Spirit. According to Dr. H.

Wheeler Robinson, this was the most characteristic and comprehensive work of the Holy Spirit in the New Testament. It was this that caused the apostle Paul and also those within the church to marvel. This unifying of Jew and Gentile, slave and master, men and women which came about when men yielded themselves to Christ, the Saviour and Lord. Wherever the Spirit of the Lord is, there is not only liberty but unity. We have entered into something of that experience in our own congregations drawn from different walks of life and with different views and temperaments when we gather in worship and especially at the Lord's Table where we become conscious of a bond which makes us one. We are aware of it in this Conference when as men and women of different races and tongues, strangers to one another, we gather around one mercy seat. We have experienced it in our relationships with Christians of other Communions. I recall how after the war we sent food parcels from my Church to people in Europe whose religious affiliation we did not know at the beginning. Later we learned that one was a Roman Catholic Priest who had stayed in Poland to care for children and another family was of the same church. Their letters in acknowledgment of the parcels were a benediction to us. Across the thousands of miles of ocean and even across the barriers of the doctrine our hearts became one in Christ.

This fellowship is something that cannot be organised. Organisation can bring people together, but it cannot create the Koinonia. This is the work of God through the Holy Spirit.

We believe that it is into a deeper experience of this unity that God is calling His followers throughout the world today. We have to confess with shame the divided state of the Church; but, at the same time, we rejoice in that great movement towards unity known as the Ecumenical Movement and we praise Him for the organic unions that have been consummated. This is not man's doing. It is the work of the Holy Spirit. Let us continue to believe that there is no theological barrier too high for the Spirit of God to surmount. No non-theological problem too difficult for the Holy Spirit to resolve. It may require penitence and patience on our part and much love and understanding, but such graces, as well as enlightenment, God offers to us in the Spirit.

As Methodists we have been united in this World Council and if this unification serves to make us as a Church more conscious of our Mission, if it is to be a storehouse into which we can bring our treasures of love and experience for the good of all, and the strengthening of our beloved Church as an instrument of the Kingdom of God, we shall rejoice in our part in such a fellowship. But let us guard ourselves against becoming over-denominationally conscious in a day when God is surely calling us by His Spirit in the direction of the reunion of Christendom.

As Methodists, we claim that God called us into being to evangelise. We do well to remember that we cannot separate this mission from unity. Without doubt the work and witness of the church today is weakened by our disunity. "Division," says the Willingdon Report of 1953, "in the church distorts its witness, frustrates its mission and contradicts its own nature. If the church is to demonstrate the Gospel in its life as well as its preaching, it must manifest to the world the power of God to break down all barriers and to establish the church's unity in Christ."

One striking thing about this fellowship of the Spirit which we read about in the Acts of the Apostles was the manner in which it expressed itself in personal relationships. In the concluding verses of the second chapter we read, "And all who believed were together and had all things in common and they sold their possessions and goods and distributed them to all, as any had need." These people were like a family. When we proudly say "The Methodists are one people in all the world" let it be in the sense of a spiritual kinship that reaches out in practical terms to all within the family. The words of Dr. H. Wheeler Robinson are worth remembering here "where there is no fellowship the outsider sees no church."

This fellowship, I would remind was characterised by a wonderful spirit of love, so wonderful that when they wanted to describe it, they had to depart from other words and choose a little unknown word "Agape" which had in it the idea of choice, and they invested it with a new meaning. Agape, Paul said, was the first fruit of the Spirit, and, as if to make it plain what that love really meant in its various facets of expression, he wrote, "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." This love, he says, is the greatest thing of all. Far above prophecy and the gifts of tongues and knowledge. We may have all these other gifts but if we have not love we are as noisy gongs or clanging cymbals. Would you not say that this was the manifestation of the Spirit that we need to evidence in the church above all else in the direction of the world? "Probably next to the shrivelling of the faith faculty and closely allied dying down of hope, the most disturbing symptom of the world's disease in the eyes of heaven is the lack of outgoing love" says J. B. Phillips. "It is perfectly true that love casts out fear, but it is also horribly true that fear casts out love. In a world full of tensions and anxieties, strife and envy and superstition, love and goodwill are largely driven out. The best of human schemes fail through lack of love to implement them." We know only too well how this is true. The other day we learnt about a super-sonic engine concerning the lubrication of which experts all over the world had gathered together. The engine will only tick if the right kind of lubrication is found. That lubrication which the world needs can make it tick in all departments of its life is undoubtedly that brand of love which is born of the Spirit.

We were considering yesterday under the subject of evangelism the best ways and means of winning men and women to Christ and the Church. As I see it there is no simple solution. But of two things I am convinced, firstly of the importance of personal contact. If we are to win men and women there must be an encounter with them. And secondly, that whatsoever we do to whomsoever we go in our ministry, our actions, our words, must be motivated by a loving concern for our brother. Men and women do not want to be patronised. They do not want to be preached at. I am naive enough to believe that deep down in the heart of every person there is a hunger for love and friendship. "Do not try to convert—love. You were put beside your brother for this" was the

motto on the wall of a room in Paris used by some Roman Catholic priests in their ministry to men in mines and factories. "Do not try to convert—love." Why? Because in loving we shall convert. Was not this our Master's way? Jesus loved men, He cared for them, fed them, healed them, identified Himself with them, offered them His friendship, showed that He understood them, went down into life's dark valleys with them as well as walked in sunny slopes. So did men and women find their way into eternal life. But we can't just make ourselves love men like that. Such love is the fruit of the Spirit; it should be found in the Church and the Church should be the channel of such love to the world.

Perhaps that leads on to what was a further evidence of the operation of the Spirit in the life of the Church—that is, the missionary outreach. From the moment the disciples entered into the experience of the Spirit they were like torches aflame for Christ. The sensation we get as we read the Acts of the Apostles is of a movement that is spreading in all directions and the striking thing is that each move is made under the conscious direction of the Spirit. Philip is led of the Spirit to go in the direction of Gaza and there is urged to speak to the Ethiopian Eunuch. The Spirit leads Peter to offer the Gospel to Cornelius, a Gentile. "The Holy Ghost said 'separate me Barnabas and Saul for the work whereunto I have called them' and when they had fasted and prayed and laid their hands upon them they went away." Paul is dissuaded from his intentions to go into Bithynia and goes instead to Troy where he received the vision of the man from Macedonia, and so plants the Gospel in Europe. The whole direction and inspiration of the early Church came from the Holy Spirit. "It seemed good to the Holy Ghost and to us," they said in their committees.

We as Methodists might humbly claim the same for our Church. Methodism was born of the Spirit. It began as the result of an experience in the heart of John Wesley and was continued as a movement of the Spirit in the lives of men and women throughout the world. How moved I was when I read in Dr. Frank Baker's book "A Charge to Keep" that of the first several hundred early Methodist preachers in America, more than half of them died before they had reached the age of 30 years—burnt out for God. What amazing zeal! Brothers, we are treading where the saints have trod. But are we possessed by the same zeal? Could we say of the churches that we represent that they are imbued with a deep sense of mission? At the Latin American Conference in Buenos Aires in 1949 it was stated, "to evangelise ought to be become in the believer a holy obsession, the essential atmosphere of his daily living, the passion of his soul." Could we honestly say that that was true of ourselves, let alone the membership that we represent? Is there within modern Methodism any deep concern, any agony of prayer for a world undone, or is our Church life marked by a self-regarding attitude, happy if we can keep the wheels turning over with an occasional special effort to stir us up? Brethren, let us search our hearts before God, for nothing else matters so much that our beloved Church should recover the spirit of mission, this sense of responsibility before God for the world about her. Again such passion is not of our own creating. It is the gift of God's Spirit.

I would mention one other function of the Holy Spirit in the Church which is made clear in the New Testament, and that is His leading of the

disciples into truth. One cannot but be struck with the amazing manner in which the disciples grew in their understanding of the Gospel. These men were Jews who thought of themselves as exclusive inheritors of the Divine Grace. But within a short time of Pentecost they had opened the door to the Gentiles. Their religion consisted in obedience to ceremonial law. Ere long that had passed and Gentiles were admitted to the faith without first having to be initiated into the Jewish religion. The old law said "An eye for an eye and a tooth for a tooth." But we find Paul, who made once his way to Damascus breathing threatenings and slaughter upon his enemies, saying, "If thine enemy hunger, feed him, if he thirst give him drink, and by so doing thou shalt heap coals of fire upon his head." Century old practices and prejudices yielded before the revelation given unto them by the Holy Spirit. It was as Jesus had promised "He shall lead you unto all truth." All the glory and the splendour of the Gospel were opened unto them by His teaching.

The Church to do the Lord's will today must be ready to be taught by the Spirit. It is so easy to be bound by prejudice and tradition, unwilling to learn. When we submitted a basis of union for churches to vote upon in New Zealand a few years ago, one got the impression that some Methodists thought that the Holy Spirit could only work through the Methodist framework of organisation, and some Presbyterians who thought the same about their Church order. But is the Holy Spirit bound by tradition or form? Methodism herself gives the answer to the question, for as our Church grew and needs arose, so did the form of government arise which the Holy Spirit is used and blessed. As Methodists we do not believe in any fixed, given shape and mechanism for the Church. We believe that such are created by the Holy Spirit and constantly being adapted by the Holy Spirit. Methodism was born in this way and it is crucial that she should witness to this truth in these days of ecumenical conversation.

Within the Church we must ever be alert for the movement of the Spirit which Jesus described as the wind blowing where it listeth. He may come in one way to one generation and in another to another. At the moment in New Zealand almost all the major denominations are stressing the principle of stewardship and this not by an concerted action. Could we not regard this as a movement of the Spirit, one way in which He is seeking to break through into the life of the Church today.

What I have given to you tonight—very inadequately and incompletely—has been evidences of the operation of the Holy Spirit within the Church and I think you would agree that these are what we might justifiably look for in Methodism, in our local congregations. In what way, I would ask, does the Church enter more fully into the experience of the Holy Spirit which makes these things possible? I would answer firstly, by being willing to do the will of her Lord and Master. This is imperative. We shall never receive the gift of the Spirit if we are unwilling to follow our Master all the way, or if we follow afar off. I recall an illustration used by Dr. Stanley Jones. He says "If our car is heading for the ditch we do not put our foot on the throttle, we only step on to it when it is heading in the right direction. So does God only give His power to us when we are heading in the right direction." The rich young ruler came to the Master desiring eternal life. He was morally upright, and Jesus beholding him, loved him; but the blessing of God was

not for him in that he was unwilling to obey the word of the Master. Similarly, the fullness of God's Spirit which we so earnestly desire and need in the Church in order that we might be effective in our mission, is not just possible for us when we are unwilling to obey what we know to be the will of God; when fear holds us back, fear of losing caste with the community or of some section of it. The Church which is part of society is all too often too closely identified with society in its thoughts and actions. Jesus warned His disciples of this danger when He referred to the salt losing its savour and being thrown out to be trodden under foot of man, and to the light being hidden. If the Church tempers her Gospel to the world, her witness will be weak and ineffective. She will have the outward appearance of strength, but in reality she will be as sounding brass and a tinkling cymbal. Unless she is bold enough to follow the truth as it has been revealed to her in Christ Jesus, sooner or later the divine judgment will come upon her.

That which enabled Jesus to go to the Cross was a power that indwelt His life through His utter obedience to the will of God. It was after He had said "Thy will be done" that He was enabled to face scoffing priests, angry mobs, and all the bitterness of the Cross. And that blessing which is indeed God's gift to His Church comes according to the measure of our readiness to do His will. That, I believe, is the first prerequisite of the outpouring of the Holy Spirit.

Secondly, I would mention prayer. I placed obedience first, because I believe it comes first. If we come to prayer apart from that Spirit of submission, it is like praying with our tongue in our cheek. It is all too easy to pray that way. Prayer can be a way of escape from facing up to realities. It is possible to pray for peace while our hearts are lacking in goodwill. It is possible to pray for financial blessing in the spirit of pocketbook resistance. We can pray most fervently for the outpouring of God's Holy Spirit whilst being unwilling to do the bidding of our Lord.

But where men's hearts are sincere and obedient, prayer does undoubtedly open the way for the outpouring of the Holy Spirit. There is a story told from the history of the Mission in Tonga. The first years were apparently very unrewarding. The Tongan chiefs and people were arrogant opponents of the Christian faith; the Christians were few and weak. The missionaries and the new Christians prayed for an outpouring of the Holy Spirit and in 1834 the flood tides burst the banks, and what has become known as the Pentecost of Tonga took place with manifestations not unlike those of Acts Chapter 2. As a result there was a great ingathering of the people on Tonga into the Church and a missionary outreach on the part of the Church there. Two missionaries, Cross and Cargill, were released to commence the Fiji Mission in 1835 and from the outset they were accompanied by Tongan workers. Such stories can be repeated from other chapters in Church history. Brethren, within Methodism we must learn to pray afresh. Dr. Nels Ferré in one of his books says "True and deep prayer is almost a lost art." Is he correct? It is terrific indictment if it is so and maybe points to much that is lacking in us as a church. I confess I sometimes wonder what depth of conviction there is within our churches today concerning the efficacy of prayer. Is it that humanism has so tainted the Church that we imagine we can manipulate the power of the Holy Spirit by means of our own

ingenuity? I would remind you of the words that appear in one of our orders of service in this Conference—John Wesley cultivated the practice of prayer. He urged method and devotion. He described a Methodist as one to whom prayer was a habit “not that he is always in the house of prayer; though he neglects no opportunity of being there, neither is he always on his knees, though he often is, or on his face, before the Lord his God. Nor yet is he always crying aloud to God, or calling Him in words; for many times ‘the Spirit maketh intercession for him with groans that cannot be uttered.’ But at all times the language of his heart is this: thou brightness of the eternal glory, unto thee is my heart, though without voice, and my silence speaketh unto thee. And this is true prayer and this alone. His heart is ever lifted up to God at all times and in all places. In retirement, or company, in lesiure, in business, conversation, his heart is ever with the Lord. He walks with God continually, having the loving eye of mind still fixed upon him.” When that spirit prevails throughout the Church, the Church will be filled with the Spirit of God.

THEME: WHEN THE SPIRIT OF GOD COMES

by BISHOP WILLIAM R. WILKES

The idea of the spirit of God is basic, both in the Old and New Testaments. In the Old Testament tradition, when the earth was without form and void and darkness was upon the face of the deep, the spirit of God moved upon the face of the waters. After which it appears that order came out of disorder, life out of inertness and light out of darkness. Those in the Old Testament whose writings were finally entered into the Canon as Scripture are reputed to have written as they were moved by the Holy Spirit. In the New Testament account the Holy Spirit is reported to have had reproductive influence in the life of Mary, prior to her marriage to Joseph.—Matt. 1:18-21. At the baptism of Jesus the record says that as He came out of the water, the heavens were opened unto him and he saw the Spirit of God descending like a dove and lighting upon him; leading Him afterwards into the wilderness. The early disciples of Jesus experienced Him as new life, a living fellowship, the personal presence of God shining His life in terms of joy, peace, long suffering, patience and love. Dr. Cannon, Dean of the Candler School of Theology in his book, *The Theology of John Wesley*, says in effect that the Holy Spirit is the instrument whereby the work of Christ is applied to the souls of individuals throughout all times. Wesley was not content to stop with a consideration of what God does for us through the life and death of His Son, but moves on to a positive statement of what God does in the individual through His Spirit. We must learn that Christ is not only God above us. If He were, He might keep us in awe, but He could not save. It is therefore necessary for us to learn also that He is Immanuel, with and in us. Such a doctrine as the direct testimony of the Holy Spirit to the individual believer did not commend itself to the theologians of eighteenth-century England. Though it is true that the Caroline divines of the seventeenth century had treated the doctrine of assurance with approval and that Thomas Sherlock continued to acknowledge its validity, albeit he found its evidence in good works alone.

In 1750, William Warburton published a work in which he referred to the position of Wesley, on the Holy Spirit as the "abuses of fanaticism." Said he, "The doctrine of the direct witness of the Spirit, though it is the language of Scripture, it is neither scriptural doctrine nor history." "Wesley," said he, "teaches that the work of God begins in the heart, while it is plain that the beginning of all religion is in the understanding." His position represents "zeal run mad." Bishop Butler shared the opinions of his colleague, Bishop Warburton in this regard. In a conversation with Wesley, Butler is reported to have said, "Sir, the pretending to extraordinary revelations and gifts of the Holy Spirit is a horrid thing." So foreign was the doctrine of the witness of the Spirit to the religious thinking of the time that Susannah, Wesley's mother, said she had scarcely heard of such a thing mentioned as God's Spirit bearing witness with our Spirit, much less did she imagine this was the common privilege of all true believers. David H. C. Reed in his book, *The Christian Faith*, has this to say concerning the Holy Spirit, "The one item of the Christian Creed that has specifically to do with existential, life-giving element is our religious beliefs in the Holy Spirit." Yet by a strange twist of theological history this is the doctrine, above all others, that seems to be associated with wooliness, unreality and vague religiosity. For the first century Christians the opposite was true. Dr. Rall in his book, *The God of Our Faith*, says, "The Spirit is for all men and the work of the spirit is as wide as the Christian life. One cannot even say that Jesus is Lord except by the Spirit and except one has the Spirit, he is none of his. One must walk by the Spirit if he would have the Spirit. God is transcendent, but he is present in all things as immanent, creative, redemptive, and sustaining power. He is not merely world ground, he is personally present, giving Himself to men as indwelling Spirit. The Spirit is personal, God Himself dwelling in His children. The whole self-revealing, redemptive work of God in history is the work of His Spirit. By His Spirit, God dwells in the church and constitutes its life. Now let us suggest some of the things which happen to the individual when the Spirit comes:

I

He convicts the individual of sin and convinces him of righteousness. One of the factors which contributes to the impotence of our Christian witness today, is our insensitivity to the fact of sin and the lack of a sense of need for repentance. To talk about sin today, is to be oldfashioned. Sin is no more wilful disobedience to the way of God for our lives, but at its worst, it is missing the mark or social lag or cosmic Vandalism. Hence, repentance is outmoded. All one needs according to one view, is either a sense of individual balance or social adjustment. For the most part, our generation wants forgiveness without repentance, salvation without regeneration, the crown without a cross and "Canan" without Calvary. The sin of pride, of selfishness and this worldliness is on the march, both in the world and in the church. And only the Holy Spirit can convict us of sin and convince us of the demands of God for our individual lives. But while He is ever present and available in the world as indwelling Spirit, He never forces His counsel and comfort and Guide upon us. He convicts and convinces only as one opens his heart

and mind to his leadership, and welcomes him in. The Psalmist prayed, "create in me a clean heart, O God and put a new and right Spirit within me and take not Thy Holy Spirit from me." So when the Spirit of God comes, He convicts one of sin and gives one a sense of the righteousness of God.

II

When the Holy Spirit comes, He brings a sense of enlightenment and assurance. John Wesley believed the Holy Spirit to be the infinite and eternal Spirit of God, equal with the Father and the Son. He further believed that He was not only Holy, Himself, but that he perfected holiness in us, enlightening our understandings, rectifying our wills and affection, renewing our natures, uniting our persons to Christ and assuring us of adoption as sons of God. Then, He leads us on in our actions, sanctifying our souls and bodies to a full eternal enjoyment of God. Let none ever presume to rest in any supposed testimony of the Spirit, which is separated from the fruits of it. If the Spirit of God does really testify that we are the children of God, the immediate consequences will be love, joy, peace, fidelity, meekness and temperance. During our time of trial, His Spirit may not always appear to strive, but He never leaves us. He is always there to bring enlightenment, and assurance. It was the Holy Spirit in Wesley's personal experience that brought enlightenment and happiness and assurance. For said he, "In the evening May 24, 1738, I went to a society on Aldersgate Street where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart, I felt my heart strangely warmed. I felt I did trust in Christ and Christ alone for salvation, and an assurance was given me that He had taken away my sins, even mine and saved me from the land of sin and death. Yes, when the Holy Spirit comes, He brings enlightenment, happiness, and assurance. He makes us new creatures in Christ Jesus. Our prayer should be that He might abide to change our attitudes, where they are not Christian, to enlighten us as we seek to know what is our Christian responsibility to our fellowman and God, in whose moral and Spiritual image every man is made, and in whose sight every man has equal and eternal worth. My honest conviction is that the Church is not enlightened as it should be, by the Holy Spirit and as a result, it is rapidly settling down to the moral and spiritual temperature of our times. Our Christian way and witness should be making a greater difference in the moral and Spiritual health of the world. Many hearing our profession and seeing our performance, have the right to say, "Physician, heal thyself." All too often, we conform to the pattern of the world which is not the way of Christ or those who are enlightened and led by His Spirit.

III

When the Holy Spirit comes, He gives the individual a sense of mission. It is recorded in the fourth chapter of St. Luke that upon the return of Jesus from His baptismal experience, He was full of the Holy Ghost and was led by the Spirit into a wilderness of temptation. Here, it was probably hammered out in the deeper recesses of His heart, whether He would play the role of the "suffering servant" or "Conquering King."

Someone has said that this was the third insight of His Messianic consciousness. But after this experience, He was led by the Spirit back to Galilee and Nazareth and on the Sabbath Day, as was His custom, went into the Synagogue and was given the scroll to read. Whereupon he opened it and read: "The Spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives and renewing of sight to the blind, to set at liberty those that are bruised and to preach the acceptable year of the Lord." Here, our Lord expresses not only a sense of mission, but ascribes authority to the Holy Spirit. He had anointed Him and set Him apart to proclaim the Evangel to the poor. He had declared concern for those who were broken in heart, as well as for those who were chained by shackles of sin, slavery, superstition, racial strife and religious bigotry. Our Lord, caught up by the compulsion of the Holy Spirit and fired by love, remained dedicated to this mission until His cry of the completion of His earthly task in the flesh on Calvary. Was not this the experience of Isaiah, during his vision of the transcendence of God, the majestic splendor of the Temple, an insight of the sins of His generation and His own cleansing? Yes, when the Spirit of God comes, one gets a sense of mission. As we bear our Christian witness during these days of peril and world-shattering events, the effectiveness of it will depend upon whether or not we have the Holy Spirit since we believed. Our mission will be fruitless and our witness of no effect unless the Spirit of the Holy One comes down.

IV

When the Holy Spirit Comes, He Gives Guidance and Companionship

For these times, the Church needs the guidance of the Holy Spirit, possibly more than ever before, for the reason that the battle is on all over the world for the minds and loyalties of men. The furnace of our modern times is more than seven times hotter than ever before. So, unless the Church can somehow recapture the guidance of the Holy Spirit, its influence and impact upon world society will lack the power to leaven our social lump. Somebody has said that the Church has become powerful in its organization and possession of the facilities and the goods of the world, hence, it cannot any longer say, silver and gold have I none, but neither can it say to an individual or social order, paralyzed by sin and fear, suspicion and frustration, in the name of Jesus Christ rise up and walk. Without the guidance of the Holy Spirit, the Church settles for what someone has called religion by law, but religion by law, unless it is the law of love, is not Christian. The law, like the letter, killeth, but the Spirit energizes and makes alive. Without the guidance of the Holy Spirit, the Church can become some sort of a glorified, sophisticated midwife of pride and religious bigotry. But with the Holy Spirit, as teacher and guide, it can become the influence that brings in the day of brotherhood and ends the night of wrong.

Conclusion

Our blessed Lord promised His disciples to be with them until the consummation of age, and He makes good that promise through the companionship along the way of His Spirit. How comforting it is for one to know that as he walks the road of responsibility and bears his witness

in a world that is broken and bruised and many times insulated against the leadership of the Holy Spirit, He is with us always, even until the age is consummated. When the Holy Spirit comes, He convicts and convinces; he enlightens and assures. Only as He comes into our lives are we able to bear our Christian witness, and follow after our Lord.

Holy Ghost with light divine
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day.

Holy Ghost with power divine,
Cleanse this guilty heart of mine,
Long hath sin without control,
Held dominion over my soul.

Holy Spirit all divine
Dwell within this heart of mine,
Cast down every idol-throne
Reign supreme and reign alone.

NEW UNITED CHURCHES AND SUGGESTED PLANS OF UNION

by DR. EUGENE L. SMITH

The quest for Christian unity is an amazingly varied and vigorous activity. Robert Bilheimer in 1952 listed the following record of church unions between 1910 and 1948, involving 144 different Christian churches.¹

Organic unions within confessions or families of churches:

26 unions in U.S.A., Scotland, England, France, Holland, Switzerland, Italy, Central Africa, Gold Coast, West Africa, South Africa, Madagascar, India, China, Korea, Mexico, Brazil, involving 66 previously existing churches.

Organic unions across confessional lines:

14 unions in U.S.A., Canada, Rhodesia, India, Siam, China, Japan, Philippines, Guatamala, Puerto Rico, involving 43 previously existing churches.

Federal unions, not complete organic unions:

3 unions in Switzerland, Spain, and Germany, involving 33 churches.

Negotiations for intercommunion completed in various forms:

6 affecting churches in U.S.A., England, Sweden, Finland, India, and the Philippines, involving 9 churches.

Negotiations for organic union still in progress:

16 in U.S.A., South Africa, Nigeria, Madagascar, Iran, India, Pakistan, Ceylon, Australia, Formosa, involving 59 churches.

Negotiations for closer fellowship short of organic union, still in progress:

7 in Canada, Great Britain, Ireland, and Australia, involving 18 churches.

¹ Robert S. Bilheimer, *The Quest for Christian Unity* (New York: Association Press, 1952), p. 85.

Except for the Roman Catholic and Eastern Orthodox churches, each of the great confessions has been involved at some point in these plans for church union: old Catholics, Anglicans, Lutheran, Reformed, Methodist, Baptist, Congregationalist, Disciples, Evangelical, Presbyterian, and others. Every continent has been the scene of at least one action of church union. In a few instances, unity has been purchased at the price of a new division, as in the refusal of some Anglicans in the Nandyal area to enter the Church of South India. However, in the great majority of cases unity has been genuine in that it has left no unassimilated remnants behind. In many cases the period after inauguration of union has been marked by tensions in adjustment. In very exceptional instances churches which have entered into unions have withdrawn, as some withdrew from the Church of Christ in Japan when the governmental pressure which first forced them into that union was withdrawn. In no case, however, has a union been dissolved. Even in Japan the United Church of Christ still comprises the largest Christian group in Japan, including about two-thirds of the Protestant Church membership in the country. Moreover, the Christians who have entered into these Church unions have been almost unanimous in affirming that they would in no circumstances go back to their previous state of division.²

Methodists have been very active in the search for Christian unity. The writer has not been able to find any one listing of the various proposals for church union in which Methodists as such have participated. However, he has found the record of Methodists participating in proposals of church union in the following countries: England, Ireland, France, Germany, Spain, Portugal, Italy, Canada, the United States, Argentina, Uruguay, Nigeria, Pakistan, India, Ceylon, Japan, Australia and New Zealand. In the list of churches comprising the Methodist World Council, those, if any, who have not either resulted from church union or participated in proposals for such union would be the rare exception. There are unions within which Methodists have been both within our own confessions, and across confessional lines, the latter including every confession excepting the Roman Catholic, Orthodox and Lutheran, and the last may even be included if we remember the current negotiations between the Church of South India and the Lutherans.

This rather overwhelming array of church union plans may be quite misleading if it leads us to the assumption that church unions are easily achieved. Church divisions may be quickly made. The recovery of that unity is always a slow process. Perhaps the prime example is in Switzerland. There a division of forty-five years' standing within the Reformed Church required twenty-five years of negotiation to a basis for the two churches to reunite. Within our own family the negotiations for union between the Christian Methodist, the A.M.E. and A.M.E. Zion churches have been, if I am informed correctly, virtually abandoned at least for the present. That section of Methodism in the United States which modestly calls itself *The Methodist Church*, has participated in several discussions for church union which seem to have ground effectively to a stop. A list of those plans for church union which have been drawn up in all seriousness by Christians who deeply desire a larger

² Stephen Neill, *Towards Church Union 1937-1952* (London SCM Press, Ltd., 1952), p. 4.

Christian unity and which have encountered seemingly insurmountable obstacles would be discouragingly long. The list of barriers to church union is long, and includes both theological and non-theological factors. In spite of these difficulties, the movement toward church union has achieved such proportions that it is one of the major achievements characteristic of twentieth century Protestantism.

It is impossible, of course, to describe even the salient characteristics of all of these new united churches and proposed plans of union. If I did have the time and knew that much, you wouldn't want to listen to it. In this situation you are probably like the little girl who asked her daddy to tell her about missions. He told her to ask her mother, and she answered, "But I don't want to know that much, about missions." What we shall do is to consider those major plans of union within which Methodists are involved, and within those plans those issues which have major significance to the church at large. To three of the proposed plans, those in South India, North India and Ceylon we will give special attention inasmuch as they lift into particularly sharp focus the basic theological issues of church union. In this summary my indebtedness is to the reports on church union of the Commission on Faith and Order, and particularly the writings of Stephen Neill and Robert Nelson.³

1. In 1944 the United Church of Canada and the Church of England in Canada began conversations looking toward a "Scheme for a Mutually Acceptable Ministry." Urgency was given the discussions by the pastoral problem of ministering to members in a mobile population and vast area wherein neither church alone could reach those who wished its ministry. By 1950 both churches affirmed that organic union should be the goal of their endeavor. In its action the United Church recorded its conviction that the episcopate should be maintained if union could be negotiated, but refused at that time to be committed to any doctrine of the episcopate. The councils of both churches in the autumn of 1954 adopted a report calling upon their respective committees to devise a plan for a reunited church to be submitted to the churches for consideration and study.

2. Four churches here represented were also represented in the development of "A Plan for a United Church in the United States."—the A.M.E. Church, the A.M.E. Zion, the Christian Methodist Church, and the Methodist Church. The plan of union is characterized by an effort to unite congregational, presbyterial and episcopal forms of parity, unchanged, within one church. The plan has been submitted to the proper commissions of each church for study and comment. The last revision of the plan was in 1953, but as yet none of the churches has taken action upon it, and the likelihood of positive action seems to be lessening.

3. Within the United States the Methodist Church and the Protestant Episcopal have been engaged since 1949 in conversations looking toward intercommunion and later toward full organic union. In February, 1956, the Episcopalian Commission proposed a plan which would mean the extension of the historic episcopate to the Methodist Church over a

³ "The Federal Union Plan" proposed by Dr. E. Stanley Jones in essence calls for a "Church of Christ" with "branches," which are the present denominations but which would delegate sovereignty to a bicameral General Assembly. The plan is no longer under consideration in India, and has never received the support of any responsible church backing in the United States.

period of thirty or forty years by providing that all subsequent consecrations of Methodist Bishops, three or more Bishops in the apostolic succession should participate in the laying-on of hands. A counter proposal from the Methodist side was invited. The most recent developments seem to show decreasing possibility of positive outcome of these discussions.

4. The Church of England and the Free Churches in England began in 1946 proposals looking toward closer fellowship and mutually recognized ministries and sacraments without organic union. Of the six statements which became the basis of discussion, two have proved particularly difficult. One was the suggestion that the free churches accept the historic episcopate. The other was that the free churches, though episcopal or in process of becoming episcopal, would be free to maintain intercommunion with non-episcopal churches and at the same time with the Church of England. The difficulties of the former for the free churches and of the latter for the Church of England are apparent, and one such that at present the negotiations to all effects and purposes have been discontinued.

5. In the above described conversation between the Church of England and the Free Churches, Methodist reaction was considerably more favorable than in the other free churches. These conversations have been begun, but only on so tentative a basis as to make any report of proposals for consideration by the two churches at present to be very premature.

6. The Presbyterian and Methodist Churches in Ireland appointed committees in 1937 to explore the possibilities of closer union. Mutual recognition of ministries, sacraments, and membership were recorded, and across the years there has been an increasing agreement in matters of faith. The statements so far accepted, however, are more recording of agreements than the working out of a plan for organic union.

7. Since 1953 the Waldensian and Methodist churches of Italy have been seeking ways to achieve full union. For understandable historical reasons the name of the proposed union church is a particularly difficult problem. With keen desire on both sides for union, the conversations are continuing. At the same time the Methodist Church in Argentina and Uruguay is engaged in exploratory conversation with the Waldensian Church in the River Platte Area looking toward union, as well as with the Disciples and some other Christian groups. No specific proposals have as yet been drafted and the obstacles to union seem very considerable at present.

8. Since 1933 a scheme for church union in Nigeria has been under discussion involving Anglican, Presbyterian, and Methodist churches. The plan is largely based upon that of the Church of South India, with some modifications in light of the Ceylon Scheme. While discussions are continuing, it is not clear that the concern for local union is strong enough to promise positive action in the near future.

9. The Presbyterian, Methodist and Congregational Churches of New Zealand began in 1941 discussion with a view toward corporate union. In more recent years the General Synod of the Anglican Province has established a commission to explore the possibility of participation in these discussions. The Associated Churches of Christ in New Zealand have decided to join in the negotiations. The proposed next step is to

take a vote by Church members on the principle of union. If a high proportion of members are in favor of it, a plan for union will be drafted for discussion and action.

10. In 1931 Methodists and Anglicans in Australia began discussions looking toward mutual understanding and the possible promotion of eventual union. After 15 years of work a report of agreements was issued in 1947, but neither church has taken action upon it and the discussions have been abandoned.

Since 1933 the Methodists of Australia have also been in negotiation with the Presbyterians and Congregationalists of that country with a view toward federal union as a first step toward organic union. Those negotiations did not prove productive, and were terminated by the Presbyterian Church in 1951, expressing its conviction that its fullest contribution to the ecumenical Church would be made as it strengthened its ties with other Presbyterian Churches and in particular with the Presbyterian World Alliance.

Proposals for organic union between Congregationalists and Methodists have now been formulated and vigorously advocated. These negotiations were suspended in 1954 in order to enable the two churches to approach the Presbyterians with a request that the negotiations for triple union—which had lapsed since 1925—might be renewed. In 1955 80% of the membership of the Presbyterian Church voted to resume these negotiations, which are now in process.

At the same time individuals from the Anglican, Presbyterian, Congregational, and Methodist churches have engaged in discussion looking toward unification of ministries and sacraments, without organic union. Proposals to that end drafted in 1943 were very coldly reviewed by the Lambeth Conference of 1948 because they did not provide for any real growing together of the churches. These proposals have not been put into practice, but have had considerable influence on the development of similar plans in the United States and Canada.

11. First of the major unions among the Younger Churches is the United Church of Christ in Japan. Under wartime pressures, but following a strong movement toward church union, that had been developing for over fifteen years, thirty-four denominations formed the Kyodan in 1941, and in consequence dissolved the National Christian Council. The abolition of the Religious Organization Law at the end of the war brought again religious freedom. Several churches, notably the Lutherans, Anglicans, Southern Baptists, Nazarenes, Salvation Army, as well as some Holiness and Presbyterian groups, left the Kyodan. Nevertheless, the United Church remains the largest Christian group in Japan, numbering about two-thirds of the Protestants in the nation. At the time of union the creedal basis was described in terms of the Apostles' Creed.

The eight major denominations supporting the Kyodan, in response to its desire, have organized an Inter-Board Committee through which all their aid to that church is channelled. A corresponding body in Japan, largely Japanese, serves as the spokesman for the Japanese church to the supporting boards, and the agency responsible for distribution of that aid. The Kyodan has, among Younger Churches, a notable maturity—measured by the way in which the real decisions of the life of the church are made by Japanese Christians, and the way in which the Japanese are

beginning to articulate a theology which has been strongly influenced by European minds but is an indigenous theology, articulated in terms of the life of the Japanese people.

The final adoption by the General Assembly of a Confession of Faith signalled a deeply significant advance in the inner unity of the Church. Four years of intensive study and debate were required by an able and representative drafting committee. The major contribution of that creed is represented in the combination of the following emphases: 1) the statement of fundamental principles stressed by nearly all evangelical churches such as the authority of the Bible, the doctrine of the Trinity, and justification by faith alone; 2) the statement of the doctrine of sanctification; and 3) the emphasis upon the "eschatological" as well as the "ethical" nature of the Church as the Body of Christ.

12. The Church of South India has now been in existence for nine years. It has become the most influential example of church union across confessional lines, and its example has done much to stimulate the movement toward church union, particularly among Younger Churches. One reason for this remarkable influence lay in the fact that it is the first union including both Anglicans and Christians from non-episcopal churches: Congregationalists, Presbyterians, British-related Methodists and churches deriving from the Basel Mission. Negotiations began after a conference of clergy, nearly all Indians, in 1919. Bishop Leslie Newbigen has stated that the turning point in the negotiations came about 15 years after they began. Until that time, he said, the predominant question was "Will it work?" During that period, he said, progress was not rapid. Then their concern shifted to the question, "What is God's will?" It was from that point, according to him, that real advances were made. In his and the writings of other leaders of that church, one can see evidence of a continuing conviction on their part that their major issue today is not whether the union is "working" or whether their plans are "succeeding," but whether they are being responsive to God's will.

In the Scheme of Union, great liberty is allowed in matters of organization and worship. Enrichment in ways of worship seems to have been achieved in many ways and among many congregations. The authority of Bishops is spiritual, rather than financial or administrative. Whether the increase in evangelism apparent in the area of the Church of South India is due to the union or other causes, is a question which no person can positively answer. At least, the evangelism is now a united effort. There have been, of course, tensions in the continuing growth together of the united churches. However, it seems to have been found among individuals and small cliques, and there seem to have been almost no instances of division along the denominational lines before Union.

The crucial issue in the negotiations for union, understandably so in one involving Anglicans and non-episcopal churches, has been the question of the ministry. The uniting churches agreed to the full recognition of the validity of each other's ministries. Within the Church is a unified ministry in which all clergy of the uniting churches were recognized from the time of union as equally ministers of the United Church without distinction or difference. From the date of union all ordinations are carried out by bishops with the assistance of presbyters.

For about thirty years the Church of South India will have a period

of unification of the ministry. During that time its clergy will include those episcopally ordained before union, those non-episcopally ordained before union, and those ordained in the united church. Within the church there will be no differentiation between those groups, except where a local congregation may insist upon a pastor, or limit the celebration of Holy Communion to a pastor, from the tradition to which it is accustomed. The significance of the thirty-year period at which time the church will decide what exceptions it will permit, if any, to the rule of episcopal ordination, is found in regard to clergy ordained in parent churches in Europe or America. During the thirty years those non-episcopally ordained are received without re-ordination upon acceptance of the governing principles and constitution of the church. Whether that arrangement will be continued after thirty years will be decided at that time.

At this point we reach the intricate problem of intercommunion of the Church of South India with its parent churches. The problem is acute because the Anglican Church is not in intercommunion with the other parent churches of the Church of South India. Its doctrine of "the apostolic succession" or "the historic episcopate" forbids it having intercommunion with churches whose clergy are not ordained by bishops within that succession. All other parent churches of the Church of South India hold full communion with it.

The Lambeth Conference of 1948 addressed six questions to the Church of South India concerning its creedal position, the answers to which were declared by the Anglicans to be orthodox. In July, 1955, the Anglican Church took a very significant further step in approving the Orders of the Church of South India. The continuing problem of intercommunion remains, however, as expressed in the Anglican provision that all episcopally ordained presbyters of the C.S.I. "may be free to celebrate Holy Communion in a church of the Church of England. . . . subject to his willingness, while in England, to celebrate in Anglican churches only." Strange as this limitation may seem to us who are not habituated to the doctrines of the Church of England, it results only from an honest recognition of the continuing problem of intercommunion in light of these doctrines. That church has affirmed that the very existence of the Church of South India lays heavy obligation upon its various parent churches to reach organic unity themselves.

One can observe easily in the actions of the Anglican Church the strong influence of the Anglo-Catholic wing of that communion. Its attitude is probably well described by a story told by Leslie Newbiggen. Several years ago he was asked the attitude of the Society for the Propagation of the Gospel (SPG) toward the Church of South India. As you know, that Society is the high church missionary agency of the churches in England. He responded by saying that the attitude of the SPG is probably best summarized by an incident in England when the body of a man was found dead in an abandoned stone quarry. The coroner's jury debated during most of a morning the evidence as to the cause of the death, then suddenly realized it was time for lunch, and adjourned after voting hurriedly its verdict that "this was an act of God, consummated under very suspicious circumstances."

Unhappily, the new union in South India was not reached without division. About 35,000 Anglicans of the former diocese of Dornakal

have split from those Anglicans who entered the United Church and remain in separations as Anglicans. Much bitterness has developed in the relations of Christians in that area.

The Church of South India has entered into negotiations looking toward union with Lutherans and Baptists in South India, so far without definite results.

This attempt to concentrate into so few sentences the story of negotiations, obstacles, and spiritual achievements which Sunekler's definitive history occupies over 400 pages, has of necessity concerned itself only with the bare recital of unadorned facts. This regrettable condensation, however, should not blind us to the fact that the union in South India seems to many responsible observers to be one of the notable victories of the Holy Spirit in our time.

13. Ceylon has been intimately concerned in the negotiations for South India, and for a while was represented in them in Anglican and Congregational personnel. First steps toward union in Ceylon began in 1934. Included today are Anglicans, Methodists related to Great Britain, Baptists, Presbyterians and some Congregationalists now in the Church of South India.

* The participation of Baptists, not represented yet in the Church of South India, required a series of special regulations on the subject of baptism. Some in the church believe these regulations to be a major new contribution to Christian thought. Both sponsored baptism in infancy and believer's baptism are accepted. The process of reasoning whereby that plan became agreeable to the Baptists, according to Dr. D. T. Niles, centered in emphasis upon baptism as a sacrament. Thus God's action in baptism became the dominant concern. Where baptism is emphasized as a witness, wherein faith is a prerequisite, there cannot be such clear primary emphasis upon God's action in baptism. Conceiving baptism primarily as a sacrament, one is unable to argue that God cannot act upon a child. Moreover, with the characteristic American Baptist emphasis upon faith as a prerequisite, God's action in baptism cannot so clearly be called Grace. Through this reasoning the provision for both adult and infant baptism became acceptable to both Baptists and Anglicans.

The Ceylon plan further differs from that of South India in providing for an immediate unification of the ministry, as a permanent feature of the church. At the inauguration of union all elected to be bishops who have not been consecrated, shall be by three Bishops from outside Ceylon, representing different traditions and acceptable to all the uniting churches. Immediately thereafter all the Bishops shall receive a wider commission to exercise their ministry through prayer and the laying-on of hands by ministers of all the uniting churches. Then, all ministers of the uniting churches shall be received into the presbyteriates of the Church of Lanka by prayer and the laying-on of hands by the bishops.

It is noteworthy that the Lambeth Conference of the Anglican Bishops in 1948 described this as the most promising of the various schemes of union. An outsider can easily suspect that this has happened because the inclusion of an Anglican Bishop among the three original consecrating

* The Scheme of Union follows closely that in South India with modifications largely at the point of baptism and the issues raised by the six questions raised by Lambeth with the church of South India.

Bishops, and the specific statement that the uniting churches accept the historic episcopate, makes it easier for Anglicans to believe that thereby the apostolic Succession is made to include the Church of Lanka. The vigorous attempt of the Ceylon planners to avoid obligations to consider themselves bound by the Anglican interpretation of the Apostolic Succession is evident in several provisions of their plan. It is stated that the uniting churches accept the historic episcopate in a constitutional form as part of the basis of union, but that no particular theological interpretation of episcopacy shall be demanded from any minister or member of the Church. It also affirms the possibility of intercommunion with churches not using episcopal ordination. Specific declaration is made that the service of unification of the ministry does not imply denial of the reality of any communion or ordination previously received. Emphasis is made that the church ordains, bishops and priests and congregations all participating. Here is a sacramental emphasis that ordination is an act of God through his Church. In the Anglican Church only the episcopacy is involved in ordination.

The service of ordination in the new church is intended to have no historical precedent, but to be a means whereby a new development in the unity of the church is affected.

Participants in the planning feel that this scheme represents a more fully worked out theological position at several points than is true in the plans either of South or North India. In illustration they point not only to the provisions for baptism and the unification of the ministry, but also to the statement on the meaning of marriage. The writer has been told that the last proved to be the most difficult question, interpretations differing so widely in the uniting churches. The formal doctrine of marriage as stated in the plan of union—as so many statements hammered out by long negotiations—seems to this writer remarkably unoriginal. Yet, the working out of the statement seems to have been a particularly creative element in the whole process of negotiation.

Anglican churchmen in Ceylon have stated that they do not wish to vote formally upon the plan of union until the question has been put to the proposed Lambeth Conference of 1958, and proper assurances of intercommunion with a majority of Anglican provinces, including Canterbury and York, have been received. So negotiations continue. Final voting on the scheme by all churches is not expected until 1959 or 1960.

14. The plan of church union in North India and Pakistan, like those of South India and Ceylon, is the result of a long process of negotiation. During this process, certain bodies—notably the Society of Friends—dropped out. Confessional groups remaining in the discussions are Anglicans, Baptists, Methodists, Presbyterians, Congregationalists, Evangelical and Reformed, and the United Church of Canada. Parent churches are in England, Scotland, Ireland, Wales, Australia, New Zealand, and the United States. This is the first proposal for unification of Anglican and Methodist episcopates.

The plan follows mainly the Scheme of South India with modifications taken from the Ceylon plan. The declaration of faith, explicitly Trinitarian, follows that of the Church of South India. The provisions for baptism follow the lead of Ceylon.

A service of unification of ministries is proposed at the inauguration

of union. Through the mutual laying-on of hands of authorized ministers from the other churches all will accept the additional authority they lack in separation. This service is in no way to be a reordination. In the episcopacy a similar mutual recognition will be arranged. Thus the Anglicans will share the historic episcopate. The Methodists would share the spiritual heritage of their episcopate as a method of church government.

Dr. James K. Mathews has pointed out certain important questions which need to be considered in this proposal. One is whether the acceptance of "the historic episcopate" actually involves acceptance of "the apostolic succession." For Methodists, of course, this is unthinkable, for it would mean denial of the validity of our own episcopacy, of the ordination of every Methodist clergyman whether his church is episcopal or not, and of every observance in Methodism of the sacrament of Holy Communion. It is evident that the Methodists of Great Britain do not feel that this problem is insurmountable. They, who in many ways are naturally closer to John Wesley than we in the United States, have approved church union in South India and, tentatively, in Ceylon, which involves acceptance of the historic episcopate but explicitly states that such acceptance does not imply any particular theological interpretation of that episcopate.

A related and fundamental question is whether the ministries of the parent churches will be recognized as valid after union. To forbid ministers from the parent churches to preach or administer the Sacrament in the Union Church would mean breaking down one set of barriers only to erect another. The plan of union specifically provides for full intercommunion with parent churches, but adds the proviso, ". . . subject, however, to constitutional provisions as one made by the united church." Much, of course, depends upon the use which may be made of that phrase.

A similar plan is being developed for North India and Pakistan, but a separate church is contemplated for each country. For geographical and linguistic reasons the South India and Hyderabad Conferences related to Methodism in the United States may seek union with the Church of South India. The plan specifically states the hope that the churches of North and South India may be united.

Final action on the plan has been delayed in order to give consideration to a series of questions sent by the Archbishop of Canterbury. The earliest possible date for its consummation will be between 1960 and 1965.

This summary of present and proposed church union projects has omitted several important questions related to the question of church union. Most notable of these omissions is consideration of the reasons producing so many and varied movements toward Christian unity, and particularly among Younger Churches. This vital question has been specifically assigned to other speakers on the program. The writer, however, does wish to add a few general comments, which are not intended to be more than rather fragmentary observations.

One comes out of the address of Bishop K. H. Ting, Anglican Chinese President of Nanking Theological Seminary, to the Central Committee of the World Council of Churches. He insisted that the churches of China are free, and live and work in a pattern of increasing cooperation. He reported, however, that there has been no movement of any kind as

yet toward organic union of the Protestant churches in China. There has frequently been a complaint from Younger Churches that missionaries and other influences from the West have inhibited the natural desires of those churches for church unity. Now that these influences are so notably absent in the Chinese Churches, it will be interesting to see to what degree a movement toward church union does develop there. This Western observer does personally have serious doubts whether the churches of China have had the degree of freedom of action and thought which are requisite for a sound and productive pattern of negotiation. For example, it is not known that the Central Conference of the Methodist Church in China has met since 1948. Without such a meeting that church has no body able to authorize responsible participation in church union regulations. If a larger sphere of freedom for the churches in China does develop, we will probably learn much as we observe whether, and in what form, any movement for church unity may develop there.

A second comment has to do with the need which our various Methodist churches will face for wise statesmanship in developing an adequate flexibility in dealing with the fact of these new church unions. One illustration is in the relations of the Methodist Church in the United States with the proposed Church of North India. Methodism in the United States will suffer serious and unnecessary spiritual loss, and the Indian Church will face additional temptations to nationalism, unless we can find new ways of securing much larger representation than any precedent would provide for the members of that new Church in India at our General Conference. To reduce that representation to one or two "Fraternal Delegates," as in the case of the Church in Japan, is to observe a form but miss the reality. The minimum representation should be at least two Bishops, two ministers, two laymen and two lay women, with courtesies of the floor both in committees and in the General Conference. This representation should in no way limit the full autonomy of the Church in India, and should impose upon it no obligation but the opportunity to witness within the household of one of its parent churches. The making of that witness would not only enrich those who make it but also and, especially, those in the parent church to whom it is made.

A second illustration of this need for flexibility—and many others would be listed—is found in the Central Africa Federation. Two Methodist churches live and grow there. One has grown out of the work of British Methodists, the other from that of American Methodists. The obligation to work toward a united Methodism in Rhodesia is clear. What will the marriage of the children mean in the relationship of the parents? Will this be another instance where a little child shall lead them, and the deepening unity of the Younger Church shall lead its parents to closer unity? Will we be sufficiently flexible to allow such a union to develop in Rhodesia without thereby weakening the legitimate and healthful ties between the Rhodesian Church and its British and American parents?

A third comment is concerned with the contribution of Methodism to the ecumenical movement. It seems unmistakably clear that Methodism is failing to make its valid spiritual and theological contribution as effectively as it ought to be made. Some of you know the acid comment that the ecumenical movement gets its liturgy from the Episcopalians, its theology from the Presbyterians, and its money from the Methodists.

That statement is more false than true, but the little fraction of truth it possesses is enough to give it sting. For example, in the group of theologians who worked three years to prepare the statement of Christian hope for the Evanston Assembly there were, I believe, fourteen theologians from the Reformed tradition, and one from the Methodist. That weighting of the scales was evident in the statement which was finally produced. You will remember what a strongly eschatological statement of Christian hope it was. Perhaps the major criticism of it reported from the discussion groups at Evanston was that it was so narrowly Christological as to be in danger of abandoning the Trinitarian basis of Christian thought. It was just at the point of the central weakness of that statement that Methodism has most to contribute theologically: our experiential emphasis upon the empowering presence of the Holy Spirit. This is but one of many illustrations of the failure of Methodism to make adequately its most needed contribution to the ecumenical movement.

The chief cause for this failure lies in ourselves. Some of the contributing factors are good. We are not as preoccupied by theology as some groups because we are not hemmed in by our theology as they are. We are not a creedal church. This fact, I believe, is a source of strength. However, we often carry the implications of that fact to an extreme that make it a source of weakness.

John Wesley was profoundly concerned with theological issues. We will not represent in the ecumenical movement the spiritual insights he articulated until a similar concern for theology is aroused in us. Our particular witness as Methodists is as to empowering work of the Holy Spirit in human lives. No emphasis is more needed in the ecumenical movement. Yet that witness will not be made with power in national and world council circles unless it is done in terms of a solid theology, effectively and persuasively articulated in meetings without end. This task the Methodists in the ecumenical movement simply are not doing. We are heavily represented on the finance and program committees because we gravitate in that direction. We are weakly represented on the committees dealing with the central ideas of the church because we show so little evidence of being deeply interested in them. Perhaps the most hopeful corrective now in sight is the fact of the increasing awareness and disturbance of Methodists over this problem. When enough of us become deeply enough concerned with finding ways for the spiritual witness of the Aldersgate experience to be effectively articulated in the theological discussions of the ecumenical movement, then that movement will be significantly strengthened and we ourselves will be blessed as we understand more deeply the spiritual power which brought Methodism into being.

The answer to this, and all questions of church union, will be found as we face the question which became the turning point in the development of the South India plan. To be pre-occupied with the question, "Will it work?" is to end in futility. This does not mean that success is unimportant. It actually forms the very stuff of history. However, the way to real success in Christian service is not in trying to discern the future in light of the growing question of "Will it work?" Rather, it is in plumbing the depths of the present in terms of the question, "What is God's will?" As the spiritual issue of obedience rather than the pragmatic

question of workability becomes our central concern, then the God who moulds the future will lead us into that true Christian unity whereby the world will know that Jesus Christ is indeed the Son of the Living God.

PROBLEMS OF CHURCH UNION

by the REV. RUPERT E. DAVIES

I received a shock the other day when I read, in the official history of the Ecumenical Movement, that the effect of the Methodist revival was to accentuate, rather than to heal, the divisions of the Church. But on reflection I had to admit that there was an uncomfortable amount of truth in the statement. For the original separation from the Church of England, and the splits inside Methodism, both in Great Britain and in America, during the nineteenth century, greatly increased the number of denominations and the disunity of the one Church of Christ. But since the beginning of the present century that process of division has been entirely reversed. Not only have we become vastly more united within our own ranks; we have eagerly joined in every movement designed to promote the unity of the Church at large, and we have taken a very full part in the drawing up of every scheme of union, in all negotiations to achieve such union, and in the consummation of all such unions as have taken place.

What are the reasons and motives for such a change of direction? I believe that among the most important of these, perhaps the most important of all, is the eirenic, ecumenical spirit of John Wesley himself, who was willing to give his hand to everyone whose heart was as his heart, that is, to everyone who was in Christ. The spiritual necessities of the time brought about the separation from the Church of England which he hoped for so long to avoid, and for a long time subdued in Methodism the catholic spirit which he so earnestly commended; but they did not wholly quench it, and when the ancient controversies died down, and an age of greater charity and understanding dawned, it rose again to its full strength.

Very important also is our re-discovery of the doctrine of the Church. We have encountered it, not so much in the early Fathers, in the study of which I am bound to admit that we are not very proficient, but in the New Testament itself, and that is why we have taken it so much to heart. We now know that the Christianity of the New Testament is a *Church* Christianity; that there is no Christian in the New Testament who is not, by the very fact of belonging to Christ, incorporated into the Church of Christ, which is His Body. The New Testament knows nothing of an unChurched Christian. And the Church of the New Testament is *one* Church. The very thought of a divided Church fills St. Paul with the utmost horror and dismay; Christ can have only one Body, one Bride. Therefore the situation in which we find ourselves today is, to say the least, anomalous. It is forced upon us by the needs of the Gospel and by past misunderstandings, it is silly to think that we can easily and quickly attain the ideal painted for us by the New Testament. History cannot be scribbled as easily as all that. Yet, without abating one whit our concern for the salvation of the individual soul, or denying for a single moment the guidance of the Holy Spirit in the past, we know

that we are bound to express in every possible way our membership of the *one* Holy Catholic and Apostolic Church of Christ, which is the congregation of all His faithful people.

We are also greatly moved to unity by the needs of the world. I do not think that we need be ashamed to admit this incentive, so long as our primary motive is religious and theological. A divided world will not listen to a divided Church. Indeed, why should it? If we cannot compose our own differences, what reason is there to think that we can compose those of the world in general? If we are to become Christians, people say, which kind of Christians are we to become? That question is urgent enough in Europe and America and Australia; it is infinitely more urgent in Asia and Africa. We must pray and think and teach and preach as one Church, not a thousand sects. For while the Church is divided every denomination, including the Church of Rome, and perhaps above all the Church of Rome, is a sect. We cannot afford to offer the scandal of our divisions as an easy excuse—even though sometimes it is only an excuse—to pagans and sceptics, if we are going to preach the Gospel effectively to the stricken world of our time.

Therefore we are much more disposed to Christian unity than our fathers were. We are not yet, however, quite clear or unanimous as to how much this involves. I can speak only at this point about the views of British Methodists, though I suspect that there are parallel and corresponding views in most of the Methodist Churches throughout the world. Some of us in Britain are reasonably content with the situation as we find it; there is very much more co-operation between the Churches, both locally and at high levels, than there was; united campaigns, united services on great occasions, united visitations of all the houses on an estate—all these frequently take place. Let us develop and increase this co-operation, it is said, and get rid of the suspicion and ill-will that linger in some quarters, and that is all we need to work for. To aim at anything closer in the way of union would mean the sacrifice of principles and pastors which Methodists hold dear. This view is deeply and conscientiously held by some in British Methodism. Others are as deeply convinced that co-operation is not enough. They hold that the inability of Christians to take together the Sacrament of the Lord's Supper constitutes an evil so great that we must make every possible effort, without doing despite to our conscience, to end it. They therefore believe that intercommunion is the next objective in Church relations, and that means in particular intercommunion with the Church of England and the Churches of the Anglican tradition, since we already have intercommunion with the other Free Churches of England, with the Churches of the Reformed tradition and with many of the Lutherans. Those who hold this view are all prepared to wait on the guidance of the Holy Spirit for the next step to be taken after intercommunion is achieved. But some of them are already sure that complete, organic union—a union, of course, that does not mean uniformity or any sacrifice of conviction—is the ultimate aim, however long it may take to achieve it; others are inclined to think that intercommunion, and perhaps some kind of loose, federal union between the Churches, is all that we ought to propose to ourselves. I would never venture to estimate the numbers or influence of those who hold the various views. But in 1955 the British

Conference expressed the conviction that the time has come for the possibility of achieving intercommunion to be carefully considered, and has authorized the beginning of conversations with the Church of England. These conversations have just begun. I should like to say about them that they are expressly concerned with *intercommunion*, not organic union; and that they spring out of the proposal of the Archbishop of Canterbury that we should 'take episcopacy into our system.' This means that some of our number, if it were agreed to, would be appointed to be bishops by us, and consecrated by three bishops in the historic, apostolic succession which the Anglicans recognize and insist on and so be admitted into that succession; these British Methodist bishops would be responsible for the future ordinations of our ministers. But this taking of episcopacy into our system is only one of the possible bases for intercommunion which will be discussed in the conversations.

I have pointed out some of the motives behind the drive for unity, and briefly indicated the attitudes and policy of British Methodists. It is no use blinking the fact that the obstacles in the path of progress are immense. I shall speak of them, inevitably, from the middle of the British situation; my emphases, therefore, will be different from those which might be made by a Methodist from another country. But I have reason to think that the underlying problems are virtually the same everywhere. I shall speak mostly of the obstacles that lie in the path of intercommunion. If we think of organic union, these difficulties are intensified and added to, and I want later to speak briefly of the additional difficulties that then occur.

Right in the middle of the path stands the Anglican or 'Episcopal' doctrine of Apostolic Succession. It is very important to remember that this doctrine is held in very different forms by different groups within the various Anglican communions. Some—the people we usually call Anglo-Catholics—affirm that the Church of Christ only *exists* where the succession of bishops and priests by the laying on of hands in consecration and ordination has continued unbroken from the apostles until the present day, that none is a true minister of Christ's Church unless he has been ordained by a bishop in that succession, and that none not thus ordained can celebrate a valid sacrament of Holy Communion. Others hold that the *wholeness* of the Church and the *fullness* of the ministry are only to be found where the succession is maintained—though they would not deny that the Methodist Church is within the Church of Christ or that our sacraments have spiritual reality, whatever that precisely means. Others again admit that there is a place for non-episcopal ministries sometimes in some parts of the Church, but claim that the *best* ordering of the Church is episcopal in the historic sense (not admitting, I fear, that the Methodist Church of America is episcopal in that sense). These groups within the Anglican Churches are often more at odds with one another than some of them are with us. But it can be categorically stated that the Church of England would find it very difficult, and perhaps impossible, to enter into a relation of intercommunion with a Church which did not accept the Apostolic Succession in practice whatever it might believe about it in theory. There is no chance at all that the Church of England or the Protestant Episcopal Church of America will join the World Methodist Council!

Now *we* are ready to welcome Anglicans to the Lord's table without any preliminaries and to receive the Sacrament from Anglican ministers likewise. It is natural therefore for us to think that the difficulties are created by the Anglicans, not by us, and that it is a matter not of faith, but of order, in any case, and therefore not particularly important. But for the Anglican this aspect of order is a matter of faith; and it is not open to him, as an Anglican, simply to give way on this. The Apostolic Succession is an integral part of his Christian conviction, however odd and mistaken this may seem to us to be. For us this is not a matter of faith, and we do not propose to make it a matter of faith; we find it impossible to believe that Apostolic Succession is either a pre-condition or a guarantee of a valid ministry of the Word and Sacraments. Should we then yield to the scruples of one who seems to us in this connexion to be a 'weaker brother,' and accept the Apostolic Succession, so long as we make it perfectly clear that we have no theological views about it at all, but agree to it as the means of Christian unity, and as providing a good method of Church government?

The answer to this question may well be Yes—if the Church of England is prepared to accept us on these terms, which it may well not be. If so we shall also need to make it perfectly plain—as indeed we have already done in previous discussions—that we cannot possibly admit for a moment that our fathers and brethren in the Methodist ministry are not truly ordained. We must also indicate unmistakably that we have no thought of breaking off our communion with those non-episcopal Churches with which we are at present in communion. But if we do say Yes, there is a real danger that we should have our tongues in our cheek as we accepted episcopacy and episcopal ordination; we should be inclined to think that the whole thing was really rather trivial—just a way of satisfying our Anglican friends. They, on the other hand, would think it terribly important. Here, it seems to me, is a real spiritual difficulty. But I want to suggest a possible solution. Can we not come to think of the historic episcopate as a means of establishing a link with many parts of Christendom, far beyond the Anglican community, from which we are at present cut off? Can we not think of it, too, as something which makes us much more aware than we usually are of the continuity of the Christian Church and the work of the Holy Spirit through the ages? If we thought of it in these terms we should not be repudiating any one of the million things that God has brought among us. We should be adding something—a profound truth of which the Anglican doctrine of the Apostolic Succession is a mechanical and inadequate expression.

But there is something even more positive that we can say to our Anglican friends. They invite us to accept episcopacy into our system. Our answer to that is that we have it already in the most important sense of the word. The New Testament has nothing to say about episcopacy as it has developed in the Church; it has a good deal to say about the care of the flock of God and the rule of the Church—Something which can be called *episcopate*. We have this most readily in Methodism; it is exercised in Great Britain by the Conference, by the President as the representative of Conference during his year of office, and by the Chairmen of Districts and Superintendents of Circuits in the districts and circuits. We happen to think that this is the best way of

exercising it. The Anglicans prefer to do it by selecting certain men to do it as individual functionaries, or, as they would say, a personal successor of the Apostles. Can we not fruitfully discuss these two notions of *episcopate*, and perhaps even rewrite them in a more Biblical inception of the office of bishop than any church has so far attained?

Episcopacy does not provide the only theological problem, though it provides the main one. The Anglican minister habitually thinks of himself as a priest. We reject the idea which we believe to be sometimes implied, that an ordained minister has a priesthood, a right to offer sacrifices on behalf of God's people, which is not possessed by the layman; we hold this to be in conflict with the priesthood of all believers. Nor are most of us altogether happy about the idea of offering sacrifice in the Eucharist or the Lord's Supper; it seems that the once-for-all sacrifice of Christ on the Cross is impugned. I do not myself believe that the sacramental views of modern Anglo-Catholics, still less those of central Churchmen, are irreconcilable with our own—I do not think that they really wish to say that sacrifice of Christ is in any sense repeated. But clearly there is a large area of theological discussion that would have to be explored before it would be easy for us to take the Lord's Supper with those who, on the face of it, understand it very differently from ourselves. Then the Anglican, in accordance with his tradition, wishes all confirmations to be carried out by a bishop—and this is not easy for us in Britain to agree to. Again for the Anglican the standing difficulty is bound to remain that we should certainly insist on remaining in communion with Churches which could not be in communion with the Church of England—and it is easy to see to what anomalies in theory and practice this would give rise.

And finally, from a theological point of view, we have to face the distinct possibility that in spite of our wish and readiness to agree we are working with different and perhaps irreconcilable doctrines of the ministry, and that this is the real cause of all the differences which I have mentioned. The Anglican, certainly of the Anglo-Catholic school, and perhaps of other schools as well, seems to believe that a minister holds his authority to preach and administer the sacraments from the bishop who ordains him, and so by lineal descent from the Apostles, who received it from the Lord; that is, he receives it from a class of persons *within* the Church, from the apostles and their successors. We believe on the other hand that a minister is authorized and ordained by the whole Church, and not by certain persons within it, the Church having received its authority from the Lord; a minister, then, is a representative of the whole Church, and the ministers who ordain him are also representatives of the whole Church. I suggest that we may have here a deep difference of theological conviction. It may not come to the surface while we are discussing simply the question of intercommunion, though it may confuse and complicate even these discussions. It will certainly become prominent if ever we begin to think of organic union. I hope and believe that it is capable of resolution. Meanwhile it is plainly the duty of Methodist theologians to make clear to themselves and to the rest of us what we mean by the ministry.

Now we come to an issue which will probably not need to be handled until after the consummation of intercommunion, and one that is of no

immediate concern to any kind of Methodists except those who live in Great Britain. I refer to the relation between the Church of England and the state. There are many British Methodists who could not stomach union with a Church whose most important dignitaries are appointed by the Government in power, and which seems to be in many ways tied to the wheels of the political machine. Those who live outside Britain find the Establishment hard to fathom, and tend to exaggerate the dependence of the Church on the state. In actual practice in modern times the Church possesses a very large measure of autonomy, even in the appointment of bishops. Nevertheless the historic association between the Church of England and the Crown makes it difficult for the former to express itself or to act with complete freedom in certain vital matters. The hopeful thing here is that the Anglican Church itself shows every sign of re-thinking the Establishment, and might very well welcome the incentive to reform which would be provided by negotiations with the Free Churches. The Establishment gives no indication of being abolished; but it may very well be gradually revised.

I have spoken at some length of theological problems. I turn now to what have come to be known as the non-theological factors which impede the cause of Christian unity at every point. If I do not spend quite so much time on them as on the theological issues, it is not because I consider them less important, but only because they do not need such careful exposition. They are plain for all to see, once our eyes are open; they are very intractable and quite unreasonable; they can be disastrous to the very best scheme of human or divine devising. Let me describe to you the Church life of an English town of medium size, say about 120,000 inhabitants. Will you translate what I say into the conditions of your own country, and see whether it is true there? In Britain, if the town is smaller than medium, the features that I shall describe are intensified; if it is larger, they are diminished.

In this town, of those who are in any way associated with the Church, the older, well-to-do, well-born families, together with the members of the higher professions, the superior civil servants and public officials, the leaders of commerce and industry and the well-established tradespeople, go to the Parish Church—or, rather more often, stay away from it. A generation or two ago the industrialists and the people in commerce and trade may well have been Nonconformists, probably Methodists, but it has suited their social ambitions and their cultural interests to graduate to the Church of England. The members of the professions not so rich in social prestige, the lesser tradespeople and public servants, the clerks, the skilful and thrifty artisans, and the members of the so-called working classes who have risen to black-coated jobs, belong to the Free Churches—those of a somewhat higher culture to the Congregationalists, the middle-brows to the Methodists, the lower-brows to the Baptists. The unskilled working classes belong to the smaller sects and to the mission halls and churches erected by the bourgeois denominations to cater for the less well-dressed members of the population. The rest of the Churchgoers in the town may be spread fairly evenly over all the Churches, with the proviso that if it is in the South of Midlands of England those who require the services of the Church from time to time but do not propose to accept any obligations to the Church regard

themselves as Anglicans—'C of E'—, whereas if it is in the industrial North they may quite well regard themselves as nonconformists of one sort or another. Of course, there are many exceptions to what I have said, many people who belong to their particular denomination out of real personal conviction; and I have, of course, generalized too much. Moreover the social and educational changes in post-war England are gradually changing our class-structure. It is probably a highly significant thing for the future of Methodism that there are three or four times as many Methodist students at universities and colleges than ever before. But it remains true, by and large, that every Church in England is a class Church. And the barriers of class are at least as hard to surmount as any dispute about apostolic succession, believers' baptism or even the infallibility of the Pope.

The class-situation in English religion goes back far into our history. There was the great dispute in Reformation times and after between those who sought the middle way between Rome and Geneva, so dear to the heart of the Anglican, and those who wanted a thoroughgoing reformation on continental lines. That dispute was never resolved; but in the seventeenth century the Anglican party was at last victorious, and imposed on the vanquished Protestants a series of crippling political, social and educational limitations. The political limitations were steadily removed, the others only gradually, and the effects of them remain with us to this day. The Anglicans have built up one kind of social pattern, one type of religious and private behaviour; the Nonconformists another. Far too often theological, liturgical and ethical reasons have been thought up afterwards to justify what is at bottom social snobbery on the one side and social resentment on the other. The bright aspect of all this is that Free Churchmen have been made keenly aware by their own hardships of the needs and injustices of the less privileged classes, and have championed their rights through thick and thin. This has produced what we call the nonconformist conscience at its best though it has also sometimes allowed it to degenerate into something sour and negative.

So much for the major non-theological factors in Church relations. There are, of course, many others. High among them I would place the mass indifference to the whole question of Christian unity on the part of the majority of Church members of all denominations. They profess themselves all in favour of unity and sometimes express surprise that the matter has not been arranged already by the slow-moving ecclesiastics who clog all the wheels of progress. But if it comes to an actual effort of prayer, an actual experiment in Church relations which means their going down the road to the Church and taking part in the worship of another denomination, or even reading a pamphlet on the nature of the Church—why, they stay where they are and do as they have always done. It sometimes seems quite useless to plan large schemes of Christian unity before the hard crust of inertia in the local Churches has been broken, and it is quite certain that while the large schemes are pending it is a matter of the greatest urgency to hammer away at this crust.

One more non-theological factor needs to be mentioned in a Methodist assembly. Is it not true that we Methodists are sometimes so well-satisfied with our own Church-life, our own fellowship, our own discipline,

that we are not really interested in the larger concerns of Christ's Holy Catholic Church? Some of our non-Methodist brethren charge us with this; and they express themselves sometimes as being a little tired by our persistent use of the term Methodist, even by our use of the great name of Wesley himself, and the self-praise that seems so often to be implied. I know that over large areas of Methodism these charges are painfully true; and I believe that this does much to hinder godly union and concord.

It has been my business to make a catalogue of the difficulties which beset the path of these who work and pray that the prayer of Jesus Christ that all his disciples should be one may be fulfilled. Taken all together they are truly formidable. Ought we to abandon the whole enterprise and direct our energies elsewhere? To do so would be to turn our eyes away from the new insights into Scriptural truth and the will of God which the Holy Spirit has granted to the men of our time. There have been periods in the history of the Christian Church when divisions have been necessary for the work of God to continue—unhappy divisions, no doubt, but according to the will of God; there are also times when God draws His Church together again, and the continuance of our divisions becomes not only unhappy but sinful. Such a time is surely the present. For so long now each denomination has kept the treasures which God has entrusted to it locked up within its own walls; the time has come to open the gates and share our treasures. We have not the whole truth of God in our possession. Nor has any other church. We in Methodism have much to give to the universal Church; shall we keep it to ourselves? We have much to learn from those parts of the universal Church from which we are separated; are we going to say that we have no desire to learn it?

What, then, is the way forward? To pray together, to think together, to preach together, to work together, and so to *grow* into one—to do everything together that our convictions do not compel us to do separately, that we may be built up into one temple of the Lord. And as that happens, there is no doubt at all that the Holy Spirit will indicate the practical steps that we are next to take to express and maintain the unity of the Spirit in the bond of peace.

NEW HORIZONS IN THE EAST

by the REV. JAMES S. MATHER

I am glad to have this opportunity to speak to you on this subject. As you may know, within the last ten years we got our political independence in Ceylon, India, Burma, Indonesia. Very soon Malaya will also have this distinction. In Ceylon we find that after Independence the religious and spiritual climate of our country has changed in a radical way.

To understand the present situation in Ceylon, I shall speak to you briefly, first about the beginnings of missionary work in the East; secondly about the new situation created after we got our political independence, and thirdly about some of the hindrances we have for advance, and our hopes for the future.

Dr. Thomas Coke was the first Methodist minister to hear the

call to go out to the East. He applied to our British Methodist Conference which met in Brunswick Chapel in Liverpool in 1813, to be sent out as a missionary, but the application was refused. He was 66 years of age at the time, and besides there was no money for such an enterprise. Two months ago when I was in Liverpool, I saw the steps of the Brunswick Chapel from where Dr. Coke wept like a child when the permission was refused. It is said that that whole night he was in prayer, and when he came back to the Conference the next morning something wonderful and unusual happened. In our Methodist Conferences we do not usually change our decisions, but stick to them, right or wrong, but that morning the unusual happened. The Conference decided to change its decision of the previous day, and gave Dr. Coke permission to go to the East. He sailed from England to the East on 30th December, 1813, along with Mr. and Mrs. Ault, a young couple, and three others. There was no Suez Canal then, and the voyage to Ceylon took six months. Mrs. Ault died during the voyage and was buried in the sea. Two weeks later Dr. Coke himself died and was buried in the sea. The missionary party, without their leader, landed in Ceylon on 29th June, 1814. To this day, every year, 29th June is celebrated throughout the country as our Methodist Festival day. We have now in Ceylon a membership of about 25,000 in our Church.

The commencement of missionary work in the countries in the East is a most wonderful story. In Japan it was illegal to change religion, and 400 years ago when Roman Catholic missionaries went to Japan and had converts, every convert was put to death, so the Roman Catholic missionaries withdrew from Japan, but today we have a great Church in Japan. The story of the conversion of the first Japanese Christian, Joseph Nishima, is a thrilling one and shows how he was converted by reading a torn leaf of the Bible, how he fled to Shanghai in a fishing boat, later came to U.S.A., etc. In Burma it is the same story of how Adoniram Judson, a missionary from America, suffered in prison and the blood of this martyr turned into the seed of the Church.

One thing we see most clearly in the missionary work in the East, and it is that the hand of God is behind it in a most wonderful manner.

In Ceylon we were under the British rule, enjoying certain privileges of self-government in a restricted form, until eight years ago when we became a Dominion like Australia and Canada. The people in Ceylon belong to four different races: the Sinhalese who are about sixty-five per cent of the entire population and live mainly in the South and speak the Sinhalese language; the Tamils who are about twenty-five per cent of the population, live in the North and East, and speak the Tamil language. The Tamils are in two groups, the Indian Tamil and the Ceylon Tamil. About six per cent are Moslims, and they are scattered all over Ceylon. Those Moslims who live in the North and East among the Tamils have adopted Tamil as their mother tongue, and those who live in the South speak Sinhalese. Besides these three groups there lives in Ceylon Burghers who were descendents of the old Dutch settlers, some of whom are now mixed up with Sinhalese and Tamils by intermarriage. They speak English and are about two and one half per cent of the entire population. There are also a few Europeans and people from other countries, which form the remaining one and one half per cent.

The following points may be mentioned to indicate the mood of the present situation.

(1) *Inter-racial tensions.* After Independence, there are bitter tensions between one race and another. Already the Sinhalese language has been made the State language, and since then there has been much discord and even riots and bloodshed.

(2) *Spread of Communism.* The present discord between the two major racial groups is exploited and it is helping to spread Communism. In addition poverty to the people is proving a fertile soil for this movement to spread.

(3) *The rise of the people.* Today the people in Ceylon are rising and ask for the full enjoyment of the natural rights and normal privileges of man as man. There is great demand made for social justice, elimination of inequalities, eradication of poverty, starvation and misery, and there is also a strong desire on the part of the majority to dominate over the minorities and to suppress them.

(4) *A New Civilisation.* Today large schemes are launched for the welfare of the people, costing large sums of money, but one notices that the changes that are aimed at are chiefly on the material side. There is an ignoring of the vital fact of man having not only a body but also a mind and spirit, and there is a clear departure from the old emphasis of the preeminence of the spiritual. The mood of the age is for a godless civilisation trying to secure happiness and welfare, apart from God, and mainly through economic development. This is, of course, not peculiar to Ceylon.

(5) *Attack on the Church.* There is no persecution like those in the 2nd and the 3rd centuries, A.D., under the old Roman Emperors, but there is a subtle form of persecution or attack, and an attempt is made to turn the tide of national sentiment against Christianity on the ground Ceylon had in Buddhism its own national religion and Christianity was introduced by foreigners. With the rise of nationalism a strong prejudice exists in favour of the old faiths of the people and against the Church.

(6) *Hostile Attitude to the Bible.* For more than one hundred years Bible was taught in all our schools. Buddhists and Hindus studied the Bible and had great respect for it. (A great Hindu leader, Sir P. Ramsnathan, was a keen student of the Bible and published a Commentary of St. Matthew's Gospel. It is said that once a friend visited him, and finding a Bible on his table asked how it was that a Hindu leader like him kept the Bible on his table; and he leapt from his chair, took the Bible and put it on his head and then on his chest, and said, "I have the Bible not only on my table, but also on my head and in my heart.") (Mahatma Gandhi himself was a keen student of the Bible, and exhorted others to read it. Once when he passed through a town by train the school children in that town went to the station to see him. The train came in, and all boys and girls pressed to his third class compartment. One boy said, "Mahatma, we want a message from you." He opened his handbag, took out the New Testament and said, "Boys and girls, my message to you is, read this book and live as you are told there to do.")

Until about ten or fifteen years ago this may be said to have been the attitude of non-Christians to the Bible. But today it is all changed. For some years now the rule is that the Bible should not be taught to the non-Christian students in our schools. The new move this year is that

in our schools we should teach Buddhism to Buddhist students, Hinduism to Hindu students, and Islam to Moslim students.

After Independence we had a Government for about seven years which, although pro-Buddhist, was pro-western, friendly to Western nations and willing to cooperate with other nations. It was also sympathetic with the work of the Church. But last year an unofficial Buddhist Commission went round the country and published its report entitled "Betrayal of Buddhism." It made several Recommendations, which if accepted will make revolutionary changes in the life of the country. The present government came into power this year, promising to implement these recommendations of the Buddhist Commission. Some of these recommendations, like Total Prohibition of Liquor Traffic, are good, and the Church will accept them. But there are other recommendations which if and when implemented will affect the work of our Church. I may mention some of them:

(1) That Sunday should be made a working day, and that instead the weekly holiday should be the Buddhist sacred days, new moon day, eighth day after new moon, full moon day, and eighth day after full moon.

(2) That Head Teachers or Principals of all schools should be of the same religion as that of the majority of students in that school. The Methodist Church in Ceylon has 176 schools and colleges in all parts of the country. If this rule is implemented, except three schools all the other 173 schools should have Buddhist or Hindu principals or headmasters. One can easily see the awkward position in which we will be placed, when we have church schools with Hindus and Buddhists as heads of these institutions. I must add here that according to the educational system in Ceylon education is free from the kindergarten or infant department up to the University. Besides, the State pays the salaries of all registered teachers, whether working in our church schools or in State schools.

(3) That Bible or Christianity should not be taught in our schools to non-Christian students.

(4) That Sinhalese should be the State language.

In the present situation in Ceylon, being a Christian or belonging to a minority racial group has become a handicap in public life. In elections for legislative and other local government bodies the religious or racial cry is raised, and voters are told in many places that they should vote for a Buddhist and not for a Christian. Recently there was a proposal that admission to our University should be in the proportion of one Tamil student to every six Sinhalese students. There is often bitter racial and religious discrimination in the awarding of scholarships for students to go overseas for higher qualifications. Not long ago such a medical scholarship was given to a Buddhist Doctor, who completed his medical course in Ceylon, passing the final examination in the 3rd class, in preference to a Methodist young man who passed this examination in the 1st class, with distinctions in surgery and midwifery.

I must add that today while there is much communal discord and friction in the country, there is wonderful cooperation and unity within the Church. In our own Methodist Church in Ceylon, about seventy-five per cent belong to the Sinhalese community, and the Tamils and Burghers form the remaining twenty-five per cent. The same ratio may

be said to be in our Synod membership as well. But our Synod has elected me as its Chairman the past three years in succession, although I belonged to the minority group. We find that in our country, so bitterly torn by communal divisions, the only hope is in the Christian gospel, which alone helped people to transcend all differences of colour, race and country.

Again take the status of women. Buddhism taught that woman was a being essentially inferior to man. According to this religion no woman can attain *nirvana* or the final bliss. She should die and be reborn as man before she could attain this bliss. Hinduism taught that woman should never have independence, that as a daughter she should be subject to the father, as a wife to her husband, and as a widow to her sons. In the life and work of the church it has been a very slow process to get over this handicap. But within the past twenty-five years great changes have taken place. Twenty-five years ago we did not have a single woman in our Synod as member. Today women form about one-third of its membership, and we have a few Local Preachers too who mount our pulpits. The work of our Methodist Women's Fellowship is something any Church can be proud of. In Ceylon one Church is divided into seven Area Councils. Each Area has its own Women's Fellowship Area Council. Recently we had a Methodist Women's Rally, when all the seven Areas came together. The women themselves did everything and the way they organized the Rally and did the work was admired by everybody. One thing they did was to give one colour to each area, green to No. 1 area, pink to No. 2, etc. The women came with sarees in the colour allotted to their area and it is a great sight to see the gathering in the seven colours. We see new horizons with the awakening of our women, now enjoying equality with men, in all the work of the Church.

The question of Coloured people which we have in the United States exists in Ceylon in another form. There it is the result of the Caste system. It used to be the practice in our church schools not to admit children from low castes; and in other places to allow these children to sit on the ground, while high caste children were given benches to sit on. (I remember about 30 years ago when I was a young minister, I proposed in our Synod that low caste children should be given equal seating, and the present practice was a denial of our preaching of the Fatherhood of God and the brotherhood of man. The resolution was rejected, practically by the whole Synod. That evening a senior minister took me aside and said how foolish I was to make that proposal; and that if the Synod accepted it the people would set fire to all our schools the next day. But today we have equal seating. When the first low caste boy was admitted into one of our schools the next day all the students in the school except six went on strike, but the Church said we shall run the school for the six students only. Within one month all the students came back, and today children from all castes mix up freely and are taught together without any difficulty.

Marriage customs in Ceylon and in many countries in the East are different from those in the West. There marriages are usually arranged by parents and elders. You have love marriages. The chief difference is that you love and marry; we marry and love. We have no love marriages as you have; and if there are any it will be one in a thousand. But one thing that is remarkable is that we have no divorces as there

are in the West. It will not be incorrect to say that there may be one marriage in a thousand that goes to the divorce court. In this matter we are now trying to combine the Eastern and the Western ideals, which I think is the best thing to do. We believe that while our young people should have the right of their choice, they need the mature guidance of parents and other people of the experiences of the world.

In Ceylon and other Eastern countries I find there are three serious hindrances to the spread of the Gospel, and they are (1) War, (2) Church denominationalism, and (3) Stipendary system.

In my ministry now of 39 years I find that there are certain questions that are put to me again and again. They are, "If Christianity is a good religion why do Western nations, who are known to be Christians, go for war?" "Why are you Christians all divided into Methodists, Baptists, Anglicans, etc.?" "Who is right?" "Whom are we to accept as being correct?" "Are you not given money for preaching?" "Are you not employees of the churches in the West to propagate their religion?" Of course the usual answers are given and everything possible done to explain the matters to them, but the people have these prejudices in their minds which makes their hearts closed to the Gospel. I shall deal with these hindrances briefly.

(1) *War*. The time has come when all nations should say, "No more war." It is something that should be done away with even as they did with slavery, torture of heretics, and burning of witches. It is a relic of ancient barbarism, it is inhuman, cruel, and encourages the growth of hatred between man and man. It brings wholesale destruction of human life, including the destruction of the innocent and those who do not fight. It results in enormous waste of materials, which should be put to better use. In the end the victor loses heavily even as the party that is defeated. Above all war must be abolished because it is opposed to the law of love Jesus Christ taught and is a serious hindrance to the acceptance of the Gospel by many people, because nations which are known to be Christian often engage in war. Sometimes the churches take the position where they condemn war in general, but they justify each war in particular. Surely there is some other method of settling international disputes, and the church has a great responsibility in this matter.

(2) *Church divisions*. In Eastern countries there is another hindrance to the spread of the Gospel in our Church denominational divisions. These divisions are not our own making, but were imported to our countries from the West. As Bishop Azariah once said, "Our church divisions are due to geographical and not to theological reasons. In one district if the Baptist Missionary Society preached the Gospel the converts became Baptist. In another if Methodists worked, there the converts became Methodists. Church union is not an optional matter for us, but is urgent and compulsory because they are a hindrance in evangelism."

(3) *Stipendary system*. Here I refer to the system of paying salary or stipend every month to our ministers, evangelists, and other preachers. This is a difficult subject, as there are things to be said on both sides. The scriptures will be quoted. It will be said that Jesus said, "The labourer is worthy of his hire." (Luke 10:7) But working among people belonging to other religions we find again and again that they have a prejudice against our preaching because they think that we have been

employed by Western countries to do this work. Voluntary lay witness is, of course, the right solution and our church has all along rightly emphasised the importance of the work of honorary lay preachers. However, the church should give careful consideration to the question of taking into the ministry people who would earn their living by doing some other work, so that such an order of workers will be the general practice of the church and the present order of paid work will become the rare exception.

In the present situation we strongly feel that the best way to preach Christianity is to live it. The church as well as the Christian home should be places where Christianity is practised and lived. This will help the people who are outside the church to clearly understand what our religion is and means. Phillips Brooks defined preaching as the "bringing of truth through personality." The secret of the power behind the preaching of Jesus was that He just practised what he preached. In the Sermon on the Mount He said, "Resist not evil." This is just what He did in Gethsemane. He said, "Pray for them who despitefully use you and persecute you." This is just what He did on the Cross. We often hear people speaking of bringing people to Christ but is not our chief responsibility to take Christ to the people and living Christianity among them? The most fruitful way of proclaiming the Gospel is Christian living, worship, and sacraments. It is not enough for the church to be a place where Christianity is, and what it means to those who follow it. For instance the church should be the place where the Christian doctrine of the brotherhood of man is seen in actual practice, where all racial barriers and other differences of colour and country are transcended. The world should be able to see in the church the divine family on earth which has God as its common Father, and where the bond of love and justice is firmly established. What is meant by living Christianity? It means following Jesus Christ, having his life as our example, and allowing the Holy Spirit to dwell in our hearts and help us to attain that ideal. Jesus Christ is at the heart and centre of the Gospel. Life must therefore be Christocentric and lived in Christ.

The position in Ceylon and in some of the other Asian countries at the present time is difficult. We are at the crossroads. Perhaps never before in the history of the church in the mission field did the younger churches face such big problems as they do today. I would submit to this great World Council of our Church that we urgently need the support of your prayers and hearty cooperation.

METHODISM IN RELATION TO THE PROTESTANT WORLD

by PROFESSOR E. GORDON RUPP

The Catholics of the 16th century had one great taunt which they offered to the Protestants, "Where was your Church before Luther?" We might begin with the question, "Where was our Church before Wesley?" This Ecumenical Conference is impressive witness to the fact that since 1738 or thereabouts there has been in the world a living community of worship, belief and practice, the Methodist tradition. To it we

belong: it is our family. About it we speak from within, from the deep perceptions of faith and loyalty. Of the life of the Church in the centuries before Wesley we cannot speak in quite the same way. "We shape our buildings: our buildings shape us" is a profound saying of Winston Churchill, and we have not, as our Anglican friends in England, parish churches and Cathedrals stretching back a thousand years. Our Methodist Conference has its own authentic character, but its whole atmosphere is different from that of the Anglican House of Convocation, whose usages proclaim it as the oldest deliberative assembly in England.

Of course, we did not begin with John Wesley. It is true of us, as of the early Church, that when we were very young, we were at the same time very old. Every word which the first Methodists spoke and preached and sang and believed, was older than the redwood trees of California, like them grew slowly out of many centuries, through the life of the Old Israel and of the New and the long history of the Church. The answer of the first Protestants is also the answer of the Methodists. "We are the true, old Church." As Dr. Scott Lidgett told the Conference of 1908:

"Not a saint, not a thinker, a hero a martyr of the Church but we claim our share in his character, influence and achievement, by confessing our debt to the great tradition he has enriched by saintly consecration and true thought or noble conduct . . . we are here today humbly yet confidently to affirm our share in the great catholic inheritance of the past. Who save ourselves, can separate us from it?"

We refuse the sectarian doctrine that we sprang, after the order of Melchizedek, without pedigree, one of many isolated pockets of spiritual religion which occur from time to time, as though the Church were a kind of optional extra, a sort of "Grits" on the Christian menu. But the real answer to the question "Where was your Church before Wesley—before Luther?" is the answer given us by Dr. Roberts on Sunday. Where it was, where it is, is in the heavenly places in Christ Jesus. That is why Luther turned from Popery to the theme of Christ's presence in His Church:

"Christ is in heaven in the Form of a Lord: and he needs no Vicar, for He himself sits and sees and is in charge. He needs a vicar only in the form of a servant, in which he walked on earth, toiling suffering and dying."

That is why Martin Bucer, and John Calvin after him grounded his massive stress upon the visible Church, in the doctrine of Predestination, that predestination in Christ as it is proclaimed in the Epistle to the Ephesians, setting the Church within the great majestic sweep of the divine purpose, the inexorable, unfathomable loving will of God. It is this "now" of the Divine Presence, a now which embodies at once all the past and all the future, at once memorial and eschatological, which assures the Church at every moment amid all its sin, its ignorance and folly, of the possibility of repentance and renewal, which is the spring of the creative ferment which has never failed in two thousand years, and of which the signs and wonders of the Protestant Reformation and the Evangelical Revival are impressive testimonies.

The First Works of the Reformation and the Revival Compared

There is a real sense in which the Evangelical Revival is Protestantism repenting and returning to its first works. It was a mighty agent for the reform of Reformation itself, the carrying out of the dreams of the first Reformers which had been overlaid by the conflicts of the 17th century. I suggested last Saturday how unpredictable are the works of God: how little anybody in 1515 or in 1736 could have foreseen that in the next few years there would come into existence new forms of Christian proclamation and worship, classic forms of Christian literature of piety and devotion, new institutions of discipline of enduring validity and worth.

First among the great works, were the men and women who made them. What counted were not in the first place ideas or documents, but men. The Holy Spirit can turn bad men into good men, good men into great men, great men into giants. Just as St. Paul, St. John, the authors of I Peter and of the Epistle to the Hebrews are not really accounted for by talking about the multiplication of religious geniuses, so the men who made the Reformation and Revival, remarkably few in relation to the scope of their achievement, show what the Holy Spirit can do with men, when with one talent or ten they put all they are into the hands of God and mean their dedication:

"Be they many or few, my days are his due,
And they all are devoted to him."

"Give me one hundred preachers who fear nothing but sin and desire nothing but God" said John Wesley, and ". . . such alone will shake the gates of hell and set up the kingdom of heaven upon earth."

There are those who still speak of some preferable alternative peaceful Reformation "along Erasmians lines" which the humanists might have achieved but for the drastic intervention of Luther, the kind of Reformation favoured by those noble Englishmen, Thomas More, John Colet, John Fisher. Yet these men had their chance: they had abundant opportunity to do great things: they had the ear of royalty, one was the most distinguished lawyer in England, one Dean of St. Paul's, another Chancellor of the University of Cambridge. Yet their achievement was trivial in comparison with Ulrich Zwingli and William Tyndale, cut off in their forties, whose works still follow them. Or remember how in the autumn of 1523 there came to the great city of Strasbourg a poor man, friendless and unemployed—and yet within a few months Martin Bucer had become the soul of the churches of Strasbourg, the architect of a theological and liturgical achievement which has lasted four hundred years. So it was with Methodism. "Two young men," said John Wesley, "without a name, without friends, without either power or fortune set out from college to oppose all the world, learned or unlearned—they attempted a reformation, not of opinions, but of men's tempers and lives."

There were the women too. Philip Guedalla once wrote a famous parody:

"Wives of great men all remind us,
We can make our lives sublime."

Among them I give a place to Mrs. Katherine Luther who saved

Luther from being worn out by his friends, from his tantrums and despairs. If it be true that of the names in the great Dictionary of National Biography, more than half are those of sons of the Manse, we owe a debt to one of the makers of that creative work of Protestantism, the ministerial Christian home. Or Wibrandis Rosenblatt who became the wife of four eminent Reformers in turn, yet managed to keep her sense of humour, and whose offspring may be said to represent a history of the Reformation in several volumes. Mrs. Peter Martyr the first woman to be installed in an Oxford college, and who had to endure sticks and stones, as well as the mockery of the students who called her "Flapps" and "Fustiluggs" which the dictionary says means "a gross, fat, unwieldy person." And Mrs. Matthew Zell who, when the refugees streamed into Strasbourg in the frightful aftermath of the Peasant War, organized blankets and beds and drinks and homes, and was the founding Mother of all minister's wives. These noble women take their place with Susannah Wesley, Grace Murray and Mary Bosanquet.

With deference to the learned authors of "The Catholicity of Protestantism," one cannot be too happy about the origins of the word Protestant in 1529. I learned a few weeks ago, when moving house, that if you plug into the power switch in mistake for a light switch, you are liable to blow a fuse or do even worse damage. Often the Church has done just that, and has always underestimated the danger of using political and moral power. From 1529 onward the Protestant Reformation became entangled more and more in political pressures, what Luther called "a mug's game." The really exciting period of the Reformation lies in the years 1517-29, when all was in the melting pot, out of whose white heat one Cellini-like masterpiece arose after another: the time of Spring, of blossom time. A scholar has said that the two great watchwords of the Reformation are the great notions of "Word" and "Spirit." One way and another all the creative works of the Reformation and of the Revival in the 18th century were concerned to let the word go free, to bring it home to the hearts of men.

It was in the first place a return to the Gospel of grace, the healing of the wounded conscience, the forgiveness of sins, the new life of Christian obedience, the glorious liberty of the children of God. Theologically as well as historically Luther and Wesley meet in the Epistle to the Romans. And in the second place, it was the Word preached. Luther, Zwingli, Calvin, like Whitefield, John and Charles Wesley were great preachers.

"The sound of this man's preaching," wrote an English ambassador of John Knox, "puts more life into our bones than the noise of five hundred trumpets and a thousand drums." The Swiss Reformation we begun, continued and ended by prophetic preaching. For Zwingli, the great prophet was the statesman Isaiah. There are few parallels in Christian history—Latimer's preaching before the court of Edward VI is one—to Zwingli's pulpit ministry in the Grossmunster in Zurich, continuous Biblical exposition, year after year, adjusted to the changing practical needs of each successive day, in a community small enough for all to know one another, where all the effective leadership of the city sat regularly under the Word. The dedication of Kingswood School "to the glory of God and the use of the commonwealth" shows how John Wesley

shared this noble concept of a Christian society. And yet it was Zwingli who put on the frontispiece of his books, and inserted at the very heart of his reformed liturgy, the evangelical invitation, "Come unto me, all ye that labour and are heavy laden."

It was Biblical preaching. Nobody can do justice to Luther who fails to reckon with the extent to which the whole Bible and not some selected doctrines of favourite epistles are the background of his thought: from his first course of lectures on the Psalms, to the last great ten years series on Genesis he lived within the whole Biblical world, and in many thousands of sermons he expounded the Gospels, especially St. Matthew and St. John. And Calvin's great commentaries on most books of the Old, and almost all of the New Testament proclaim him the greatest Biblical expositor of his age. Luther's Bible, the English Bible as it emerged from the hands of Tyndale, Rogers, Coverdale, the Zurich Bible, were themselves evangelical vehicles. The older vernacular versions had long been restricted to the proprieties of the educated and well to do. The new Bibles went out to the people striking into new levels of society hitherto inarticulate: like the literature of early Methodism, they became the instrument of literacy. Men learned to read for the sake of reading the Bible, as they did to sing Charles Wesley's hymns. Even Bloody Mary did not dare openly to denounce the open Bible, and a Catholic historian, Philip Hughes, pays almost reluctant tribute to the effect of the Bible upon the humble tradesfolk who made the great majority of the noble army of 300 who perished at the stake. He says that these common people put themselves within a divine drama, thought of themselves as companions of the figures of the Bible. And so Bottom the Weaver and Snout the Tinker and Feeble the Tailor were no longer groundlings, but actors in a great epic, which John Foxe showed to be none other than the drama of history itself, the rise and overthrow of Anti-Christ, and the triumph of the reign of Christ. We know how Wesley, like the Reformers, was concerned first to establish a true and accurate text and then to expound it. The heroic labour of John Hunt in Fiji, and of other Methodist translators after him, recalls William Tyndale conning his Hebrew in the fading light of his prison, and John Frith, hastily hiding his manuscripts at the jingle of the gaoler's keys.

The Bibles of the Reformation went to the common people in their own language. But they were the products of scholarship, of the teaching Church. The years 1523-9 saw an amazing concentration of Biblical theology, as groups of scholars, in Wittenberg, Basel, Zurich and Strasbourg produced a great series of theological commentaries, on the basis of an exact philological interpretation of the text. Away in England undergraduates and dons in Oxford and in Cambridge studied the commentaries of Luther, Melancthon, Bucer, Zwingli, Oecolampadius and Lambert of Avignon, with undistinguishing regard for what they were after was the Bible itself. We who strain our historical imagination to come close to these men and women of four hundred years ago ought never to forget that even so did they strive to come closer to the world of the holy prophets and apostles. There were other works of teaching and of edification. Luther's lovely children's Catechism from which to the end of his days he made his own simple prayers, has done more

for Lutheranism than all its theological confessions. Thomas Platter is one of the characters of the Reformation: from being a not very successful schoolmaster he turned publisher and set up in the great city of Basel a rather amateurish establishment in which his wife and children sat round and sewed pages together until their fingers bled. It is striking that it was to him, and not to the great publishers of that city of books, there came in 1536 a diffident young Frenchman, with the manuscript of a little book, "The Institutes of the Christian Religion," and neither Thomas Platter nor John Calvin could have realised that here was one of the great formative documents of Christian history. Luther and Melancthon's care for schools had practical effect beyond that of the humanists and great teachers like Oswald Myconius, and Jean Sturm in Strasbourg and Calvin in Geneva did not rest until they had established schools and academies of higher learning.

But nowhere are the creative works of the Reformation more evident than in the field of liturgy. Thomas Muntzer lives in history as a veritable fanatic. Yet thousands of visitors packed the little town of Allstedt in 1533-4 to hear for the first time, and to sing, the great mediaeval hymns which he had taken from the choir and given to the congregation in their own German, and to join in a Protestant eucharist fully choral, of which he had written words and music of beauty and originality. The City of Strasbourg produced about thirty liturgies within ten years, many of them of wide and lasting influence, not least upon the forms of Calvin and the Reformed Churches. And then, the hymns. There was no blue print for the Reformation. When the need came, somehow it was supplied. When Luther felt that hymns would be helpful he wrote round to his friends, almost comically for many of them were very second rate, asking them to compose some hymns. He himself was a superb hymn writer and one of his hymns the great "Eyn Feste Burg" became itself an event in European history. Martin Bucer produced the loveliest of all Reformation hymn books in 1541 and of him a modern scholar has said what might be said about early Methodism. "For him the church is built round the hymn." Behind liturgical change there was theological principle. Those who criticize the Reformer's doctrine of God ought always to remember how Bucer took the service books in Strasbourg Cathedral, and struck through the ascriptions to the divine Name in terms of justice and almighty power and substituted in each place the words "Our Father." We may shudder to think what would have happened in England had its liturgy been botched and second rate: but Thomas Cranmer made it a worthy frame to bear the long burden of a nation's supplication, and part of the answer to the question "Where was your Church before Wesley," is "In the Book of Common Prayer."

I cannot dwell upon the new creations of Christian discipline and pastoral oversight, save to point out how the great Swiss Reformers made the lay Christian a sharer in pastoral care, and how Bucer's "Gemeinshcaften" in Strasbourg anticipated remarkably the first Methodist class meetings. I remind you that in John Wesley's remarkable improvisations, he created in Methodism the most flexible instrument of Christian evangelism and of pastoral care in Christian history. The most frightening thing about modern Methodism is the almost complete disappearance among us of what the first Methodists called "our discipline."

Martin Bucer added to the 3 dimensions of the Church, Word, Sacrament, Discipline, the fourth dimension of love: and the noble record of his great city, as an asylum for the distressed and persecuted is a new emphasis on philanthropy which lives again in the works of the Revival in the orphan houses of Georgia and Newcastle, the care for French prisoners of war, the dispensaries for the sick among the London poor. These are some of the great works of the Reformers and of the first Methodists. They represent an achievement so out of proportion to the human agents that there is only John Wesley's fit description "What hath God wrought." These things were done through the Word, by the Spirit. I have sometimes thought that Luther's really great contribution lies not in the field of theology, but of ethics, in his exposition of Christian liberty, as a free, unconstrained, overflowing gratitude which finds spontaneous and creative expression in ever new forms of Christian service of God and man. Again and again later Protestantism—and its seamy side is just as shocking as the record of Popery—has petrified into an arid moralism, into the very kind of legal formalism from which Jesus came to set men free. But Luther's doctrine of the Spirit shows us the source within the heart and within the church of ever renewed newness of life:—

"Yes," he cried, "we can even make a new Decalogue, new ten commandments, as Paul did in all his letters, and Peter, and above all Christ in the Gospels . . . and these new Decalogues will be clearer and more glorious than those of Moses as the face of Christ is clearer and more glorious than that of Moses."

Here is the clue to the creative boldness—the parrhesia—of John Wesley.

"By thine unerring Spirit led
We shall not in the desert stray
We shall not full direction need
Nor miss our Providential way."

It is fruitful to compare our First Works, so long as we remember that there is after all a Methodist idiom, that the Evangelical Revival took place in an entirely different context, half way between the Protestant Reformation and ourselves.

The Methodist Idiom

In a paper which I read at the Oxford Conference in 1951, to which this is a kind of sequel, I indicated how many sided and rich is our inheritance in the Wesleys. On the one side, the great spiritual pattern of Calvinism, refracted through the Puritans—with its moral theology and devotional literature strongly represented in Wesley's "Christian Library." Then the great Anglican divines from the time of Hooker and Jewell onwards, including the great intellectual rebuttal, historical and theological of the claims of Popery—works read and treasured by most of the Methodist leaders until well on into the 19th century. It is sometimes said that the historic episcopate guards the unity and orthodoxy of the Church: but it must be said that in the 17th century, it was the episcopate itself which led to the crisis of the Non-Juring schism, and which headed the theological landslide into Unitarianism—though the literature provoked by both these movements affected the mind and

temper of the Wesleys. At a time when the English Protestant tradition was desiccated and in need of blood transfusion, Wesley found this in Lutheranism and Moravianism, refracted through Pietism with its insistence on the Bible, on religious experience, on hymn singing and on practical philanthropy. I shall not repeat what I said at Oxford about the shape of our Gospel, that Evangelical Arminianism in which "our doctrines" emerge not as sectarian eccentricities but as safeguards to the wholeness of the Protestant and Catholic faith. But in doctrine Arminianism, and in practice the missionary zeal of the Revival gave Methodism its own idiom, too, in matters of church order. In the matter of order we stand close to the Lutherans. Like them we share the mysterious doctrine of the Priesthood of all Believers—the truth that in Christ all believers are equal, though purple stocks remind us that in practice some are more equal than others! For us, as for them, the form of Church order is not laid down once and for all, by divine appointment in Scripture, but within the field of Christian liberty. There is a real parallel between the ordinations of John Wesley, and those by which Bugenhagen, himself a presbyter, consecrated bishops in North Germany and Scandinavia. Like the Reformers, John Wesley was at odds with the episcopate. But whereas for them, the touchstone was the Gospel, increasingly interpreted in terms of "pure doctrine" for Wesley it was the evangelical criterion.

It is unhistorical to discuss Wesley's ordinations in modern high Anglican terms. As a matter of fact, they had little impact upon Methodism, even in our estrangement from the Established Church. His intrusion within parochial jurisdiction seemed more shocking to his contemporaries. But here is the great principle, as he expounded it in 1746:—"What is the end of all ecclesiastical order? Is it not to bring souls from the power of Satan to God, to build them up in his fear and love. Order then, is valuable as it answers these ends, and if it answers them not, it is nothing worth. Now I would fain know, where has order answered these ends? Not in any places where I have been, not among the tinners in Cornwall, the keelmen at Newcastle, the colliers in Kingswood or in Staffordshire: not among the drunkards, swearers, Sabbath breakers of Moorfields, the harlots of Drury Lane . . . wherever the knowledge and love of God are, true order will not be wanting. But the most apostolical order, where these are not, is less than nothing, and vanity"

This for Wesley was not only a reason justifying innovation, but also for staying inside the Church.

"It did not enter into our mind to separate from the church" he wrote in 1786, "And herein was a new phenomenon in the earth, a thing never seen before, a body of men highly favoured by God, who yet chose to abide in their own religious community, and not to separate themselves, that they might be the servants of all."

I think this evangelical principle has some bearing upon our discussions of reunion. I am sure that apart from it you cannot make sense of early Methodism and its separation from the Established Church.

But the question, "Where did we come in?" has to be matched with another question, "What have we become?" Between 1791 and 1956 English and American Methodisms have their own story. In England the

age of Revolutions, the Bleak Age of the Industrial Revolution, the identification of Methodism with the Free Churches to Produce Victorian Nonconformity with its powerful association with the middle class and its political expression—it may well be that the 19th century has laid deeper impress upon modern Methodism than all that happened in the 18th century.

One of my favourite 19th century pictures shows the Rev. John Waterhouse, arriving in New Zealand, tall and elegant in top hat and frock coat, while his wife in crinoline and coal scuttle bonnet, is handed from the boat by a bevy of Maori maidens, lest her dainty shoes be spoiled. The great Victorian missionaries were very English, very Victorian, very middle class—but their gospel swiftly took native root in churches which within a few years produced glorious apostles and noble martyrs. World Methodism today is the result of this transplantation. Let us not romanticize these things or blur them by turning John Wesley's watchword into a cliché, or we may turn our back on the very meaning of Ecumenical Methodism within the purpose of God, that we may not be levelled down into a rather superficial brand of sentimental pietism, but testify to the diversity and manifoldness of the graces and the gifts of God.

These things have their bearing on the subject of our Methodist contribution to Ecumenical Theology. What, theologically, is the tie that binds us? Is it any longer Wesley? Is it Biblical Theology? Is it the amorphous amalgam of modern Protestantism? We have a good deal of lee way to make up in our thinking. Dr. Wilbert Howard once told us "Methodism has never lacked the statesmanship of action: I have sometimes thought we have lacked the statesmanship of thought."

It is really not much use grouching that the World Council of Churches doesn't take our theology very seriously. We have had a fair chance along with Lutherans and Calvinists and Anglicans to say our say: is it that we haven't done our homework, that we have no common mind about what it is we have to say? Recently there met the first World Conference on Luther study. To it came over 90 scholars from 18 countries, all engaged in intricate researches into the meaning of Luther and his writings for the living Church. An impressive group of younger American scholars were the result of wise guidance by teachers like Roland Bainton and William Pauck who turned their research students deliberately into these fields, in the last twenty years. In Germany, and now this year in America there exist Luther Institutes, a clearing house for ideas and literature, a forum for the education of the ministry and of the laity. I know there is a difference. I hope we shall never get with Wesley to the stage of some Lutherans who imagine they have solved a problem when they have located it in the writings of Luther: I hope "Wesley says" will never be used as quotations from Luther have been used, to close rather than open minds. But I find this record and ours miserable in comparison with it: they may have taken Luther too seriously, but we have not taken our theological inheritance seriously enough.

As the sergeant cried out to the tongue tied young officer whose men were marching over the edge of a cliff, "For Gawds sake say something sir, if it's only "Good-bye." In our hope for an Ecumenical Institute on both sides of the Atlantic perhaps we began at the wrong end: with fi-

nance and buildings rather than with the marriage of true minds. Ought not this Conference to set up a commission in theology, beginning with the issues raised by Dr. Cannon's paper, and examining also the doctrine of the Holy Spirit, and the relation of "our doctrines" to Biblical Theology? We might set up clearing houses for an international exchange of papers, one here, and the other—maybe in Rome under Mr. Kissack, even though the labour be a poor repayment to him for his fine persistence in his unregarded dream.

World Church or World Sect?

Great numbers and world wide extent do not save us from sectarianism, but a catholic spirit. One of the most romantic spots in Europe is the quay side in Venice: by St. Mark's and the great Doge's palace, where the Orient stretches out a finger tip to touch ancient Christendom: there stands a man with a telescope bearing a card "Look at the moon. 200 lire." And you peer into the thing, and before you have made up your mind whether what you see is the moon or somebody's bald head, there is a click, and all is dark again. There is nothing so narrow as the wide view. "Look up at the stars—" much better just stay where you are and look around.

Some of the first means of grace in early Methodism have outlived their day: we no longer keep Fasts and Vigils in the old way. But there was one means of grace which Wesley instituted which this world Conference might make its business to revive:—

"The thing which I was greatly afraid of . . .," said Wesley, "was a narrowness of spirit, a party zeal, a being straightened in our bowels, that miserable bigotry which makes many so unready to believe that there is any work of God but among themselves. I thought it might be a help against this, frequently to read . . . the accounts I received from time to time of the work which God is carrying on in the earth, both in our own time and in other countries, not among us alone, but among those of other opinions and denominations. For this I allotted one evening in every month: and I find no cause to repent this labour. It is generally a time of strong consolation to those who love God and all mankind for His sake: as well as the breaking down of the partition walls which either the craft of the devil or the folly of men has built up: and of encouraging every child of God to say (oh when shall it once be) "Whosoever doeth the will of my Father which is in heaven, the same is my brother and sister and mother."

Not only in the World Council, but in our towns and congregations, it is for us to take the initiative, to make gestures of reconciliation, to initiate conversations with our separated brethren.

"I am not satisfied" said John Wesley "with Be very civil to the Methodists, but have nothing to do with them. No: I desire to have a league offensive and defensive with every soldier of Christ. We have not only one faith, one hope, one Lord but are directly engaged in one warfare." (1763)

We strengthen the bonds of World Methodism because we are not willing to leave the note of "world wideness" to the Bishop of Rome, because we need a Churchmanship which is lifted above the conditioning of any one culture or race or nation or class.

We need ecclesiastical statesmen who are not tied by any doctrinaire blue print. What God calls us to do in one nation is not necessarily his will for us in another. It must inevitably be that as the years pass, and re-unions take place in many parts of the world, the character of World Methodism will be modified, and new bonds within a wider unity will have to replace old ties. That is the way of human life: sons and daughters leave home: and we say "Well, you have not lost a son, but gained a daughter," when we know that we have lost both, a little. However good correspondents we are, if we move about a lot, as Methodists are wont to do, we cannot keep all our friendships equally in repair, we make new ones, and we remember others. So it is with the Church. If we were a sect we should be anxious and reluctant about it. But Dr. Roberts has reminded us that in this matter of re-union the sharing of gifts is the important thing, and not any sacrifice. And what we lose in our private relationships we gain in the new gifts which God gives to those who express the sacrament of Unity: thus it is that the noble liturgy of the Church of South India represents a creative achievement without parallel in our own century, and something more wonderful than any single one of the uniting Churches has produced for generations. Let us cherish our inheritance, and reverence the gifts that God has given us. But let us remember that the God who gave us our comparable liturgy, the hymns of Charles Wesley, will have other gifts, new songs to give to coming generations who will worship God long after we have passed away in buildings and tongues unknown at present upon the face of the earth.

The Priesthood of Unbelievers

There is a story much read in England in the last months, called "Bach and the Heavenly Choir." It is a fantasy about a modern Pope, a saint, who is devoted to music, and especially the music of Bach. And he determines that the great act of his pontificate shall be to make Bach a saint, to canonize him as St. John Sebastian. So he summons the Cardinals, but they are horrified at the thought of canonizing a heretic: and he invites the Lutheran bishops, and they come, but they will not think of handing over their Bach to the Papists. And then there comes to Rome a choir of Atheists and Free Thinkers. They see what the Protestants and Catholics cannot see by reason of their confessional loyalties: they are not sure about heaven, but if there is one, of course Bach is there. There is more than cynicism in the story. There is a truth about the estranged millions outside the Church. There is a real sense in which the world outside the Western Church is a shadow church, holding truths which Christian men by reason of their sin, no longer see, or only see obscurely through their divided hearts and minds.

The Reformation and the great Wars of Religion involve both Protestants and Catholics in an entail of sin and judgment. One consequence of them is that there went out of an inner relation to Christianity two coherent traditions: one of truth, in science, letters and philosophy, the other of social justice. Through the modern age they have persisted, often one sided, anticlerical, heretical—but to them the Church cannot by reason of its own sin say an unqualified "No." The future is with the Church which can meet those lost traditions with reconciling power, for their intricate thought world underlies the inarticulate atheism and

indifference of our time, which is why the revivalism of fundamentalist pietism can only result in the widening of the gulf between the Churches and the Masses. The Protestant Churches "under the Cross" have through their own suffering in Europe begun to bridge the gap and the great Kirchentag movement is one hopeful sign. The "Worker Priests of Catholic and Pagan France have shown how poignant and sacrificial the task must be and where the emphasis must be placed.

"When I go through the streets with their gloomy factories, or the brightly lighted streets of Paris" wrote the Cardinal Suhard, "I find the sight of the crowds now elegant, bow wretched so heart rending that it hurts me. I do not have to look for a theme for my meditation. It is the wall dividing the Church from the masses: a wall that must at all costs be battered down in order to bring back to Christ the multitudes that have lost him."

Protestantism was born with the doctrine of the Priesthood of all Believers: it may die unless it discovers the doctrine of the Priesthood of Unbelievers, its solidarity with all men everywhere, and with its great High Priest who died with undistinguishing regard for all mankind. That was the stress of evangelical Arminianism, interpreted afresh in the 19th century in the theology of Frederick Denison Maurice, the doctrine of the unity of church and world, the harmony of revealed and natural truth, in Jesus Christ: the great theology of the Epistles to the Colossians and Ephesians which alone offers a reconciliation to the modern scientific age.

When Methodists talk of revival they invariably think in terms of the evangelism which we have known in the 18th and 19th centuries. But in truth God revived his church in very different ways in the 5th, the 9th and the 12th and 16th centuries. The great works of the Protestant Reformation are coming to an end as conveying and confirming agencies. It may be that if our gospel is to come home to our estranged modern world, the first works must be done again: before some of us die there may need to come into existence new forms of Christian thought and worship and speech, new institutions of Christian pattern as different from anything as we have known, as our own church life differs from that of the Middle Ages. Who is sufficient for these things? God is. It is not an open question where God will renew His Church, whether He will speak to our generation. What remains to be seen is whether he will do it with us, or despite us, through our poor stammering tongues or through other shepherds who are not of this fold. That was a great moment in history when the desperate hungry rebels of the Peasant Revolt marched on London and when at the critical moment a young king suddenly rode over and put himself at the head of the rebels and cried "Follow Me, and I will be your leader." There in the midst of our world He calls us and waits for us who was dead, and behold he is alive for evermore, that He may give us his spirit.

"It is not we" said Luther "who maintain the Church: nor was it given to our forefathers, nor will it be given to our children who shall come after us. He it was, is now and shall be who will do this thing: who says to us Lo I am with you always. Yes, He is the Proper Man, and there is none other, nor ever shall be."

METHODISM IN A SOUTH AFRICAN SETTING

by DR. STANLEY B. SUDBURY

It has been said that Methodism is not a new religion, it is the old religion in earnest. No one can join in the vigorous hymns of Charles Wesley, or remember the courage and determination of John Wesley, who, by the grace of God, lifted the whole moral and spiritual tone of England in the Eighteenth century, or recollect the heroic journeyings of Francis Asbury and his colleagues, without realising that Methodism certainly had its beginnings in earnestness.

In South Africa we are in the midst of Jubilee celebrations, and as we have been turning our minds back to our own early history, it is this same characteristic of earnestness which was displayed by our pioneers. Our beginnings go back only one hundred and fifty years, a short time judged by the standards of antiquity, but a long period in the life of a young country. In 1806, a small band of British soldiers, led by local preachers, built a small stone hut upon the slopes of Table Mountain at Cape Town, and there, sharing their spiritual experience and singing the songs of Wesley, they held their first class meeting. They were frowned upon, discouraged and persecuted by their superior officers, but they were undaunted. It was the custom of Methodists to meet together, and meet together they did. Not long afterwards, the Rev. Barnabas Shaw was sent out from England as a missionary to South Africa. The Governor of the Cape Colony, fearing repercussions from this Methodist preaching, refused Shaw permission to hold services, but the earnestness of Methodist conviction could not be denied and Shaw's Journal reads:

"Having been refused the sanction of the Governor, I resolved what to do and commenced without it on the following Sabbath."

Thus did Methodism have its beginnings in South Africa; in a little class meeting of men of earnest faith, and in the determination of a pioneer missionary. That was a hundred and fifty years ago. Today Methodism in South Africa numbers over a million members and adherents (about one-twelfth of the total population), with chains of mission stations, educational and evangelistic institutions, hospitals and orphanages, city and country circuits, and all the social and religious activities common to Methodism throughout the world. You will not wonder then that we keep this year of Jubilee. We are humbly thanking God for a rich heritage and seeking to intensify our witness as we move into a greater mission to all the various sections of our population. This year, in multi-racial rallies, in open-air witness, in sustained church missions, we have, to use the phrase of Wesley, been 'offering Christ to the people' and seeking to 'spread Scriptural Holiness throughout the land.' Our celebrations are planned to reach their culmination at our Annual Conference in October, when we look forward with pride and pleasure to the visit of the President of the British Conference, the Rev. H. Crawford Walters, and the Rev. Edward Rogers.

The South African Problem

Remembering the critical publicity which has been given to South Africa in recent years—a publicity which has ranged from the attacks

in the United Nations Assembly to the outbursts of religious journalists—I feel sure that many members here will want to know how Methodism fares in this political and racial controversy, which continues to rage within and without South Africa. Whenever I tell anyone that I come from South Africa, they almost invariably reply in kindly and courteous tones by saying “You have quite a problem down there,” which, of course, is a masterpiece of understatement. The picture is indeed a complex one. The population consists of:

2½ million Whites
 8 million Africans
 1 million Coloured
 300,000 Indians

There are two official languages (of the two white sections) but in addition the African people have at least six tribal languages of their own. When I conduct services in our African churches it is oftentimes necessary to have two, or even three, interpreters; a process which not only impedes the progress of the service, but which can militate against the atmosphere of worship. South Africa is a polyglot multi-racial country.

One of the major factors of difficulty is, that while the whites control the country, they are outnumbered numerically in a ratio of nearly five to one. The finance and the Western executive ability of the whites have developed the country and caused its progress from a primitive pastoral and agricultural state to a highly mechanised, industrialised, city civilisation, but the manual labour for this astonishing development has been supplied by the non-white people. The impact of Western civilisation upon the African tribes and peoples, coupled with the rising tide of colour throughout the world, is naturally leading the non-white to seek “a place in the sun” and national aspirations are growing. The old tribal ways are discredited; the old sanctions have been discarded; the old rhythm of the African drum has given place to the new rhythm of an industrial civilisation, as a once primitive people have been caught up in the maelstrom of Western Industrialism, or have been compelled, by economic necessity, to make new patterns of living.

South Africa is passing through a period parallel to that of the Industrial revolution in England and many of the same conditions are repeated, but they are aggravated by the clash of colour. The traditional South African pattern for social and community life has been segregation between black and white, but in recent days that pattern has been accentuated by the Government policy of Apartheid, a policy which aims to perpetuate the dominance of the white, and which so far has worked largely for the benefit of the white and has created further frustration for the non-white. The whole policy arises from the attempt to preserve the Western civilised way of life in South Africa and prevent white civilisation from being swamped by the impact of a non-white majority.

The Methodist Witness

Against such a background the Methodist Church seeks to work amongst all sections of the community. The tension between Church and State is very great, for our Church is in no doubt concerning its course. It is opposed to Apartheid; it stands for understanding and reconcilia-

tion between the peoples; it does not believe in the intensification of divisions; realistically it faces up to the natural differences between the races, cultures and languages, but it is utterly opposed to the intensification of those differences by law or custom.

The Methodist Church of South Africa believes that it is altogether wrong to assume that it is impossible for human beings to live together and that therefore the only course is to separate them. Our Christian faith gives us a much higher conception of the possibilities of human nature than that. Instead of divisive political doctrines, the church in South Africa preaches the reconciling gospel of Jesus Christ, believing that in the Christian faith and practice there is a way whereby all races can live together in equity, understanding and peace. We will have nothing to do with violence, and the church is careful, in a country where racial tensions are very great, to avoid the inflaming of passions (broken heads are no way of achieving Christian principles) but we stand for right and justice and fair play in the community, and seek to practise the Christian virtues of faith, love, tolerance, understanding and patience on all sides, believing that in this way a better day will dawn for our country. Not all white members of our church subscribe fully to our church's official attitude towards racial problems. There are many who need only to go back two generations to the time when their forbears were massacred by savage hordes, and fear dies very hard. History, custom and prevailing patterns of living all have their effect, but tremendous progress has been made and the witness of this multi-racial church becomes stronger with the years. Difficult though our way may be (and we certainly need the prayers of our fellow Methodists and Christians throughout the world); misunderstood though we may be at times, the Methodist Church seeks to steer a course between the scylla of fanaticism and the charybdis of acquiescence.

I give place to no one in a desire for justice, good faith and fair dealing in the community, nor for my complete and utter opposition to discriminatory colour laws, but I also do not subscribe to the wild and apparently malicious attacks which are made upon South Africa. While it is recognised that this reconciling work of the church is fraught with tremendous urgency, because the normal development of nations has, in South Africa, been telescoped into a comparatively few years, it also has to be remembered that South Africa is a very young country. While parts have a much longer history, it is only forty-six years since the Union of South Africa was created, and much of its life is necessarily in a stage of experimentation. This young country may today show all the mistakes and immaturities of youth, but as Methodists we work for the time when the colour problems which agitate us now will no longer be of primary significance, and when upon the basis of civilised maturity and common humanity, sectionalism will count for less and Christian brotherhood will dominate the actions and reactions of men.

The Methodist Message

But the whole story has not been told when political and racial matters have been discussed. Within Methodism we have something far deeper and more germane than any reaction to political nostrums. In these days the clash of ideologies, the economic factor and the pressure of

race and colour, have made us all over conscious of the political approach to our problems. We live in a politics-ridden world, where there are too many attempts to make the State supreme. Whatever lip service may be given, in too many countries 'God has been bowed out of his own world with thanks for past services.' I would affirm in this assembly that it is this denial of the reign of God which is the root of our problem. The greatest enemy the nations face today is not colour prejudice nor selfish economic interests, nor political chicanery; these are but the flowering of an evil root. The real enemy is that old fashioned, but strangely adequate Bible word, SIN. The defiance of God's law, disobedience to His Will, selfishness in individual and community life, the worship of mighty man instead of the worship of Almighty God. As Methodists, as Christians, our primary concern is to combat evil at its source, sin in the human heart and mind, and therefore our programme must always be the conversion of the people, evangelism in its broadest sense—the winning of individual men and women to the Christian way of life.

One remembers that while John Wesley wrote innumerable tracts and pamphlets upon social and political questions, his message to the people was couched in terms of sin and salvation. It was the theology of the warmed heart, warmed in the fires of God's love. It was the message of the abounding Grace of God toward sinful men. When any man or woman entered into that transforming experience, the corollary was a new way of seeing the problems of human living and engendering of a new moral and scriptural rectitude. Such a programme is not spectacular, neither does it receive the publicity comparable to that given to racial fulminations, but in the church which I represent, it is this programme of conversion and regeneration we seek to make our first concern, and every year more than ten thousand souls are added to the church—a work of revival, which in many parts of the world's mission field would be hailed as a 'mass movement' toward Christ.

This then is the church I am proud to represent in this World Assembly—a people who are intensely loyal to their Methodist convictions, proud of their Methodist heritage, and proud to have a place in World Methodism. As a church we are in the 'firing line' today and we need re-inforcements, most of all perhaps we need the re-inforcement of your prayers and your concern for us. It means much to us at this time to know that our Methodist brethren throughout the world are standing behind us, and that the spiritual resources of a world church are available. One envisages World Methodism expressing itself, not primarily in condemnation of national or international policies—for condemnation achieves so little—but in affirmation of the great truths by which we live: the truths which have been handed down to us by our fathers, and which form the basis of our Christian view of life. The Grace of God, so great, so all embracing, so blinding in its brilliance of love, expressing itself in that supreme act on Calvary, when the Son of God emptied Himself of all but love in that great rescue bid to save humanity.

I have seen this Grace of God triumph over all obstacles and all barriers. There was a day when I first set foot in South Africa and I was taken to a Zulu War Dance—an entertainment specially arranged for visitors—and as I watched hundreds of almost naked bodies swirling

and twisting and writhing to the beat of the barbaric African drum, as a newcomer to the country, I wondered what possible point of contact the Gospel I had come to preach could have with such people. But there have been other days, when in little African kraals, in far distant corners of the illimitable African veld I have worshipped in some little mud hut and shared with fellow Christians the sacred elements of the bread and wine, and horny, dark work-worn hands have stretched out to share in the Eucharist, and together we have known the Presence of the living Christ. I know now that there is no difficulty over which the Grace of God cannot triumph. I know now that there is no difference of language or race or culture, which cannot be spanned by that same Grace of God in Jesus Christ. I know now that this Methodism proclaims a gospel which meets man at his deepest need, and which can lift him to the heights of spiritual experience and living. Little men become great men; sinners become saints; weakness turns into strength by the Grace of God in Jesus Christ.

This is the evangel we preach in South Africa—an evangel we share with our fellow Methodists throughout the world. We are "not ashamed of the Gospel, for it is the power of God unto salvation," and although our way is oftentimes bedevilled with surrounding racial prejudices; although we face the deadening influence of materialism and the opposition of paganism and heathenism, we are not dismayed.

I sat in a Synod in Africa recently and heard an African pleading for some boon from the Synod; he said, "if only the Synod will grant my request, I would run all the way home to tell my people the good news." His words kindled the imagination: I heard those urgent feet hurrying through the city streets, out beyond the houses, across the open veld, taking the goat tracks over the hills, until he came to his own kraal and his own people, there to tell the good news. In this hour of destiny, when the issues of life and death are becoming increasingly clear to the nations, may there go out from this Council, from all Christian conferences throughout the world, urgent hurrying feet, taking the good news, the one message of the Grace of God toward sinful men, to the nations and the peoples. Let this World Methodism be a surging tide of dedicated people, a people in earnest, disciplined for their high task and inspired by the Grace of God which is boundless and free, sons and daughters of a Father who never fails.

We *know* that however great may be the spate of words from politicians, economists, scientists and industrialists; however devastating may be the laws and enactments of men, the last word is not with men, it is with God, and by the Grace of God Methodism will continue its onward course to glorify God and serve the present age.

THE BACKGROUND OF METHODISM IN CENTRAL EUROPE

by DR. CARL ERNST SOMMER

I. Central Europe and Its Churches

Our subject is determined by two facts. One is that the geographical notion Central Europe no longer carries the weight it used to, because it is disrupted by the Iron Curtain. Of the approximately 110 million

inhabitants of this area 70 million belong to the Western part and forty million to the Eastern part of Central Europe. Therefore, properly speaking, one part belongs to Western and the other to Eastern Europe. Most of the railway lines are blocked or cut off; the same applies to the roads. And barbed wire emphasizes the cut.

As we deal with the background of Methodism, we can leave out that country where no Methodism demands a background, i.e., Holland. Thus we shall speak about Germany and Austria, Switzerland and Belgium, and last but not least Czechoslovakia. Eastern Germany and Czechoslovakia afford sufficient space to speak about matters behind the Iron Curtain.

A. Germany.

1. The People's Church. The various State Churches or Land Churches of Germany, since 1919 more or less disestablished, united in 1948 in a federal council, called the Evangelical Church in Germany. In 1953, 41,500,000 Protestants belonging to these Churches were counted in Germany, and 25,000,000 Roman Catholics. The Iron Curtain divides them so as to give the Protestants a most emphatic majority in the East (17 million Protestants to two million Roman Catholics), and a very small majority in the West (about 24 million Protestants to 23 million Roman Catholics). As we probably know, these large numbers derive from the fact that every person is practically born or at least baptized into the Church and its membership. As this Constitution makes for the bulk of the nation being enrolled in this Church, the name People's Church is mostly used in official discussions. About 400,000 belong to two reformed Churches; about 22 million are in Lutheran Churches, and another 19 million in so-called United Churches, which embrace both Lutheran and Reformed congregations or units. The People's Church does not work with free contributions but with taxes. In 1952 400,000,000 German Marks were levied in Western Germany. In addition the state gave and gives subsidies. The same applies to the Roman Catholic Church. As a German weekly, incidentally a Roman Catholic one, wrote: "No Church in the world has a revenue like the German Church (meaning the Protestant federation and the Roman Catholic Church in Germany). I do not know (or believe) that this is true—but they obtain this money without much trouble. In Eastern Germany the State no longer collects those taxes, but the Churches have to do this themselves. Bishop Dibelius once said, "this development is obviously heading for a minority church." In Austria the money is levied by the Church as a form of taxation according to income, but only for the Roman Catholic Church. Three fourths of all that are baptized pay without causing any inconvenience, that is twice as many as actually take the very least part in Church activities.

2. The four historical free Churches, viz., the Baptists, the Methodists, the Evangelical United Brethren Church, and the Congregationalists have been friendly towards each other from the very beginning of their work in Germany. They formed a federal council in 1926. Its total membership, including adherents, amounts to about 400,000. Of these the Methodists with a hundred and three thousand in all, including 65,000 members, 13,000 Church Children, and the rest as so called friends or adherents, started their work in Southern Germany in 1831 (Wesleyan),

and in the North (Episcopal) in 1849. Since 1948 there is something like a National Council of Churches in Germany, called the Cooperative Fellowship of Christian Churches in Germany under the presidency of pastor Niemoller, and now the vice-presidency of a Baptist (formerly of Bishop Sommer).

B. Switzerland.

In 1920 the various groups of Swiss Protestantism united in the Swiss Evangelical Church Federation. Through their strong theological influence, the Swiss protestants became vitally important far beyond their frontiers (think of Barth, Brunner, and Turneyesen). 57.3% of the total population of 4½ millions are Protestants. 41% are Roman Catholic. Swiss Methodism celebrated its centenary this year, at Lausanne, from where in 1856 the Methodists started working. In 1886 the Continental Methodist Episcopal work was divided into a Switzerland and a Germany Conference (out of the latter there has, in the mean time, grown a central conference, whereas the Swiss belong to the Geneva Area). In 1922 the Methodists joined the Evangelical Church Federation. This marks recognition as a Church. The Swiss Methodists total 12 thousand members.

C. Austria.

Of the approximately 7 million inhabitants of Austria 89% are Roman Catholics. The Protestants total about 400,000. Financially they are very badly off as they do not receive any state subsidies. The Lutherans and the Reformed are fortunately united. The head of this Church Union, the Lutheran Bishop May, once said that for about ten years there has been a change in the relation between the Protestants and the Roman Catholics in Austria. Austrian Methodism was founded in 1870 by a German Wesleyan Methodist. The fact that they succeeded in spite of all persecution is due to the Countess of Langenau, who is something like an Austrian Lady Huntingdon. As late as 1934 till 1938 every man changing over from the Roman Catholic Church to Protestantism had to undergo medical examination. After sad vicissitudes of the Methodist Church in Austria much progress has been made since 1945. There was a 20% gain in membership in 1947. The adherents outnumber the members who only total fifteen hundred.

D. Belgium.

In Belgium as in France disestablishment is complete. But different to France, the Belgium government thinks religion to be good for the people. It does not only support the Roman Catholic Church which is by far the largest one, but also the tiny minority of Protestants and the Jews. Protestant Churches are subsidized by the government; others refuse this help. In no case does acceptance or refusal cause any influence or prejudice by the state. One of the strangest things is that even the English speaking Anglican Congregation in Brussels receives a subsidy from the Belgium Government. Though Protestants only number about 80,000 in Belgium, there are about one and a half million in the Belgian Congo. The Belgian Protestants are a very small but most active minority. They particularly emphasize evangelism. They now have a Union seminary in Brussels, supported by three Churches; the Methodists are leading in this enterprise, although there are only 5,000 members and adherents in Belgium. The Methodist Church wields an influence far

out of proportion to its numerical strength. It is recognized as one of the three major Protestant groups in the country. Incidentally, Methodism in Belgium is the result of the relief work done by Southern Methodists of the USA after the first World War. After material help, evangelism followed; and in 1922 the Belgium Conference was organized.

E. Czechoslovakia.

Before the war more than 70% were Roman Catholics, about 7.6% belonged to various Protestant denominations, and 5.4% belonged to the so-called Czechoslovakian Church, emerging from the Roman Catholic Church in 1920. There is also an Orthodox Church, which since 1946, has its definite organization with a Patriarch at Prague; it comprises 70 parishes and works under the direction of the Moscow Church. It is only since 1948 and the new Constitution that the Protestant Churches are recognized as of equal legal right as the Roman Catholics and the Orthodox. Incidentally all Church workers are paid by the State.

II. How Heathen is Central Europe?

A. Behind the Iron Curtain.

The ideological development in Eastern Germany was far more difficult to direct than its leaders had expected. In 1953 the so-called 2nd Church Struggle broke down. Though matters are far from easy in many ways, yet the gospel can be preached—with one general qualification: only in Church owned premises. All other kinds of work like evangelism in other types of building need a special license, which is difficult to be obtained. One of the last attempts of disturbing Church work in Eastern Germany was the secular youth consecration instead of confirmation, and as red antidote to confirmation. On the whole this attempt has failed.—Czechoslovakia is particularly important because, through its Church legislation and administration, it has become the model for the Church policy in Satellite States. Since 1953 they have become more considerate. All People's Democracies give liberty to attend religious services. But in Czechoslovakia officials and officers of the red state are practically unable to remain Church members. As for the Sundays, patriotic meetings and voluntary labour service for national purposes are apt to be demanded on these mornings.—In Yugoslavia an Archbishop once said something most interesting with regard to the work of the churches in Satellite Countries: "One of the most decisive features of the cold persecution of the Church is the attempt to eradicate the faith of the young people with all possible means." But in Czechoslovakia local functionaries were told one had underrated the strength of religion and Church. The struggle against religion and Church, it was said by red authorities, had estranged large sections of the working classes from the party, let alone the reactionary and superstitious country population. Therefore the open and direct measures against Churches and religion could no longer be tolerated. The tactics would have to change. One must persuade, argue and convince.—The State Youth Organization had failed; only 45% of the young people between 15 and 25 years of age had joined at all. There are few openings for responsible Christian society, if any at all, behind the Iron Curtain. The activities of charity in Czechoslovakia are restricted to the incurable—i.e., those persons, in whom the State takes no interest. In Eastern Germany this

idea has already been suggested, too.—No Christian youth work in Western style is allowed in these countries. Only youth worship and youth services. It is surprising and strengthening to realize how they flock together for these purposes. Incidentally the schools are absolutely, what in German we would call confessional ones, i.e., of the "creed" of dialectical and historical materialism. Strangely enough in Czechoslovakia religious instruction is still possible in the schools, whereas in Eastern Germany it has been done away with, and the Church provides all religious instruction on Church owned premises. Something quite normal in this country, but unusual and unheard of in the traditions of Central European school life!

B. Western Practical Materialism.

As someone once put it, the countries of a high standard of living appear to be threatened by a moral decline. Both Protestants and Roman Catholics have realized this and preach the necessity of repentance from practical materialism and the egotistical way of life. There is no need to speak at length about this problem, because it seems a world-wide one. What appears impossible for Communist propaganda is easily achieved by the progress of technical civilization. A study on the faith of young people in the Western European countries yielded the impression that they have no true sense for anything transcending everyday experience and for the Holy. They are superficial, rationalistic and man-centered. Even the general type of person normally enrolled in the Church books regarded the Church merely as an institution with officials and traditional beliefs. Faith seemed doubtful because it could not be proved, and there was no interest in the mysteries of life and religion. The technical Universe dominated everything. They had religious surrogates due to the secularisation, such as worshipping science, technical progress, psychoanalysis. Their lives centered round sex, sports, and the cinema. A Frenchman said: what the Churches need here is a "foi contagieuse"—contagious faith: religion not as something to be known, but to be experienced—religious life. Practical materialism is accompanied by the emancipation or rather more often the disintegration of families and marriages. That is the reason why young people feel and act as they do. They grow from surroundings without authentic religion. Strangely enough the disrupture of family ties is just as strong in badly hit countries as in well-to-do ones (or should one put it vice versa?) Thus Austria and Switzerland are only second and third to the USA with regard to divorce rates. Incidentally Switzerland has the second highest consumption of alcohol in Europe. In Austria forty-two per cent of marriages are childless, and that in spite of the frantic missionary efforts of the Roman Catholic Church. In Vienna 5,000 of every 15,000 marriages are divorced. It is much more difficult to obtain a divorce behind the Iron Curtain—though of course for reasons of State and Society.

C. The Un-Churched Masses.

The Central Europe that we are dealing with knows large national or People's Churches, but this gives you a very wrong impression. In Western Germany a five per cent Church attendance is a very flattering estimate. In the North you obviously have only two per cent. That only refers to the Protestant People's Churches in Germany. The Roman Catholic Churches have far better attendance. But in Austria the hold

seems none too good. It is true, ninety-five per cent are baptized into the Roman Catholic Church, and eighty per cent marry Roman Catholics, but only forty-three per cent are called practicing members, i.e., they attend Church regularly enough so as to let us consider them as members, is not published. Probably not very much more than in Protestant Germany. In Belgium, we are told by our friends, the Roman Catholic Churches have very little hold on the people. It seems near to impossible to draw these masses into the Churches. There is a gulf between the languages, the outlook upon and expectation from life; this difference between what is done, said, and believed causes the so-called Catholic Action to say: we must find these people in their own surroundings and try to change that climate before we can in any way hope to get them into the Church. The Protestants are doing much the same.

D. The Century of Refugees.

We follow up the last point by this one under the heading of "How Heathen Is Central Europe?" because the refugees constitute a very strong percentage of a new proletariat in Austria, Germany, and, to a minor extent, the other countries we deal with. In Germany the refugees total about twenty per cent of the population—14 millions, ten in the West and four in the East. The rest of Europe has 1,550 million refugees. One third of the refugees in the West of Germany have worked hard and gained a good position in their new lives. Another third live in fair surroundings and working conditions. The last third, approximately 3 millions, are miserably off, particularly in Bavaria and Northern Germany, but in Austria this proportion is strong too. Up to this very day about 400,000 people live in Western German camps; the misery is unspeakable. To some extent the Roman Catholics seem to work more effectually with regard to looking after their people and obtaining jobs for them. It is here that their preponderance in political and administrative affairs tells. The danger of losing members is strong enough even with them.

III. Aspects of Church Life

A. Restoration.

It was a Roman Catholic who in 1951 wrote and said that the period was one of ecclesiastical restoration; nothing new was being created—but as the buildings were restored, pastoral care, organization, publication and administration were restored to what they formerly had been. Something similar is threatening the Evangelical Church in Germany. The late Bishop Meiser, a leader of the Union of Evangelical Lutheran Churches in Germany that cuts straight across the Evangelical Church, was afraid that the Institution of the Evangelical Church in Germany had "a dangerous tendency towards aspiring to and becoming a Church!" As a Lutheran, Bishop Meiser would only admit this Evangelical Church in Germany to be a federation without a historical confession of faith and therefore without a decisive attribute of true Church-hood. A year later the same Meiser said that Germany was yearning for a united (not to say uniform) German Lutheran Church. Thus there is a conflict between the Confessional Church of anti-Nazi fame and the Lutheran Union which practically led to Pastor Niemoller being dismissed from his office for German Protestantism in foreign parts. The newly elected

Bishop of Hamburg, Dr. Hertrich, once put it like this: You cannot set the head of a non Lutheran Church (in Hesse) to look after the pastoral care of Lutheran congregations abroad. Niemoller himself terms this attitude as "confessionalistic." The term "confessionalistic" is a term of derogation, indicating that the people to whom it relates consider their own denomination and confession of faith as virtually superior to ecumenicity and the straightforward witness of the Bible.

B. Anti-clericalism.

At the same time Bishop Lilje, who is second in command in the German Evangelical Church and one of the outstanding leaders of the Union of Lutheran Churches, denounced what he called clericalism. Clericalism was a most dangerous mistake and consisted in a wrong attitude towards the World. It lacked "solidarity with the world."—Not long after, two politicians, one from the German Social Democrat party and the other from the Liberal party, identified clericalism with confessionalism and indicted confessionalism as the attempt to discuss matters of faith in the political arena and make them instrumental for political struggle. German anti-clericalism is, however (as admitted by a Roman Catholic as well), not a matter of atheist struggle against Church or Christ, not a matter of theoretical materialism or persecution; but the Confessional Church of Martin Niemoller is against clericalism just as much as Lilje, or Protestant and secular movements who are afraid of political Roman Catholicism. This anti-clericalism is important, because it is at the same time (when proceeding from the Church) an attempt at defining a new type of pastor and priest. It is an attempt at creating congregations that do not repulse the labourer. The extreme realisation of this idea is that of Protestant working pastors, analogous to the French Roman Catholic priests. But apart from these attempts, pastoral language, clothing and demeanour have changed greatly.

C. Lay Consciousness.

In 1951, 200 laymen and women from thirteen European countries assembled in Bad Boll, place of the first German Evangelical Academy in Southern Germany. Obviously, these thirteen countries are more than the Central European ones, but at the same time it is all important that we should regard this as symbolical of the change which has been wrought in Continental Europe. Anti-clericalism has a share in this movement. Men from the old Christian Student Movement are instrumental in it. They are out to break clerical control, which was much too strong on the European Continent, going back to a time (not long hence), when the pastor was (literally translating from the German) the parish master ("Pfarrherr"). Apart from the Evangelical Academies the Evangelical Church Day (Rally) is one of the most important and interesting outcomes of the new lay movement in the whole of Germany. As the Roman Catholic "lay Apostolate" it is at work in Belgium as well as in Switzerland, in Holland and in Austria, not to forget Germany. The German Catholics also have their Church Rally. Behind the Iron Curtain laymen and women are of utmost importance for the Church; because they help carry on where their pastors alone could never succeed. From the very beginnings, persecutions of the Christian Church tried to abolish its leaders and leave the flock to dissolve on their own in the wilderness. On the whole it did not work, owing to lay Christians. Lay

people are to some extent less vulnerable, because somewhat less conspicuous. Everywhere English and American methods of evangelism as far as they include lay participation are being studied. The idea of a responsible society is catching on tremendously in the countries this side of the Iron Curtain. Behind it, as we said before, there is not much opportunity left, unless through personal contacts and "contagious faith" and holiness.

D. The Roman Catholic Danger.

One of the leading Confessionalistical Lutherans, who even withdrew from ecumenical work, said in 1953 that Roman Catholics in Germany to a large extent had more and stronger spiritual influence than the Protestant ones with regard to literature, recruiting of priests, the attendance of services, and the willingness to sacrifice. Many Germans are in deadly fear of this development. In Eastern Germany the Protestants outnumber the Roman Catholics by far; but the small difference in favour of Protestantism in Western Germany does not mean a thing. For the Roman Catholics have been organized for political work since the eighties of the last century. They are far advanced in experience of this type as compared to their Protestant brethren. The total number of Christian periodicals and daily papers in Germany amounts to 12.8 millions, second only to the big newspapers and illustrated ones. But of these the Roman Catholics own 7.5 million copies, and the Protestants only 4.3 millions. Niemöller once called the Roman Catholic Church a form of totalitarianism and pointed out how effectual their efforts were in parliamentary and administrative measures regarding family legislation, school questions and finally cinema and radio problems. But the Roman Catholic Church is also most active with regard to missionary enterprise even in the parts where, numerically, they are strongest. On the other hand they are gaining strongly in areas like northern Germany where formerly the country was as much as completely Protestant. The Catholic Action in Holland (which in the mean time has reached a fifty per cent Roman Catholic population) published a plan dealing with this opportunity; the periodical said: through the Russians an age long wish of the Roman Catholic Church has been fulfilled; Russian persecutions and evacuations have raised the number of Roman Catholics in the North Germany dispersion within a few years by many millions. "At last the cross of Christ must shine over Northern Germany." The Dutch Roman Catholics even elaborated a plan of missionary bases within northern Germany from where to carry on their progress. In Switzerland they are fighting their very hardest in order to get the law against Jesuits revoked; in Belgium the struggle for their confessional schools forced the Social Democrat and Liberal government to quite incisive compromises. Also they have here been able to force the employers through their Christian trades unions to introduce the forty-five hour week, to raise the minimum wages, to start with the five-day week, and allow an extra pay for married men with children (mother behind the hearth). It was in Vienna, where they started with special missions, as they call their evangelism, for students. Further they themselves say that an essential fact in the development of Roman Catholic Church life in Austria is the KAJ (Catholic Working Youth). They are not numerous yet, but it is due to their sacrificial spirit and unflinching faith that they may be re-

garded as a crack troop that penetrates into the de-christianized spheres.—Two years after a Vienna Roman Catholic periodical asked its readers to throw away or burn such Bibles as translated by Protestants, a large meeting dealt with Holy Scripture and pastoral care, and Cardinal Innitzer in his final address said that the Bible must become the common possession of the people—under Roman Catholic interpretation and guidance!—

E. Evangelism.

The anti-Christian advance and the united front of unbelief have developed to such a vast extent that the Churches must either retreat to an insular existence or must be willing to lead a missionary existence in Central Europe. Some Churches try to be content with teaching the children in their religious instruction hours, but the un-churched people, though they do not clamour and expressly wish to join the Church (not by any means), constitute an urgent appeal to every true Christian. Formerly the Free Churches were the classical and often only exponents of evangelism. Now the Evangelical Church in Germany, as State Churches in other parts, have their people's missionaries, as they call them. Team-work, witnessing Christ from man to man, missionary loud-speaker buses, tents, commandos: all these methods are being used. When Billy Graham spoke in Germany and Switzerland, much discussion followed. Some Lutherans of the Confessionalistic type were against this—as they said—psychological and propagandist method. One Protestant reporter said: He even dresses up for TV. Others thought that there was only one thing wrong with the matter: and that is that we had never practised such accumulated effort and concentric attack before. Such an effort was made in Switzerland this year in Zurich during one week. Churches and Communities belonging to the Evangelical Alliance co-operated in an evangelistic all-round effort with the slogan: Zurich, where art thou bound? At a youth rally during this week about sixty per cent of the attendance were young people without any Church experience. Their manner was somewhat unchurchified, but they gave you a chance to address them. Much was learnt. Concerted effort obviously is a thing which must be expanded and repeated. Strangely enough, in this connexion the present Pope might be quoted as saying in 1953: "The vital danger of today is the tiredness of the good people."

IV. And What About Methodism?

This has been an attempt to paint the background of Methodism in Central Europe. I believe you can draw your conclusions yourselves. Let me point out a number of matters that seem important and make Methodism so essential for these countries. The time for state churches has passed. Restoration of old confessionalistic ideas is over, but the heritage of the Old Church, of the Reformation, and of Revivalist movements is all important. We have that. Anti-clericalism is an incentive, as long as it does not land you with atheism. The Methodists have always been truly anti-clerical and pro lay-people. Wesley's sermon on the "Catholic" Spirit, translated into German by my father with the word "ecumenical," is applicable to the present Methodist Church, inasmuch as it is and will always be bound to be leading in ecumenicity of heart and spirit. It is a truly universal and world-wide Church. It does not fear tradi-

tion, and Wesley and Fletcher knew the Fathers well enough, yet they were men of the Reformation, and, to our minds, did much to complete the Reformation. Evangelism is the heart of Methodism; and wherever Methodists are, they have learned from the very beginning up to this day being a responsible society. They look after refugees, they fight for the un-churched masses, they struggle against disintegration of marriages and families, and repent over any western practical materialism in their own hearts. They do not compromise with any secular movement but preach the gospel of Christ.

THE NATURE AND SPHERE OF CHRISTIAN EDUCATION

by DR. THOMAS E. JESSOP

The Need for Education

It is one of the temptations of a strongly evangelical Church like ours to mistake fever for fervour, to have misgivings when we are not boiling over, to suppose that we are really doing the Lord's business only when we are passionately battering at unbelievers with the mighty phrases of Scripture. This work we are, indeed, irrevocably pledged to do, and that high temperature is sometimes necessary for it. We are committed in love to declare the Gospel to all, and with all to share its benefits. At this time in particular, when material aims are fascinating as well as mastering our fellows, we have not simply to say, but often to shout, that what matters most for a man is that he shall be saved.

Yet it does not follow that what matters most is all that matters. God requires of us other things besides the shattering and re-making experience of the Cross. In the first place, He wants that experience to prove itself practically by passing into the discipline and duty of suitable deed. This calls for qualities of mind—knowledge of fact, imaginative and reasoning power, and quickness of decision—which the exercises of piety alone do not give. Secondly, He wants the saved collectively to make a large-scale difference to the structure and temper of society, to extend both the machinery of justice and the intelligent application of love. This task too demands of us something else besides the potencies given us in redemption. Many a good cause has turned out to be futile because its promoters were only good, squandering their piety instead of directing it knowledgeably. When society was simple, righteous passion could stretch out its strong hand and itself to nearly all it wanted: today it must be humble enough to learn the effective ways through our organisational labyrinths. Thirdly and lastly, God presumably wants the whole being of the redeemed, which surely implies that we are to develop, not for usefulness only, and not even for morality only, but also for other kinds of seemliness, the entire range of the capacities with which in the order of Nature He has endowed us. We were obviously made to seek truth and beauty as well as goodness, to understand and admire Nature and not merely to exploit it, to take up with full hands the rich cultural achievement of the race and hand it on, with our own contributions, to the generations that will spring up after us, with the trust that they too will do the same.

In short, there are individual moral duties, and collective moral duties, and widths and heights of mental response to Nature and to the human past and present, that are required for the full life under God, and yet are not achievable by salvation alone.

This I say not from Scripture but from experience, and I am assuming, despite one current fashion, that theology and the plan of human conduct have to base themselves on both of these. It seems to me to be plainly untrue to say, as some Biblical theologians have lately been saying, that *everything* worth having is the direct gift of God's saving grace. The experience of the centuries, and our own as well, show that some good things have to be got by our own effort and wit. St. Paul, for example, did not receive on the way to Damascus the ability to read the ancient Hebrew of the Old Testament, or to write the current Greek; nor does a medical missionary get wholly from his faith the power to cleanse lepers, mend broken limbs, and stamp out epidemics.

All which means that we need to be educated as well as to be saved. There is no impiety in this statement. We are impious only when we deny either of those needs, or when we muddle them, seeking by education what can only be got by salvation, or waiting to receive from salvation what can only be captured by the devices and labours of education.

The Nature of Christian Education

This summary of defence of education has foreshadowed the nature of it. We could make a rough definition by saying that education is so much of human improvement as can be planned and carried out by human effort; and we could amplify the vague expression "human improvement" by saying that it is the development of the whole man in order to make him commensurate with his whole environment. The definition is broad enough to be acceptable to those outside as well as those inside the Church, though only for the latter would "whole man" include religious sensibility and demand, and "whole environment" include God.

What, then, is *Christian* education? Is it something narrower, or something wider? Does it shrink the thing, or swell it? Is it education with a minus, or with a plus? Is it, for example, education without science or art, or is it all that the best non-Christians call education together with something more? The line of approach I have been following moves us, I believe, to the second alternative, the larger one. According to this, Christian education is all good secular education made ampler by an enlarged view of the whole man and of his whole environment. It is the effecting of our development, the selecting and realising of our possibilities, in the light of our status, duty and destiny as made known to us through the Scriptures, through the lives of those witnessing souls that have walked in the Scriptural way, and through our own personal religious experience. It is all sustained training or learning made magnificent by the Old Testament's superb picture of the universe, and by the New Testament's sunlit and storm-wracked revelation of God in Christ; by the Old Testament's demand for social and personal righteousness, and by the New Testament's astonishing call to and offer of a life even higher than that of righteousness. The result of Christian education in that magnificent sense would be the natural man naturally cleansed and expanded, all lifted up to meet, and be further cleansed and expanded

by the supernatural grace of God. And the sphere of Christian education is everything that helps towards that result.

The Churches and the Schools

So much for the grand generalities of the theme—enough, I hope, to wrench our minds open and to reach down to our hearts. This conference is met to consider the contemporary scene, and to discern our duties and opportunities within it. My question must therefore be, what can our own Church do to spread Christian education in the wide sense outlined? Having very little time, I shall suggest a very general answer and then concentrate on only one of its elements.

The big fact we are faced with is that in more and more countries the responsibility for educating youngsters has been taken over by the State. This has its dangers, but so far as it is a recognition that the care of the minds of children and youth is the concern of the entire community, we must welcome it as an advance. Anyhow, when the whole of a nation's younger end is to be put to school, only the State can bear the immense expense. Our acceptance of this situation does not, however, at any rate in democratic countries, necessitate our complete withdrawal from a field which has long been the Churches' special sphere of action. There are various ways in which we can still make our concern effective. Take the following. (1) The Churches may continue to run some schools themselves. In England the Anglican Church has very many, and our Methodist Church has a fair number, both day and boarding. (2) As corporate bodies the Churches, where they are strong, can make an impact on State policy and administration. (3) They can help in the training of teachers for State schools. In England there are two Teachers' Training Colleges, both of them enjoying a high and wide reputation, under the Education Department of the Methodist Church. (4) Our Church members, as citizens and parents, can and should make their influence felt.

Of these possibilities allow me to speak only of the training of teachers, not merely while they are in college but after they have begun their work. I single out this possibility on the ground that it is the teachers who, after the parents, most determine the quality of a school. Here, I believe, is one of our greatest contemporary opportunities.

In Britain religious instruction, with an escape-clause for conscientious objectors, is compulsory. The requirement limps because only a small proportion of our teachers, even of those who are religious by conviction, are competent to carry it out. The Education Authorities are trying to improve matters by organising week-end or vacation courses. For these they invite and use the co-operation of the Churches. In addition, the Education Department of our own Church has encouraged the formation of regional Methodist Teachers' Associations.

But this work with teachers needs to go beyond equipping them to give religious instruction on the scale and at the level required by our Education Act; and that further area is deeply relevant to the Churches in the countries where, sometimes for good reasons, religious instruction is excluded from the State schools. If our ambition is to turn education into Christian education in the large sense indicated earlier, our task is to see that at least those teachers who belong to our Churches are shown how to do *all* their teaching with the Christian outlook and in the

Christian spirit, how to infuse the Christian purpose and value into the entire curriculum of their schools.

This is not easy. In principle, the answer may be, "Save the teachers, and the rest will follow." In fact, the rest does not follow. We do have many saved teachers who do not know how to bring their religion fruitfully into their teaching of the non-religious subjects. We could probably help them best by making it possible for them to come together and, with a little guidance, thrash out among themselves ways of overcoming their difficulties.

The first of these difficulties is a scruple. The teacher who has a professional conscience, a sense of the unwritten code of his calling, rightly believes that education is one thing and propaganda another. He therefore tends to shrink from mixing even Christian propaganda with his teaching. Religious instruction, he would say, is above board, an honest affair, but "dragging religion in" to the other subjects of instruction looks like a professional crime. Having learned in college that each subject must be studied and taught by its own standards, he fears that intellectual clearness and objective truth—the twin peak-top values of the academic world—can be violated, in both teacher and taught, when any and every subject is turned into a tool for religious propaganda.

We must respect this scruple, nay, approve and share it. We must stand by the teacher who insists that, for instance, a geography lesson should remain a geography lesson, that is, an exercise in how to think of this richly patterned crust of earth, and of the ways in which man's life is related to it. Any skimpiness or woffling here, any dodging of natural facts and problems in order to leave time for an easy diversion into the supernatural, would be professionally shocking. Geography is geography, and arithmetic is arithmetic: whatever is taught must be taught in its own terms, and as thoroughly as the time of the lesson and the capacity of the pupils allow of. To this professional standard the Christian teacher is just as subject as any other teacher: his religious zeal gives him no immunity or dispensation, no authority to twist or shorten a secular subject in order to get in his pieties.

Nevertheless, the ideal of a Christian education must be pressed. The professional scruple can be met subject to two conditions. First, the Christian teacher is at liberty to put in the extra that belongs to him as a Christian providing in doing so he neither scamps nor distorts his subjects. When he has dealt with these well by their own standards, he can properly follow out their wider references, setting them in a larger context, and there expose them, in the Christian perspective, to Christian judgment. Secondly, this enlargement and heightening of reference can be done in a way that is not propaganda in the bad sense of this term. In varying degrees, according to the capacity of the pupils, it can stretch the reasoning powers, expand the imagination, exercise the sensibility, bring different subjects face to face, and make them all face life. That would be teaching, the thing a teacher exists to do. It would be a queer form of freedom if, in a Christian land, a teacher were entirely forbidden to make his pupils aware of the Christian interpretation of Nature, of history, and of social and individual life. Indeed, to teach nothing but uninterpreted facts would be a queer form of education.

But how is the larger task to be done in the class-room? By what steps can we move educatively from any one of the usual school-subjects

to the height or depth at which we are forced to bring out the great questions that send us to religion for their answering? This is the teacher's second difficulty, one of method, on which I can only say that we need a group of Christian experts to think out some practical hints and illustrations.

This ideal of Christian education is, of course, too big to be fully realised in the schools. It requires a higher age in the pupils, and a higher academic competence in the teachers, and is therefore more suited to colleges and universities than to institutions for the training of youngsters. The very same is true, however, of the ideal of secular education. The schools can take only the first few steps on the long road to the perfect (in whatever way this may be conceived). Yet even in those first steps the Christian ideal can be operative. To give a few simple examples, this ideal is bound to condemn any course on English literature that excludes its most splendid monument, the Authorised Version of the Bible, on the ground that it happens to be religious; or a course on history that brings religion in only as a cause of quarrels between Popes and Emperors, bishops and king, Protestants and Romanists; or a course on human geography that fails to note the distribution of religions, or barely notes it without saying what sorts of life those religions carry with them. The Christian teacher will not be able to go through the past with nothing but a muck rake, nor will he have the arrogance to suggest that if *he* had been Alexander or Caesar, George III or Washington, he couldn't possibly have made their mistakes. His comments on events and persons will never be either smart or cynical. If he touches on science, he will show a respect for the strenuous thinkers and for the marvellous world they are doing their best to understand. And so on. Here is no propaganda, no falling below the standards of teaching, but a setting of standards, by calling young minds to a proportioned view of the world, and to fair and clean attitudes towards it.

The Churches and Their Adult Members

I cannot conclude without reminding you of the need for extending the educative task beyond the schools to the adult members of our Churches. When I think of this need, I am tempted to redefine education as something that stops when we begin to grow up. Surely we who are adult should be better able to influence the education of children if we were continuing our own education. And surely the plainest requirement of a complicated civilisation is that we should keep both our knowledge and our mental powers on the move, our failure to do which is turning democracy into government by the manipulation of prejudice.

In these last few minutes think only of the directly religious issue. We have Sunday Schools for training children in the Faith. What have we for training our adult members? Is it enough to see them in the pews on Sundays, and generously busy in the week night activities? Is their idea of God big enough to evoke utter worship, and to engage them in long meditation? Do they know their way through the Sacred Book, and can they read it with wholehearted devotion and whole-minded understanding? Are they able to explain and defend their Faith to outsiders? Is their grasp of Christian moral principle clear and firm enough to enable them to apply it to the practical problems of their

own, their family's and their nation's life? Can we leave them with a grown-up knowledge of some things and little more than a child's knowledge of religion? Are we to accept the dilemma of either too great a mental gap between the pulpit and the pew, or dropping the level of pulpit exposition to a low level of religious understanding in the pew?

Adult religious education is needed to make us fitter dwelling-places of the Holy Spirit, and better instruments for His work in the world. We Methodists have little excuse for undervaluing this task, seeing that John Wesley spent nearly as much of his prodigious energy teaching his people as preaching to them. He was one of the most tireless and powerful educators of modern times. We have inherited his mantle.

Let me close with some words I wrote for last year's Education Sunday: "Thank God for your own education, and repent if you have not continued it. Remember the school-children, your own and all others, especially those who are handicapped in any way; the college and university students, who are training for the higher social responsibilities; and the teachers, to whom you have committed these precious souls. And pray that the entire educational enterprise, from the framing of the legislation of it down to the contact of teachers with taught, may be so cleanly done that the Spirit of God can easily come into it and complete its work."

METHODISM IN HONG KONG AND TAIWAN

by BISHOP RALPH A. WARD

The heart-warming at Aldersgate led to the warming of countless other hearts. Methodists traveled to distant cities and countries or re-located in them. Often they were served by itinerant preachers. Frequently they were not.

Methodist itinerants followed out-moving frontiers both horizontally and vertically, into new societies and more deeply into older societies.

Methodism came into being because of personal experiences. Even the name Methodism and Methodist followed, not preceded. Organizations, at first small and local, have become large, complex and among many nations.

Methodist witness and service were extended by Methodist people. The Methodist preacher had great influence. But the movements of Methodist people have often gone ahead of the resident minister or even the itinerant preacher.

This has recurred again and again in parts of the British Isles, in North America, in Australia, in India—and in many other countries. It has recurred during the last few years in Taiwan and Hong Kong.

Beginning about the middle of the 19th century Methodists of Great Britain and Methodists of the United States, both laymen and ordained ministers, went to China. Organized missionary work by British Methodists and Chinese Methodist churches with British affiliations grew in various parts of the mainland of China.

As a rule it was in other parts of the mainland that there were the same developments by Methodists with American affiliation.

There was little over-lapping of territory. There was good fellowship but very little direct cooperation. There were occasional proposals for

organic union of all Methodists in China. But no sufficient practical reasons urged it. There was no special competition anywhere. Some other Protestant Christian bodies united. But each of these major branches of Methodism in China continued independently and retained not only fellowship but organizational unity with the older Methodisms of Great Britain or the United States.

When Methodists of Great Britain and Methodists of the United States began their work on the mainland of China, the islands and peninsula which now are territory of the British Colony of Hong Kong, had a population of scarcely 10,000. The region had only recently become British. Today the population is about three million. Two million of them have come to Hong Kong for residence or refuge during the last ten years. About ninety-eight per cent of this population are Chinese.

For British Methodists and even for American Methodists, Hong Kong was a port of entry to the mainland of China. It was chiefly a point of departure for work among the Chinese people. Other missionary societies and Communion undertook more in Hong Kong during succeeding decades. British Methodists undertook but little there. American Methodists undertook none. The chief work of both was on the mainland of China.

For a long time British Methodists maintained in Hong Kong regular Methodist services in the English language almost entirely for British residents and transients. Subsequently was developed a small congregation of Chinese Methodists but missionary and church work among the Chinese of Hong Kong by British Methodists was marginal.

With the passing of the decades through succeeding generations Chinese Methodists came to Hong Kong, chiefly from the adjacent Province in which part of the mainland British Methodists had conducted missionary work. Thus Chinese Methodism grew quite naturally within Hong Kong itself.

By about the third decade of the present century, the Chinese Methodist Church in Hong Kong, an organizational part of the Methodist Church of Great Britain, moved to an important location on the Hong Kong side of the harbor. It became financially self-supporting and self-directing, still within the fellowship and organization of the Methodist Church of Great Britain. Other Methodist services grew for and among the non-Chinese population of Hong Kong in a fellowship with but largely parallel to Chinese Methodism.

By the end of World War II, this Chinese Methodist Church of British affiliation was ready to divide and establish a new, strong congregation in Kowloon, on the peninsula side of the harbor. The Methodist Missionary Society of Great Britain gave financial and missionary assistance. But this enterprise was largely undertaken by Chinese Methodists themselves. A very fine structure for a beautiful sanctuary and well apportioned subsidiary facilities for church activities, together with excellent, well equipped structure for a primary school of several hundred pupils, was constructed. It was the best and most modern edifice of its kind in Hong Kong. The Kowloon Methodist Church and the original church in the Wanchai section of Hong Kong, became two of the strongest Protestant churches in the Colony.

Postwar conditions, particularly after the coming of the Communist

regime on the mainland, occasioned some strengthening of British Methodist missionary personnel in Hong Kong. But Chinese Methodism of this British affiliation was self-directing and self-propagating. It remained within the Methodist Church of Great Britain.

The barriers which the Communist regime occasioned between the mainland and the Colony of Hong Kong soon eliminated this branch of Methodism from direct and operational relations with their Chinese fellow Methodists on the mainland. The movement of Chinese Methodists back and forth practically ceased. Chinese young people in Hong Kong who were candidates for the Methodist ministry or for other vocational service in Methodist work in Hong Kong could not or would not go to the mainland for training. The supply of Christian literature and other materials formerly published on the mainland was cut off. Chinese Methodism of British Methodist affiliation in Hong Kong became largely isolated from the rest of Chinese Methodism on the mainland. Their association with the British Methodism and Methodism elsewhere became more meaningful.

The dislocations of World War II followed by those of post-war exhaustion and confusion and then the on-coming Communist movement and its gradual tight, totalitarian control, had brought some Chinese Methodists of British affiliation from the mainland and increased both the strength and the problems of this Hong Kong Methodism.

These post-World War conditions and movements also brought to Hong Kong a far-wider range of people, influences and opportunities and compelling needs for Methodism as a whole. Over two million more Chinese had come during the short period of four or five years. With a rush they trebled the population. They had not come because of any expanding economy of Hong Kong in which more people might find employment. They came primarily as refugees or evacuees. Meanwhile the traditional economic basis on which Hong Kong had been developed during nearly a century as a British Colony, was badly shaken and further curtailed by conditions developing on the mainland under the Communists. All of this required economic, social, political and even cultural readjustments which were both baffling and challenging. They called for stalwart courage, faith and vision and frequently for delicate handling. Hong Kong was seriously infiltrated by Communists. It became a potential meeting area for major Communist and non-Communist influences.

There is scarcely another similar city or region in the world with such a numerically vast concentration of refugees. Even in many other less populous places, the problems have been treated as problems for international concern and cooperation by the so-called Democracies. But Hong Kong has been left too largely alone to deal with them, though in many respects they were as much or more for international concern as were similar problems in Western Europe.

Large numbers of the refugees came from regions of the mainland where the missionary society of Great Britain and Chinese Methodists of British affiliation did not have organized Christian work and Methodist churches. On the contrary, in some of those regions Methodism of American affiliation had large and long established institutional work and Methodist churches. Thus Methodists related to the American branch of Methodism came to Hong Kong.

The history of Methodists since the early years of John Wesley was

again repeated in the Colony of Hong Kong. Methodist people came there. They were Chinese. For some of them the Cantonese language used by the previous Hong Kong Methodist churches of British affiliation was their native language. But for very many other Methodists recently come from the mainland, other Chinese languages were their native tongues. Among their people "back home" had been Methodist churches and Methodist institutions and Methodist schools for their children which had American Methodist affiliation.

The two branches of Methodism, one with American affiliation and the other with British affiliation, developed in China during a century, had different Chinese names and somewhat differing general organization. Each had more direct organizational relationship with Methodism in Great Britain or Methodism in the United States.

Yet Methodism is Methodism. Methodists have a common heritage. They have the same emphasis on Christian faith and experience. However important and useful are differing regional organizations, there are in Methodism a continuing Methodist fellowship and Methodist emphases. These things are more fundamental. They are an opportunity for essential Methodist oneness.

As Methodism thus moved more into Hong Kong from the mainland, more as Methodist people than as organizations or even as itinerant preachers, British and Chinese and American Methodists came to see the importance of their oneness and the vast new opportunities for Methodist evangelism and service among the three million people of Hong Kong. There should be close fellowship and cooperation and outreaching efforts by Methodists whatever had previously been their immediate national or organizational affiliations.

Thus beginning in 1949 and with significant increase during subsequent years, Methodists in Hong Kong have been drawing together in an essential unity which scarcely has been paralleled in any other part of the world. This event and its outlook significantly lead towards that more intimate fellowship and cooperation of worldwide Methodism which is typified by the Methodist World Council.

British Methodists and their Chinese Methodist associates in Hong Kong heartily welcomed cooperation by American Methodists and their Chinese Methodist associates.

In the winter of 1949 military conditions on the mainland made it advisable for the Methodist Board of Missions in New York to send representatives of its treasurers to Hong Kong to facilitate the remittance of money for their work in parts of China under differing political regimes. British Methodist missionaries in Hong Kong fully cooperated in making available to them every possible facility.

Ere long British and Chinese Methodists in Hong Kong welcomed American Methodist missionaries for the establishment of churches and other service. Thereafter there has been the closest fellowship and organized cooperation. Methodist publications are prepared and directed by committees of British, Chinese and Americans. Both branches of Methodism participate in Chung Chi College, the first interdenominational school of its kind in Hong Kong. The British Missionary Society in London and the Methodist Committee for Overseas Relief in New York made grants for the establishment of Wesley Village which has

become one of the finest resettlement projects in the Colony. In every useful way, Methodism in Hong Kong is one in fellowship and in local organizations, though the two branches continue their former relationship to the Methodist Church in Great Britain on the one hand, and American Methodism on the other. For the present, they are isolated from their respective bodies on the mainland. It may well be that the union which has grown in Hong Kong is a forerunner of a far broader Methodist union both in China and elsewhere. Hong Kong is a significant growing ground for united Methodism.

Methodism in Taiwan

No branch of Methodism had organized work in Taiwan prior to the close of the Second World War. It is not known that there were even any Methodists in Taiwan.

Within four years after the end of that war, there had come to Taiwan from the mainland about two million more Chinese. Among them were thousands of Chinese Methodists.

Back in the mountains lived about 200,000 tribes people, whose ancestors came to the Island many centuries earlier. Otherwise the Taiwan people were Chinese. The population today is more than nine million. This is larger than the population of any one of over half of the nations which hold seats and vote in the United Nations.

The government is divided into National, Provincial, regional and local. Most of the personnel of the national government have recently come from the mainland of China. The personnel of the provincial government includes a high percentage of Formosan-born Chinese. The personnel of the regional and local governments are almost entirely native Taiwanese.

The official language of government is the national language of China. This also is universally the medium of instruction in the whole school system, supplanting the Japanese language which had been required by the Japanese for government use and as a medium for instruction during half a century.

The home language of the seven million native Taiwan Chinese is one of the smaller dialects of China, current in a section of the Fukien Province, across the Formosan Straits. The languages of the more recently come two million Chinese are varied. But Mandarin, the national language, has during recent years become not only the language of government and the whole educational system, but increasingly a common language for the people of Taiwan.

For half a century foreign missionary work and the Churches were conducted exclusively in the Chinese dialect from the mainland which had been the language of the Taiwan Chinese. Moreover, missionary work was limited to Canadian Presbyterians, English Presbyterians, and Roman Catholics of somewhat varying nationalities, all of which had been started before Japan annexed Taiwan.

Taiwan was a part of the Japanese Empire. The Japanese rulers encouraged Buddhism which was strong in Japan. Thus at the end of the war, Buddhism was more widely practiced in Taiwan than in most any similar region on the mainland of China. About ninety-eight per cent

of the population are non-Christians. Taiwan is an important field for Christian evangelism.

Among the two million Chinese who have come to Taiwan since the take-over of the mainland by the Communists, are many Christians. Into the thousands of them were members of the Methodist Church on the mainland, or associated with its institutions. They were Methodists of both the direct British Methodist affiliation and of American Methodist affiliation, but many more of them were of the latter. It was evidently fitting that American Methodism should lead in extending timely co-operation.

Following the Second World War and the supplanting of the Japanese rule by the Nationalist Government of China, the way was opened for most any Protestant and Catholic missionary work. Immediately and increasingly the Roman Catholics greatly added missionary personnel from various nations and finances for the expansion of Catholic work and the building of their institutions. They also took advantage of a welcome by government authorities in education to supply Catholic priests and non-clerics as teachers in some of the higher government schools. Many of the smaller missionary organizations as well as independents also came to Taiwan. These were largely of the so-called Fundamentalist groups who think of themselves as the only true Evangelicals.

Numerically they were the largest body of non-Catholics. Their work has been supplemented by so-called indigenous and independent Chinese Christian groups, notably the "Little Flock," ardent evangelicals with strict discipline and pronounced opposition to the traditional well established Churches anywhere in the world. Some of these so-called indigenous Chinese organizations endeavor, with more or less success, to secure funds and even personnel from other countries so that their work is not fully indigenous for support, though it is indigenous in administration. Some of the older and stronger Churches which had long sent missionary personnel and money to the mainland from the United States and Great Britain and other countries, were either slow in undertaking work in Taiwan or have thus far declined altogether to do so. Churches of the Lutheran World Fellowship, the Southern Baptists of the United States, and the Seventh-Day Adventists are notable exceptions. They came to Taiwan promptly and in force.

In early 1953 American Methodism sent to Taiwan its first missionary family. This family had served for several years in West China and had excellent preparation, both through experience and training in the national language of China. Within a year a second missionary family was added. In 1954 there came to Taiwan a retired missionary couple who had given decades of outstanding experience in the medical field at Kiukiang, under the Methodist Board of Missions in New York.

Meanwhile Methodism in Taiwan has established a church in each of the three major cities, Taipei in the north, Taichung in the center and Tainan in the south. It is a major contributor to the interdenominational university called Tunghai, founded through the United Board of China Christian Colleges, at Taichung in the center of the Island. It has developed a fine Conference center in the mountains near Taipei, the capital. The alumni of Soochow University, founded by the Methodist Church at the turn of the present century, re-established the Law College of

that institution in Taipei, conducted it for five years and have turned it over to the Methodist Church. Methodism has founded and well housed a community clinic related to its first church in Taipei. Its evangelism is reaching out from its central churches into other communities. It maintains an increasing production and distribution of publications for its people in Taiwan.

The session of General Conference in 1956 authorized the formation of the work in Taiwan and Hong Kong into a self-directing Provisional Annual Conference with the privilege of separating the work in both places to form two Provisional Annual Conferences as development during the quadrennium might warrant. This will give additional self-direction within the framework and fellowship of Methodism elsewhere and open the way for advancing suitable candidates into our itinerant ministry and other Church service.

Thus Methodism has again moved into new areas with its inheritance, its evangelism and its service. In Taiwan it is more directly affiliated with Methodism in the United States. In Hong Kong, it is more directly affiliated with Methodism in Great Britain as well as the United States.

In both places it is a part of worldwide Methodism.

METHODIST EDUCATION AND THE WORLD'S CULTURE

by CHANCELLOR WILLIAM P. TOLLEY

In the family of world religions Christianity is distinguished by its concern for evangelism, missions and education. These are its hallmark. If we would measure the vitality and force of the Christian Church at any point in its history, we look at the state of health of these three phases of its program.

So it is with any branch of the Christian Church. If we would know the extent of our progress as a religious denomination we need only to measure our success or failure in winning the hearts of men by evangelism and missions and the minds of men by education. The index of our strength or weakness is our response to the great commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."¹

Measured by this yardstick, the Methodists are likely to be around for some time. We are perhaps not all that we should be, but we are still strong and are growing stronger. And here in America the new quadrennial program for Christian Education is a lively reminder that no one part of our magnificent enterprise is to be permitted to lag behind.

Young people are seldom interested in genealogy. Youthful, growing organizations have little time for origins, records and history. Thus it is probably a sign of youthful outlook and vigour that we are so modest as a church about our achievements and our place in history. We do not rest upon our laurels. We have surprisingly little pride in our past. We are not even well informed about the contributions we have made in so-

¹ St. Matthew 28:19-20. Authorized version.

cial progress, education, international understanding, or the cause of human freedom.

Nevertheless the story of Methodism should be better known. It is a great story. It is no mean record. The rise of the Methodists coincides with the coming of the two great forces of the modern age, steam and democracy, which as Whitehead reminds us, did for the static culture and mentality of the eighteenth century what the barbarians and Christians had done to the frozen civilization of Rome.²

And it was the Methodists who put outworn forms aside, shook off the fetters of the old order, breathed a new spirit in religion which accentuated outgoing love, holiness and prayer, made the individual important, and gave to human freedom a meaning it had never had before.

It is difficult to exaggerate John Wesley's zeal for education. It was one of the strongest interests of his life. As Luccock and Hutchinson remind me, "Two elements have blended all through its history—the Holy Club—and the university. It is as though the leaders of the church have said continually of these two things, "What God hath joined together let not man put asunder."³

On the other hand it is clear that Methodism was not an intellectual movement. The Methodists were primarily interested in saving souls. Apart from belief in the Trinity they had no theology, no dogmas, and very little doctrine. As John Alfred Faulkner says, "Methodism began in the religious experience of Wesley at Aldersgate Street, when a Moravian by a writing of Luther showed him the simple way of salvation by faith. Wesley always emphasized the experimental, therefore, rather than the dogmatic. It began not as a proclamation of a new life. It was a revival of religion not a system of theology."⁴

As Wesley wrote in 1742, "The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing of any particular set of notions, his espousing the judgment of one man or another, are all quite wide of the point. Whosoever, therefore, imagines that a Methodist is a man of such or such an opinion is grossly ignorant of the whole affair; he mistakes the truth totally."⁵

In 1788 he told a congregation in Glasgow, "There is no other religious society under Heaven which requires nothing of men in order to their admission into it but a desire to save their souls. Look all around you; you cannot be admitted into the Church, or Society of the Presbyterians, Anabaptists, Quakers, or any other unless you hold the same opinion with them, and adhere to the same mode of worship. The Methodists alone do not insist on your holding this or that opinion; but they think and let think. Neither do they impose any particular mode of worship; but you may continue to worship in your former manner, be it what it may. Now, I do not know any other religious society, either ancient or modern, wherein such liberty of conscience is now allowed,

² *Adventures of Ideas*, by Alfred North Whitehead, Macmillan Company, New York 1933, page 6.

³ *Story of Methodism*, Luccock and Hutchinson, The Methodist Book Concern, New York and Cincinnati, 1926, page 361.

⁴ *The Methodists* by John Alfred Faulkner, The Baker and Taylor Company, New York, 1903, page 22.

⁵ Quoted by Umphrey Lee in his chapter, "Freedom from Rigid Creed," *Methodism*. Edited by William K. Anderson. The Methodist Publishing House, New York, 1947, p. 128.

or has been allowed, since the age of the Apostles. Here is our glorying and a glorying peculiar to us. What society shares it with us?"⁶

Whitehead notes that "The great Methodist movement more than deserves the eulogies bestowed upon it. But it can appeal to no great intellectual construction explanatory of its modes of understanding. It may have chosen the better way. Its instinct may be sound. However that may be, it was a notable event in the history of ideas when the clergy of the western races began to waver in their appeal to constructive reason. More recently scientists and critical philosophers have followed the Methodist example.

"In an age of aristocracy in England, the Methodists appealed to the direct intuitions of working men and of retail traders concerned with working men. In America they appealed to the toiling, isolated groups of pioneers. They brought hope, fear, emotional release, spiritual insight. They stemmed the inroads of revolutionary ideas. Also, allowing for many qualifications, they must be credited with one supreme achievement. They made the conception of the brotherhood of man and of the importance of men a vivid reality. They had produced the final effective force which hereafter made slavery impossible among progressive races."⁷

To be sure, they were not the first to oppose slavery. That honor belongs to the Quakers and more particularly to John Woolman. They came at the right time, however, to produce "The final wave of popular feeling which drove the anti-slavery movement to success."⁸

This is not the only important achievement of the Methodists. To tell even a part of the contributions to world culture through Methodist foreign missions would take more time than is at my command this evening. But we are beginning to sense that apart from the mission schools and colleges and the long and patient work of Christian missionaries the sudden impact of western culture on primitive communities destroys the foundations of belief, custom and the social order, and brings disintegration and disaster. In contrast to the increasingly familiar picture of old gods dethroned with none to take their places, one sees Methodist schools and missions blending the old worlds with the new and providing the cement to hold both together.

But our primary attention tonight is on the Methodist contribution to education, and in this field Methodism has made a record not even remotely approached by any other Protestant denomination. I shall not attempt to tell the story of the Kingswood School whose headmaster is here in this conference and which has had such a distinguished history, or the many well established normal colleges, theological schools, day and boarding schools that supply the educational needs of Methodists in all the countries represented in this World Conference. I speak only of the part played by American Methodism. I should, however, like to quote with approval the statement of the late Bishop Charles B. Galloway, "During the session of the first Ecumenical Methodist Conference, which met in City Road Chapel in 1881, the *London Times* paid a generous tribute to the rapid and splendid progress of Methodism, but raised a question as to its 'staying power.' In my judgment the only

⁶ *Ibid.*, page 128.

⁷ *Adventures of Ideas* by Alfred North Whitehead, Macmillan Company, New York, 1933, pages 27, 28. Used by permission of the publisher.

⁸ *Ibid.*, page 28.

successful answer to that solemn question of a friendly critic is to be found in Methodism's well-organized and thoroughly equipped institutions of Christian learning. If it is to live and grow as a distinct and mighty ecclesiastical and spiritual organization in the world; if it is not to pass on as a simple revival influence affecting the life of other great Churches—the conserving and reproducing forces of education must receive intelligent and increased attention. The aggressive power of Methodism is in a divinely called and Spirit baptized itinerant ministry. Its 'staying power' is in Christian schools, where youth is carefully and religiously fitted both for life and eternal life."⁹ Certainly this is a lesson we must not forget on either side of the Atlantic.

All told, approximately 1200 schools and colleges have been established under Methodist auspices in America. Of these some 488 schools and 289 colleges, or a total of 777, were related in some official way to Southern Methodism, more than 300 were established by the Methodist Episcopal Church, 20 by the Methodist Protestants, 7 by the Christian Methodist Episcopal Church, 10 by the African Methodist Episcopal Church, 15 under other branches of the Methodist Church, and more than 100 mission schools and colleges abroad. Of this large number, excluding institutions abroad, 167 schools and colleges are still under the banner of American Methodism. Of the hundreds of secondary schools established under Methodist auspices only 17 remain. There are, however, still 20 schools of theology and 130 collegiate institutions with an enrollment of 200,000, roughly 8% of the total for the nation. Methodism's 9 universities, which account for 125,000 of this total, are the only substantial group of Protestant universities remaining in America. The total value of the physical plant of Methodist schools and colleges in the United States is approximately \$450,000,000. The endowment total is in excess of \$300,000,000.

It is apparent from the statistics that the life span of the first schools and colleges was often very short indeed. For example, Ebenezer Academy in Brunswick County, Virginia, functioned as a Methodist enterprise only from 1784 to 1800. Cokesbury College, our first institution of collegiate grade, was established in 1785, opened its doors to students in 1787, and closed them after its second disastrous fire in 1796. So the story went with Bethel Academy in Kentucky and Red Oak in Virginia. Only the Cokesbury School in North Carolina, successor of two earlier schools, survived for any extended period. Asbury founded schools in six states, but none of the institutions founded before 1819 became permanent.

Dr. Clarence Moore Dannelly in his doctoral dissertation on "The Development of Collegiate Education in the Methodist Episcopal Church, South, 1846-1902," observes that "The surprisingly large movement to establish schools and colleges was only interrupted by the Civil War. Following that conflict, the denomination, with more zeal than money, was more successful in establishing colleges than in supporting them. Due to the organization of Southern Methodism into autonomous annual conferences, the denomination was unable to restrain this unguided expansion until late in the century.

⁹ *The Development of Collegiate Education in the Methodist Episcopal Church, South, 1846-1902*, by Clarence Moore Dannelly, Yale University Doctoral Thesis, 1933. Yale University Library, page 367.

"Southern Methodists were interested in establishing colleges because education came increasingly to be viewed as essential to religious ends, and as necessary to the perpetuation of the denomination as a vital force in the Christianization of society."¹⁰

Looking back it is clear that the activity of all branches of American Methodism in the establishment of schools and colleges was "fitful and misdirected."¹¹

There is abundant evidence that the more remote and inaccessible the location the more attractive it appeared to the sponsoring conferences. Camden Seminary in Barren County, Kentucky, advertised, among its other attractions, that of a "healthy locality in the midst of a flourishing community, remote from all the places of dissipation and vice."¹² Hiwassee College in East Tennessee advertised its location to be one "remote from the corrupting influences of towns and villages . . . seven miles from Sweetwater Depot."¹³

One of our Methodist leaders, Bishop McTyeire, commenting on the failure of Cokesbury makes this comment:

"The attempt to get away from temptation took the projectors into the woods. The hermit ideal is as impracticable for schools as for persons. And they were betrayed into the fatal location by an act of apparent liberality. The holders of real estate see their interest in offering inducements for the location of an institution, while a whole Church works to sustain an uphill business and—to raise the price of lots. Some gifts are very costly in the long run."¹⁴

"In this statement," Dr. Dannelly says, "one observes two reasons for the faulty location of schools in rural territory: getting away from temptation and accepting a real estate offer. These reasons have played their parts in the drama of establishing institutions of learning through the most of Methodist history."¹⁵

"In 1894 when the General Board of Education was authorized the educational work of the Southern Methodist Church was in confusion, in chaos, 'without form and void and darkness was upon the whole face of it.' High schools and academies were called colleges, and some of them aspired to the title of university, granting collegiate and post-graduate degrees. Annual Conferences exercised only nominal supervision in their establishment. Local enterprise and desire for educational institutions under Church auspices prevented any systematic procedure in the educational program of the Church, and the wrecks that resulted from lack of system and organized Church-wide control discounted the denomination as an effective educational agency."¹⁶ Much the same can

¹⁰ The Development of Collegiate Education in the Methodist Episcopal Church, South, 1846-1902, by Clarence Moore Dannelly, Yale University Doctoral Thesis, 1933, Yale University Library, page 7.

¹¹ *Ibid.*, page 182. See report of Southern Methodist General Conference of 1858, page 534.

¹² The Development of Collegiate Education in the Methodist Episcopal Church, South, 1846-1902, by Clarence Moore Dannelly, Yale University Doctoral Thesis, 1933, Yale University Library, page 140.

¹³ *Ibid.*, page 140.

¹⁴ *Ibid.*, page 28.

¹⁵ *Ibid.*, page 28.

¹⁶ The Development of Collegiate Education in the Methodist Episcopal Church, South, 1846-1902, by Clarence Moore Dannelly, Yale University Library, Yale University Doctoral Thesis, 1933, page 331.

be said for the program of education of the other branches of Methodism.

William Warren Sweet takes a more charitable view. He reminds us that Harvard, Yale, William and Mary and Dartmouth were at the time of their establishment frontier colleges. "The small church college," he observes, "has been essentially a frontier institution. The reason for the multiplication of small colleges in newly settled regions becomes clear when we examine the general situation presented by the typical American frontier. The people who lived in newly settled regions were uniformly poor, and the sending of their sons to older established institutions in the East was out of the question. Therefore education was brought to the frontier as the only means of training frontier youth. Since the disappearance of the frontier the founding of the small church college has practically ceased, and the educational effort of the church in recent years has been in the direction of amalgamating small colleges and strengthening institutions already in existence."¹⁷

Without discounting the overexpansion, the bad choice of locations, and the almost total absence of fiscal planning, one is still struck by the boldness and courage of these people called Methodists. No project was too big and nothing dampened their ardour and faith. In proportion to their means their gifts to education put our generation to shame. Again and again Methodists pledged their life savings for the support of their schools.

One is impressed also with the magnitude of their educational achievements. All across America Methodists provided colleges for frontier communities. In hundreds of villages and towns Methodists established elementary schools before the day of public schools. They established many of the distinguished universities of the nation. They have played an important role in Protestant theological education. They were the first of the religious groups to be concerned with academic standards and their University Senate has played a unique and powerful role in improving the quality of American higher education.

One of the little known chapters in the denominational story is the concern of Methodists for the education of women. Its first institution for women, Elizabeth Academy at Washington, Mississippi, was established as a school of collegiate grade in 1819. It was the first institution of its kind in America. Other schools and colleges for women were established in the decade that followed and at one time there were some 96 Methodist colleges for women in the south alone.¹⁸

To be sure, most of these institutions were colleges in name only and few have survived. Their very creation, however, attests to the Methodist conviction that women were not inferior to men intellectually and that the Church should provide for them an equal opportunity for higher education. The oldest women's college in America is Wesleyan College at Macon, Georgia. This Methodist institution received its charter in 1836 as the Georgia Female College and it awarded its first degree to Catharine E. Brewer in 1840.

¹⁷ Methodism in American History, William Warren Sweet, Abingdon Press, 1938, page 207.

¹⁸ The Development of Collegiate Education in the Methodist Episcopal Church, South, 1846-1902, by Clarence Moore Dannelly, Yale University Doctoral Thesis, 1933, Yale Library, "Of the 289 colleges established by the Church from 1846 to 1933 nearly half have been 'female colleges.'" Page 7.

Another important chapter is the Methodist contribution to the education of the Negro. It is a fascinating story and so far as I know is unmatched by any other denomination.¹⁹ For all practical purposes, after emancipation Methodism was the Negro school master. The Methodists established the first medical college for the preparation of Negro physicians and they have trained more than half of the physicians and dentists among the Negro race. They trained the first nurses and teachers, they revolutionized the educational standards for ministers and provided college and theological training for more Negro ministers than any other Church in the North or South. They made a tremendous contribution to the industrial education of the Southern Negro. They established schools and colleges in every Southern state with special attention to the preparation of teachers who would serve as the seed corn of Negro educational leadership. By 1900 more than 125,000 Negro students had been enrolled in Methodist schools and colleges and there were already some 20,000 trained Negro teachers. Each year has seen the program grow in length and breadth and depth. No part of the Methodist story of education is more dramatic than this record of Christian service rendered by the several branches of Methodism in the United States.

I would cite one other achievement of Methodist Education. The schools and colleges related to the Methodist Church have been singularly free of "interference with science in the supposed interest of religion" as Andrew D. White puts it in his famous book, "A History of the Warfare of Science with Theology in Christendom." Perhaps it is because we are not a doctrine-centered church that this is true. But whatever the reason, the record is clear that there has been an exceptional degree of academic freedom in Methodist schools and colleges.

One of the paradoxes of Methodist history is the contrast between the tight control of its churches and the loose control of its schools and colleges. Not all the charters of Methodist schools have been as broad as that of La Grange College, Georgia, Section 15 of which reads:

"That the institution hereby incorporated shall be purely literary and scientific and that the Trustees are hereby prohibited from the adoption of any system of education which shall provide for the inculcation of the peculiar tenets or doctrines of any religious denomination whatsoever."

They have, however, been remarkably free of a narrow sectarian spirit. The first faculty at Cokesbury consisted of an Anglican clergyman, a Quaker, and an "educated Irishman." As Dannelly says:

"Methodism has never been narrowly sectarian. It has never placed undue emphasis on creedal statements; it permits a wide variety of opinion on beliefs considered non-essential; it maintains cordial fraternal relations with other denominations. These characteristics of Methodism are the logical concomitants of its emphasis on individual Christian experience, the natural outcome of the importance it has historically attached to the tenets of free grace, free will, and sanctification. Nowhere is its catholicity of viewpoint and fraternity more evident than in its schools and colleges. In a very real sense these have been and are denomina-

¹⁹ For the complete story read *The Methodist Episcopal Church and the Education of Southern Negroes 1862-1900*, by H. M. Johnson, Yale University Library, New Haven, Connecticut, 1939.

tional in origin and support but not narrowly sectarian . . . and never exclusive in patronage. This has been a general characteristic of all its institutions of learning and any possible exceptions have been individual and not official. At no place . . . has it been discovered that any creedal statements were demanded of the administrative and professorial staffs of the educational institutions; nowhere has there been evidence of any direct or organized effort to proselyte those of other constituencies who have accepted the educational opportunities provided by the denomination for its own and other youth."²⁰

So much for the past. What of the present and the future? For the next ten years the expansion of higher education will be one of our major national problems. There is a frightening shortage of teachers, classrooms, laboratories and facilities and personnel of almost every kind. And enrollments at the college level will mushroom upward whether we are ready or not.

What part will the Methodist Church play in the meeting of this great need? To anyone familiar with Methodist history it is inconceivable that we shall play an unimportant role. In discussing this today with Dr. John Gross, he remarked that it is difficult to overemphasize this—and then he added:

"Methodism did appeal to the toiling underprivileged masses. Through the Grace of God it so effectively mediated, it lifted these people and their sons upward. Now it no longer is the Church of the underprivileged, but of the privileged—the persons who make the mind of the world. It must therefore recognize that its mission in this hour is to educate as zealously as it has evangelized."

The force of this statement is clear when we see the extent to which the world is turning to the United States for leadership in almost every field of learning and culture.

For what may be a brief or a long moment, America is in the center of the world's stage. What we do in the field of education has repercussions in every part of the globe. In a very real sense our colleges are now mission schools, and the world is their parish. I am sure this is equally true of Methodist schools in all countries. Everywhere one sees the movement of students across national boundaries. The battle is on for the minds and loyalties of men, and the new task of the colleges is to train the general staff of the human race.

There is no evidence that Methodists are any less interested in Christian education today than they were in the early years. This interest, however, has not always been challenged and put to work. In recent years there has been a steady erosion of denominational ties and increasing confusion as to what is meant by a Methodist college or university. It will not be easy to reverse this movement and reestablish clear and meaningful relationships. Yet it is imperative that this be done.

I wish it could be said that colleges and universities established by the Church will remain Christian in outlook and point of view even though they discontinue their denominational connection. Unfortunately, the record to the contrary is all too clear. As Bishop O. P. Fitzgerald said long ago, "Christian education, as matters stand, means denomination educa-

²⁰ *The Development of Collegiate Education in the Methodist Episcopal Church, South, 1846-1902*, by Clarence Moore Dannelly, Yale University Doctoral Thesis, 1933, Yale Library, pages 24, 25, 26.

tion. . . Usually, where there is no denominational bias, the bias toward Christianity itself is very slight."²¹ It is like being a Christian without belonging to a Christian Church. It is possible, but not as a rule enduring.

As education gets increasingly secularized those interested in Christian education are frequently willing to settle for what Sir Walter Moberly calls "a small 'place in the sun' for specifically 'religious' interests. Thus Christians have striven to make good a claim for the creation of a Faculty of Theology or for the inclusion of some form of religious teaching among the options for a general degree, or to set up here and there a Hall or Residence under religious auspices as a small enclave in the middle of a secular university. Certainly such things have their value. But the main issue which concerns us is quite different. It is this: 'What can Christian insight contribute to enable the university to be the University.' It is here that we have hitherto been so culpably lacking. The vital question is not whether the university does or does not include certain directly religious activities. It is concerned with the university's *raison d'être* and with the whole of its life and work."²²

This goes to the heart of the matter. Certainly if Christian values are to be influential in a culture alarmingly weighted toward material and external values it will be through schools and colleges clearly committed to Christian education. The brightest hope of the free world is the Christian message which feeds and strengthens man's inner life. It is the problem of man's inner life which is the point at issue in western culture. It is the Christian emphasis on man's inner life that has been the saving grace of our cultural inheritance. Yes, "The Kingdom of God is within you." Without this we see the paradox of Western Industrial man—brilliant in material achievements—empty and bankrupt in inner life.

I am deeply troubled about the future of higher education as I see the steady drift toward being strictly neutral about values and religious faiths which are completely secular. Neutrality is not enough—it leads to sure disaster.

Unless the yeast of religious faith leavens the whole lump of culture, all may be lost, all may go down to darkness.

And so, to paraphrase a statement of Dr. John Gross, "This is the hour of twelve for Christian culture. It is the hour of twelve for Methodist education. As the clock strikes in the providence of God, a great need and a great movement should be joined.

THE BIBLE IN EDUCATION

by PROFESSOR A. VICTOR MURRAY

Could there be any easier subject to talk about than this? "The Bible in Education" surely means picking out the stories of the Old Testament heroes or the parables of Jesus and telling them all over again at much greater length in your own words. Or it consists of choosing a

²¹ Written in 1883. Quoted by Dannelly. *The Development of Collegiate Education in the Methodist Episcopal Church South, 1846-1902*, by Clarence Moore Dannelly, Yale University Doctoral Thesis, 1933, Yale University Library, page 190.

²² *The Crisis in the University*, by Sir Walter Moberly, Student Christian Movement Press, Ltd., London, 1949, page 26.

Biblical text, perhaps from a Christmas card or a calendar, and illustrating it up to date from the pages of the *Sunday Companion* or the *Upper Room*. What could be more simple?

There are many people who do exactly this and believe that thereby they have brought the Bible into education. I suggest, however, that this is not Bible study at all. It may, of course, entertain small children or edify easy-going adults but there is in it respect neither for the ancient Biblical writers nor for the minds of the modern readers.

I want therefore this evening to offer a few considerations on the real nature of education and the real place of the Bible in it.

1

First of all, then, we are to notice that education is a process in two stages. We begin by being concerned chiefly with the learner, his background, his experience, his age, his ability, and we adapt our teaching to *him*. We begin, that is to say, with what we might call the psychological approach. Some people, I am sorry to say, never get beyond this, and even when they are dealing with adults or teen-agers they continue to put the learner in the centre of the picture. "The child in the midst" is one of those slogans that have bedevilled education particularly in our time. We may begin with him in the midst but time comes when the subject has to be put in the midst and the learner has to adapt himself to it rather than the other way round. This is the second stage of education.

Let me explain what I mean from an experience of my own. When I was a boy I came across a book called *An Elementary Text Book of Physics* by J. C. P. Aldous. It was most exciting, and told me all that I wanted to know about clocks and locks, steam engines, magnets, search-lights and electric batteries. It was great fun and there was not a single mathematical equation in it.

But it was not really physics. It was the raw material out of which the science of physics could be made. But in order to make it, you had to impose on all this material a principle of arrangement and classification which came to you from elsewhere and was not provided by the learner at all. And that meant imposing a discipline upon yourself. You have to put in the centre of things not the learner's mind but the subject as an organised whole. For the psychological approach you substitute the logical.

But note what happens. The two are neither alternatives nor are they in opposition. The fun which you enjoy at the beginning of your study comes back again tenfold because you have been willing for the time being to lose it. That, if you like, is a paradox. To lose in order to gain. The Bible itself says something about that. If you are not willing to lose, if you feel that you must be entertained *all* the time, that you must never, never do any drudgery, you will never gain that deeper enjoyment of which I am speaking.

This I believe to be true of education in any subject whatsoever, including Scripture. The child is in the midst for only a limited time. It is when he stays there too long that we get the necessity for such books as Joan Dunn's *Retreat from Learning* or Hilda Neatby's *So Little for the Mind*. But we do make a beginning from the child's point of view.

2

Let us therefore begin with the Bible and the child's point of view. What is it?

In the first place it involves a disappearance of the distinction between the seen and the unseen, between the natural and the supernatural. To a child they are both the same thing, just as they are with primitive people everywhere. We may bring Wordsworth into the witness box to testify:

There was a time when meadow, grove and stream,
The earth, and every common sight,
To me did seem
Apparal in celestial light,
The glory and the freshness of a dream.

Let me follow this up with a story.

A small boy used to be taken to school by his mother. The school lay on the other side of the street, and so she always crossed over with him. On the return journey he had to wait for her to bring him back again. One afternoon, however, when she arrived at the accustomed point she found him already on her side of the road. She scolded him and asked him why he had done it. He said "God told me to." This puzzled her exceedingly, but a passer-by enlightened her. The little boy was waiting, as instructed, on his side of the road when a police car drew up, stopped, and the policeman said through the loud speaker "Little boy, you may cross now."

There you have it. Children think of God like that and the Biblical writers thought of God like that. They spoke about him and to him with just that same easy assurance shown by that little boy. If there was "a sound of a going in the tops of the mulberry trees" that was God going before them into battle. If the almond rod blossomed it was a sign from God. The thunder of a volcano was God's voice. If, marvellous to relate, their forefathers had been delivered from slavery in Egypt it was God who did it. They could not see him, but his "mighty acts" showed that he was there. And so they handed down to later ages stories about him such as Abraham's discussion with God about Sodom and Jeremiah's call to be a prophet. They expressed it all in that vivid graphic form that children use. And that is why the young child finds no difficulty in accepting the Old Testament. He is nearer to it than you are. Things which are problems to you are not problems to him. He *expects* God to say things and do things and be interested in things.

In the second place, the child's point of view is characterised by that element which some people call atmosphere, others intuition, but for which the best name is "the numinous." This is that sense of wonder and of awe which is at the very heart of all religion. It is emphasized by silence rather than by talk and is produced by suggestion rather than by expression. It is an inwardness which is spoiled by all attempts at outwardness. You may have noticed the embarrassment of a child and the irritation of an adult when a second person breaks in upon their enjoyment of a thrill with the fatuous remark "Are you enjoying it?"

Expression and suggestion—how far is the one removed from the other! Here is the danger of visual aids. They clamp a certain association on an idea or on a person or on an experience and that association is for ever fixed. Have you ever seen an edition of *Alice in Wonderland*

illustrated by someone other than Tenniel? And have you felt it to be somehow *wrong*? That is because Tenniel's pictures got in first and we accept his picture of the Mad Hatter or the Duchess as the only true and authentic representations. It is because of this habit of mind that I abhor all pictures of Christ, whether by Sallman or Leonardo da Vinci or anybody. I believe it was in the providence of God that no one should ever know what Jesus was like.

Now the child is extremely suggestible to atmosphere and there are several ways of producing it without causing self-consciousness.

One way in which I myself strongly believe is by hearing the words of Scripture *well read*. I don't mean read dramatically—that is where actors so often fall down when reciting Scripture—but read carefully so that each word is heard with its proper emphasis. Here is the value of what we call "purple passages" and the Bible is full of them. Take Psalm 23, for instance, or Isaiah 35: 53 and 55, or Jeremiah 31:31-34, or any of the parables of Jesus. And what of those glorious concluding chapters of Job—for a child a real visit to the zoo. There are the lion, wild goat, wild ass, peacock, ostrich, horse ("He saith among the trumpets 'ha, ha' and he smelleth the battle afar off"), eagle, hippopotamus, and winding up with no less than thirty-four verses on the crocodile!

A second way of producing this appreciation of Biblical literature is by the choice of certain passages that are characteristic of the Hebrew idiom in their use of repetition. Give a grown-up verses 20 to 23 to read in Genesis 18 and see what he will make of them. It is the story of Abraham pleading on behalf of Sodom:

"Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous in the city. Wilt thou also destroy and not spare the place for the fifty?"

And the Lord said 'If I find in Sodom fifty righteous within the City I will spare the place for their sakes.'

Abraham then feels that he might have got an even better bargain so he asks the Lord to spare it even for forty-five. Then forty, thirty, twenty and finally only ten. "I will not destroy it for the ten's sake." For an adult all this is somewhat wearisome to read and he is apt to hurry it on. But children, like the Biblical writers, do not like to be hurried on and all this repetition is a keen source of enjoyment.

Perhaps there is an even better example in Daniel 3. Note how it begins:

"Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. . . . And an herald cried aloud, To you it is commanded, O peoples, nations and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up."

And this whole catalogue (though not quite all of it, as you will see if you look it up) is repeated three more times, so that you can sympathize with the preacher who simply said "Brass band as before." But this is the very sort of story out of which children get so much enjoyment and you must not deprive them of it by slurring over it.

But I was talking of purple passages. The Old Testament has no monopoly of them. Listen to this.

"Behold I show you a mystery. We shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed.

For this corruptible must put on incorruption and this mortal shall put on immortality.

So when this corruptible shall have put on incorruption and this mortal shall have put on immortality THEN shall be brought to pass the saying that is written DEATH IS SWALLOWED UP IN VICTORY."

Now of course this raises the question, Is it not necessary that they should understand what they are reading? to which the answer is NO. The meaning of these passages may be beyond them, but we are not reading them for the sake of the meaning but for the sake of the music. And here comes in a cunning little factor in human psychology. The power to learn by heart is at its greatest in childhood and it begins to diminish some time after the age of 20. Accordingly we let the child hear all these wonderful passages over and over again and he will have no trouble in committing them to memory, for he will be doing that unconsciously all the time. Then when he is older and the time for understanding has come he will have a whole lot of Biblical material that is his very own and which he can now re-interpret.

My elder daughter when she was about six was in our sitting room looking out on a lawn that had been badly drained. It had been raining and the water had not run away. She was overheard saying over and over again to herself "And the parched ground shall become a pool and the thirsty land springs of water." Here was prophecy being fulfilled before her very eyes!

3

And now let us leave the beginning and the psychological approach and come on to stage two—the older student, the law of the subject itself and the logical approach. Where do we begin now?

Before beginning anywhere there are certain preliminary considerations to be borne in mind.

First of all we must remember that the Bible is an ancient book and it exhibits ancient habits of mind.

For instance, there was no such thing as copyright. Who was King Lemuel? No one knows, but he managed to gain immortality through his aphorisms about the virtuous woman whose price is above rubies being tacked on to the Book of Proverbs and so he sheltered under the great name of Solomon. All the ancients were free and easy in this way with documents. An unknown writer has added the second half of a book called by the name of Isaiah. Some one else has added another character in the story in the middle of the book of Job, while Deuteronomy begins with a long introduction added by a later hand. There was nothing dishonest about it. It is the sort of thing we do ourselves when an unknown author gets a friend with a well-known name to write a preface to his book.

Then they did not understand collation—that is to say the blending of various sources to form a coherent whole. The man, for instance, who

wrote the book of Genesis in the form in which we now have it found ready to his hand two quite separate stories of the Creation. Where a modern writer would try to collate them into one the ancient writer put them both in and left it to the reader to sort them out.

They were unfamiliar with secondary causes. Anything that they could not understand was put down to the direct action of God. If Pharaoh's heart was unreasonably hard it must be because God made it so. If Pharaoh was miraculously drowned God must have meant that as a punishment because his heart was hard. This was a very ancient habit of mind. Tertullian complained later that every untoward event was put down to the Christians as the simplest explanation possible. If the Nile overflowed it was because of the Christians. If it dried up, that also was due to the Christians. And how many of our own contemporaries find the easiest explanation of labour troubles in the existence of what they call "paid agitators"?

These are a few points that are characteristic of all ancient literature. There are, however, others that are peculiar to the Bible. It is well to remember, for instance, that the histories *as we have them* were written under the influence of the prophets. Accordingly since kingship in Israel had proved to be a disaster it was natural to blame the first of that unfortunate series, namely King Saul. Poor Saul could do nothing that was right. The prophetic writers saw to that. Again, the Obelisk of Shalmanaser, king of Assyria, refers to Israel as "the land of Omri." But Omri had been dead for half a century. Yet this great king, who to Assyrian eyes was the greatest Israel had ever had, gets only three verses in I Kings because the prophetic writers did not like him as in their eyes he was a sinner. The writers of the Old Testament histories wrote history as Dr. Johnson wrote his reports of Parliament, when he took care "to see that the Whig dogs got the worst of it."

It is worth remembering also that all the Pauline epistles were written before the Gospels, and that Jesus was believed to be "the first-born of all creation," "he in whom all things consist," long before he was handed down to history by his enemies as "a man gluttonous, a wine-bibber, a friend of publicans and sinners." (That, by the way, is about the greatest proof you could have of the authenticity of the Gospels).

What all this amounts to is that when you get to the stage of real Bible study you begin in the Old Testament not with Genesis but with Amos, and in the New Testament not with the Gospels but with Acts and First and Second Corinthians.

Then there is the question of contexts. The history of Israel was determined by its relations to five great empires in succession—Assyria, Babylon, Persia, Greece and Rome. The development of the Gospel was largely affected by the existence of its rival—the worship of the Emperor. Accordingly the contexts of both Old and New Testaments are vital for a clear understanding of the Biblical narrative.

Take for instance that wonderful section in the second chapter of Philippians which begins "Have this mind in you which was also in Christ Jesus" and ends "that every tongue should confess that Jesus Christ is Lord." Notice how that word 'Lord' comes as a climax at the very end of a wonderful description of Christ. Why?

Philippi was a garrison town and at that period a favourite subject of gossip among the troops was the persistence of Nero and Caligula

to get the Senate to give them the oriental title 'Lord' (*Kyrios*). Julius Caesar and Augustus had been content with the simple adjective 'divus' (divine), but their successors wanted the title of Divinity itself. To the Christians among the soldiers this letter from Paul is delivered and they note how it takes up this very theme. But notice how Paul deals with it! Not the arrogant Caesar but the humble Jesus *is given*—not demands—"the name that is above every name."

Accordingly if we are going to put the Bible into higher education we need to ask who were the Biblical writers, when did they write, what were their circumstances, why did they write, and what did the people understand by the message to them when it came first?

4

I have spoken about education being a continual process of re-interpretation. We learn a little, then we go back to the beginning and look at it in the light of what we have learned since. And this process is continually going on, so that education is not so much the mere accumulation of fresh facts as the acquiring of a deeper insight into the facts that are there already. A few illustrations will make clear what this means:

Let us look afresh, for instance, at the story of David and Goliath which all children know. It is a good story well written and it is often told merely as a kind of variation of Jack-the-Giant-Killer. But this invasion of Israel by the Philistines was a serious business for Israel. It might easily have meant the end of the nation. And so we are not surprised to find hesitation and fear on the part of Saul and all his warriors. While they are in this mood David meets them, and although he is but a shepherd lad, the really important factor in the story is David's wholly unexpected reaction to this situation. "Who is this uncircumcised Philistine that he should defy the armies of the living God?"

During the darkest days of the late war, when France had fallen and it looked as if Britain might fall too, we were tremendously encouraged by Churchill, who never at any time entertained the idea of Britain's defeat. Isaiah 36 and 37, paralleled in II Kings 18 and 19 deals with a similar situation. The arrogant Assyrian had been carrying all before him and now little Israel stands in his path. He is as contemptuous of Israel as of a fly on the wall. King Hezekiah was terribly afraid and worried, and no wonder! So he asks advice of Isaiah, then a prominent member of the Israelitish foreign office, and what reply does he get concerning Assyria—

"This is the word which the Lord hath spoken concerning him. 'Whom hast thou reproached and blasphemed and lifted up thine eyes on high? even against the holy one of Israel. But I know thy sitting down and thy going out and thy coming in and I will put my hook in thy nose and I will turn thee back by the way thou camest.'"

That if you like is the Churchillian touch—but it was the prophetic touch. And after that you are not surprised to read the laconic words of the chronicler that "when men arose early in the morning" the Assyrians "were all dead corpses."

My last illustration concerns a very popular subject nowadays, namely

psychology. My old doctor once told me that all the psychology anybody needed to know was in the Bible if you know where to look for it. May I mention briefly five psychological problems which affect us in these times?

First the problem of love and hate. Curiously enough they have the same root, and if you want a modern treatment of the subject you can get it in Ian Guthrie's notable book *The Origin of Love and Hate*. But take this grim story in II Samuel 13 about David's villainous son Amnon who seduced his fair sister Tamar. It concludes with these words of keen insight: "Then Amnon hated her with exceeding great hatred; for the hatred wherewith he hated her was greater than the love wherewith he had loved her." There you have an insight into the darker side of human life which nowadays we often imagine is known only to the psychiatrist.

Secondly there is the ever present factor of conflict—the commonest experience of mankind. There is no more pregnant word of Jesus than this: "No man can serve two masters." The significance of his own temptation was that it was a choice between two alternative means of achieving a good end. To him, however, it was more than that—it was a conflict of loyalties and it could only be resolved by worshipping God and serving him. The Old Testament is full of the same idea. "Choose this day whom ye will serve," says Elijah. The story of Samson is that of a man who tried to keep alive two conflicting loyalties and "he wist not that the Lord had departed from him." See how Milton deals with Samson's conflict and see also the way in which Browning deals with that of Saul.

Thirdly there is analysis. For those who strive after goodness temptation continually comes at a higher level. But did any psychiatrist ever give a more subtle analysis of the spirit of man than Paul gave in the seventh chapter of Romans? It is a warning that temptation never ends and to my mind this is a truer analysis of sainthood than any doctrine or theory of perfection.

Then there is judgment. It is a well known fact of human psychology that before a man can accept forgiveness he must first of all accept judgement. And what is it that makes a man judge himself if it is not the spirit of God? The Gospel of John continually dwells upon this theme and is indeed a commentary on the text in Hebrews: "The word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." There is psycho-analysis for you and there is your justification for confronting men with Christ.

Lastly there is synthesis. The real weakness of Freudian psycho-analysis is that it is negative. It stops with analysis, and the condition of a man who has submitted to this very painful process and is left alone in it is of all situations most pitiable. But synthesis is a different process from analysis and needs a different approach altogether. Paul knew that, and he saw that only in a fully committed loyalty was there any hope for mankind. And so he says "If any man be in Christ he is a new creature, the old things have passed away, behold they are become new."

5

There is one final word I wish to say about the Bible in education. We are greatly exercised nowadays with the meaning of history. What is the purpose of our life upon this earth? Looking back, can we see any leading idea that has been persistent through the ages? Looking forward, can we see any principle that makes for survival? What is the key to human destiny?

This was the very problem which beset the mind of the author of the Book of Revelation. It is not a very Christian book, except for its main theme, and its interpretation has been the playground of cranks of all sorts. But the theme is really quite simple and it gives the answer to our own present-day problems as well as those of the time of the author.

In effect it is this. There are two warfares—one in heaven and one on earth. Both of them are against evil—the evil Roman empire on earth and the evil principle in the spiritual world. These are vitally connected, and success in the one is the guarantee of success in the other. As the angels of God overcome Satan so the Christians will overcome Rome. As the Christians are faithful in their struggle against Rome so they strike a blow against evil in the heavenly places. But what is the sign of ultimate victory? Not a symbol of power, no military expression of the sovereignty of God. No. But a lamb with its throat cut—the most astonishing image that has ever taken possession of the human mind. Here, however, is the key to history. “Thou art worthy to take the book and open the seals thereof.” It is innocence, gentleness and suffering that will win ultimate victory. “Worthy is the lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing.” This is the meaning of the whole cosmic process as well as of the Bible. The Old Testament story centres round the paschal lamb. The New Testament centres round Calvary. Power, force, violence and war have no ultimate survival value and no seed of permanence. Only in the Cross do we see the plan of the ages.

THE KINGDOM WITHOUT FRONTIERS

by BISHOP ARTHUR J. MOORE

TEXT: Proverbs: Chapter 29, Verse 18.

“Where there is no vision, the people perish.” (King James Version)

“Where the divine revelation and the faithful preaching of the sacred testimonies are neither revered nor attended, the ruin of that land is of no great distance.” (Commentary of Dr. Adam Clark)

Throughout this message there will be two affirmations. First, the Church can never save the world if it despairs of its recovery, and it certainly can never help the world if it runs away from it. Second, no ebb and flow of the tides of history can ever cancel or modify the commission given to the Church by its divine Lord. The evil forces turned loose in the world do not discredit Christianity; they demand it.

How can one describe the world in which we live? Is he to speak with the accent of fear or of faith? No sane person can deny that all

around us there are tremendous realities that haunt and confuse us. There is a ghastly mass of pain and loneliness. Millions of our brothers and sisters are besieged by fierce perplexities. For them familiar landmarks have been removed, old securities wrecked, and the ways, habits, and preoccupations they have heretofore known, banished—never to return. We dare not pass all this by with studiously averted faces and proceed to fashion for ourselves some cheap Pollyanna notion which refuses to recognize anything that does not fit into our cozy world. Whether we like it or not, we have arrived at a great testing point in history, and we dare not fail it by our self-complacency. One cannot speak therefore with a false and shallow optimism or fail to see the great distance a vast section of our world has travelled from God.

Usually in periods of great intellectual and moral change it is possible to discern a dominant trend, a prevailing wind; but our times are incoherent and chaotic. If there is a prevailing wind, it is a whirlwind. If we could discover why there is a crisis in the world, we would have made the first step in its resolution. Twice within the life of a single generation, the world has been plunged into total war. The nations of the earth have been divided into opposing camps. Vast quantities of wealth, which might have given sustenance and hope to the disinherited, have been blown to bits. Whole sections of the earth have fallen into the hands of plunderers. Surely none of us is so blind that he fails to see that this universal crisis has not left the Church untouched, or goes on imagining that it will ride out the storm while everything else is in the mountainous waves, battling for life.

The prophet Isaiah, speaking to his people in another crisis, said: "When thy judgements are in the earth, the inhabitants of the world will learn righteousness." I fear this desired blessing has not yet come to us. Intoxicated as many Americans are with unbroken success, they do not yet comprehend the tremendous import, spiritually and socially, of what is happening in the world. The Church needs to see with a new clarity that Jesus Christ demands the building of a different kind of world and expects his disciples to take the major responsibility for making such a world.

To a far greater extent than Matthew Arnold realized when he wrote it, we are

"Wandering between two worlds, one dead
The other powerless to be born."

The world we knew prior to 1914 has died in a reign of hate, self-seeking, cruelty, and disease. The shooting war in most places has ended, but the old animosities linger on. Turn where we will on the earth, and there we find bristling barriers and fighting frontiers. The foundations have been so undermined that in some places the edifice of law and order has come crashing down. In some nations the Church is being compelled to live in the midst of new and unfamiliar reality. Christianity is beleaguered by narrow nationalism, subtle secularism, and atheistic communism. If the recurrent platitude "Civilization is at the crossroads" holds any truth in its relation to the present situation, it is that of the two roads before us; one is built of material and superficial promises and will end at last in decline and ruin; the other, with spiritual values, will bring us finally to health and security. The Church must take Christ

seriously; and when it does, the program for the Christianization of the world becomes its inevitable mission. Christianity was intended to be, and of necessity is, a missionary religion. When one takes away its world view or steals its missionary religion; when one takes away its world view or steals its missionary passion, it is robbed of its character and left something other than its true self. Christianity is not a religion of averages, and it never flourishes by maintaining the status quo. It lives and expands only when world vision is constantly before its eyes and when its ministers and people are heroic adventurers and brave pioneers. ready to follow their Lord in the dangerous way of the Cross.

It would be a gesture of insincerity or artificiality to deny or ignore the tragic implications the present world situation holds for the future of Christianity. The Church is being compelled to reexamine its commission, define its standards, defend its teachings, and justify its existence. The sinister forces arrayed against the Church compel one to ask: Does the Church have an authentic leadership and an authoritative message for a world like this, in a time like this? Is it able to save the world, or must it salvage the wreckage when bad men have finished their evil doings? Every age is, of course, critical for those who live in it. The words used to describe the present times were doubtless employed to depict the state of the world when the Barbarians overran Rome and the Napoleonic wars terrified Europe. Nevertheless no informed observer has the temerity to deny that the present era is, in a very real sense, one of the most tragic the world has known. There are realities in the situation with which temporizing and shallow makeshifts cannot cope. Not for centuries has there been before the Church an opportunity so gracious or a responsibility so terrifying.

Among the wise men of today, both within and without the Church, there are those who feel that all is not well—either with the Church or with the world. Some think that the foundations have been so undermined that the edifice of our modern civilization, if not crumbling, is at least tottering. They believe that for a long time the world has been moving from bad to worse and that just now there rapidly approaches a stupendous crisis in the affairs of mankind. No one will deny that sinister forces have been let loose in the world and that our civilization is appallingly insecure. All agree that we must find again the Christian basis of civilized life and a decent world order.

But this is not the first crisis the Church has faced; the world had a death rattle in its throat when Christ was born. Paul lived his life and preached his message in one of the darkest periods of the world's life. His remarkable letter to the Romans was written to residents of what was then the capital city of the world, and it would be difficult to imagine a darker picture than that which he painted in the first chapter of that epistle. The society of Rome was corrupt; the civilization of that proud day was well-nigh bankrupt. Evil men were in power—men who had rejected God, men who laughed at the divine law, men who had given themselves to such foolish and wicked speculations that at last their hearts were black and their minds dark. Now entrenched in places of power, they were driving the world to its doom.

This picture of the first century portrays, reasonably well, the twentieth century. To be sure, many years have slipped by; and with the passing of the centuries progress has come in many directions. Those who enjoy

its advantages would be the last to forget that progress, but as the world has grown older in time, it has also grown older in sin, in suspicion and confusion, so much so that the two centuries have much in common.

While no man is fully qualified either spiritually or intellectually to interpret the present world situation, it is futile to think that all the evil in the world has come as a result of the philosophy of a few bad men. We have all had our share in the creation of this tragic situation. We are all acquainted with the tremendous and lamentable sag in national and moral idealism, the fearful loss of reverence for law, the disintegration of the normal home life, the widespread disregard for those things formerly held sacred, and these have all contributed to the chaos in which the world finds itself.

As the scriptural authority of this message, we have used the well-known verse in the Old Testament. In Prov. 29:18 we are told: "Where there is no vision, the people perish." This verse is undoubtedly rich in its suggestiveness; it is a reminder that great and good things do not come by chance. If one does not cherish high ideals, pursue worthy goals, and live under the mastery of some great convictions, he is sure to lose his way and miss his God-given destiny. The set of any life is infinitely more significant than its setting. God judges every life, not so much by its track as by its trend. There is a beatitude for those who hunger and thirst for the eternal springs, and for those who drink thereof.

David, for example, had to leave this world without having accomplished the dream of his heart—the dream of building a worthy temple for the worship of God. Nevertheless he kept that altar flame alight in his own heart and in the hearts of his people, and the divine verdict upon his life was: "Thou didst well that it was in thine heart." The temple which was built by David's son has long since crumbled away, yet who can tell but what David did more for the world by the dream in his heart than other men do by the bustling activities of their hands. If there had never been the dream, there would never have been the drama.

Perhaps a more accurate translation of this text is that of Doctor Adam Clark, who states it this way: "Where the divine revelation and the faithful preaching of the sacred testimonies are neither revered, nor attended, the ruin of that land is of no great distance." This is not an exhortation to prudent conservatism, but a command for holy boldness. The Church must go deeper before it can go farther. Our generation needs more than anything else to have restored to it the consciousness of God and the sense of our responsibility to him. We need to relearn the lesson that some things are too precious to be left behind. If we forget the glory of yesterday, we are apt to miss the greatness of tomorrow. The pilgrim Church has always been sustained and encouraged in her onward march by giving filial heed to the counsels of the wise and good. The march takes on new meaning, the goal seems less distant, when we realize that the mighty leaders of the past are with us in today's struggle.

Perhaps our greatest need is the recovery of a chastened spirit and a due sense of our responsibility. Religion has suffered too much and too long because of the strangely perverted notion that its chief slogan was "Safety First." The past few years have taught us something like scorn for the neutral. Someone has said, "There is not as much danger in

the sins of society, as there is in the insensibility of society." When great movements are afoot, when the Son of God goes forth to war, we are either on the way with him or just in his way.

We dare not miss the significance of this hour. John in his Gospel describes a great hour in the spiritual history of the world. Voices seemed to fill the air, loud thunders rolled through the firmament, and each one who was there had his own interpretation. To most of them the solemn moment brought no revelation, no quickening of spirit. God was breaking into life, but all they had to say was that there was a big noise and heavy thunder among the Judaeen hills. A few who sensed that something very unusual was taking place said: "An angel hath spoken." But Jesus said, "Father, glorify thy name." Some there did not know the difference between salvation and a sunstroke, between a clap of thunder and the clasp of the hand of God.

Once again our world is crying out in travail. Some say it sounds like the anguish of death, while others say it is the prelude to a new birth. The amazing thing is that there are so many who are so much engrossed in life's affairs, they seem incapable of realizing the tremendous import socially, morally, and spiritually of the profound changes taking place—changes in government, economics, politics, and religion. They do not seem to know that the furnace of life has been heated seven times hotter than ever before and that into that furnace have been poured our ideals and our institutions. The petrifying effect of unsanctified prosperity is in evidence all about us, and its worst result is the loss of spiritual perception.

We are beginning to recognize that the real problems of this age are neither political nor economic, but spiritual; and that the redemption of the individual, and eventually of the entire social order, will be achieved, not alone by the readjustments of institutions, but by the regeneration of the human heart. Many panaceas are being offered for the healing of the world's sores and the alleviating of its pains. All of them have a place in any scheme of progress, but it is not by any culture, treaties, or disarmament alone that there can evolve a safe and friendly world. When Christ came into the world, it was in sad plight. A large portion of the human race was in slavery, children were unwanted, womanhood was unappreciated, but his coming inaugurated a new era in the affairs of mankind. Men are discovering, even now, that the world's redemption will come not through this or that social or political theory, not through violent or ill-considered changes in government, not in the storm or the whirlwind, but in the still, small voice that speaks to the conscience and the heart.

Honesty compels us to admit that the world's present plight is in a large measure due to our moral and spiritual failure. Our Christianity has been too shallow and our spirituality too superficial. We have been caught in the undertow of our secular civilization and we have sought to organize and conduct the affairs of the world without the restraints and ideals of religion. Most of the philosophies which have engaged the attention and commanded the loyalties of millions of men during the last half century have been pagan and secular. They give but little room, if any, to civilized law, human liberty, liberal education, or the enabling power of religion. Bold attempts have been made to organize mankind upon principles which are in direct opposition to Christian ideals, and

if these efforts had succeeded, it would have meant the disappearance of Christianity, with its guardianship of human values. We are in distress, not because the scientific, material, or economic systems of mankind have broken down, but because throughout the world a cheap cynicism, calling itself the modern scientific mind, has prevailed. Hitlerism was not a unique and isolated phenomenon; it was a terrible example and warning; it was a symptom of a universal moral crisis. It only proves that when men reject the divine revelation and no longer reverence the sacred testimonies, they cease to love and respect their fellow men. Life becomes a jungle, and the laws of the jungle prevail. Whenever and wherever men turn from God and refuse to walk in the paths of righteousness, mercy and justice disappear and civilization begins to decline.

Allow me to state some of the overmastering convictions of my life. First, the Church can never regard itself as spiritually sound without an adequate missionary program. The passion to share Christ with our brothers and sisters everywhere is the authentic and inevitable outcome of Christian experience. We must carry the good news, not simply to obey an external command, but because we who have found Christ have been made captives of an inner necessity which drives us forth to share that experience with others. It is certain we would be very greatly helped in preaching to other nations if we had more success in building a truly Christian civilization in our own land. We have expected the non-Christian world to accept the missionary message and not to ask too many questions about us. But they are asking: What do we think of our racial minorities, and how do we deal with them? What of our needless self-indulgence? Our growing nationalism? Our pile of new armaments? If our missionaries are to succeed across the seas, we must see to it that Christianity works here in our daily life and conduct.

There are no hermit nations today. We are all, far and near, for better or worse, in the stream of a common life. The world has grown so small that the ends of the earth are at our doors. The faintest breath of human influence runs like an electric current round and round the whole earth. We have placed too much of the burden of the missionary enterprise on the shoulders of the missionaries. We have made it too much their concern to carry the good news to the nations of the world. We have, of course, cheered them at a distance and helped in our small way; but we have not relieved ourselves of the responsibility of living the Christian life for the sake of the Christian mission.

Second, we must avoid all compromise in either creed or life which tend to obscure or tone down the Christian gospel. The world of today needs many things—character, brains, initiative, social justice—but above all these it needs the message of Jesus Christ. We must move with measured, unhurried, but irresistible advance, the way Christ leads. We must summon all men to behold the redemptive power which has always been resident in him. His command to “go and preach the gospel to every creature” carries also the glad assurance that he will draw all men unto himself and will not disappoint them when they come.

Third, there is a widespread and growing need for a new missionary strategy—a strategy which will in no way restrict or diminish the pre-eminence and power of the Christian message, but in which we will discover new methods by which to give the message to human society. Methods quite adequate fifty years ago may prove to be inadequate now.

The message we deliver will be the same, but the form in which we present it must be suited to the changed and changing situation. We are under the necessity of devising more adequate and aggressive methods of spreading the gospel.

Finally, the hour demands of us an attitude of eager expectancy and ready obedience. We must shake ourselves free from the apathy of a long period of strain and difficulty. Our hearts must glow with faith in the ultimate of Christ and his Church. It is a nerveless Christianity which knows no desperate adventures. It is a poor faith which has no debt to pay in sympathy and good will to others, no glowing passion to make Christ known to all men. Our money would not be so hard to part with, nor our comrades on the field so hard driven, facing paralyzing possibilities with inadequate equipment in their hands, if the claim of Christ could lay its stern but glorious necessity on our hearts.

"What of the night? The morning cometh!" We must never forget that when Christianity was born, the world seemed to have the rattle of death in its throat; yet within an incredibly short time heroic men and women who thought Christianity worth living for had brought it out of the catacombs of Rome and down from the hills of Judaea to a place of influence over the world then known. These lion-hearted men and women rode forth gallantly, with banners unfurled, to change the face of the earth; and with their bare hands pulled down the gates of evil. Christ is still looking for disciples who can keep company with danger are not afraid of hostile crowds; men and women who with faith can remain confident under what seem to be impossible conditions.

The gospel is not for an age, but for all ages. It is within the framework of current hopes and fears that we are to preach the gospel to the whole creation. If we look at the angry inferno of the world's life, we must also behold the golden spires of the City of God, coming down out of heaven to be built in the earth. We must not brood over the problems which are before us and fail to discover and appropriate those eternal and inexhaustible resources which are ours because we are his. God may be calling us as he called Abraham, to leave old and familiar places and go forth, not knowing where we go, but if we dare to follow him with unquestioned obedience, we have the divine assurance that he will bring us to a better country. The Church needs many things, but above all else it needs men and women who will set the trumpet of the everlasting gospel to their lips and proclaim the sovereignty of God and the all-sufficiency of Christ.

Pearl Buck in her book *Fighting Angel* gives us a moving picture of the early missionaries:

"The early missionaries were born warriors and very great men, for in those days religion was still a banner under which to fight. No weak or timid soul could sail the seas to foreign shores to defy disease, danger and death, unless he did carry religion as a banner under which even death would be a glorious end. To go forth, to cry out, to warn, to save others, these were the rightful urgencies upon the soul already saved. There was a madness of necessity, an agony of salvation."

The hour calls for our Christian witness, both at home and abroad. Millions need our ministry of healing and reform. The enormous forces released in the world today, such as only God can govern and direct, challenge our courage. But God has never bound himself by human

movements. He has never been dependent upon the obvious human resources. He has always reserved absolute freedom for the sending of his truth into the wilderness of men's lives, and his power among all our earthly confusions and defeats. In this hour, when human greatness is humbled to the dust, when human ingenuity has failed to relieve the world of its stress, we must come again to him who can never be turned back, to him whose kingdom is to grow more and more until every knee shall bend and every tongue confess that he is Lord. As we go forth to meet the demands which are upon us, let us remember that he who goes before us is the God of all the earth and of the whole of life. It is good to stand upon this mount of blessing, but we must go down into the valleys again and work it all out in the world of needy men. Let us not forget that the heights of life and "death's dark vale" are alike his territory. Today and tomorrow, here and hereafter, he gives his presence and his victory to those who share in the adventurous ways of the Cross; and some day, please God, we shall witness the Kingdom without frontiers.

"Thy kingdom come, on bended knee
The passing ages pray:

And faithful souls have yearned to see
On earth that kingdom's day.

And lo! Already on the hills
The flags of dawn appear;
Gird up your loins, ye prophet souls,
Proclaim the day is near.

FREDERICK HOSMER

BELIEF AND LIFE

by DR. LYNN HAROLD HOUGH

"These are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name."

JOHN 20:31

These words constitute the locus classicus in the New Testament about the relation between belief and life. Here we see the connection between faith and experience. Here we see the relation between creed and deed. Profound conviction is to issue in full and satisfying life. Faith is to become living experience. The vital creed is to lead to the compelling deed. Things sometimes separated—and always separated to the hurt of the Christian religion—are here gloriously and fruitfully united.

Perhaps we may as well make a modern, almost contemporary approach to our discussion. The reader of Elizabeth Stevenson's brilliant life of Henry Adams probably comes nearer to that strange and arresting figure than it is possible to do even in his own famous writings. Here you have one of the most brilliant if not quite the most brilliant of the minds which have appeared in America. If the understanding of the most subtle distinctions and the mastery of the most finished and perceptive powers of expression make a great man here we have a man who was great indeed. But the whole story of his life and thought give you a sense of noble frustration. He was always a masterful critic. He

never moved from criticism to commitment. He never found an object to which he could give absolute loyalty and complete devotion. He never found great beliefs upon which he could build his life.

The contrast between Henry Adams and the Apostle Paul is memorable. Of Paul the words of our text might have been written. He had found an object of belief which became a satisfying source of life. Like Henry Adams he possessed a most powerful mind. And that mind came to complete rest as he gazed upon the face of Jesus Christ.

One can approach that figure with a childlike simplicity and so find the deepest satisfaction. But the ampler the mind the deeper and richer the comprehension. No mind has appeared in the world which has had the right to feel superior in the presence of Jesus Christ. And out of the deepest understanding can come the richest and most living relationship. Let us then consider the Christian conception of the relation between belief and life.

I

Belief is more than intellectual acceptance.

Of course it must include intellectual acceptance. One simply does not understand those men of religion who proudly assert that they have no intellectual basis for their belief, that they are quite without a theology. They must all the while be living on the food provided by other men's convictions or their own intellectual bankruptcy will be carrying them toward confusion and frustration. When theology ceases to be powerful life begins to disintegrate. You must believe in order to have life. But this belief must be more than intellectual assent. You can be quite correct and quite impotent. You may substitute the form of the essence. This is just what the Christians of the Apostolic age did not do. How did they save their belief from being no more than conventional acquiescence?

II

Belief points sharply to the person who is the object of the religion of expectation and the center of the religion of fulfilment.

The Christ represents the fulfilment of the Old Testament expectation. The Son of God expresses the very essence of the impression Jesus made on those who opened their minds and hearts to him. So the belief comes out of centuries of experience and is crowned by the immediate contact with one who as men lived with him became larger and larger until they were forced to find a word great enough to describe him. When they found a word that word was God. So their theology was the crystallization of living experience. The deepest spiritual life of the nation had become a great expectation of the coming of a person who was to be the Messiah. All abstractions become concrete when they are connected with a person. A person turns abstractions into the material of living experience. When the men who lived with Jesus tried to understand their experience they saw in him the One in Whom God was made completely real to them. So they saw the Messiah as the Son of God. And as they saw him upon the cross he became the very actuality of God suffering for men. The person you meet in Galilee and on the cross must always be the compelling power of the Christian religion. Certain theologians have been tempted to think of Christianity as a

set of abstract principles which rise from a consideration of the persons who were the interpreters of God and especially from a consideration of the great person. To them theology has been considered as a corpus of interlacing abstractions. They have moved farther and farther from the living persons in the Old Testament and the New. One of them in a revealing moment declared that the Christian religion should not be based upon a person who appeared at a particular time in history. Not so did the New Testament writers view the matter. They had met the Eternal in Jesus. In Him God had invaded history. He completed everything to which the Old Testament looked forward. And he made God completely real to men. The God you met in Jesus was the basis of a belief which included but transcended all intellectual analysis.

III

Belief Is Vital Appropriation

When Athanasius contemplated the loss of the conviction that in Jesus the very God confronted men and claimed their allegiance and loyalty he cried out intensely "Our all is at stake." It is clear enough that to him belief was vital appropriation. It was vital appropriation of the highest possible view of the person and work of Jesus. The great Christians have always done more than think about Jesus. They have admitted him to the very center of their lives. They have thought as clearly and adequately as they could about him. And so approached and so considered they have put him in command of their lives. This vital acceptance has deepened thought so that it has become the most overwhelmingly real experience. Through the confronting of the resurrection men come to see that it is the living Christ they so meet. Robert William Dale expressed the very quality of this experience in a little masterpiece, "The Living Christ and the Four Gospels." The very intensity of this experience reaches the deepest roots of life. The moment of this vital acceptance is sometimes called conversion. However and whenever it comes it is the necessary and the continuing source of the power of the Christian religion.

IV

Life Is More Than Action

We remember the old lines:

Our God is still the God of might,
In deeds, in deeds he takes delight.

And we all remember the words of Matthew Arnold: "Conduct is three fourths of life." Certainly the man whose belief is contradicted by his action, whose creed is contradicted by his deed, is a poor sort of person. Life comes to point and climax in action. And the tale of that action is the most dramatic part of history. But life is more than action. For actions may represent brilliant surfaces. Life includes very especially the roots of action. It includes those experiences out of which actions come. It is when the motive and the act combine in perfect harmony that you have a great life. In Christianity the Christ within is to dominate the deed without. Christ in you is the hope of good action as well as the hope of glory. The wedlock of the creed alive in the heart and the deed of the masterful hand expresses the very quality of the good life.

The tendency of good men to become so occupied with action that more and more they get away from the inspiring sources of the best action is a tragic thing. We may smile at the church of the heavenly rest. But just as one-sided is the rootless church of masterful action. The church whose meaning is exhausted by a program can never give real vitality to the program. The living God alive in the heart must give propulsion and meaning to the forceful act.

There is an odd tendency on the part of some churchmen of masterful action to use the pass words of vital religion quite glibly but somehow without compelling authenticity. Their religion is really a sort of masterful morality to which they are willing to give a certain spiritual dignity by using phrases of deep religious import whose meaning they have never truly experienced. In a rather less gracious sense than the author of the phrase meant their religion is only morality touched by emotion. Only a man whose life is lived in the very depths of Christian experience can produce actions throbbing with true Christian quality.

V

Life Is More Than Rich Feeling

The argument "I have felt" has always possessed a certain power to apostles of the inner life. They could quote the poet who wrote:

"Thought is deeper than all speech,
Feeling deeper than all thought."

But this scarcely goes to the root of the matter. Feeling as the transfiguration of thought is one thing. Feeling as a substitute for thought is quite another. True feeling is thoughtfully aware of the cargo of emotion it carries. It is belief ablaze. It is intelligence on fire. All this fits perfectly with the apprehension that belief in Jesus as the fulfilment of the old and the creator of the new life of God in man gives the Christian that fulfilment in which thought and feeling make one music as before but vaster. The apostles of Rousseau surrendered the world to irresponsible impulses. The apostles of Christ find moral and spiritual discipline at the heart of each divine rapture. It is Christ who is to ride the wild steeds of our emotions taming them to good purposes and productive actions. The conviction which never throbs with emotion has never become fully alive. The emotion which is not the by-product of high conviction has a quality of anarchy in it.

VI

Life then is to be an inner experience of the presence of God in Christ which becomes a glowing outer action.

We begin to see then the vast repercussions of the words which we have used as a text. The belief that Jesus is the Christ the Son of God gathers up a whole philosophy of life, involves a full and rich theology, and when this belief goes to the very center of the soul and becomes a complete trust in the Christ who died upon the cross and rose again in triumphant life, you come upon the very genius of the Christian religion as satisfying and creative experience. Any one element of this organism of vital appropriation by itself will be one-sided and confusing. All the elements together make up the wonder of the Christian experience and the power of the church in the world. Christian hymns at their best

represent this coming together of all the elements of the life of God in the soul of man and the action of man inspired by the divine presence within. Charles Wesley's hymns find their secure immortality here.

You can use this conception of belief and life as a touch stone for the judging of all the centuries of Christian history. And here we may find secure guidance as we face the future.

VII

Belief and Life in Methodism Today

It is said that once under the dome of St. Peter's Mr. Gladstone felt a sudden sense of the wonder and the organic quality of the Christian religion. Perhaps it is in the inner region of the unpicturable splendors of the Christian religion that the man of evangelical experience most comes upon this sense of divine splendor. And it is in this region that Methodism has found its most profound inspiration and the source of its most commanding action. As belief becomes life in the depths of the soul Methodism finds its vital faith and its perpetual commission. How are we in respect of these matters today? When we read in the gospel of St. John the tale of the perfect life and the deep and understanding words of Jesus, of his death upon the cross and his triumphant resurrection, are we prepared for the wonderful climax of the words about belief and life? As these things are set forth in the other gospels and made into a living theology in the Letters of Paul and a philosophy of history in the New Testament Apocalypse do we make them thought of our thought and life of our life until they are completely real in our own experience?

It is at this point that Methodists today can find both judgment and inspiration, a standard by which they will be judged and a source of inspiration by means of which they may be led into the very glories of the Christian religion. So may the present life of the people called Methodists surpass the glories of the eighteenth century. So to paraphrase rather than to quote the words of a perceptive American poet, they can build more stately mansions for the soul as the swift seasons roll. And from these inner mansions they with others, who possess the same faith and live in the creative power of the same experience, can go forth to suffuse human life and human institutions with a new quality of goodness and of spiritual strength. To believe and to have life is still the way of inner satisfaction and of outer power.

CALLED TO BE SAINTS

by DR. W. E. SANGSTER

The word 'saint' is a word used with much variety of meaning. Sometimes it is used *satirically* as by worldlings when they seek to cover their sins by saying 'I'm no saint!' Sometimes it is used *cheaply*, by people who know nothing of the sublime heights of sanctity, when they say of anyone who doesn't tell suggestive stories and keeps out of the hands of the police: 'You know he's a saint.' Sometimes it is used *negatively* by people who see all things from the Puritan side. They say of an acquaintance: 'He doesn't drink; he doesn't smoke; he doesn't bet; he doesn't joke. He's a saint!' Sometimes it is used with high *austerity* as

in the Councils of the Roman and Greek Church where only the rarest man or woman of the most exalted virtue is canonised by the Church and allowed to be called by this august name.

But what *we* are concerned to know as Bible students, and as we face this text, is what the New Testament means by the word 'saint' and, in particular, what St. Paul intended when he reminded the Christians in Rome that they were 'called to be saints.'

In the New Testament, the word 'saint' is used of anyone who has received the Holy Spirit, and in whom Christ is being formed afresh. The moment we get that definition sharp in our mind we see the deficiencies of the other definitions. The scorn of the worldlings seems the blasphemous thing it is. What do worldlings know of the indwelling of the Holy Spirit? The cheapness of those who would water the term down to mild morality, and the negations of the lop-sided kind of Puritan can both be brushed aside. It isn't mild morality but an agency of the Holy Ghost. This life is not less and less, but more and more. Those called to be saints are not forever lopping off and filleting their personalities but exulting in St. Paul's assurance that 'all things are ours.' Even the reservation of this term by the Roman and Greek Churches to a dozen souls a century is seen to be a use of the term more restricted than the Testament employs. Not all the saints in Caesar's household, not all in Jerusalem, had yet come to the heights of holiness but unmistakably they had received the Holy Spirit and no discerning soul could deny that they were on the way. In thrilling anticipation of what God clearly intended, and what was plainly yet-to-be, Paul called them 'saints.' Saints in Corinth; Saints in Ephesus; Saints in Philippi; and, indeed, everywhere the faithful were '*called to be saints.*'

We are Still Called!

It is one of the tragic differences between modern Methodism and early Methodism that we do not now so clearly hear the call.

However far we may be from this quality of life ourselves we have all met it on occasions. It lingers in our Methodism like a lovely fragrance from other days. Think for a moment! Cast your mind back! Everyone of you has known—may still know—someone with this quality of life. Unconsciously they remind you of Christ. There is a light about them. They are not proud or jealous or censorious. Love streams from them; joy bubbles out of them; a deep peace seems to fill their heart. They impress you as being truly and inwardly good.

They are not necessarily intellectual or educated. They are more often poor than rich. They are not what the world calls 'dominant personalities' but they are not easily overlooked and, as you come to know them, you are conscious of power in them. If you get to know them well, their memory haunts you through the years and in your best moments you long to be like them.

I am quite certain that people of this quality of life are to be found in all Christian Communion but it is not denominational bias which leads me to assert that they were *common* in early Methodism. John Wesley proclaimed the possibility of this life of victory through much more than half a century. He opened his heart to it as a young man of 23 and at 88 he was still holding it before the Methodist people. Some

folk even thought that it became obsessional with him. He was sure that Methodism flourished where this was preached and languished where this was neglected. So, early and late, he pressed his people toward the goal. 'Salvation is not enough' he seemed to say. 'Indeed, salvation is not *full* salvation until it is sanctification too. Open yourself to it. God can do more with sin than forgive it.' Charles put the longing into a prayer and the Methodist people sang together:

Give me a new, a perfect heart,
From doubt, and fear, and sorrow
free;
The mind which was in Christ impart,
And let my spirit cleave to Thee.

Now I want to set this truth before you as our great Conference draws on to its close in three assertions. I am going to affirm concerning the early Methodist people that:

First: They saw the Goal
Secondly: They knew the Way
Finally: They reached the heights

Let me look at each of them in turn.

I

They Saw the Goal

Many Christian people today accept a lower spiritual standard than the New Testament teaches as normal for those in whom the Holy Spirit dwells. Quite normal *for them!*

Let us be frank with one another. Even in our Churches there are plenty of people who are unloving, grasping, selfish, censorious, proud, jealous, worried . . . all of which vices are antithetical to the Spirit. A young married woman joined one of our Churches recently and left after three months. When the minister asked her if anybody had been unkind to her she said sadly: 'Oh no! They were most kind to *me*. But when I got among them I found that they were critical of other people behind their backs, pushing, touchy and just as fretful as folk in the world. I thought you people had a secret of life the rest of us hadn't got. I was mistaken.'

Now one of the saddest things about our Churches is that many people in them do not know that by New Testament tests they are spiritually sub-standard and some who do know it actually defend it. They put their constant failings down to their circumstances and forget that there were saints in Nero's household—that bloodstained and inhuman monster. (Whose circumstances could have been worse than theirs?) Or they put it down to their temperament by which we must understand (in this connection) temper too old to be spanked. (As though the grace of God is to be defeated by temperament!) Or they blame it on to their inheritance: ('My Dad was very touchy too.') They have no goal. They either do not see it or do not acknowledge the obligation. How different from our spiritual forbears. *They saw the goal*. They were 'called to be saints.' They acknowledged the obligation. Others might deny it: they couldn't. They were called to be saints. The goal was ever before them.

When their Calvinist opponents in the 18th Century said: 'God saves us *in* sinning' they said 'Yes! Yes! But He saves us also *from* sinning.'

When the Calvinists said: 'God can do nothing with sin but cancel it,'
they said: 'No! No!

He breaks the *power* of cancelled sin
And sets the prisoner free'

Always they saw the goal

'Called to be saints!'
He wills that I should holy be;
That holiness I long to feel,
That full divine conformity
To all my Saviour's righteous will.

Do we see that goal clearly?

Do we acknowledge the obligation?

Or are we like our Church-neglecting neighbours in nearly everything
but this that, when they go for a jaunt in the car on a Sunday morning,
we just go to Church?

II

They Knew the Way!

Not only did they see the goal: they knew the way.

It was common knowledge among the early Methodists that they had
been saved by grace through faith. If their spiritual descendants have
become theologically nebulous and confuse the Christian Gospel with
'uplift' the early Methodists were better instructed than that. The Bible
said it, and they experienced it. 'By grace they were saved through
faith.'

This was their theological peculiarity concerning holiness. The faith
which they had found so mighty in salvation, they carried over to sancti-
fication as well. They reasoned with themselves: 'If grace can use faith
to begin the work in me, cannot grace use faith to complete it as well?'
They remembered the word in the Epistle to the Philippians: 'He which
began a good work in you will perfect it until the day of Jesus Christ.'

So they believed. They put nothing beyond the power of grace. It
seemed impossible in some moods to believe that they could ever have
constant victory over sin but then they wondered who *they* were to put
any limit to the grace of God.

Did God intend this thing?

Was it among his promises and plainly set down in His Book?

When they found the promise there, their faith reached out for it.

Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities
And cries: It shall be done!

They believed for it. They turned the word 'believe' into a militant
verb. It was faith booted, spurred and mounted.

In Jesus I believe and will
Believe myself to Him.

And this, of course, was the deep answer to their Calvinist opponents
who said that they had reverted to faith by works. 'Why are you con-

cerned about holiness?' they were asked. 'What is this but salvation by works coming in at the back-door?'

They denied it. They were saved by grace through faith and they would be sanctified the same way. But it would be a real sanctification, not a spurious imputation of it. 'The New Testament,' they said, 'is not concerned with how God can *call* sinners holy but how He can *make* them so.'

And He does it by grace through faith. When they stressed good works it was not their *merit* they were concerned about but their *witness*. 'We are not saved by good works' they said 'but by grace.' 'Yet the good works prove that grace has scope and is working the transformation. What is the good of prating about grace unless your lives proclaim that it is at work within you.'

'Open yourselves by faith to grace' they said: 'Believe for holiness.'

So they believed and so it came in.

They were not strained or 'screwed-up' or fretful. They did not have the worn air of those who were 'working at it.' They knew that it wasn't an achievement but a gift. They had not to 'make' it but to 'let' it. So they fixed their desiring hearts on that celestial thing . . . and their lovely lives bore witness that God had honoured their faith.

May I point out in passing that modern psychology bears out their method? (I say that, not because I think their testimony needs the aid of modern psychology, nor that I should doubt the evidence of their transformed lives whatever modern psychology said, but just for the passing interest of it.)

Whenever a practical psychologist is giving advice to people on the attainment of their ideals he says: 'Have a clear image in the mind of what you are seeking. Keep it warm in your desiring heart. With the eye of imagination, see it already done and, like a mighty crane, the imagination will lift you from what you are to what you want to be. . . .'

We all know the serious defect in this. Its ultimate reliance is on oneself and not on God. The power it depends upon are auto-suggestion and imagination. Our spiritual forbears did not make that mistake. They were relying on the power of the Holy Ghost. It wasn't just imagination with them . . . it was faith, and faith, as they understood it, was not the operative power but only the channel through which the might of God would flow. And, by the might of God, human impossibilities could come to pass.

Charles Wesley sang:

The most impossible of all
Is that I ere from sin should cease;
Yet shall it be, I know it shall:

(Listen to this sublime impertinence! He tells Jesus not to fail in all that He has promised to do!)

Jesus, look to Thy faithfulness!
If nothing is too hard for Thee
All things are possible to me

They knew the Way

By grace they were saved through faith

By grace they would taste of full salvation too—
and by full salvation they meant sanctification also.

III

They saw the goal
They knew the way
They reached the heights

So remote are we now from those pristine days that we fall too easily into the idea that none of this ever happened; that I am merely illustrating this evening that tendency of human nature to idealise the past.

I almost wish I were. It would disturb my conscience less.

But—be in no doubt about this—*it happened!* If I select one illustration don't think for a moment that John Fletcher of Madeley was unique. He was one of hundreds. He came to eminence in Methodism because he was Wesley's designated successor and one of that small band of men who were leaders of the Methodist people and in Anglican orders too but *in his quality of life* I do not think that he was really rare among the Methodist people. I am convinced that there were hundreds like him (thousands, I believe, known to God). The life I describe is rare now to the point of being almost unbelievable but it was common when Methodism first burst from the Rock.

Remember what the non-Methodist said about Fletcher. Robert Southey said: 'No age or country has ever produced a man of more fervid piety, or more perfect charity: no Church has ever possessed a more apostolic minister. Fletcher in any communion would have been a saint.'

Canon Overton said: 'He was not a Christian: he was Christlike.'

The oft-repeated story of Voltaire and Fletcher will be known to you all. It is said that Voltaire was talking one day with a friend and his companion said: 'Voltaire, did you ever meet anyone like Jesus Christ?' And Voltaire said with awful earnestness: 'Well . . . I once met Fletcher of Madeley.' [A tradition says that the 'friend' was Boswell. Boswell does not record it in his Journal.]

But, impressive though these testimonies are, I put them aside for still more impressive things. The acid tests of a man's life are not his amiability when circumstances are easy, or his friendliness to strangers, or his minor generousities out of major resources. These are all pleasing in their small way but all of them can be the fruit of human goodwill and the power of the Holy Spirit has more impressive witness than this. These are the kind of ordinary questions which reach to the heart of holiness.

Has he mastery over the love of money?
Can he suffer and keep sweet?
Is worldly ambition dead in him?
What is he like in controversy? . . .

Fletcher passed all the tests. He was generous—not just with his surplus—but with his very substance. He gave till it hurt. God alone knows how he lived on the little he kept for himself. He lived an ascetic life and gave to the poor. He died with the rapture of heaven in full view but murmuring 'My poor . . . oh, who will care for my poor?'

In days when the ancient tithes of one tenth is still not common among

us, and we are often mean with God, how can we call ourselves the spiritual sons and daughters of this holy man?

He suffered . . . and grew more seraphic in the flame. He had a long fight with ill-health and was off-work at one time for five years but he came back more lusted than ever. Some people who have just the *appearance* of sanctity, disintegrate in suffering. They grow querulous and sometimes bitter in weakness and pain.

In an age when health of body seems more important to most people than health of soul and sickness seems like the disfavour of God, I point you to a man who 'battered on the strong meat of suffering,' and learned to understand Our Lord's Cross in the brave bearing of his own.

As for worldly ambition . . . do you remember the time when one of his public utterances greatly helped the Government of the day and the Lord Chancellor wanted to reward him? I have stood in the vicarage at Madeley and imagined the interview. The official arrives from London and is courteously received by the saint. Whatever can he have come for, this gentleman from London? The visitor begins to drop hints. Madeley is a small place. . . . Mr. Fletcher has thought, perhaps, on occasion of a wider sphere . . . Shropshire is far from London . . .

But the saint is dull in some ways. His ear is not keen with self interest nor his eye sharp to see the main chance. Fletcher did not know what he was getting at. The official had to be almost crude: 'Look, Mr. Fletcher, do you want anything? The King is behind this . . . a canonry, a deanery . . . a bishopric . . .?' and then it breaks on him. The glittering prizes of the ecclesiastical world are set out before him. A prince of the Church! How will your saint answer to this? 'Oh thank you!' he says. 'Thank you . . . but I want nothing *except more grace.*'

He only wants more grace!

In days when Church politics can savour of the hustings and we ourselves (God forgive us!) can jockey for place, how can we doubt that we need the grace this man enjoyed and the insight also to recognise that we need nothing but more *grace.*

We said finally that a man's bearing in controversy was an acid test of sanctity.

But Do Saints Get Into Controversy?

Oh yes! They are valiant for truth. They are never guilty of saying that it doesn't matter what you believe so long as you are 'decent' and when the truth is challenged they leap to its defence.

All Fletcher's major writings are controversial. He was in the forefront of the most odious theological wrangle of the 18th century and—listen!—not even a trace of that odour is on him. He could fight people's views and love them at the same time. He could resist them to their face and yet enfold them in his arms. 'It is impossible,' you say. It is indeed . . . but he did it . . . or God did it in him.

How far he outruns Augustus Toplady here, and even William Law, and (dare I say it?) John Wesley. Henry Venn, one of Fletcher's antagonists, entertained him in his home for six weeks and said afterwards: 'He was like an angel on earth.'

These are days of religious controversy too. There are people for instance who are calling the World Council of Churches 'The Great Whore'—the Babylonish thing pictured in the book of Revelation. There are professing Christians who, because they differ with their fellow Christians, bitterly denounce them in a manner which might provoke the admiration of a hooligan.

What need of grace!

And the grace is available. We are 'called to be saints' and God does not call us to the unattainable. Our spiritual forbears gloriously illustrate the heights to which our human nature can be brought and our impotence in the world is explained in part by our unreadiness to receive the grace.

We fail, I think, at every point.
They saw the goal
 We do not see the goal
They knew the way
 We do not know the way.
They reached the heights
 We stumble in the foothills.
 May God have mercy on us all.

THE CHURCH AND FAMILY LIFE

by BISHOP HAZEN G. WERNER

The most important announcement of all history had to do with the family—"Unto us a child is born." Thus mankind's greatest family began and thus began the Christian faith. The two belong together—the family and Christian faith.

A well-known novel a few years ago depicted the Chalice a thing of grace, the sacred cup of the believers, as being placed for safe-keeping among the common kitchen utensils of the home. What better place to lodge the Chalice of our faith than in the home? It is not unthinkable that the family is the occasion of life to which the Church must turn if the Gospel is to save our culture and our morality. The greatest business in the world is that of growing sound, mature persons in the home and religion must be a part of that business. The growing child is surrounded by persons, is dependent upon persons, learns from persons, more than at any other stage of life. It is, therefore, the quality of the persons in the child's home that determines the character as well as the religious life of the child. It may well be that during the next two decades what the Church does about the family will determine the destiny of the Church itself. But before the Church can take steps in that direction, it must come to know something of the nature as well as the needs of the family. What are some of the facts?

The Family—the Basic Unit of Life

The importance of the family is not a new emphasis. The family is the basic unit of life. Like Greenwich time, the family is the determining unit of human existence. Examine the record historically. "When we survey all known human societies," says Dr. Margaret Mead, noted anthropologist, "we find everywhere some form of the family." History

reveals some deviations from the family pattern, but it also reveals that in many of these instances people revert to the family structure evidently out of the necessity for survival. In Israel there is the *kibbutz*, a type of community where couples live together but children are cared for collectively. It is interesting to note, however, that persons living under this scheme are growing restive. It is further to be noted that the major plan of settling refugees in Israel at the present time is that of establishing villages of individual homes. Inlaid in every age is the unconscious striving toward a fabric of life that results in the intimate group of the family as providing both safety and fulfillment.

As far as we can see, the community and the nuclear family are the two social groups that are genuinely universal. They are seen in every known society. The simple fact is that the family is best suited to carry on the race, to transmit human values, concepts of behavior and ideas of living together from one generation to another. This explains the age-long adherence to this institution. In fact, the whole of creation began with monogamy, with two persons founding a family.

The Family Is Universal

Again, that the family is the basic unit of life is not only historically but universally true. The same central emotions that make the family necessary; the hunger to belong, to be needed, to be secure, to be loved, are seen everywhere.

Some years ago I stood on the corner of one of the main thoroughfares of the city of Kiev in the Ukraine. Across the street a mother was wheeling a baby carriage. She stopped again and again to pick up a rattle thrown out by the baby. I watched as each time she shook the rattle in the face of the child in mock anger, all the while her warm smile betrayed her real feelings. I said to myself, "I've seen that in London, in Paris, in Chicago and everywhere." Her gesture was the universal gesture of the joy of motherhood.

I can recall seeing a war widow in Korea faced with the necessity of giving up one of her children because she could not support all of them. Here was a young mother torn with the anguish of choosing one of her children to be given away to someone else to rear. In her face was written the tragedy of mothers across the world who must be separated from their children or arise day after day to find that there is no food with which to answer their hunger. Mothers all over the world suffer like that.

In Sarawak last winter we observed children of the Dyaks studying their lessons seated about a table in a mission station far up a jungle river. A father with his tattooed body, his black hair cut short above his forehead, a decade removed from life as a head-hunter, stood beside his boy, his hand on his shoulder, his face beaming with pride. We have seen that everywhere. Joy, sorrow, pride—these are some of the elements of universality that characterize the family.

Across the world the family is the important institution. The family is universally basic to life!

The Roots of the Family Are Deep

Born out of that unit of the family so basic to society there arises an image of togetherness that no circumstance can dismiss. Our roots are in-

escapably and emotionally in the home. In a very socially progressive state school for the correction of children, I learned that most of the children came from homes not worthy of the name. Fathers who were drunkards, mothers who were prostitutes; homes of poverty and filth, homes that lacked every semblance of decency. Yet these children would plead with the guidance officer to be allowed to return home, if only for a brief visit. Their bodies barely healed from bruises received at the hands of the parents, some of them literally kicked out into the street, still the image of the home was ineradicably there. Strangely enough, clean beds, good food, kind treatment never eclipsed that image. If evidence were needed to establish the finality it can be found in the fact that the child is psychically bound to the home.

The Family—A Corporate Life

Not only is the family the basic unit of society, but the family has its own corporate life. It is an entity—a life in itself and by itself, over and above the sum of its members. The intimations of this corporate life of the family are found in the expressions that are constantly upon our lips. "The family was home for Christmas." "They never had a family life." We talk about "a broken home." We say we don't want to "break up the family." We speak correctly of a family outlook, family understanding, a family ambition.

Here is the Jones family—the father and mother and two children—four persons contained in the family context. But actually there is something more than four persons when those four persons are a family. The family as such is an additional life over and above the four persons. When I stated the case this way in the office of a C.B.S. program director where we were conferring together about a script for a family life play, he suddenly exclaimed, "That's it! Let's call it 'The Fifth Jones.'" Why not "The Fifth Jones"? The fifth Jones is the embodiment of the emotional tones, the values and the patterns of behavior of the family.

The other day I happened to glance at a magazine article written by Morton Hunt. The title of the article was "Does Your Family Have a Neurosis?" The sub-title went on to explain that according to an important new psychiatric theory the family, just as an individual, can be mentally ill—for example, hysterical, compulsive or mother-fixated.

It is this very corporate life, this wholeness of the family that feeds the emotional life of the child. Just as in food, proteins, fats, minerals, vitamins, all combine to produce energy and growth through chemical inter-action, so the emotional food the child receives through relationships with father, mother and others of the family is made possible by the spiritual and emotional atmosphere of the home. As someone has said, "It's a kind of psychological metabolism."

This corporate life has its own dynamics, its own pathologies and more particularly for our concern, its own needs for spiritual renewal. The Church must recognize these facts as it moves out to the task.

The Family Under Threat

It is this corporate life, this priceless togetherness of the family that is under threat. There is the peril of distraction and absorption. The average community is a veritable merry-go-round. You can get on for a social

ride at any point of club meetings, civic appeals, drives, cultural programs. These are the activities that devour the members of the family on every age level one by one. Our modern secular life leaves no rallying point for the family. It will not do to let the family be the family with what is left over after the interests of the community have siphoned off both the energy and loyalty of its members. Obviously what is needed is more living together in the home. The great question of the modern family is "Shall we stay in or go out?" There are lonely adults who baby-sit to get into a home for mothers and fathers who hire them in order to get out.

The Child and Mass Media

What happens to the child in the midst of this new way of life? The public media of entertainment and movies now channel their social and moral implications directly into the home and into the mind and emotions of the child. The amount of pre-occupation with television can be seen in the conversation of two little boys. One said, "My grandmother died yesterday." "She did," said the other, "who shot her?"

For one thing, the unrealities of television advertising are an assault upon the child's sense of honesty. Again too often the TV show is the textbook of lust and violence. Teen-agers who sally out to the neighborhood movies fare no better. The movies are trying desperately to out-punch and out-shoot the dramatizations of television.

Parents have a mandate to thoughtfully face the problems of mass media and the suggestibility of the child. They will have to interpret TV shows in terms of the good and the bad. It will take careful handling and interpretation to condition children to a taste for what is good and sound. In the light of Christian ideals, of decency, self-respect and cleanliness of life the only answer to this problem is the steady development within the child of a feeling that the good tastes better. This corporate life of the family that we have been discussing needs spiritual re-enforcement.

The Church and the Family

Much has been done by the Church in the way of a family-structured program; a family life council that continuously emphasizes the home, marriage and family counseling service, courses of study on marital and parental responsibilities, objective preaching on the theme of Christian family living, literature and books made available, church worship services featuring the family pew, meetings of parents where questions can be honestly met and answered, families of the constituency enrolled in family worship, the Christian dedication of homes, the celebration of successful marriages. All of these services the Church can and does perform.

The Church must do more than that! It must put the family on its heart and its mind. It must go with the family into the home to make it Christian. The Christian faith by which the Church exists and by which we exist will have to be actualized and perpetuated in the family. May we put it this way—what the family must do it cannot do without religion and what religion is to do it cannot accomplish without the family! The family is the great opportunity for the redemptive work of the Kingdom of God. I make no apology for saying that the Church must become family-minded. Too long the Church has taken the family for

granted! Here is the place where our Christian faith must make its stand! Nowhere can organized religion achieve so much! The Spirit of God beckons us toward the threshold of the home!

Religion Is Native to the Family

To begin with, religion is native to the family. Deeply implicit in the structure of the family is a spiritual presence. Religion is familial. Paul wrote about it in his letter to the Ephesians, "I kneel before the Father from whom every family in Heaven and on earth derives its name and nature. . . ." The family is the incarnation of the Divine. In a letter to one of his friends W. Forbes Robertson said, "We shall be surprised some day to find that while we have been searching for the noble and divine, we have it all the while in the home."

Spiritual Truths Learned in the Home

Many of the great verities of our faith are learned in the home. Our understanding of them begins there. We feel something of the immanence of God when in the presence of the father and mother and a new-born child. We learn about immortality in the experiences of the family. Immortality lives in the very nature of the family. With the death of their little girl came a startling realization described by Mrs. Clarence Hamilton in her book *Our Children and God*. She speaks of her husband and his reaction to the tragic death of their daughter. "But to Don came also some new ideas from his pondering on life and death and time. 'Nothing,' he said, 'can take my wife or children from me. Neither life nor death, nor things present nor things to come, nor height nor depth, nor any created thing. This I know, if I know anything. There's something everlasting and eternal about a family like ours, and I guess right now I've thought about eternal life for the first time.'"

We learn something of the self-giving of Jesus when we watch a mother exhausted and weary staying on at the bedside of her very sick child refusing to be concerned about her own need of rest. We learn something of the compassionate forgiveness of the Heavenly Father by experiencing the care of an earthly father. There is that homely story of a small boy who had been consistently late in coming home from school. Urged and warned to be home on time, this particular day he was later than ever. His mother met him at the door but said nothing. His father met him in the living room but said nothing. The family went in to dinner. The boy sitting between father and mother, looked over at his mother's plate and he saw meat, vegetables, potato and a cup of coffee. He looked up at his mother and but she didn't say anything. He looked at his father's plate and there again he saw meat, vegetables, potato and a cup of coffee. He looked up at his father and he didn't say anything. The boy looked down at his own plate and there on it was a slice of bread and a glass of water. The boy was crushed. There was a moment of silence that seemed endless. Suddenly the father took the boy's plate and put it in front of himself and took his own plate and put it in front of the boy and then smiled at the boy. That boy when he grew to be a man said, "All my life I've known what God is like by what my father did that night." Experiences like these early bring us the realization of great spiritual truths.

Religion is native to the family. Here is an open door to our faith. The Church must help the home to lift the natural disposition to religion to the highest level.

What can the Church do?

Religious Instruction in the Home

(A) The Church can enlist the home for religious instruction. We need trained teachers in the church school, but more desperately still we need intelligent, dedicated parent-teachers in the home. You can't grow Christian character in a thirty-minute period of the church school class held once a week—not in the face of all the deteriorating forces so alive in a modern secular world! The church school can no longer succeed by itself. The parent must be summoned to the role of co-teacher. The home should take up the task after Sunday noon making sure that throughout the week the truth taught in the church school is constantly recalled and applied. The half-hour Sunday morning teaching must be integrated with seven days of living, learning and practicing religion and Christian behavior under the guidance of parents. The spiritual growth of the child has to go on continuously with his mental and physical growth. The Church must see to it that religious instruction goes on continuously in the home.

That Family Feeling

(B) The Church must help the family to root its family feeling in the Eternal. A family feeling is the inter-action of the lives of the members of a family upon one another storing up sweetness and strength in the memory and life of each one. Members of the family come to possess certain inner feelings about one another and about that little world of family living. This comes as the result of years of living together, suffering together, laughing together in the family. The family feeling is a dial-tone indicating that the home is in order. The family feeling is the feeling of togetherness. There is no word in the English language like the word together. It is a priceless presence enclosing all the members in its benefaction. A family feeling grows out of an expressed affection, doing things together, a degree of pride about the family, as well as the exercise of equality in respect to its members. Some boys built a clubhouse in the backyard. They decided to construct some rules for their common guidance. One boy offered as a rule, "Nobody act big, nobody act small, everybody act medium." How vital it is to the family that everybody act medium!

When this family feeling is rooted in a common faith in the Eternal, it becomes for each person a feeling of well-being. How much richer and more potent when this shared life is experienced by Christians in Christian family living! Here is a great resource from which the child derives a sense of acceptance and approval that makes him secure. Delinquency is largely a matter of the absence of the simple graces of love, approval and acceptance. Sometimes the child experiences rejection through unfavorable comparison with either the neighbor's boy or an elder brother or sister in the home. It is found, too, in the attitude of distrust when parents say, "You'll never be anything but a day laborer!" or as one

father said repeatedly to his growing child, "You'll never amount to much!"

The close emotional relation of the child to the family makes it important whether he receives praise or blame or indifference. This experience of rejection or acceptance is closely associated with a necessary feeling of worth. Children who cannot feel that they belong, are needed or accepted as persons in the home find these emotional needs answered elsewhere, usually on a sordid and coarse level of a city's streets. Recently a group of sixth grade boys—none of whom were delinquent or expected to be even though they came from a high delinquency area—were given certain tests. The researchers were trying to find out what makes a good boy tick. They found that the "good boy" self concept is more common among youth whose parents have a stable marriage, permanent home and steady employment. They found that close parental supervision of activities and associations and a strong interest in the welfare and behavior of the boy were outstanding characteristics of those boys.

The feeling for one another that we have been talking about needs to be rooted in the Divine. The feeling of the members of the family for each other can be made re-creative and ennobling if together they share in a religious life.

Family Religion

(C) The Church must make certain of the awareness of God in family living. We have lost out in our domestic relations because we have lost God out of our homes. If young couples starting their married life could break through and talk together with God about their hopes, their ecstasies, their responsibilities, yes, even their "tiffs" and their troubles, their marriages could be made to endure. Where both husband and wife practice their faith, no marriage has been known to break down. To take it to the Lord in prayer, as a family, preserves a family. The family that together believes, trusts, prays, creates a family unity that cannot be broken. Let us remember this also that the person who does not pray in private at home does not pray in public worship. Why should he? The great peril of our day is that members of a family may attend, support and even serve the Church with little or no reality because they have lost out spiritually in the home. We need to be at home with God in our homes. I am not speaking specifically of family worship as such—maintain that by the use of devotional materials such as *The Upper Room* and *The Christian Home*—I am talking about a constant vivid awareness of God as a member of the home.

This calls for a sense of stewardship of life, of the conversational life of the home. "These words which I command thee this day shall be in thy heart. Thou shalt teach them diligently to thy children and shall talk of them when thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou riseth up." Informal praying should become a natural part of the family's daily existence. If prayer is the answer to a family's difficulties in the midst of crisis, then prayer is a necessity for family living as a continuous matter. Let a family grow in the practice as well as the grace of being with God in and out of all circumstances. Why not have conversation about anything

in the family culminate in conversation with God? The family together can praise God in the recovery of a loved one from a serious illness, reach out together to Him in concern for the safe arrival of a dear one at a distant destination, take God's hand in a sudden, unforeseen crisis, or turn to Him in the joy of some new found satisfaction. The greatest need of the modern family is a growing consciousness of God within the family life and mind, real and vivid and with the dignity of sincerity. Where the Presence of God has been unmistakably real throughout all of the early life, the child grown to manhood will in all of life's crises turn to God as the greatest reality of existence.

If the modern family is to carry out its vital responsibilities, survive the secular forces impinging upon it, if it is to sustain itself, it must predicate its life upon those Eternal Absolutes that alone can come from our Christian Faith.

THE CHURCH AND SOCIAL ISSUES

by BISHOP B. JULIAN SMITH

The Program Committee of the Conference has assigned me the subject "The Church and Social Issues." The invitation indicated that the topics concerned with the "Race Question" and with "Family Life" are to be dealt with by other speakers. Such social issues as crime, the liquor problem, gambling and political corruption were suggested as the topics which should properly be the concern of this address.

Even after limiting the subject to four specifics, it is still a very broad topic. In light of this fact and the time allocated for its presentation, the speaker has chosen to allot a very limited amount of time to a discussion of crime and political corruption, and give more consideration to the problem of gambling and the liquor problem.

The Edinburgh Conference of Faith and Order, meeting in 1937, defined the Church as "The Household of God, the family in which the fatherhood of God and the brotherhood of man is to be realized in the children of his adoption. It is the body of Christ, whose members derive their life and oneness from their living Head."

The nature of the Church is further defined by the World Council of Churches in Amsterdam in 1948. "We all believe that the church is God's gift to men for the salvation of the world; that the saving acts of God in Jesus Christ brought the Church into being; that the Church persists in continuity throughout history through the presence and the power of the Holy Spirit. We believe that the Church has a vocation to worship God in His holiness, to proclaim the Gospel to every creature. She is equipped by God with the various gifts of the Spirit for the building up of the Body of Christ. She has been set apart in holiness to live for the service of all mankind, in faith and love, by the power of the crucified and risen Lord and according to His example. She is composed of forgiven sinners yet partaking already, by faith, in the eternity of the Kingdom of God and waiting for the consummation when Christ shall come again in the fullness of His glory and power."

Since the Church is the "Body of Christ" as stated by the Edinburgh Conference, and since it "Has been set apart in holiness to live for service of all mankind, in faith and love, by the power of the crucified and

risen Lord and according to His example," the Church is by its very nature concerned with man in all his works and ways.

When we use the term "Social Issues" we shall be thinking of questions of a moral nature which have arisen as man has attempted to live in an organized society—the day to day contacts of individuals and groups.

In this discussion we shall be thinking primarily of the Methodist Churches or Methodism and Social Issues. We shall be thinking of a Church whose major function is to Christianize itself and the world on every personal and social plane.

Political Corruption and Crime

Crime, like many other human activities, is difficult to define. Bonger¹ defines crime as "an act committed within a group of persons that form a social unit, and whose author is punished by the group (or part of it) as such, or by organs designated for this purpose, and this by a penalty whose nature is considered to be more severe than that of moral disapprobation." Sutherland² defines crime as "a form of social and personal maladjustment resulting in either an overt act of omission or commission with blameworthy intent." Lucas³ expressed the opinion that crime is a symptom of personality instability—immaturity, temper, frustration—and various disordered social conditions. All of these definitions indicate that no one factor or motive is sufficient to explain the nature of crime. Not only is it difficult to formulate a satisfactory definition of crime but it is also hard to distinguish the point at which crime ends and sharp business practices and other non-criminal business and political activities begin. Furthermore, behavior which previously was regarded as social may become criminal by the enactment of new laws or new interpretations of the old law. Thus, it is clear that concepts of criminal conduct is a changing form of human behavior.

For every crime there must be one or more criminals. Technically criminals must be of competent age and their acts must be voluntary and intentional. According to his definition many offenders are not classified as criminals but may be classified as non-criminals who have committed immoral acts.

For mass development and growth, crime needs a friendly atmosphere. Corrupt political regimes and corrupt politicians provide that atmosphere. Repeatedly the statement has been made that no crime syndicate can thrive without the knowledge, tacit approval, or connivance of the elected officials of the community in which the syndicate operates. If this is a fact, and evidence produced in investigating committee hearings indicates it is, political corruption must have a real connection with the existence of crime syndicates. Crime is powerful only to the extent that it can buy protection. Political leaders and bosses of political machines are the only ones who are in position to sell protection. Some other sources of revenue for corrupt public officials are misappropriation of public funds; accepting of bribes; padding payrolls; salary kickbacks from public employees for campaign funds or for the politician's personal use; and

¹ W. A. Bonger, *Criminality and Economic Conditions*, Little, Brown and Co., Boston, 1916.

² E. H. Sutherland, *Principles of Criminology*.

³ E. J. Lucas, *Crime Takes But a Moment to Commit*.

accepting a percentage from the organized rackets or syndicates for protection.

Political corruption in the main is due to the fact that some good citizens fail to perform their civic duties by voting and keeping a diligent watch over the affairs of their government which they have entrusted to their elected and appointed officials.

Studies in criminology have given rise to a new and growing emphasis on crime prevention: First, by removing conditions which obviously provide temptations to illegal acts; second, through social clinics and psychotherapy which help resolve tensions and personality conflicts that show tendency toward criminal acts; third, by a more enlightened and impartial administration of equal justice to all classes of law violators in society. The ferreting out and imprisonment of corrupt political bosses, big time racketeers, and corrupt high government officials make a valid contribution to crime prevention.

Any comprehensive program of crime prevention must be based upon an understanding of the causes of crime. Sociologists have divided the causes into three groups:

1. Physical and biological causes.
2. Psychological causes or theories.
3. Environmental causes or explanations.

Scientific studies in these areas have been very limited. The most widely accepted conclusion reached is that little is known about crime except that which has been revealed through analysis of specific cases. General conclusions must await further study. At present there is inadequate proof to support theories of biological criminal types. Many leading psychologists are of the opinion that no specific complex of mental conditions lead inevitably to crime, with the possible exception of those which result in murder and shoplifting. Many environmental factors have been connected with crimes and there is evidence that specific crimes may be traced to definite environmental factors. As stated by Phelps and Henderson ⁴ "crime remains largely within the unknown, both as to its nature and as to its remedy, because of our human bias toward fixed ideas." "Most devastating of all evaluations of causes is the conclusion, obtained from an examination of one hundred thirteen studies of criminal behavior, that criminals and non-criminals cannot be shown by test to differ in any personality trait."⁵

There are, however, certain facts which have been revealed in most studies of crime: 1. Crime reaches its maximum in the age group of 21-24, gradually increasing from the age of ten and decreasing from the age of 44, after which the decrease is rapid; 2. Crime is less frequent among females; 3. There appears to be a positive correlation between crime and the density of population; 4. There is a higher rate of crime among Negroes but factors other than race account for the difference; 5. There are a larger number of criminals with mental defects than among normal persons but intelligence test results for prison populations are similar to those of non-criminals. However, there seems to be correlation between mental status and certain types of crime: Sex

⁴ Phelps and Henderson, *Contemporary Social Problems*, New York, 1952.

⁵ K. F. Schuessler and D. R. Cressey, *Personality Characteristics of Criminals*.

crimes, highest among those of low intelligence; burglary, larceny and robbery among the average, and murder and fraud among the high intelligence group. Offenses also vary with degrees of education. During the time of war and other national crises, crime tends to increase rapidly.

The Church and Gambling

David D. Allen⁶ defines gambling as, "any transaction by which wealth changes hands through the medium of pure chance, such transaction involving a prize, a payment for a chance at the prize, and the rewarding of the prize through the medium of chance."

Surveys by the American Institute of Public Opinion and other reliable sources of information in the field tell us that over fifty per cent of the adults in the United States indulge in some type of gambling. Available statistics from many other countries indicate that the situation is not very different in those countries. Why do so many people engage in a practice which is illegal in so many sections of the world? Is gambling, like the liquor habit, a symptom of some psychological conflict? Is it a means of satisfying some psychological need?

While there is not sufficient evidence to support the theory that gambling is an innate tendency, most of the (scientific) data in this field point to the fact that gambling is a fundamental human activity. By fundamental human activity we mean that gambling is an activity engaged in by a large percentage of the adults in most of the civilized world and this is especially true in the Western World. Not only is this true today but it has been true during the entire history of man. Ruins of ancient Egypt show evidence that gambling was prevalent during the time of the Pharaohs.

Evidence of games of chance in Chinese and Indian civilization go as far back as 2300 B.C. The old Testament testifies to the presence of gambling during early Jewish history. Excavations of ancient cities of Greece and Rome have brought to light much evidence of the intensive love of Greeks and Romans for gambling.

From anthropology we learn that the pervasiveness of gambling is weighty. As all the Western world is addicted to gambling the distribution for all cultures overwhelmingly points to the fact that gambling is a pervasive phenomena. The presence of non-gambling groups among certain tribes and sections of certain countries in Africa, Latin America, India and Siberia is accounted for on the basis of little contact with other cultures, either through geography or way of life.

Many social psychologists hold that gambling is the function of normal behavior among almost all people where studies have been made. The Colgate University made a study of non-professional gamblers from an all male student body of several colleges. The study revealed that those addicted to excessive gambling were of the same average intelligence as other male students. The number of students with psychoneurotic tendencies among the gamblers was about the same as found in the general student group. From this and similar studies and from other corroborat-

⁶ David D. Allen, *The Nature of Gambling*, Coward-McCann, Inc. New York, 1952.

ing evidences psychologists infer that gambling is a normal human activity.

In spite of the fact that gambling is a normal human activity engaged in by perhaps over fifty per cent of the adult population of the world, all available evidence indicates that it is a harmful activity. Some of its fruits are massive embezzlement, cheating, killing, disruption of homes, businesses, and social organizations. It is one of the main sources of power of racketeers. It is responsible for much political corruption. From the psychological point of view it is conceded that it may satisfy certain wants, but such satisfaction is gained at a great cost.

As far back as we find gambling activities, we also find evidence of attempts to suppress it. Governments have been successful in wiping out certain types of gambling. Lotteries in England and America are examples. One of the primary hindrances to successful suppression of gambling is the conflicting attitude of society toward it. Many people hold that gambling is not harmful and even among those who are convinced that gambling is harmful, there is not much support for a program of all out suppression of it. This difference of opinion regarding gambling is prevalent in church groups. Generally speaking, gambling can be suppressed in situations where suppressing authorities have complete power. This fact makes suppression of gambling in democracies more difficult than in some other forms of government, because the government does not have complete control over the people whom they govern. Among those who feel that gambling is harmful and among those who feel that it is harmless there are a considerable number of people who advocate legalization of gambling as a means of removing the criminal element from control. Such a course would involve the government in an activity which is not vital to the existence and continuance of society. It would also have a tendency to engrain the gambling habit in society. It appears to us that on these grounds alone, legalization should be rejected.

Summary

Gambling is an exchange of wealth through the medium of pure chance, or the payment for a chance at a prize and the rewarding of the prize through the medium of chance.

Reliable surveys reveal that over fifty per cent of the adult population indulge in some type of gambling.

Studies in the field of gambling show it to be a fundamental human activity. Present evidence indicates that gambling is a normal human activity and not necessarily related to psychoneurotic tendencies.

Gambling and attempts to suppress it have coexisted since the beginning of recorded history.

The disruptive nature of gambling makes it a harmful element in society.

The Liquor Problem

To some the liquor problem is that of selling a sufficiently large quantity to make their liquor business enterprise financially profitable. To others the liquor problem is that of avoiding conflicts with government officials while they engage in illegal liquor traffic. To still others,

the liquor problem is one of securing enough liquor with which to drown out their troubles. However, liquor becomes a problem of vital concern to all when its use disrupts the normal life of the user, his family or his neighbor. It is the last of these to which our attention is called.

SOME FACTS ABOUT ALCOHOLIC BEVERAGES

The liquor problem is not a new or recent one. Archaeologists tell us that drinkable alcohol perhaps was discovered about the time man gave up his nomadic life and took up agriculture. It is even possible that alcohol was discovered before man gave up his nomadic life. Indications are that the use of alcoholic beverages was practiced on every continent during pre-historic times; notable exceptions being a few tribes of the Arctic regions, Indians of sections of North America, bushmen of Australia and some Islanders of the Pacific.

It is impossible to know how extensive was the use of alcoholic beverages during the pre-historic period. Very little information is available as to its use during the early history of man upon the earth. It is only in recent years that reliable statistics have been assembled on the manufacture, distribution, sale, and use of alcoholic beverages in most of the countries of the world. Fairly accurate estimates have been made of the situation in the United States of America.

On the basis of the revenue from taxes levied by local, state and federal governments it is estimated that in 1954, 189,470,688 gallons of distilled spirits, 82,475,456 thirty-one gallon barrels of malt beverages and 176, 204,279 gallons of wine were purchased and perhaps consumed in America. To these staggering figures must be added home-brew, home-made wine and bootleg liquor.

It is estimated that of the 114,000,000 Americans fifteen years of age and older, in that year, 70,000,000 of them drank alcoholic beverages. This is a forty-four per cent increase over the 1940 figure. Three out of four of the men in the population drank and, whereas a century ago a woman drinker was unusual, today almost half of the women are drinkers.

During the last decade the number of drinkers has increased seventy-seven per cent in large cities and forty-six per cent in the rural areas. The higher percentage being registered in the higher income and higher educational levels. The figures released by the legal distilleries show that the per capita consumption of alcoholic beverages has remained rather constant.⁷

194044,000,000 drinkers	3.59 gallons per capita
195065,000,000 drinkers	3.45 gallons per capita
195367,500,000 drinkers	3.41 gallons per capita
195470,000,000 drinkers	3.29 gallons per capita

But if we add to the distillers' figures the estimated amount of twenty-five or thirty millions of gallons contraband liquors used in 1954, the per capita consumptions would be approximately 3.48 gallons per capita. The drinking population is on the increase. There is nothing to indicate that the increase will not continue for the next decade. The trend is away from hard liquor and toward lighter alcoholic beverages.

⁷ Fox and Lyon, *Alcoholism, Its Scope, Cause and Treatment*.

Due to the wide difference in cultural background of the people comprising the three great faiths in this country comparative statistics may be misleading. On the surface it appears that fifty-nine per cent of Protestants, seventy-nine per cent of the Catholics and eighty-seven per cent of Jewish faith drink alcoholic beverages. Cultural background, historic attitude toward alcoholic beverages, customs and ritualistic laws account for a major part of the difference.

Efforts to Restrain the Use of Alcoholic Beverages

From Greek Mythology we learn that early efforts to restrain the use of alcohol were directed toward women and young men. The theory was that alcoholic beverages were responsible for certain rash sex acts on the part of women and murder on the part of young men.

The code of Hammurabi, and the legal code of China, some two thousand years B.C., both contain prohibitions against the manufacture and use of alcohol. In the Talmud there is an ambivalent attitude toward alcohol. It warns against its use and at the same time speaks of the joy it brings. The Roman law provided special penalties for crimes committed under the influence of alcohol. The Prophet Mohammed demanded total abstinence.

During the early part of the fifteenth century alcoholic beverages became an important economic factor in Europe. The government encouraged distilleries in the use of agricultural produce. Under this impetus, drinking distilled liquors increased rapidly. In the meantime reaction to liquor traffic set in. The temperance movement was formed. To this movement John Wesley gave strong support.

In the United States the economic factor accelerated the use of alcoholic beverages. As a matter fact, the molasses-rum, slave trade was the most profitable commercial business of the colonies. Distilleries appeared in most of the large towns; drinking became wide spread.

At the same time religious groups became more active against the liquor traffic. The Puritan clergymen and the Quakers were intense in their opposition to intemperance. In 1753 John Wesley came over from England and joined the temperance movement. Drunkenness was forbidden, and the use or sale of liquor, except for medical reasons, was also enjoined. The Wesleyan stand against liquor influenced newspaper editors, business leaders, educators and other leaders to join the clergy in opposition to drinking. By 1833 the American Society for the promotion of Temperance claimed a membership of 500,000. The number of drunkards was greatly reduced. The enthusiasm of the temperance groups impressed politicians, many of whom began agitation for the passage of laws to prohibit the manufacture and sale of liquor.

With the beginning of agitation for prohibition laws also came the beginning of a long period of vacillation of the American people on the liquor question. By 1863, all but one of the thirteen states which passed laws prohibiting the manufacture and sale of liquor during the middle of the 19th century had drastically modified these laws or repealed them altogether.

In 1919 a federal law was passed, outlawing the liquor traffic, but this law was repealed in 1933. At present Oklahoma and Mississippi are the only two dry states. However, there are twenty-nine states with local-

option laws, which enable townships and counties to prohibit the distribution and sale of liquor.

There were many reasons why legal effort to restrain the production, sale and use of alcoholic beverages failed. The most important reason was the economic factor. This was true in both Europe and America. As a means of achieving favorable balance of trade in gold and silver, the English prohibited the importation of distilled liquors, and encouraged the establishment of distilleries in England. This policy resulted in a rapid increase in the production of alcoholic beverages, and also an increase in its use.

The Alcoholic beverage industry is a big and expanding business in America. It provides employment for 1,200,000 persons. It pays in wages, in salaries and in dividends annually \$3,200,000,000 which represents a capital investment of nearly \$9,000,000,000. It spends around \$130,000,000 annually for advertisement.

Although the American public has been vacillating in its attitude toward the alcoholic problem, it still has not accepted alcohol as an integral part of American Culture.

Motives for Drinking

The Liquor Industry does an effective job of advertising. Listen to some of the expressions used in appealing to drinkers and prospective drinkers: "Best-tasting" . . . new and exciting pleasures . . . smooth, easy to take, the only thing that lingers on is the pleasant memory . . . among the better things of life . . . incomparable pleasure . . . both age and nobility . . . the crest of quality . . . liquid gold . . . renowned, most cherished . . . connoisseurs prefer . . . discriminating taste. . . Live better today than ever before . . . smart vogue . . . discerning hosts and hostesses always serve . . . the choice of those who could command the finest . . . mellower, smoother, tastier, milder. . . If you have expensive tastes . . . intended solely for those people with a flair for elegance and the means to afford it . . . for fashionable people. . ." Granting that the high pressure advertisement of the liquor industry has induced many youth and adults to drink, it alone would not lead so many people to adopt the alcohol habit. Reasons for drinking given by drinkers are interesting. They fall into two general classes, namely social reasons and personal reasons.

Some of the social reasons given are: "to keep husband or wife company," "to be sociable," "All of our friends drink, so we drink too," "People think you are dead if you do not drink"; "Parents drink," "To comply with customs," "to get along better on dates," "a part of religious ritual, with some Christian and all Jews," "a part of the meal," "as a pleasantry in a business transaction."

Among personal reasons given for drinking are: "to relax," to have a glass in my hand," "makes me feel good," "I like it"; "I feel thirsty," "a bottle of beer makes me feel rested," "to keep alive," "to get drunk," "in order not to be shy."

As valid as these motives growing out of social pressures and personal preferences seem to be, they are inadequate to account for the drinking habits of 70,000,000 Americans and for the fact that millions drink in

spite of the fact that they know that drinking may break up their homes, unfit them for gainful employment and ultimately lead to personal deterioration.

We are indebted to scientists for the new light they have thrown upon this problem. Under their guidance, we are arriving at a better understanding of the whole problem.

First of all scientists have helped us realize that alcoholism is a complicated problem. It is a problem of mental illness which seeks relief in alcohol. Dr. Robert V. Seliger, in his book "Alcoholics Are Sick People," has listed six reasons why people drink.

1. As an escape from situations of life which the drinker cannot face, such as dislike of job; money worries; bitterness in home life.

2. As a result of a personality insufficiently adjusted to the normal course of life, such as excessive shyness, super-sensitiveness, unsatisfied sexual desires, feeling of inferiority.

3. As a development from controlled social drinking to pathologic drinking—fundamental restlessness or discontent, an inability to "snap back" from alcoholic bouts as he grows older, and a drinking environment which sets a pace which he can no longer "take."

4. As a symptom of one of the major mental abnormalities. Alcoholism is a symptom of illness and not a cause.

5. As an escape from incurable pain—drinks to narcotize pain and narcotize fears.

6. As a symptom of an inferior intellectual and/or totally immature emotional make up—immaturity so marked that he is a handicapped individual without complication of alcoholism, cannot handle alcohol but cannot care. Unreliable and irresponsible, continually in jams of one sort or another.

The sociological view of use of drink is that all of us are charged with tensions. A socially desirable end is to have these tensions allayed. Society encourages the use of alcoholic beverages as the best available substance with which to release these tensions.

There are some strong objections to this view. First, over one-third of the adult population, in the United States, which seems to have the largest per capita consumption of alcoholic beverages, has not found it necessary or desirable to drink alcoholic beverages to relieve tensions. Second, the permanent relief given to tension by alcoholic beverages is questioned. Third, there is the danger of alcoholic addiction in social drinking. It is highly possible that the majority of the alcoholics of the world have arrived at that stage through what may generally be classified as social drinking.

Treatment of Alcoholism and Alcoholics

Before entering upon a discussion of the treatment of Alcoholism, it may be profitable to come to an understanding of the meaning of the term.

"In the summer of 1954, twenty-nine specialists in the field of alcoholism, representing the disciplines of pharmacology, biochemistry physiology, psychology, psychiatry, anthropology, sociology, clinical medicine, and education, met in Toronto to attempt, among other things, a clarification of terminology. The definition, which they agreed was perhaps

the most useful, reads: 'A chronic disease, or disorder of behavior, characterized by the repeated drinking of alcoholic beverages to an extent that exceeds customary dietary use of ordinary compliance with the social drinking customs of the community, and that interferes with the drinker's health, interpersonal relations or economic functioning.'"⁸

(From alcoholism we move to the alcoholics.) Dr. E. M. Jellinek, formerly with the Center of Alcohol Studies of Yale University and presently consultant on Alcoholism for the World Health Organization, has estimated that in 1953 there were in the United States between four and five million alcoholics, and an additional two to three million persons who regularly drink to excess.

A study made by the World Health Organization in 1953, gave the following estimates of the number of alcoholics per 100,000 adult population in eleven countries studied:⁹

Italy—500	Canada—1,630
England and Wales—1,100	Denmark—1,950
Australia—1,340	Switzerland—2,385
Finland—1,430	Sweden—2,580
Chile—1,500	France—2,850
Norway—1,560	U. S. A.—4,488

During the last quarter of the century great advances have been made in the knowledge and treatment of alcoholism. The Laboratory of Applied Physiology of Yale, later the Center of Alcohol Studies which began in 1930; Alcoholics Anonymous, founded in 1935; and the National Committee on Alcoholism, organized in 1944, have been in the forefront of what amounts to a revolution in our thinking about alcoholism and the treatment of the same. Each has been different in its approach.

The Center of Alcoholic Studies at Yale, beginning with experiments with physiology of alcohol, has brought to bear upon the subject knowledge and techniques in the fields of Sociology, Psychiatry, Psychology, economics, law and medicine.

Alcoholics Anonymous is a fellowship of recovered alcoholics. The National Committee on Alcoholism is working in the areas of public education and community organization.

Under the impact of the work of these three groups the thinking of both the public and the alcoholics, has radically changed for the better. With the public accepting the concept that alcoholism is a disease, the alcoholic himself is able to gain a larger degree of insight into his personal problems. This insight is vital in any program of treatment.

Many and varied have been the efforts to deal with the problem of alcoholism. In 1788, Thomas Trotter, a British Navy physician, wrote a dissertation in which he took the position that drunkenness was a disease of the mind. During the latter part of the nineteenth century medical men in Switzerland had begun to treat alcoholism as a disease. The early efforts in the United States were a combination of aversion treatment and temporary seclusion. After the first World War some lay therapists in Boston and Philadelphia undertook the task of treating alcoholics.

A psychiatric method, based upon the experiments of the Russian

⁸ Fox and Lyon, *Alcoholism, Its Scope, Cause and Treatment*.

⁹ Report on Alcoholism, World Health Organization, United Nations.

physiologist Pavlov, was used extensively in the sanitoriums of Charles Shadel, on the West Coast. It is claimed that this aversion treatment caused fifty per cent of the five thousand patients treated over a period of fourteen years, to refrain from drinking for two years or longer.

Alcoholics Anonymous, a fellowship organization which began with a few members in 1935, today has a membership of 120,000 members in more than 4,000 groups in several countries. Aside from the help which they have given through companionship among alcoholics, Alcoholics Anonymous has shown the public that alcoholics are willing to accept and use the right kind of help.

Through the years Alcoholics Anonymous has developed in its program of treatment, twelve steps:

1. We admitted that we were powerless over alcohol—that our lives had become unmanageable.

2. Came to believe that a Power greater than ourselves could restore us to sanity.

3. Made a decision to turn our will and our lives over to the care of God as we understood Him.

4. Made a searching and fearless moral inventory of ourselves.

5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.

6. Were entirely ready to have God remove all these defects of character.

7. Humbly asked Him to remove our shortcomings.

8. Made a list of all persons we had harmed, and became willing to make amends to them all.

9. Made direct amends to such people wherever possible, except when to do so would injure them or others.

10. Continued to take personal inventory and when we were wrong, promptly admitted it.

11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics and practice these principles in all our affairs.

Treatment with Drugs

During our time many diseases have been conquered by what has been called "wonder drugs"—the antibiotics, sulfa drugs, etc. Research and experimentation have been carried on in the field of physiology in the hope of discovering a drug or drugs for the cure of alcoholism. To date no such drug has been found. Since alcoholism is chiefly a mental illness, it is not likely that such a drug will be found.

However, the cause of alcoholic treatment has been greatly aided by the discovery, in Denmark, some years ago, of a chemical compound, which has the property of making the user sensitive to alcohol. This compound, called Antabuse, has been used in the treatment of alcohol addiction in many cases in Europe, Canada and the United States. Although the drug is not dangerous, caution should be used in taking it. This is especially true with elderly people. After the use of this drug, a drink of alcohol will make the patient sick.

The alcoholic may use Antabuse for many years as a mechanical control of his drinking. It can be of real help, in connection with psychotherapy. But there is no evidence that alone it will cure alcoholism. It is not recommended for alcoholics who do not wish to take it. More harm than good may result when it is forced upon an alcoholic.

The Method of Psychotherapy

Many leaders in the field of alcoholic addiction are of the opinion that since alcoholism is primarily a disorder involving human behavior, rather than a primary physiological disorder, any sound program of treatment must seek to remove the cause, of which alcoholism is a symptom. Many, if not most, alcoholics arrived at that state by turning to drink to get release from tensions, pressures and other troubles. Psychotherapy seems to be the only present treatment to which these will respond. These must be brought up from the subconscious, faced, recognized for what they are, and fitted into their proper perspective and consciously disposed of.

As has been pointed out by Dr. Fox,¹⁰ "Psychotherapy is of various kinds, and this is fortunate, for so are alcoholics, and there are practical as well as theoretical considerations that govern the choice of therapy to fit the individual. There is psychoanalysis, there is psychiatric counseling, there is lay therapy conducted by a recovered alcoholic, there is psychiatry, there is group psychotherapy, there is hypnoanalysis, and there is psychodrama or play therapy. The therapists may work in a sanatorium, a prison, an out-patient clinic, or a doctor's office. All of these have been used, and more often than not combinations of two or more of them have been used for the same patient.

Psychonalysis is recommended as the best type of psychotherapy, when it can be had under favorable conditions. The training in the specific and complex problems of psychodynamics; in the theory of neuroses, their physical causes and their treatment equips the analyst to do the best job of finding and resolving fundamental problems, affecting the patient. However, the analyst must also be prepared to skillfully detect and break down resistance which frequently arises in the patient. Antabuse may be prescribed to keep the patient sober during the period of analysis.

Psychiatric counseling gives the alcoholic the opportunity to talk about and to come to grips with the overpowering emotions which are disturbing him. His knowledge that the psychiatrist has helped other alcoholics rehabilitate themselves will encourage him to believe that he can master his own problems. When the doctor leads the alcoholic to the point where he is willing and has the ability to control the addiction to alcohol, the larger part of his task will have been accomplished.

A trained therapist working with a small group of alcoholics has some advantages over working with a single alcoholic. Alcoholics gain understanding of their own problems by seeing how similar problems affect others. Again the members of the group will be more frank with one another than they will with the doctor. Then too, the fellowship of kindred sufferers has its own therapeutic value.

In this long and complicated task of rehabilitating alcoholics the

¹⁰ Ruth Fox, *Alcoholism, Its Scope, Cause and Treatment*, Random House, New York, 1955.

psychotherapist needs the cooperation of the wife or husband, other members of the family, the clergyman, the family doctor, church organizations, social and fraternal organizations, social workers, hospitals, schools, courts, experts in vocational guidance and in recreation, nurses, physiologists and psychologists.

During the last twelve years this type of cooperation has been rewarding, for the rate of recovery from alcoholism has increased from thirty per cent to fifty to sixty per cent.

The liquor problem is as old as the history of man. The use of alcoholic beverage is almost universal. Of the countries where studies have been made on alcoholism the United States leads in the per capita consumption of alcoholic beverages. The drinking population is on the increase. It appears that of the three great faiths in America, percentage wise the Jewish Faith leads, the Catholics next and Protestants are in third place.

The earliest efforts in dealing with the liquor traffic show that there is a deep seated conflict in man's nature concerning the use of alcoholic beverage. He loves it. He hates it. He does not want it. He does not want to be without it. This conflict manifests itself in the continual vacillation in his efforts at restraining its manufacture, distribution and sales; and promoting its consumption.

Much of the time and energy spent by the church in the field of alcoholism has been in the area of temperance education and in the control of manufacturing and sale of liquor. The economic factor has perhaps been the strongest force in the promotion of the liquor industry.

Many and varied are the social and personal motives given for drinking. Millions of drinkers have become addicted to alcoholic beverages. Recent scientific studies have established the view that alcoholic addiction is a symptom of a mental illness which the patient is seeking to resolve with liquor.

In the present stage of knowledge, it appears that psychotherapy is the most effective and perhaps the only way to the neurosis which the alcoholic is seeking to cure with drink.

The last few years have seen rapid advances in the long and hard job of rehabilitating alcoholics. The National Committee on Alcoholism made a list which reflects the progress of recent years.¹¹

Ten years ago, there were no voluntary agencies devoted to alcoholism. Today there are fifty-six local committees in twenty-seven states, Hawaii, Canada, Bermuda, and abroad.

Ten years ago, there were no alcoholism information centers. Today there are fifty-two such centers in the United States which have given information and help to an estimated one hundred thousand people.

Ten years ago, only ninety-six general hospitals accepted acute cases of alcoholism for treatment, and only one of these did so willingly. Today over three thousand general hospitals routinely accept acute cases.

Ten years ago two experimental clinics for diagnosis and treatment of alcoholism had just been opened under the aegis of the Yale Center. They were the first in the country. Today there are nearly one hundred out-patient clinics functioning in the United States.

¹¹ Fox and Lyon, *Alcoholism, Its Scope, Cause and Treatment*.

Ten years ago no state government had a program dealing with alcoholism. Today there are thirty-one state programs functioning; another three states have study programs in operation; another seven are considering legislation.

Ten years ago no industry admitted it had any problem connected with alcoholism. Today at least fifteen large corporations have either established programs of diagnosis and treatment within their organization, or support and cooperate with community programs.

The Concern of the Church in These Issues

By accepting the concept of the Church as an inclusive agency of salvation for all mankind, we also acknowledge that the Church has personal and social relationships. When the Church assumes its responsibility in this regard, it is following in the foot steps of our Lord.

Historically the Church has exercised a concern for the whole of life. This does not mean that all branches of the Church have exercised concern for the welfare of the people. Nor does it mean that any one branch has had any great concern for the best interest of all its people at any one time. But it does mean that the Church, under the inspiration of its most prophetic spirits, has given itself to helping men and women in all their social relationships to achieve their true nature in union with God.

There is no crystallized opinion which may be called the attitude of the Church toward social issues. There are many communions in the fellowship of the Christian Church. The attitude of each may be different from that of the other on any given social issue. There are different attitudes within denominations or communions. In some denominations, such as the Baptist, the local church is the only organization competent to express the attitude of Baptists on social issues. In spite of the many denominational divisions, a universal voice of Protestantism is emerging through such organizations as the International Missionary Council, the World Council of Churches, World Denominational Councils and through several Regional and National Councils of Churches.

This universal Protestant voice will help lead the Protestant Church to a working understanding of the issues with which organized society is confronted. The scientific method may be the means by which the several different communions may be brought nearer to a common mind on the nature of the problems involved in social issues. If this should happen a more effective and unified approach to their solutions would inevitably follow.

The ecumenical movement has already greatly magnified certain points of agreement:

(1) That every man is of infinite worth and dignity in the sight of God and deserves the freedom and respect due a child of God.

(2) That as children of the one God, the Father of our common Lord, Jesus Christ, all men are brothers and members of one family, in which each has privileges and responsibilities.

(3) That nations and society-at-large exist by and under the guidance of God, throughout history.

(4) That the Methodists are one people and that in the sentiment of John Wesley, "the world is their parish"—the vineyard in which all sons of God must work for the salvation of men.

(5) That the Church has a major responsibility in creating a world community in which the Christ spirit prevails.

In regard to the specific social issues which we have before us namely: crime, political corruption, gambling and the mounting liquor problem, which have disrupted family life, caused the loss of innumerable lives and destruction of a vast amount of property, and is now a major source of personality disintegration, the position of the Church appears to be two-fold. On the one hand, the Church must guard against a pharisaical self-righteousness; and, on the other, a weak pseudo-liberalism which sanctions a multitude of evils to the individual and to society. In a very forthright way, the Church may well do the following:

(1) Engage in a positive program of preaching and teaching, employing scientific findings and methods to counteract the forces which seek the secularization of life.

(2) Endeavor to train, more adequately, her ministry for the service of men and women who suffer liquor addiction and those emotional disturbances which lead in that direction. Also, encourage its ministerial and lay leadership, who are unequipped to do the work of specialists (therapists, psychiatrists, etc.) to make full and ready use of the method of "referral."

Politics and crime are not synonymous. The former can be an evil means for an evil end; or it can be a valid instrument of democratic action, for which it was designed.

The Church can ill-afford to delegate such matters to the whims of society and the hands of unscrupulous men. The Church, indeed, must not conform to the political dictates of men unsympathetic to Christian principles; but endeavor through political action, exercising the right of suffrage, the active participation in community programs in housing, fair-employment in industry; slum-clearance, recreational effort and other projects to transform those conditions which allow crime to pervade the political life of society.

The Church must prepare itself to suffer abuse and persecution at the hands of those who gain money and power at the expense of poverty, ignorance, broken bodies and crushed spirits of fellow human beings. It can not keep itself in the safety zone, nor can it avoid offending the powerful promoters of social evils and remain loyal to its commission to bring in the Kingdom of God.

METHODIST EVANGELISM IN AUSTRALIA

by DR. ALAN WALKER

Australia is a unique fact in human history. Never before has there been one nation, inhabiting a continental land mass, owning allegiance to one government, speaking one language. Australia has never been rent by civil war, nor has war of any kind ground its way over the countryside. An Australia has never happened before.

From the beginning the Christian Church took its place in Australia, but faced great indifference and many obstacles. It was through the persistent agitation of William Wilberforce that a Christian minister accompanied the first fleet which sailed for Sydney Cove. For the first twenty years of Australia's history only one Christian minister labored

in the growing colony in which as a convict settlement, religion was not easily or naturally given a place. Yet the beginnings of a Christian Church were laid in this period, and the spiritual yearnings of human nature would not be denied.

The birthday of Methodism was on the 6th of March, 1812. On that day the first Methodist Class Meeting was held in Sydney. Soon a second group began meeting. Windsor, a town 40 miles from Sydney, is next mentioned, where six Methodists began meeting for worship and Bible study. A total membership of these groups in 1812 was 19 people. From such seed-beds has grown the great tree of Australian Methodism. The first ordained missionary to Australia, Samuel Leigh, arrived in Sydney on the 10th of August, 1815. At once there began a ministry of wide vision and deep consecration. By the time he left, broken in health, sixteen years later, firm foundations for an enduring Methodism were securely laid.

Broadly speaking, four main phases of Methodist witness in Australia can be seen. The years of beginnings, from 1812 to 1830, were years of amazing initial conquest. Then came 20 years of frustration and decline, as conflicts and weaknesses halted the expanding life of the Church. From 1850 until 1900, were the great golden years of Australian Methodism. There were undoubtedly "Giants in the land in those days." Above all there fell on the growing Church the power of the Holy Spirit. Methodism is strongly placed in the Australian nation today in the main because of what happened in that second half of the last century. With the dawn of the twentieth century came a third place. In 1901 Methodist union was achieved, followed naturally by years of consolidation. The same spectacular progress was not witnessed in the first half of this century, but quietly the roots of the Church were sinking deeper into Australian life and consciousness. Now the Church stands on the threshold of a new era. The nation is on the march as never in history with one million migrants already having arrived since the war. Will the Church, gathering its harnessed strength, move into another expansive period? The answer can only come at the end of this century, when, looking back, it will be possible to estimate the life and witness of these years.

The Christian Church in Australia is well established in every community, and is widely respected throughout the nation. According to the 1950 census, 90% of the people of Australia regard themselves as belonging to one or the other of the four large denominations of the country. The Church of England has 3,400,000 adherents, accounting for 42% of the population: in the ranks of Roman Catholicism are numbered 2,000,000, or 25% of the people; Methodism can claim almost one million people, 12% of the nation, while Presbyterianism has almost 900,000 people in its ranks, 11% of the Australian population. The strength of Methodism lies in its wide scatter throughout the Australian community. It is difficult to find a country village or a suburban area that is without a Methodist place of worship. A great Church has grown from a small beginning in a convict colony in the year 1812.

Evangelism has always been the driving motive of Australian Methodism. It has been the dynamic behind the great home missionary activity of the Church, and the thrilling thrusts of overseas missions into the islands of the Pacific and to India. Evangelism has fashioned the central

Methodist missions found in each Australian city, and the Methodist Inland Mission whose purpose has been to take the good news of Jesus Christ to the vast inland areas of Australia. Through the State Conferences, evangelism has always been given a special place, periodic, special, spiritual ventures being undertaken in an effort to reach the hundreds of thousands of Australians who live beyond the influence of the Christian Gospel.

A national approach to evangelism appeared for the first time in 1948. At the General Conference in Sydney in May of that year, one of the great statesmen of Australian Methodism, Dr. J. W. Burton, returned from America inspired by the American four-year Crusade for Christ. He led Australian Methodism to the point of commitment to a similar Crusade. In a deeply moving evening session in Wesley Chapel in the heart of Sydney, the spirit of God fell upon the Church as it planned to launch a year later, a "Crusade for Christ." In the light of history it may easily appear that on that evening, a new and wonderful chapter began to be written in the story of Australian Methodism.

The Crusade for Christ, launched at the beginning of the next year, 1949, was at first for the Church a disappointing experience. As one of its leaders, the Rev. Erwin Vogt, said in these early years as the effort was made to draw the Church toward vital evangelism, it was "a dead lift." Uncertain as to how to undertake a nation-wide Crusade, American methods and literature were taken almost in their totality. As might have been expected, it was discovered that the psychology of the two peoples was different, and that which had achieved such victories on one side of the Pacific, was soon seen to be failing in Australia. In disappointment at the early results of the Crusade, the next General Conference extended an intended three-year campaign to five years. Yet still the vision and the power tarried. Methodist evangelism in Australia in the mid years of this century had still to take fire.

The five-year plan for the Crusade for Christ provided for going out to the whole nation with the good news of Jesus Christ in its last year, 1953. As this crucial year came near, it became obvious that the Church did not know how to go to a nation as it had planned. Then an event took place which can only be interpreted as an act of God. A leading Sydney expert in the art of advertising and public relations came to know the peace of God in his life. In gratitude to God and the church that had helped him toward a Christian way of life, he offered the technical help of his large organization free of cost, to the Church. It was under his skilled guidance that a plan was fashioned which was eventually to become known to the whole of Australia as "The Mission to the Nation." The way had at last opened for the greatest evangelistic Crusade in Australian history.

The Plans and Principles of "The Mission to the Nation"

The Mission to the Nation was to be a two-fold thrust into the life of the Australian people. On the one hand it was to be an attempt to confront individual men and women with the claims of God in Jesus Christ. On the other, it was planned to challenge the Nation with Christian principals and to bring social, national and world life up before the

judgment seat of Christ. In seeking these goals the people to be kept in mind constantly were the men and women who perpetually lived beyond the influence of the Church. The Church knew it was neither ready nor worthy of undertaking a mission to an entire people, and yet in deep responsibility, gathering up such resources as it had, it plunged forward in faith.

In approaching the task of the Mission to the Nation four vital principles were accepted. Each made a considerable contribution to the ultimate nature and effectiveness of the Mission. Indeed, it is hard to imagine the mission gathering way as it did without the strength these principles gave to it.

The first concern in planning the Mission to the Nation related to message. Much thought was given as to the level on which the mind of Australia was to be engaged. The approach was, shall we say Pauline, or in the John Wesley and William Temple tradition. It was felt that a nation could not be influenced merely by slick slogans or clever techniques. There would need to be a coming to grips with the basic yearnings and ideas and errors of mind of the people.

So it was that before the Mission began, the President General of the Methodist Church, Dr. G. Calvert Barber, gathered together some twenty of the keen minds of the ministers and laity of the Church. The assignment of this group was to seek what God would have His church to say to the Australian nation at that hour. In Bible study and fellowship in prayer, there was a wrestling for message. Out of these conferences came the main emphasis of the spoken word, the radio programs and the printed material that carried the witness of the Mission. There was no belittling of method and technique, but it was said again and again, what shall it profit a church if it perfects its techniques and has nothing to say?

A second principle with which the Mission began was that the Church must come before the people penitently. Too often as the Church campaigns, it seems to appear to be standing over against the world in pharisaical self-righteousness. Too often it merely criticizes the world; Christ loved the world and gave himself for it. So it was that the Mission to the Nation began with solemn sessions of penitence in each State Methodist Conference. The resolution which pledged the Church to the support of the Mission was phrased in a deep spirit of humility. The resolution read: "We confess we have been concerned with minor matters when larger issues called for prophetic witness. We have often failed to declare the answer of Christ to some of the major evils of our time. We confess that we share a large burden of responsibility for the failure of the individual and collective life of our nation to rise to Christian standards."

In Australia today, as in many other lands, denominationalism is perhaps the greatest obstruction to evangelism that there is. It was therefore decided that the Mission to the Nation must not be narrowly denominational. From the beginning it was declared that the purpose of the Mission was not to make Methodists, but under God to multiply the number of worshipping and practicing Christians in the community. The word Methodist was deliberately excluded from the title of the Mission, and was kept out of the major points of public relations such as radio programs. Throughout the Mission the challenge was given to "Go to the Church of

Your Choice." By this emphasis the good will and support of other communions were generally given. Press and radio gave a coverage which no narrow denominational mission could have gained. The Nation listened. It can be truly said that because Australian Methodism was prepared to lose its own life in this act of evangelism, that it found itself.

The fourth principle accepted at the outset, was that the Mission must be the Church in action. Australia has known many independent evangelistic efforts, with evangelism operating to a considerable degree in detachment from the church. Some evangelists have been indifferent, others almost antagonistic to the continuing life of the church, and as a consequence, so little has often been woven into the continuing life of the church. In this mission it was realized clearly that in the New Testament the evangelizing agency was the Christian community. It of course had its spokesmen. But they were but the little fingers of the body of Christ. As a finger gains its strength from the body behind it, so each representative of evangelism could be no stronger or weaker than the church he represented. Therefore in the Mission to the Nation every attempt was made to show that it was a Mission, conducted by the Church, rising out of the Church, with all its gains to be conserved within the Church. It was the Church campaigning for Christ who is the head of the Church.

The Story of the Mission

The Mission to the Nation began with a great launching meeting in the city of Melbourne on the 8th of April, 1953. Crowds gathered hours before the commencement of the meeting. And when at last the eight o'clock moment was reached, five churches and halls in the city were necessary to accommodate the overflow crowds that had gathered. By radio the inspiration of the opening meeting was carried across the nation. All who were present sensed that something new had happened in the Australian community. The nation at once took notice as the press generously reported the opening event. One national daily newspaper called the opening meeting one of the great evangelistic events in Australia's history. The Mission to the Nation, in high enthusiasm, had begun.

For four years the Mission to the Nation continued, although originally scheduled to be but a sharp six-months campaign. In those years every highway that led to the people was followed, and the Nation stopped and listened. Mass Meetings, commando visits, radio, the printed page, the press, great national conventions, local church activity were all pressed into service of the mission.

Mass meetings were chosen to be the spear-head of the Mission. A vital early choice was that all meetings should be held in "neutral territory." By this choice of theatres, halls and auditoriums rather than churches for meetings, the unchurched were encouraged to attend. That the insight was justified was revealed by the fact that at least twice as many people could be gathered in neutral territory than in church buildings. In these Mass Meetings an attempt was made to recognize the problems of those who had no former link with the Christian Church. For example there was no community hymn-singing prior to meetings, as has been so common in evangelistic crusades. It was felt that it was psychologically wrong to plunge people on arrival at meetings into vehement singing of hymns which they probably did not know. This, it was felt, emphasized

their "outsider status" and would perhaps result in their failure to return again to the Mission. There was hymn singing in the main meetings, but hymns were chosen from among the great hymns of the Christian Church. At these meetings the two-fold challenge, personal and national, of the Mission to the Nation was constantly presented. Through these meetings an appeal was always made for commitment to Christ. Sometimes the appeal was made in a minute of silence with no outward confession of faith being sought. At others, particularly as the Mission proceeded, the opportunity was given for men and women openly to declare their allegiance.

In the years of the Mission every center of population in Australia was visited by spokesmen of the Mission. The Missioner himself travelled almost one hundred thousand miles up and down land and, in the first three years of the Mission, spoke to almost one million people gathered in public places. Missions were held of eight-day duration in large cities, with shorter periods being given to secondary centers of population.

Several newer features were introduced in the series of meetings conducted by the Mission to the Nation. One was the Citizen's Dinner, at which leading citizens were gathered together and given a Christian challenge. Another was the use of the mid-day hour for meetings of a question and answer type in theatres in the heart of cities. Another was the plan for Saturday nights when always an attempt was made to present the Christian view of love, courtship and marriage to young people. Mass Meetings were by no means held in isolation, but in relation to the total program of the Mission formed an important part of the witness.

The most ambitious aspect of the strategy of the Mission to the Nation was the wide use of radio. Australia had not yet developed television, and therefore during the Mission radio was chosen as the chief means of reaching the mass of peoples. Special half-hour religious dramas called "Drama with a Challenge" were specially written for the Mission. Over the four years week by week on as many as 64 stations representing a nation-wide coverage, the challenge of the Mission flowed out. Large sums of money were expended on this form of witness, but it undoubtedly was effective in that it reached particularly the non-churched section of the community. The ratings showed that at one period in September, 1953, as many as one million listeners a week—in a population of nine million people—were tuned in on a Tuesday night at 8:30 to the Mission to the Nation program. One of the church's advisers said: "Radio will soften up Australia for all else you want to do." He was right. There is little doubt that the large attendance at meetings was partly due to the prior preparation of persistent radio programs. In addition the radio carried its own impact. Thousands of letters flowed in and were faithfully dealt with as a pastoral responsibility. Conversions, some of them notable, were recorded as a result of the radio ministry. Radio in Australia proved to be the open air of the twentieth century.

Learning from British Methodism, commando evangelistic tactics were woven into the strategy of the Mission. Across the land attempts were made to meet the people where they were assembled for their own purposes. So at football fields at half time, and in theatres at intervals, on dance halls during the evening, at wharves and factories the Mission

message was heard. In Rotary Clubs and Trade Union assemblies, in Country Women's Associations, in schools and universities, spokesmen for the Mission simply and directly presented the challenge of Christ. The boldness of the approach, and the newness of it in many situations undoubtedly won a hearing from the people and developed a respect and a good will toward the Mission to the Nation. All such appearances by mission spokesmen undoubtedly became tributaries which brought people into the main stream of the Mass Meetings and the interest life of the Mission to the Nation.

The printed page was constantly pressed into the service of the Mission to the Nation. Great attention was given to the secular press. In all missions news releases were carefully prepared, and every attempt made to cause the message of the mission to flow out through the daily papers of each city and center. That the Mission to the Nation became news in Australia is shown by the fact that in the city of Melbourne four daily papers in eight days gave no less than fifty-six feet of printed space to reporting the Mission. In the main it was the reporting of the ideas of the Mission, rather than descriptions of crowds and events. Therefore something of the message of the Mission reached the people who were not present in public gatherings. For one six-month period a paid advertisement campaign was carried on in several cities. Editorial comment on current affairs presented a Christian interpretation of events, and was printed as advertisements in the secular press.

Pamphlets and books flowed out from the Mission. The opening manifesto of the Mission was distributed, up to a million copies, by young Christians placing it in letter boxes across the country. Over one hundred thousand copies of books printed by the Mission and sold at public meetings reached the people. Something of the Mission to the Nation still stands on the shelves of countless Australian homes.

In the initial Crusade for Christ the claim was made, "The basic unit of the Crusade is the local Christian congregation." Throughout this whole evangelistic enterprise it was recognized that the strength or weakness of the Christian Church in any generation is dependent upon the strength or weakness of the local churches up and down the land. Therefore every attempt was made to draw the two thousand seven hundred churches of Methodism in Australia into the life and activity of the Mission. All were encouraged to take the initiative in their own districts, holding their special meetings, arranging citizens' dinners and using their own press and radio. At one period, in September, 1954, a month of simultaneous missions was organized across the country with large numbers of churches participating in a unified month of evangelism. As always happens, not every church by any means cooperated in the huge task of seeking to challenge a nation, but it can be said that a greater percentage of participation by local Christian congregations was given to this mission than to most attempts at coordinated evangelism.

At the center of the strategy for local congregations was the proven method of visitation evangelism. Here however the Mission was forced to confess its greatest failure. In spite of schools for evangelism conducted among ministers and laity across the country, and a constant stimulation of local churches, it must be said that not more than 5% of local churches really attempted visitation evangelism. In isolated

places where visitation evangelism was attempted, tremendously encouraging results were recorded. But it became apparent that the psychology of Australians meant that only after long effort and the contagion of success from churches ready to experiment would the great results of American visitation evangelism be repeated in Australia.

Throughout the Mission persistent attempts were made to challenge the conscience and the heart of the Australian nation. The Mission began with a conviction that every department of life must be brought under the lordship of Christ. Thus one by one, after careful and responsible preparation, the sore points of Australian life were faced. Child delinquency, the treatment of the aged, the lot of the Aborigines, were raised for public discussion. The two great social evils of Australian life, liquor and gambling, were attacked unceasingly. Australia's relationships with Asia and the whole question of world peace were kept prominently before the people. In other words a deliberate attempt was made to change the thinking of the nation on some of its most serious issues.

Specific goals in national witness were chosen for the several periods of the Mission. For example in 1953, an attack was made constantly on the then prevalent idea of the necessity of a preventive war. In 1954, McCarthyism was raising its ugly head in Australia, and the Mission gave its warnings of the threat presented to civil liberties. In 1955 when troops were sent far from Australian shores to Malaya the whole question of a more positive approach to Asia with the purpose of building bridges of friendship was brought before the people. All this meant was that controversy was not absent from the Mission to the Nation, but at least it can be said that an attempt was made to bite into the mental attitudes and the habits of life of a people who are as yet far from revealing in their corporate affairs the pattern of the Kingdom of God.

Any one of these methods and forms of witnessing in themselves would have been of limited value. Taken together they formed a powerful impact upon the life of the nation. Each one seemed to strengthen and feed the other. As a result the whole nation recognized that a Mission was under way. The name of the Mission became as well known almost as the names of denominational churches. For the time-being Australia almost came to look upon the Mission to the Nation as part of the national life, as a national institution.

As an illustration of how the impact of the Mission to the Nation was strengthened by its several endeavors, a story can be told from the Western Australian town of Meking. Among recent migrants who settled in this town was a young German. He had been a member of Hitler youth, and had had virtually no contact with the Christian Church. In attempting to learn English, he spent much time before the radio and one evening heard the Mission program, "Drama with a Challenge." He had not heard the presentation of a vital relevant Christianity quite as appeared in the drama on that occasion. It set him listening regularly, which in time resulted in him seeking out a farmer in his community with the question as to what this Christianity was. The farmer in turn took him to his minister who was one who had led his local Methodist congregation into vital mission activity. An invitation was extended to the young German to join in a study and fellowship group. Later that year several carloads of people drove a hundred miles to a series of the Mission to

the Nation meetings in the city of Perth. On that occasion when the appeal was made, the former Hitler youth committed his life to Jesus Christ. It could be truly said that radio, lay witness, local congregational life and Mass Meetings all had their place in the bringing of another of God's children into the light and joy of the Kingdom of Heaven.

The Results and Insights of the Mission

From the disappointments and achievements, the insights and discoveries of the Mission to the Nation has come much that illuminates the task of evangelism everywhere. Looking back, all who had any part in Methodist evangelism in Australia in recent years gives humble and grateful thanks to God for all the way He has led us, and all that He has accomplished for us. Australian Methodism today is by no means as it was when the Mission to the Nation began.

What were the results of the Mission? It is difficult to say. Public response was great, a million people attended mass meetings, another million listened weekly to radio programs—in a total population of nine million people. The whole nation became aware of the witness of the Mission and religion became a topic of common conversation, in countless places where before it was almost unmentionable. Indifference more than once gave way to controversy as the sharp edge of the social witness was felt. Thousands of commitments to Christ were registered, some notable conversions becoming apparent. Men nearest to the Mission believed strongly that public opinion within the nation had been deeply influenced. The Church is not as it was before the Mission began. There has not been a tremendous gain in church membership though the graph has moved definitely upward in the last two years. Many churches have been revitalized. A great wave of nobler stewardship of money has become apparent with such leaders as the Church Property Secretary in the State of New South Wales stating that the tremendous building expansion of the last two years is a reflection of the heightened spiritual tone of the Church. Across the nation ministers here and there can be heard more boldly voicing a total Gospel for a total life situation. Whatever else it has done the Mission to the Nation has arrested and challenged both the Church and the nation.

The Mission to the Nation showed that a message and strategy in many ways different from that which has become traditional evangelism can and does produce results no less significant than that which has been known in the past. The blunt truth is that in the reawakening of evangelistic concern in the last ten years, the church everywhere has found that it has lost its sureness of touch in evangelism. Desiring to move out in aggressive witness it has hardly known how to do it. Facing the situation it has fallen back in the main on nineteenth century evangelism. But nineteenth century evangelism is not good enough for the twentieth century. And what are the weaknesses of the nineteenth century evangelism? They are an intellectual presentation of the Gospel which denies the great gains of Biblical scholarship: a personal evangelism which has no social dynamic: an inadequate relationship with the church as the Body of Christ: an exaggerated confidence in mass meetings as such and the calling of commitment to Christ in an emotional atmosphere with a limited intellectual and specific content. In a word, nineteenth century

evangelism has preached a partial, truncated Gospel and is not sufficiently involved in the total life of the people to whom it goes. Yet in the main, it has been nineteenth century evangelism which the world has had presented to it in recent years. The Mission to the Nation showed that there is another approach to evangelism and that God does not disown it.

The Mission to the Nation has shown how great is the power that comes to a church when it finds a message that is at once personal and social. Personal evangelism can be futile in our kind of world; on the other hand social witness that has lost touch with an evangelical base is impotent. Always the conversion of man must be sought in a total life situation. Partial conversions, leaving a man's economical and political judgments untouched, have been the curse of evangelism. The call for a new social conscience must be heard as part of the summons to commitment to Christ, not left to chance development after it. To fail to summon man to complete commitment is to seek Christian allegiance under false pretenses. The Mission, by preaching for personal conversion set in the context of an enlarging social conscience, pointed to the direction that evangelism must take in the second half of this century.

Evangelism in a modern society must be both nationally expressed and community based. This is another of the discoveries of the Mission to the Nation. All too little evangelistic effort has been directed toward reaching the people through the great highways of mass communication. Hence, the Church has been weak in the film studio and the press and radio director's office. As a result influences have flowed out that have conditioned the lives of men and women so that they could scarcely hear the Gospel. In such a situation every local minister has contended against almost impossible obstacles in winning and holding the attention of masses of the people. The Mission by using press, radio and the printed page, has revealed how great a build-up can take place in the minds and hearts of people for the more direct encounter of person with person in evangelism.

On the other hand the strength of evangelism has been its meeting with people on a simple community level of their life. By the power of God it has succeeded in winning men and women one by one into the Kingdom in spite of all the obstacles against it. Yet the loss or casualty rate of newly-won Christians in our kind of society has been great. The world has proved too much so often for the local congregation to hold its gains.

There is a tremendous place for an evangelism that at one and the same time is at work at the national and community level.

In America today for example there is some great work being done through television. The weakness is that many a local congregation and minister look upon it as completely detached from their life and purpose. Yet the truth is that both national witness through mass means of communication and local congregational effort in evangelism need each other. If a nexus can be established, there is tremendous gain on both levels. National witness can break the secular conditioning processes that surround men and women's minds with an atmosphere that can make possible the more effective preaching of the Gospel in every local congregation. On the other hand, the local congregation can alone justify the huge expenditure and effort that mass means of communication involves. Without the consolidation of influences released nationally in the local

Christian congregation, the gain to the Kingdom of God can be slight.

The chief weakness of the Mission to the Nation was on the local congregational level. It pioneered new ways of witnessing to a nation, but it had not learned how to develop adequately local congregational programs of evangelism to match the national effort and had not discovered adequately the way to establish a nexus between the two. This is the next step in evangelism. It is a total effort that is needed in contemporary society. Thus national witness, coupled with expanded local congregational evangelism as in such activities as visitation evangelism, could change a nation.

A further insight that has come, concerns the costliness of evangelism. In our blindness we imagined a six-months Campaign in Australia could really reach a nation. We extended it to four years, and have been foolish enough to end it then, forgetting that a high price must be paid and long painstaking effort must be given if a people is to be won to Christ and a nation deeply penetrated with Christian influences. After all the price of evangelism for God was the long preparation for the coming of Jesus and the years in which he matured and in the end the price was written by a Cross on a Hill. There is no cheap and easy way for the followers of Christ to reach the hidden depths of many a heart.

It was William Wilberforce who learned how vital it is to go to the people. When first he attacked slavery, he began in Parliament and was soundly beaten. He then turned to the people and for years worked amongst them, building public opinion, seeking to change mental and emotional attitudes on the level of the people's life. Then, after due preparation he came to Parliament and his legislation to remove slavery from the British Empire was accepted.

So it is in the attempt to bring the Christian challenge to bear on the life of a nation. Too often there is a failure to work persistently and painstakingly among the people, building new attitudes there which in the end will reflect themselves in new legislation, and in a deeper Christian content in the life of the nation. By personal evangelism and national witness carried on over long years peoples and nations can be changed.

Finally, the Mission to the Nation led to many a discovery concerning the vital question of bringing people to commitment to Jesus Christ. It was toward decision, always toward decision, that the Mission moved. It discovered, however, that commitment must not be vague and general, but definite and specific. Too much evangelistic summons has led people to a vague response which, a month later, has appeared meaningless. One of the real discoveries of the Mission was in the challenge to discipleship given in such meetings as the Saturday night rallies of the Mission to the Nation when the Christian view of love, courtship and marriage was presented. Rather than a vague challenge the call was given to accept the Christian ideal of chastity before marriage and fidelity after it. Then the statement was made that such ideals are impossible of realization apart from the acceptance of Christ as Saviour. In this very specific situation the call to commitment was made and the response came.

Likewise commitment was called for in a total life situation. While the development of a Christian social conscience must come with the years yet in the challenge of the Mission glimpses were given that it meant bringing political and international judgments to Christ no less than the

issues of more simplified personal living. Again the power of concreteness was seen. Again a more complete conversion resulted. People saw it was their whole life that had to be surrendered to Christ. Often the claim has been made that such outcroppings of personal conversion will naturally follow. The truth is they do not always follow and as a consequence evangelism, through its half converted people, has often been brought into disrepute. It is the whole Gospel set in a whole world that is the challenge that is needed for our time.

AND SO METHODISM IN AUSTRALIA HAS WRITTEN ONE OF ITS MOST STIMULATING AND EXCITING CHAPTERS. The Mission to the Nation represented the first great national evangelistic Crusade in Australia's history. Yet great as its impact and results have been, it can but be the beginning. Methodism goes on its way, seeking through its normal ministries and its regular departments of the church as well as its special efforts, to win a young nation to Christ. It knows that these years are crucial, for they are the formative, soft-concrete years of the nation's history. In these years decisions are being taken, and the patterns of life are being laid down that will govern the nation's life for many decades to come. It is now that the task must be continued. It was an early Spanish explorer who gave a lovely name to the Australia he discovered. As Australian Christians remember the name he gave, the prayer often rises, if only it were true. You see he called Australia, "The Land of the Holy Spirit."

EARLY METHODIST PREACHING IN AMERICA

by BISHOP PAUL N. GARBER

Today the excellent equipment and architectural fitness of most Methodist churches make possible beautiful and inspiring services of worship. These privileges however were denied the pioneer Methodist ministers for only a few of them ever had an opportunity of preaching in buildings whose atmosphere was congenial to a worship program. Methodist services for many years in America were held in log cabins, in school houses, in barns, in courthouses, under trees and brush arbors and out in the wide open spaces.

The delivery of sermons, therefore, was the main task of the early Methodist preachers. They were primarily preachers as distinguished from priests and pastors. As a result there developed a general type of Methodist preaching which became a part of the Methodist tradition. This evening I wish to point out briefly the characteristics of early Methodist preaching in America and see if we can as modern Methodists secure advice from these men of olden times.

The sermons of the pioneer preachers were determined in content and delivery by one central object . . . the saving of souls. The *Discipline* informed the preachers that "it is not your business to preach so many times, and to take care of this or that society, but to care for as many souls as you can; to bring as many sinners as you possibly can to repentance." Another admonition was: "You have nothing to do but to save souls. Therefore, spend and be spent in the work."

Because of this basic principle . . . that the task of the preacher was to save souls . . . seldom did a listener fail to find in a Methodist sermon the answer to the question, "What shall I do to be saved?" The texts most often used were, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." "Ye must be born again." "Choose ye this day whom ye will serve." "What shall it profit a man if he gain the whole world and lose his own soul?"

In like manner the preachers selected topics that accorded with their conviction that their main task was to offer salvation to the people. Question 54 of the *Discipline* read: "What is the best general method of preaching?" One of the three answers given was: "To offer Christ." In practically every sermon the people were told of the fall of man and of his redemption through Jesus Christ. As one preacher said, he would always close, regardless of what text he used, with the point that Jesus was the Saviour of mankind.

The early Methodist preachers expected and demanded from each sermon immediate results in the form of conversions. They became known as the "now" preachers. They saw each of their congregations only once a month, and they felt that each sermon might, for some of their hearers, be their last opportunity to accept the message of salvation. A sermon that did not bring visible results was never considered satisfactory, whatever might be the hope of future good.

Homiletical preparation such as is now judged necessary was frowned upon by the circuit riders. The reading of a sermon was considered almost a sin, for it was contended that a minister was commissioned to "preach" sermons, not to "read" them. Opposition arose to the election of Henry B. Bascom as bishop because he had adopted the habit of preaching from a manuscript. Such a practice, it was argued, could not be tolerated in a bishop. One preacher held that those who could not learn by prayer and practice to extemporize should conclude that God had not called them to the ministry, and recommended that they had better turn to some other vocation.

Plagiarism or the use of other preacher's sermons was not a characteristic of the early Methodist preachers. Matthew Simpson states that, when he entered the ministry, the only sermons which he had ever read were those of John Wesley. "I did not know" he said, "there was such a thing as a book of sermons; and in my youthful innocence I would as soon have stolen money from a bank as appropriate a sermon I had either heard or seen."

No special attempt was made by the preachers to present their sermons in a logically outlined form, and when outlines were used, they were very simple. When Benjamin Bidlack preached from the text: "These that have turned the world upside down are come hither also" he said to the congregation: "First, the world is wrong side up. Second, it must be turned right side up. Third, we are the men to do it." When James Sansom was asked how he used the text: "And as he reasoned of righteousness, temperance and judgment to come, Felix trembled," he replied, "I reason first of righteousness, secondly of temperance, and thirdly of judgment to come; and fourthly and lastly I make them tremble."

Despite the extempore nature of preaching much time was spent in general preparation, such as reading, Bible study, prayer and meditation.

The circuit riders went from their knees to the pulpit. Henry Smith states that to have preached to a congregation without having previously been on his knees in prayer would have brought the preacher a sense of fear. Before religious services, Valentine Cook spent so much time in prayer that friends often had to hunt for him and bring him from his knees to the pulpit.

The Bible was the source book in the preparation of sermons, for it was the constant companion of the circuit riders. They read it not only daily but hourly as they rode to and from their appointments. At ordination services Bishop Asbury would hold up the Bible and say: "This is the minister's battle axe; this is his sword; take this therefore and conquer." The diaries of the preachers tell of rising early in the morning to spend time in reading and study of the Bible. In the last analysis, the preachers relied upon the Holy Spirit for their messages. James Erwin states that "my method was, and I think the general practice of Methodist ministers of that time, to pray for our texts and subjects, and keep the mind open to any suggestions that the Holy Spirit was pleased to make . . . sometimes I would go into the pulpit without a text, and without knowing a word I would say." He declared, however, that God never failed him. Nathan Bangs believed that, if the preacher was a man of God, he would always be helped by the Holy Spirit in the delivering of the sermon.

The ministers, therefore, were able to preach on short notice and felt disgraced if unable to deliver a sermon on any text without any previous notification. Because of this ability in extempore preaching, Methodist preachers were often accused of memorizing sermons. Once, in order to refute this accusation, Alfred Brunson asked an audience to select his text. Two were suggested, and Brunson writes: "Being unwilling to be bluffed off, I preached them both and gave them such satisfaction as to quiet all opposition from that quarter."

A short sermon was emphatically not a characteristic of early American Methodism. Since the preacher spoke to a particular congregation only once a month, it was felt necessary to discuss at each service as many aspects of the Christian life as possible. Furthermore, it was the earnest conviction that a message relating to such an important topic as the salvation of souls could not be delivered in a short period. A typical sermon was seldom less than an hour in length.

Some sermons were of extreme length. Stephen Olin frequently preached for two hours, and Peter Akers from three to five hours. The ministers were advised by the *Discipline* not to make their sermons too long; but in marked contrast with modern opinion, Methodist laymen objected to short discourses. Peter Doub began his ministry preaching twenty-five minute sermons, and, as a result, some laymen preferred charges against him. Doub apparently accepted their reproof, for later at a camp meeting he preached four hours without an intermission.

Since the Bible was the preacher's main source book and also his book of devotion, Methodist sermons were Biblical in nature. The spirit of the Bible permeated the sermons and liberal use was made of scriptural quotations. John Haslam would prove his propositions by quotations from the Bible, often presenting in a single sermon forty texts from memory, with chapter and verse of each. Once George Coles quoted so much

scripture in a sermon that an aged lady, well acquainted with the Bible, said to him, "We could have read all that in the Bible."

The early Methodist preachers preached from a background of personal religious experience, and the subjective element was ever present in their discourses. They were men who experienced decisive conversions, and they related their experience to their congregations. "I, the chief of sinners am, but Jesus died for me" was interpreted by illustrations from the preacher's own life. This type of subjective preaching was well described by a minister, who explained his method as follows: "I simply told the story of the undying love of Jesus and related my own experience of salvation through Christ, and as I did so I cried and other men cried and were converted."

Another homiletical characteristic was the making of direct application in the sermons to individuals in the audience instead of dealing in abstract terms. Nathan Bangs held that preaching should have the personal touch and should make everyone feel "I am the man." After hearing Joseph Jewell preach, S. R. Beggs said: "His whole sermon seemed directed toward myself, and I seemed such a great sinner that I cried for mercy, for it seemed to me that I was in the depth of despair."

Methodist ministers of the early nineteenth century used a simple language, which was easily understood by the most uneducated worshipper. They did not burden their sermons with high-sounding theological terms. They used the fewest and simplest words to express their ideas. They made use of illustrations from the common walks of life and allusions were made to things well understood by a frontier audience.

The preachers also showed wisdom in selecting texts that fitted into the environment. Once, when Bishop Asbury preached at a race track, he took as his text: "Let us run with patience the race that is set before us." While preaching in a grove of lofty trees, George Coles selected as his text: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

The *Discipline* admonished, "Let your whole deportment before the congregation be serious, weighty and solemn." This advice was followed by the majority of the preachers, for levity in the pulpit was an exception. The belief that great issues were at stake, that the weight of souls was upon them, gave the preachers a seriousness that carried conviction in their sermons. It was said of Granville Moody that when he arose in the pulpit, before he uttered a word, saint and sinner united in believing that "he was the man sent of God."

The early preachers became known as "hell-fire" preachers because they constantly referred in their sermons to death, the final judgment, heaven and hell and eternity. Robert Williams, one of the first Methodist preachers in Virginia, used the words "hell" and "devil" so much that it was charged that he swore in his sermons.

One more characteristic of pioneer Methodist preaching must be mentioned, namely, the attack by the preachers in their sermons on the vices and popular amusements of the day. It has been said of these preachers that they fought no dead Satans, but dared to attack the contemporary vices and to call all people to remain unspotted from the world. It has truly been said that "If there existed on the face of the earth a man

that was repulsive to a cock-fighting, whiskey-drinking, swearing, wife-beating sinner, the Methodist preacher was that man."

I do not urge that modern Methodist preachers incorporate into their preaching all the homiletical characteristics of the pioneer ministers. Some of the features which achieved great success one hundred years ago would fail today. These men had, however, certain basic characteristics which are as important now as they were a century ago.

First, those early Methodist preachers had the assurance that they were divinely called to the ministry. Those men really felt that "the spirit of the Lord was upon them." They could say: "I feel that a dispensation of the Gospel is committed to me, and woe is me if I preach not the Gospel of Jesus Christ." One of the great elements of the power of the founders of American Methodism was this feeling of a divine call to the ministry.

In the next place, these men served their own generation with methods suitable to that era. Peter Cartwright was correct when he wrote that "the great mass of the Western people wanted a preacher that would mount a stump, a block or old log, or stand in the bed of a wagon, and without notes or manuscript, quote, expound and apply the Word of God to the hearts and consciences of the people."

Those pioneer Methodist preachers also had the accent of reality in their message because they knew what their task was, namely the saving of souls. They were not confused as to how this was to be done, because they firmly believed that it was to be achieved only through the offering of Jesus Christ and the acceptance of Him by the people.

In the fourth place, those early circuit riders felt that they were engaged in such an important cause that the problems of salary and position were incidental matters. They were willing to make financial sacrifices, and even to die prematurely through the exposure incident to a frontier ministry. Of the Methodist preachers whose deaths were recorded by the year 1844, nearly two-thirds of them had not reached their thirty-fifth year; and a like number died before they had rendered more than twelve years of service.

There is another fact to remember when one is considering the value of early Methodist preaching. Methodism enjoyed its greatest growth during that frontier period. In 1801 there was one Methodist for every seventy-two persons in America; but in 1841 there was one Methodist for every nineteen persons in the population. Between 1800 and 1830 the Methodists increased seven-fold and by 1861 one third of the American Protestants were Methodists. This numerical growth occurred when Methodism did not possess social, economic, or political advantages. There was no newspaper publicity to aid the Methodists, nor did Methodism gain through immigration. In like manner Methodists lacked attractive church edifices, had only a few schools, and possessed no beautiful liturgy. It must, therefore, be admitted that it was primarily through preaching, and such preaching as I have described, that pioneer Methodism achieved much of its success.

I repeat that the modern Methodist preacher is under no necessity of emulating all the characteristics of the pioneer circuit riders; but it is my profound conviction that all of us need to base our ministry upon these four fundamental principles of early Methodist preaching, namely: A

sense of a divine call; a belief in the Christian cause so deep rooted that we shall be willing to sacrifice for this cause; the wisdom to present our message in such a manner that it can be understood by twentieth century Americans; and last, by a reality and power in our message that flow from one source alone, the assured conviction that our task is that of offering Jesus Christ to the people.

EARLY METHODIST EVANGELISM AMONG AMERICAN NEGROES

by DR. ELMER T. CLARK

The tragic history of the Negro in the New World is well known. It reflects only credit upon him, but it is a record which will face the white men at the judgment bar of God. We will not dwell upon it, except to say that in all the history of the world no people ever started so low and rose so high in so short a time.

There were many factors in his rise, but religion was foremost. The early preachers converted him and made him the most religious part of our population, for the percentage of Negro church members is far larger than any other group.

Negroes are no newcomers to these shores. They came with Columbus and were in the West Indies by 1500. Slavery was established in New York, Massachusetts and Virginia early in the seventeenth century, although there were protests from many sources. Before 1772 Virginia passed thirty-three laws against slavery but all were set aside by the Crown. Benjamin Franklin, George Washington, Patrick Henry, John Adams, Thomas Jefferson and many other leaders opposed it. But economic considerations triumphed and the invention of the cotton gin and the rise of the great plantations shifted slavery from the North to the South and fastened it securely upon the southern order.

With reference to evangelism, three distinct phases may be discerned. The first was characterized by total indifference, when no man cared for the soul of the Negro and some even denied that he possessed a soul. The second was marked by antagonism. Many a planter refused to permit the Gospel to be preached to his servants, either because it might make them less tractable or because of the prevalent idea that a Christian could not be held in bondage. This attitude at last gave way to enthusiastic support, and under the preaching of the pioneer ministers the Negroes were won to Christ by multiplied thousands.

In this development the Methodists were among the heartiest participants. Methodism was probably established among Negroes in the New World before it was preached to the whites. On January 17, 1758, John Wesley converted Nathaniel Gilbert and his two servants at Wandsworth in England. Returning to Antigua in the West Indies in 1760, Gilbert formed a society in his home, and when John Baxter came out to Nelson's fleet in 1778 he found a congregation of two hundred souls. This first preaching in the West Indies was six years before Embury's sermon in New York. The exact date of Strawbridge's first sermon in Maryland is not known. Dr. Sweet concedes that he antedated Embury, but even though he was here in 1759 or 1760 it cannot be shown that he preached on Sam's Creek before Gilbert returned to Antigua.

On the mainland, although other Churches were on the ground a hundred years earlier, none were more zealous than the Methodists. Here we must deal with history that is already well known. There was a Negro in Embury's first congregation and names of Negroes were upon the subscription list of Wesley Chapel. "Black Harry" Hosier traveled and preached with Asbury and other leaders and was the first Methodist mentioned in a New York newspaper. (It is not so well known that he "fell from grace" and became a derelict in later life.) Peter, the servant of the tobacconist James Aymore, was converted by Captain Webb in the Rigging Loft and was for sixteen years the sexton of Wesley Chapel. When his master returned to England in 1783 he was purchased by the congregation and worked out his emancipation. For many years a tea at Peter's house was a feature of the conference. He was one of the founders of the African Methodist Episcopal Zion Church and laid the cornerstone of Zion Church in 1800. Equally well known in history is Richard Allen, the first colored preacher ordained by Asbury, who built the first African Church in America and was the virtual founder and first bishop of the African Methodist Episcopal Church.

During this whole period the Negro people had the Gospel constantly preached to them by the Methodists. Pilmoor in 1770 wrote to Wesley that "the number of blacks that attend the preaching affects me much." Many were converted in the Virginia-North Carolina revival of 1773-1776, and in 1780 the conference instructed the preachers to evangelize among Negroes. In 1787 the Cumberland Street Church at Charleston erected a new building with a gallery for them, and this set the pattern which prevailed everywhere in the South until after the Civil War. Bishop Asbury wrote from Charleston, "Religion is reviving here among the Africans. These are poor; these are the people we are more immediately called to preach to." A good volume could be written about the work of Asbury, Coke, and the other circuit riders among the slaves.

Their efforts secured rich results. In 1786 the Church had 1,890 colored members, which was ten per cent of the total. The number doubled the next year, and stood at 11,682 in 1790, having increased around six hundred per cent in four years. In the next three years over six thousand more were added. The O'Kelley schism brought about a decrease, but in ten years this was more than overcome and by 1815 the Methodist Episcopal Church reported 43,187 Negro members, which was nearly one-fourth the number of whites.

All this was achieved through much difficulty. In many cases the plantation owners were in opposition, and this was true of whites in all sections of the country. Coke was indicted as an incendiary, Rev. William Meredith was imprisoned and his church was burned, Rev. George Doherty was almost drowned, and Rev. Samuel Dunwoody was forced to preach to the Negroes in the swamps at night by the light of the moon. On the other hand, the most famous Methodist layman, the Hon. Henry Dorsey Gough, was converted by hearing the prayers of his own slaves, and he built a chapel on his estate near Baltimore in which the family, friends and servants worshipped together.

By 1830 Negro Methodists numbered 70,000. That year the Honorable Charles C. Pinckney of South Carolina addressed the State agricultural

society and called for greater religious instruction of the slaves. The response of the Methodists resulted in what was known as the Plantation Missions. Under this plan the plantations became circuits and the conference appointed preachers to work thereon. It was thus possible to reach all the laborers and not only those who went to the churches. It was the most fruitful plan ever devised for the purpose.

At once the South Carolina Conference sent John Honour to the plantations south of the Ashley River and John H. Massey to those south of the Santee. George W. Moore had already preached on the plantation of Mr. Charles Baring. More important was the appointment of William Capers as the superintendent of all the missions. He was one of Asbury's early preachers who had a passion for service among the Negro people, and he had been pastor of a congregation composed almost entirely of slaves. His father was converted on Asbury's first visit to South Carolina and his home at Cainhoy was one of the bishop's favorite retreats. Asbury loved few persons more than young William Capers. It is an interesting commentary on the attitude of the Methodists of the South that because of this work he was the first man to be elected bishop of the Methodist Episcopal Church, South, and that he rests in honor beneath the pulpit of the conservative Washington Street Church in Columbia, were his epitaph is "Founder of the Mission to the Slaves."

Once launched, this work spread everywhere. In the second year there were three such missions with 1,077 members. Georgia and Tennessee followed the example of South Carolina and by 1833 these three conferences had seventeen missionaries on fifteen plantations, with 4,000 members, 2,000 more on probation, 800 children under instruction, 150 preaching places, and 20,000 in the parishes. This was in addition to the work being done by all the other pastors in the churches, where there were 78,000 colored members.

Plantation Missions were established in Alabama, Mississippi, Kentucky, Arkansas, Tennessee, Maryland, Virginia, North Carolina, Florida, and other places, and in fifteen years there were 68 missions with 21,063 members. When Methodism was divided in 1844 over a quarter of a million dollars had been invested in plantation work.

These missions had by this time won the unanimous support of the planters, some of whom built chapels for their slaves and paid the salaries of the missionaries. Methodism made enormous strides among the Negroes. One charge in Charleston had more than 3,700 members and one in Baltimore numbered above 2,600. At the time of the division in 1844 the Southern branch of the Church had 125,000 Negro members, of whom it was said that they represented "a larger number of practically heathen converts than all the missionary societies of America had gathered upon all the fields of the heathen world." At the first General Conference plans were laid for further evangelism, and Bishop Andrew, who had been the immediate cause of the division, declared, "Whatever becomes of the other mission work, we will never abandon our Negro missions."

After the tragic split this work flourished more than ever. In five years the membership grew to 163,000 and when the Civil War broke out there were over 207,000.

It may surprise many persons to learn that at this time one-third of all the members of the Methodist Episcopal Church, South, were Negroes,

and that in this Church 327 white preachers were serving Negro congregations.

During the war many conferences could not meet but the work grew. In 1862, when the guns of an invading army were thundering at her doors, the Southern Church spent \$94,000 for the evangelization of the slaves, and when the land was prostrate in 1864 the sum rose to \$158,000. Missionary giving under such conditions has probably never been equalled anywhere.

All this changed when the war ended. Only 78,000 Negro members remained. As the reconstruction policy developed evangelization became impossible, the freedmen scattered, the independent Negro Churches became active, and tensions increased. The number of Negroes in the Methodist Episcopal Church, South, dwindled year by year—to 54,000 in 1867, 32,000 in 1868, 19,000 in 1869, 13,000 in 1870. In December of that year the representatives of this remnant met at Jackson, Tennessee, and organized the independent Colored Methodist Episcopal Church.

This Church at once attracted back many former members. In four years it reported fifteen Conferences, 607 traveling preachers, and 75,000 members; it had increased six hundred percent or more than doubled its membership each year. The Colored Methodists had assured their white brethren that "the confidence and trust reposed in us shall never be ceased, our responsibility has not ended." Thus it has always been. Since 1870 financial and other aid has been given to this Church, and the relationship was written into the constitution of the united Methodist Church in 1939.

This was in accordance with the trend, for most Negroes have never been happy in predominantly white denominations. The Methodist Church has more Negro members than any other such body in America, nearly 360,000. The Christian Methodist Church has nearly 400,000, and the other independent Negro Methodist bodies have two million. In all the independent bodies there are almost twelve million Negro Christians, a body much larger than any white denomination in the land. There are 24 times as many Negroes in their own Churches as in all the white denominations combined, and this trend continues.

THE GREAT NEGRO METHODIST CHURCHES

by DR. DAVID H. BRADLEY

As we begin this study of Negro Methodism tonight, I must confess that I have approached the assignment with fear and trembling, for any student of history is quite well aware that the possibility of error in judgment is always at hand. And while there lingers a need to rightly interpret movements and forces that the past can be evaluated and the future charted, one viewpoint can be misleading or even misunderstood.

Any study of early Negro Methodism must likewise face dismay at the lack of adequate and supporting materials, so in many cases, judgment may rest on small foundations and hazy interpretations.

It is clearly understood that two of these branches of Methodism have roots in a period when many of their membership were newly free and strangers to educational processes. Yet one marvels at their awareness of the worth of records. They evidently performed greater tasks than we

can know but intervening have been times when the possessors of historical records have grown careless of their charge and many items have been lost forever.

May I say that the review which I shall make before this gathering is not intended to be other than a simple historical account of the rise, progress and achievement of three major facets of American religious life. It appears to me that not only is the above necessary but vital to him who cherishes a Christian calling. The gathering of the threads of the story of these branches of Methodism is a serious undertaking, bound as it is by our common faith and brotherhood to ever seek the truth not as we visualize it today but as those who saw and lived it in their time. I have been constantly aware too, of the high necessity of Christian interpretation not of the 20th century but of the age of the deed and act. To ignore these basic principles, to me, would be a denying of the Christ and the presentation of blind reality.

In the writing of history and its attendant search for causes and effects, at times historians have overlooked significant movements and their vital impacts on society as a whole. In instances, there may have been the desire to minimize these impacts for the good of the organization, while in other cases the thought basically has escaped the proper evaluation. It is my belief that such was the case with early Methodism in America. While it is easy to discern the motivating factor of evangelism and an initial willingness to share religious interpretations with all, the peculiar origin and belief of these people made them an especial instrument of God where great issues were concerned. While England has quickly assessed Methodism where her national life was involved, America too readily has considered the movement a colonial religious enterprise, seeking expression in that field alone. To me this was and is merely a half truth, for bound up with Methodism is a battle for human rights on a wide front, not only for the enslaved but the free, and, on a slightly more restricted scale, that for human justice. One can see clearly why so little stress came to these areas but it is not so revealing as to why the national impact has gone by with so little notice. For example: it is my conviction that the Methodist Church in America played a vital role in the pre-Civil War controversy and must be listed as one of its basic causes along with Harriet Beecher Stowe's *Uncle Tom's Cabin*.

While further research should be done in another area, it appears that in the outcome of this struggle, activities of Methodists held a balance of power, for while it is true Negroes found their ways into other evangelical churches, such as the Baptists (in large numbers) and Presbyterians (to a smaller extent), the peculiar organization of Methodists provided leadership in thought beyond the periphery of contained communities, and fellowship which was both informing and prodding. In other words, Methodist leadership brought other than soul relationship to God, it insisted on a fair glance at social conditions around one's community, and where this was not possible, it brought disturbing thoughts to those who proposed to ignore such an appraisal. And so, regardless of personal attitudes, it must be concluded that Methodism in America, through its beliefs and organization, became God's instrument in the full development of our national life.

It is necessary, too, that those who attempt proper evaluation of these

historical facts, keep in mind that these people called Methodists, in their deeds and beliefs, had moved beyond common boundary lines of their day, but, having done so, found thought and choice unwilling partners to unrestricted freedom where their Negro brethren were concerned. Impartial evaluation of this position leaves small room for destructive criticism, for every valid argument certainly has its rightful hearing and most weak contentions their causes.

Too frequently, then, Methodism having become a haven of slave and freed-men, found herself a defender of caution and a misunderstood factor where religious development of Negroes was concerned. Of a surety there were retained prejudices in many cases in uncontrolled situations. Likewise, pressures were common from without and within. And yet, one has merely to search again the record, there to find heroism and courage walking hand in hand with clear Christian thinking.

It was in such a favorable climate that two of the three Negro Methodist denominations were born. While succeeding years may have found the Mother organization unwilling to progress as rapidly as individuals may have desired, yet it must be acknowledged that the fertile seed bed for early development and nurture, a condition not found in any of the Congregational churches, was to be listed in this intensely evangelical group to which they belonged.

It appears to me, likewise, that acknowledgment should be made of the possible basic desire among the Methodist clergy to provide a leadership equal to that found in the established churches. In the struggle for full recognition and equal privileges for the Negro preachers one should not overlook the meticulous examination of most of the Methodist leadership. And while I agree with Dr. George Singleton of the A.M.E. Church in his thesis that there "was a growing antipathy on the part of the whites, and a corresponding desire on the part of the Negroes for manhood rights," there is the added fact that apparently there were instances of common fellowship within the church.

Ninety miles separate two of our Nation's greatest cities, communities which have given to our country much of its civil and religious liberty. Philadelphia and New York likewise gave birth to two major religious movements involving free-men, freed-men and slaves. One organization was founded by Richard Allen (who attended the famed Christmas Conference of December 24, 1784), a preacher. The other movement, later to be known as the A.M.E. Zion Church, appears to have been lay inspired by such freed-men as Peter Williams, sexton of the old John Street Church in New York.

The African churches came about their title in a logical way. It will be noted that it was not uncommon to refer to all persons of color as African, so their churches were designated African Churches. The Methodist Episcopal naturally comes directly from the mother group.

The African Methodist Episcopal Church traces its origin to a prayer meeting conducted in Philadelphia by Richard Allen as early as 1787. Six years later the first church building was erected by Rev. Allen, its first minister. While the new organization was composed evidently of former members of St. George's Church, certainly the leader, and no doubt the congregation did not consider themselves as establishing an-

other Methodist denomination. To validate this point "Bethel Church," as it was called, was formally opened by Francis Asbury in 1794.

Interesting is the struggle with the elders of St. George's for the control of Bethel Church property. For ten years (until 1804) the matter hung fire, until the Bethel membership unanimously voted to change the deed from conference ownership to themselves, a situation which had existed without their clear understanding.

Writers of African Methodist Episcopal Church history place as the immediate cause of the separation from the Mother Church the prejudices which existed within St. George's Church. Dr. Joy, one-time historian of the Methodist Church, admits that the growth in the numbers of Negroes within the church became a matter of concern once the people called Methodists were aware of their destiny as a denomination. This increase in African members and descendants of Africans plagued St. George's Church as well as other congregations. To become inter-racial to a marked degree was to carry a badge which might handicap evangelistic efforts in the future.

I have referred to the fact that Richard Allen did not consider withdrawing from the Mother Church when he became minister of Bethel. Between 1794 and April, 1816, when the first Conference was held in Philadelphia, vast changes certainly took place within the Nation and may have had their impact on the thinking of these pioneer American Methodists. One outstanding incident can be said to be the struggle over property rights within Bethel Church. Another must have been the high feeling over ordination of Negroes. One wonders if this factor ought not to receive more consideration than it does in the beginnings of both Bethel in Philadelphia and Zion in New York. At the risk of criticism it is my thinking that a calm appraisal of Negro ministerial attitudes and the Mother Church viewpoint on this issue, might lend new light on historical backgrounds.

The Reverend George Singleton in his book *The Romance of African Methodism* states also, "When the attempt was made to pull Absalom Jones from his knees, Allen and his friends walked out. This action was greater and entailed more personal sacrifice than that of the man who nailed his ninety-five theses to the church door at Wittenburg, or when he stood before the Diet of Worms. On that day and by that deed Richard Allen broke down the partition-wall of racial proscription and segregation in the Christian church not only in America but throughout the world." Bethel historians, likewise, lay great stress on the indirect effects of our national beginnings. It appears that the period also held the events of the opening struggle on the slave question, a condition which may not have existed without the invention of the cotton gin. There may have been other tension points which prompted the separation, such as the seeming reluctance to ordain Negroes as elders or accord them full privileges in the annual conference.

At the time of the formation of the A.M.E. Church in 1816, such areas as Philadelphia, Baltimore, Wilmington, Delaware, Attleborough, Pennsylvania and Salem, New Jersey had seen the organization of churches or large groups of dissatisfied Negroes. The first General Conference (or Conference of Formation) of 1816 proceeded to the election of two bishops, Richard Allen of Philadelphia and Daniel Coker of Baltimore. Later, Richard Allen, in a statement to the delegation present, suggested

that the new denomination actually needed but one bishop and said that he would resign that the Conference could be free to elect the one desired. The new election saw the choosing of Richard Allen over Daniel Coker.

The African Methodist Episcopal Church appears to have had its major growth in and around Philadelphia and Baltimore and westward from Pittsburgh into Ohio and Southwest. For a time promise was held for impressive growth in South Carolina but slave-holder opposition handicapped the work and evidently forced such outstanding leaders as Morris Brown and others to transfer their fields of labor to free territory. As early as 1818 Brown's name appeared in the Minutes of the Philadelphia Conference.

One of the interesting items of these early Negro Methodists was their great concern in the matter of education. While Richard Allen advocated in his church the first principle, self-help and initiative, the second, with origin unknown, education, found expression in the establishment of the office of *Book Steward*, the authorization of the first quarterly magazine and the direct emphasis on education with such resolutions as that of 1838 (Baltimore) requiring all ministers to preach a sermon or deliver an address on education in the churches every quarter.

The great program of the Church seems to have been clearly defined by the General Conference of 1844 which was held in Pittsburgh. At these sessions two men appeared to be outstanding: Paul Quinn, who was born in India and who no doubt spearheaded the movement to make the church home and foreign mission minded, and Daniel Alexander Payne, who became the educational leader of his time. Daniel Payne was a South Carolinian by birth and early interested himself in the education of slaves until so much hostility developed that he was forced to close his school and find his way north. He studied for a time in the Lutheran Theological Seminary at Gettysburg and later joined the A.M.E. Church. It was he who introduced the resolution (1844) setting up the Annual Conference Study System of the Church. It was Daniel Payne also who wrote the first significant history of the denomination.

The African Methodist Episcopal Church lays stress on the fact that Richard Allen is said to be the father of the Night School Movement and encouraged the establishment of Sunday Schools wherever he went. With this early impetus it is not strange that the denomination could publish its first discipline in 1817 and its first hymnal in 1835. In 1841 a resolution was adopted in New York authorizing the A.M.E. Church Magazine. Later this publication became known as the *Christian Herald* (1848). Four years later in 1852 the *Herald's* name was changed to *The Christian Recorder*. It is said that this is the oldest Negro edited publication in the world. Another periodical of note began its existence in 1884, the *A.M.E. Review*, while the *Southern Christian Recorder* was privately printed as early as 1886.

Efforts at formal education within the Church appears to stem from the work of the Ohio Conference which opened the Union Seminary of the African Methodist Episcopal Church in Franklin County, Ohio, in 1845. With the subsequent purchase of Wilberforce (1856) this venture was terminated and the property of the Union Seminary sold.

While it is difficult to state the high point of any venture, it is my opinion that by 1884-85 the church was well on its way to the development of a strong educational system. At that time the General Board of Education reported 12 institutions in addition to the mission schools of Haiti, Africa and the British dominions. In addition to these schools there were institutions in the continental United States (6) and in Trinidad (1), which were listed as *district* schools.

Since that report of 1884 other institutions have been established and today some of these rank high in our private educational system.

It has been stated that Paul Quinn brought to the denomination her early consciousness of missions. I presume that his heart would be elated were he to see the growth of that work to the point that in 1956 churches are being established in even out-of-the-way territories such as Alaska.

The A.M.E. Church has been among the most diligent and successful in its foreign enterprises. As early as 1820 Daniel Coker arrived in Liberia and later went into Sierra Leone. While missions with him was a secondary consideration he evidently pioneered in this work. The Church lays great stress, however, on the work of John Boggs since he was sent out by the denomination.

The Reverend Scipio Beans of the Baltimore Conference received the credit for establishing the first foreign mission area in the denomination. He labored in Haiti soon after the conclusion of the revolution headed by L'Ouverture.

In 1856 Africa was set apart as a mission field in the General Conference of that year. Other areas touched by this missionary effort were Central and South America, Cuba and other islands of the West Indies. By 1864 a Home and Foreign Missionary Society was established and from that date General Boards have been appointed and Secretaries have been supplied. Today, the A.M.E. Church has four episcopal areas devoted exclusively to its foreign work, three in Africa and one embracing the islands of the Carribean and South America. It is the understanding that the 1956 General Conference elected to the episcopacy the first native African to serve in that area.

To undergird the work of foreign missions the A.M.E. Church has had two women's societies laboring, one in the North and another in the South. The Women's Mite Society (North) and the Women's Home and Foreign Missionary Society (South), have since been merged into one organization. The merger, undertaken in 1932 was consummated in 1936.

While it is impossible to evaluate all contributions of the A.M.E. Church over the years, it is my opinion that its system of finance in these last decades has been an outstanding achievement among Negro denominations. Certainly there has been a period of trial and error as there always will be but these valiant efforts to present the needs of the Church and meet these needs should receive recognition.

As a benefit to both lay and ministerial groups the church looks ahead to the development of adequate devotional literature, peculiar to the denomination's needs, as a strengthening pillar to its original concept of basic education.

Above I have said that Philadelphia and New York saw the beginning of these early Negro denominations. The African Methodist Episcopal

Zion Church appears to be able to trace origins as far back as 1780 when it appeared probable that separate congregations of Negroes assembled in the interval of the regular John Street Church services. It is known that Negroes attended the first services held by Methodists in New York. They contributed to the first building fund and they evidently held Methodist people in high regard, going to them for aid, as was the case of Peter Williams, a slave formerly owned by James Aymar.

There is a strong feeling within the Zion Methodist Church that to laymen must be given great credit for the organization of this denomination. Peter Williams, for example, was so well thought of by Zion people that he not only was a trustee but received the honor of laying the first cornerstone of Zion, or the African Chapel as it was originally called. The early suggestion that a discipline be drawn up came at the hands of a layman and there are those who believe that the *lay stamp* has been a directive to the Church in the years which have followed.

Early writers of the history of the A.M.E. Zion Church admit that evidently large numbers of Negroes attended or belonged to the John Street Church. Bishop John Jamison Moore, who was close to the period of formation, called attention to the rapid increase in this Negro membership and gave it as one reason for the establishment of the African Chapel. One has grounds to support the belief that the 1796 meeting with Bishop Asbury was merely a part of a series of such conferences aimed at solving the problems encountered. In these early conversations between white clergy and black preachers and laymen such names are noted as representing the Chapel as Francis Jacobs, William Brown, Peter Williams, Abraham Thompson, James Varick, and June Scott.

These early discussions evidently widened the scope of religious activity of the Negro group, for services, including preaching periods, were to be held in the "interval of the regular preaching hours of our white brethren." This arrangement was devised to satisfy two needs, one, to relieve crowded conditions at the regular worship periods, and two, to give greater opportunity and expression to the Negro preachers. Seaman lists, by 1800, three preachers and one exhorter in the New York area. The preachers appear to have been Abraham Thompson, June Scott and Thomas Miller.

By 1802 there were 726 white members at John Street and 211 colored. In 1813 this Negro group had grown to 627. The following year the number listed had dropped to fifty. This is attributed to the fact that two African Chapels now existed, Zion (the original Chapel) and Asbury (an organization which eventually disappeared).

The period from 1796 to 1800 was evidently one in which the arrangement agreed to by Bishop Asbury was in force. By 1800 the elders or elder in charge of the Chapels, along with the trustees, appear to have deemed a more permanent setup necessary. In September, 1800, Peter Williams and Francis Jacobs applied for and obtained (1801) a charter for the first African Chapel. At the same time it appears that the General Conference of the Methodist Episcopal Church authorized the Reverend John McClaskey to draw up an agreement giving full recognition to the African Chapel. The tremendously significant element of this document is the assigning of all property to these African trustees, a different

circumstance than that which existed where Bethel in Philadelphia was concerned and other New York congregations as well. The writer is struck too, by the added proviso, that all funds should be under the supervision of the self-same African trustees.

One speculates as to the reason of these differences which existed in areas so linked geographically. Another important point many times overlooked is the reference to *church* or *churches*. It appears that the Reverend Mr. McClaskey and the General Conference not only provided for the immediate problem but saw the possibility of the establishment of other churches. And while the elder of the Methodist Episcopal Church was expected to supervise the work, the time was envisioned when, evidently, this Chapel would have its own ministry.

The second step in the development of the African Chapels in New York was taken in 1818 when the New York Conference assigned the first full-time minister. It is not known just how long the Reverend Phoebus served but it is presumed that he remained until the appointment of William Stillwell.

One cannot get a true picture of the beginnings of the A.M.E. Zion Church until he understands the first great defection from the Mother body in the New York area, the Stillwell Secession. The Methodist Episcopal Church not only was confronted with the slave issue, at the time, but found it necessary to deal with the question of the Negro in the Northern Churches. Of extremely vital importance also in the New York area was that of lay-clergy relationships. This third controversy threatened to undermine ministerial support and forced the issue of property control. It appears that the immediate cause of the Stillwell movement was the threat of the New York Conference to appeal (to the Legislature) for a change in the corporation laws of the state as it pertained to the Protestant Churches.

In commenting on the Stillwell movement of 1820, which carried along with it Zion and Asbury Churches, a letter to Bishop McKendree, evidently written by Joshua Soule, declared:

You will doubtless see Bishop George in Baltimore or its vicinity and receive from him a narrative of the disastrous events which have transpired in this station. Suffice it to say that several hundred have separated themselves from the fellowship of our Church, established an independent congregation embodied under a system of government which secures a perfect equality of right and power to every member, male and female—properly speaking, an ecclesiastical democracy in the most extensive sense of the word.

Earlier, this great leader had declared to Bishop George that "serious and very unpleasant results await us in this city." He was tremendously disturbed over the destinies of the Negro Chapels for it is said he declared on one occasion "the Negro churches are burdened and weak." Truly Joshua Soule was a man after God's own heart.

While Zion Church thoroughly understood the intent of the New York Conference yet it appears that the membership in withdrawing from the fellowship, merely hoped to deter the Conference in its undertaking. They refused to join the Stillwellites in the hope that the matter could be adjusted. The opportunity did not present itself, it seems, even though the threatened appeal to the Legislature was never made.

It is my opinion that the struggle between ministers and laymen had been so keen that the Conference saw little room for retreat. Negotiations with the New York group were met with deep courtesy and answered with legal caution. The Negro Chapels assumed the strategy of appealing to the two conferences (New York and Philadelphia) at one and the same time. They found Philadelphia willing to bring into existence a Central Jurisdiction approximately one hundred years ahead of its being. New York declared that such a move would be predicated on General Conference action. There, the matter died.

Since the Stillwell Secession the A.M.E. Zion Church has had to affirm and reaffirm its attitude on lay participation. It found it advisable to elect Superintendents for four years instead of bishops for life to preserve these privileges. It did not abandon the title *superintendent* until 1864, and elected its first bishop for life in 1880. It tried and expelled one superintendent for ignoring the quarterly conference as a law-making body. It registered its first laymen in the General Conference as early as 1835 and established equal lay representation in that body in 1928. Prior to this time each annual conference was accorded two lay delegates.

From the clergy standpoint the church struck the word "male" from the Discipline in 1876, paving way for the ordination of a woman as a deacon in 1884.

I would list as the second great contribution of the Zion Methodist Church its active participation in the slave controversy. I have but to name some of the members of the denomination to indicate the intensity of its interest in the subject: Frederick Douglass (Sunday School Superintendent in the New Bedford Church, later a local preacher in this church, and who subsequently removed to Rochester, New York, joined Memorial A.M.E. Zion Church in whose basement he published the famous paper, *The North Star*, afterwards called the *Frederick Douglass Magazine*. He rose to become the golden voice of his peoples' emancipation). Harriet Tubman, Sojourner Truth, Thomas James, Jermain Louguen (later Bishop), Catherine Harris and Eliza Ann Gardner. These and many more, for several of her early leaders were ex-slaves, gave to the denomination the courage to follow hard behind the armies of the North organizing and receiving churches. Its first bishop (Rush, whose history was written in 1845, states that the term Bishop and Superintendent are interchangeable words), James Varick, was a son of slaves. Bishop John J. Moore was a runaway slave while men like Singleton T. Jones and Christopher, the latter the second superintendent or bishop, knew slavery by experience, while many Zion Churches in the North were members of the underground railroad.

The early efforts at freedom as born in the New England area no doubt can be assigned the basic foundation from which the beginning enterprises of home missions in the South and in Nova Scotia sprang under the leadership of Superintendent and later Bishop Joseph Jackson Clinton, Wilbur Strong and the Reverend and later Bishop James Walker Hood of this state. Today, as a result of the denominational interests of that time, Barber Memorial Camp and the recently restored Harriet Tubman Home, an original grant of Harriet herself, are being utilized as they were intended.

In education, the A.M.E. Zion Church dates its interest as one companionate with its founding. The minutes of the Common Council of the City of New York contain a reference to this interest in June 1798 when an application was made for aid for such a venture. Rush Academy was proposed as early as 1844. This venture was located in Essex County, New York, but never proved successful. In 1871 interest was directed to the establishment of Zion Collegiate Institute in Allegheny County (Pa.) where the later Reverend Avery (organizer of the Avery Mission School) advised the group. The first continuing venture, that which later became Livingstone College, was incorporated in 1879. The Church maintains today, in addition to this four year college and its Theological Seminary, four junior colleges. Two other schools are being developed as in-service training projects and recreational areas.

In this present century significant work has been done in Christian Education, educational evangelism, home missions, standardization of foreign mission schools, particularly in Africa, pension service and educational support. In literature, this denomination publishes its own Christian Education material, the A.M.E. Zion Quarterly Review for ministers and leaders, a Church School Herald Journal, and the Missionary Seer. The Star of Zion, the weekly paper, is the second oldest periodical in the world published by the race.

The denomination has been fortunate in its leadership over the years, many of these individuals playing significant roles on the national and international scenes. Some of its people have been instrumental in the development of our present-day institutions, such as the public school system of North Carolina. Those whom I may especially recall are: Bishop J. W. Hood, who led us into the Ecumenical field in 1881 in London, England, and Bishop Alexander Walters, the outstanding church statesman of his generation, and George W. Clinton, who led us into the International Sunday School and Christian Endeavor Movements. Others were Joseph Charles Price (the significance of Dr. Price was that he became the voice of his entire organization in his era between 1881-1893 when he passed all too soon from the central position he had attained in the consensus of people of his country), John C. Dancy, J. E. Aggrey of Africa and others, not to mention its present leadership.

More is true, the first Methodist Ecumenical Conference was the birth scene of a great Methodist Educational Institution at Salisbury, North Carolina, the oldest Negro self-manned college, started by Bishop James Walker Hood and Dr. Charles Price. Price, its virtual founder, attracted attention by his inimitable oratory in this conference, and as a result, Englishmen thereafter received him on a year's tour contributing \$10,000 that brought about the establishment of that College named Livingstone, in honor of David Livingstone, the great English Missionary. This "A" Class College likewise is a tribute to English Methodism who made the institution possible.

The Church has two foreign areas, the one an episcopal district in West and North Africa, and the other a subsidiary episcopal district in the West Indies and South America. To Bishop John Bryan Small must go great credit for this foreign mission work.

I come now to a brief tracing of the history and accomplishments of the

Colored Methodist Episcopal Church or the Christian Methodist Episcopal Church as it is now known.

It is necessary to understand that Methodism had been intensely interested in the Negro both North and South since the formation of the Church. While early endeavors centered around New York, Philadelphia and Baltimore, the influence of the denomination was felt throughout the Nation. Opposition to their missionary work among slaves and freed-men was encountered but was not of the extreme variety until it became generally understood that the slave system was not a dying one but one which seemed destined for a long existence.

Not only did white slave-holding Methodists find themselves fighting the beliefs of their Church, but those southerners were confronted also by neighbors who considered these teachings and this church a constant threat to slave property. It can be seen very clearly then why the Southern group wished so desperately for a change in Methodist law and policy.

It appears to have been with great reluctance on both sides that the agreement of 1844 was drawn up.

Dwight W. Culver states "With the restraint in the matter of their attitude toward slavery removed, the Methodist Episcopal Church, South looked upon Negro missions as a great opportunity and a special task. No longer a part of a denomination with a strong abolitionist wing, it was able to reach Negroes on plantations where Methodist gospel had been unwelcome earlier. By 1860 Southern Methodism numbered in its membership 207,766 Negroes and over 180,000 Negro children under instruction."

With the opening of hostilities between the states both A.M.E. and A.M.E. Zion Churches began mission activities in the Southern section. Success crowned their efforts for many reasons—the element of the new freedom, early contacts with the various sections through freed-men and run-away slaves and the missionaries themselves. The result was an extraordinary growth in the numbers of new organizations and the deflection of many groups and churches established by the Methodist Episcopal Church, South.

Again, I quote Culver who declares, "In the six years after 1860 the Negro membership of the Methodist Episcopal Church, South dropped to 78,742 with resultant gains for the independent Negro denominations." Thus it is seen that the Southern wing lost more than 300,000 Negro individuals, the greater part of twenty-two years' effort.

To this writer the move taken by the 1866 General Conference of the Methodist Episcopal Church, South was the only logical one. The prevailing idea of a "Contained Community" not only had been destroyed (for again the peculiar organization of Methodism destroyed this possibility) but this great mission opportunity and special task had been swept away with appalling suddenness. To the remaining 78,000 the General Conference addressed itself.

"If the Colored membership of the Church desired, they might form an independent body." Four of the Church's bishops explained the reason for this: "By revolution and the fortunes of war a change had taken place in our political and social relations, which made it necessary that a like change should also be made in our ecclesiastical relations." (The M.E. Church South Discipline of 1866).

It should be stated that the church appeared to have seen clearly its task and without hesitation followed the one decision possible.

Two years later, in 1870, the majority of the Negro membership formally requested the change. Some few, however, made their choice to remain and they were permitted to do so.

The story of this change may never be told fully for many of the acts of cooperation have been performed with little note. Southern Methodist Stewards in many a rural area worked side by side with Negro Stewards. Frequently white churches were used by C.M.E. congregations. Lots were donated for building purposes in others. Southern Methodist Congregations aided in the erection of Negro Church buildings, donating supplies and money. In instances white ministers served Negro congregations when requested to do so.

On December 15, 1870 the Organizing Conference of the C.M.E. Church met in Jackson, Tennessee, with several Southern Methodist Bishops in attendance. While it is not clear as to the selection of the Committee on Organization which came into being at the first or organizing General Conference of the C.M.E. Church, it is supposed that the Conference, once assembled, elected or selected such a group. The report of the committee was made by the Reverend Isaac H. Anderson. The report was adopted and reads in part:

"That we request the bishops to organize our General Conference on the basis of the Discipline of the Methodist Episcopal Church, South, in its entire doctrine, discipline and economy, making only such verbal alterations and changes as may be necessary to conform it to our name and the peculiarities of our condition."

It appears that two ministers were elected as bishops of the new denomination, William H. Miles and Richard Vanderhorst. Bishop William H. Miles, who was elected as the first Bishop of the Church, was elevated December 21, 1870. He was not a delegate to the Conference but did hold the position of reserve delegate. He was born a slave at Springfield, Kentucky, December 26, 1828. He was freed by his dying master in 1854. He was converted and received as a full member into the Methodist Episcopal Church, South, at Lebanon, Kentucky, in 1855.

The second Bishop selected, Richard H. Vanderhorst, was elected on the third ballot. He was eloquent, powerful, and pathetic, and made a great impression upon the people. Bishop Vanderhorst died in 1872, and as a result a called General Conference met in Augusta, Georgia, May 2, 1872. Three bishops were elected at this session, W. T. Beebe, L. H. Holsey and Isaac Lane.

The C.M.E. Church has been unique in Negro Methodism for several reasons. Many of these cannot be listed here but emphasis should be placed on its Church Extension Society which was authorized at the General Conference (Little Rock, Arkansas) in 1890. Four years later the Church Extension Department was discontinued and in its stead the Missionary Society was authorized. This Society was more firmly established in 1898. At that General Conference a departmental secretary was provided for.

Another unique contribution of the Church has been its joint efforts in foreign missions with the Methodist Episcopal Church, South. Especially do I mention the work of John Wesley Gilbert in this light.

Like her sister Methodist denominations, both white and Negro, the C.M.E. Church has emphasized participation of women in mission enterprises. The Sisterhood of the denomination has been a great force in the establishment of new churches here in America with significant plans for foreign missionary participation.

I turn again to Culver, who states, "However with the passing of reconstruction a new concern for the education of Negroes brought a renewed activity in the form of providing trained Negro leaders for the race. Through Sunday Schools and the aid of the Freedmen's Bureau, Southern Methodism made a significant contribution to the Negro."

According to the Year Book of Negro Churches the C.M.E. Church in joint enterprise has established and maintains five schools and colleges for its membership and the Negro in general. In these educational ventures two matters stand out—the one of interracial cooperation and the other of Christian education, for the Church's leadership has seen clearly the need for education; but above all else the need for appreciation of Christian work and endeavor among students and lay people alike.

In 1938 the C.M.E. Church established its General Board of Public Relations which has been vitally instrumental in interpreting the Church in new areas and on unknown fields. This has been considered one of the major achievements in recent decades.

The C.M.E. Church today publishes three periodicals: an Eastern and Western Christian Index, along with the oldest periodical, *The Christian Index*.

The task of tracing these branches of Methodism has suddenly become one which time does not allow. My early reaction was concerned with material. Later, it appeared to me that no hour or hours could contain these important items which should be mentioned. In compromise, the decision came to bring the three major contributions of each with the full recognition that to no one organization can we allocate exclusiveness, for Negro Methodism has been close enough to share programs, friendly enough to discuss union, and yet distinctive enough never to have arrived, because of seemingly large differences. They have kept one and all, hard by Methodist beliefs and traditions, lagging at times behind the Mother Organizations simply because they were unwilling to change or wished more thought on the subject. They have been, and are, to my way of thinking, worthy daughters of the Wesleyan movement, strong possessors of our evangelistic heritage, and above all, interpreters of God's will with a sense of humility and awe that makes them worthy children of the Kingdom of Our Lord and Master Jesus Christ.

WORLD MISSIONARY STRATEGY

by the REV. BASIL CLUTTERBUCK

I. Introduction

In July, 1955, the Methodist Conference in Britain received the Report of a Commission which it had set up two years earlier on "The Missionary Obligation of the Church." The last chapter of that Report, consisting of three sections, dealt with practical suggestions arising from the preceding survey. The first section dealt with the work overseas, and

the second with missionary proclamation, prayer and support at home. They naturally covered several pages and went into some detail. The third and concluding section was a masterpiece of impressive brevity. It consisted of three lines in italics, and read thus—"World strategy. We would suggest that at the next meeting of the World Methodist Conference, a Committee should examine world strategy and the best use of our resources." Some readers of the Report have received, I think, the impression that by this time the Commission was thoroughly out of breath and just had enough strength left to gasp out this momentous utterance. Or shall we change the metaphor and say it was as if some marine monster, having disported himself long enough on the surface and being prepared to plunge into the depths and rest awhile, gave one concluding flip of his tail sufficient to send a succession of waves travelling across the ocean? It is this tail flip, I believe, which is the immediate cause of the somewhat grandiose title which confronts you now on the programme of our Conference, and of my having to inflict on you this paper.

II. World Missionary Strategy

The title is indeed grandiose, and the subject one that opens up immense vistas. I suggest that we should resist any temptation to look too far along them, and would like to introduce one or two cautionary reminders which I think are very necessary.

First, while we rejoice here in the breadth and impressiveness of our world-wide Methodist fellowship, let us not forget that Methodism is only a small part of the world Church. On the most optimistic estimate we can only claim to be about eighteen per cent of the so-called Protestant community, and perhaps six per cent of the total number of Christians in the world. Very obviously we have no right to use a phrase like "World Missionary Strategy" except with a severe limitation upon the meaning of our words. Further, just as world Methodism takes its place along with other Churches in the World Council of Churches, and the World Methodist Council has declared "our purpose in promoting the closer unity of Methodism is that this may make a stronger contribution to the larger unity of Christ's Church throughout the world," so our Methodist missionary enterprise is but a part of the total missionary obedience and endeavour of the whole Church. We move alongside other Christians who are equally concerned with world evangelism, and must do our utmost to avoid rivalry with them. We are glad to work with other Missionary Societies and Boards in such co-operative bodies as the Conference of British Missionary Societies in Britain, and the Division of Foreign Missions of the National Council in the United States, and in many lands our people play their part in co-operation through National Christian Councils. If the missionary strategy of world Methodism were either too narrowly or ambitiously conceived, it could be contrary to Christian strategy as a whole: we must never let it become so.

Second. The use of the word "missionary" presents its own problems. In some parts of the world it is almost impossible to dissociate it from the offensive idea of cultural aggression and imperialism. And this is not a mere matter of Communist propaganda. It reflects a real problem in many lands where Communism does not hold sway but where national

sentiment is strong. When in any country the Church has been planted by pioneer evangelism from outside, and receives support through workers and grants sent from a "mother-Church" elsewhere, there is the same danger of a situation in which "cultural imperialism" either is really involved or is suspected, by loyal Christians as well as others.

Properly speaking, the word "missionary" has no racial or national connotation. We ought only to use it in the sense that includes the whole of the evangelistic outreach in every land, with no separation between what is domestic and what is foreign. We all increasingly recognize this. Sometimes a Church expresses it by setting up a single overall Board of Missions. Elsewhere the recognition is expressed in the growing co-operation of Church Departments, such as we happily see in Britain between the Departments of Home and Overseas Missions, Christian Citizenship and Youth.

But in our consideration this morning we are compelled arbitrarily to limit the use of the term "missionary" to that outreach which Christian people should have to lands beyond those in which they live in proclaiming the Gospel and helping to build the church. This is becoming a two or three way traffic as ministers and others from Asian and African countries spend longer or shorter periods in Europe or America, and are called in some instances to serve as missionaries in countries other than their own. Nevertheless the general pattern is still that of a man or woman (minister, teacher, medical worker, etc.) being sent by the Missionary Board or Society of his or her Church in America, Australia or Europe to serve for a period of years, or maybe for practically the whole of adult working life, in a land of different racial, social and religious background, and to be used in connection with the growing Church there. And still there is the flow of material resources in recurring or capital grants or both, from lands where economic standards are higher to those where they are lower. When in present circumstances we talk about missionary strategy, we inevitably do so in reference to this general pattern, with all its dangers of cultural imperialism, all its possibilities of unhealthy complexes, whether of superiority or inferiority, all the risks of ignorant and self-satisfied patronage on the one hand and discontented dependence on the other.

Third. The word "strategy" also may have implications against which we must be on our guard. Let me say something about this along two very obvious lines.

We must beware of speaking and thinking as if the World missionary enterprise of Methodism should or can be directed from New York or London or Sydney, or any other Mission Board centre. Whatever may be the distribution of material resources, our governing aim must be that of partnership. Wherever the Church is, there is the Mission, and responsibility and initiative already lie largely, and must lie more and more, with the Church in its own local setting in each country or region. Through Mission Boards in what, for want of a better term, we must call the "sending countries," partnership must be exercised through discussions on policy and the provision of whatever help is needed in personnel, finance and training facilities. But always the key-word is "partnership," not "direction."

But there is another caution of greater and deeper importance. If

we speak or think of missionary strategy as something man-centred and man-controlled, we are coming near to blasphemy. God forgive us for so often forgetting that it is Christ who builds His Church, not we—that God, not man, controls the strategy of all true evangelism. Christian history abounds in examples of how at certain crucial points God breaks in upon men's plans and takes charge of the strategy of missions in strange and unpredictable ways. Paul travelling and preaching in the uplands of Asia Minor plans to go down the Western valleys to the Aegean seaboard, but is frustrated. He turns North East to the Black Sea coast, but the Spirit will not suffer him. He is forced to take the middle road and go down to Troas, all against his will, and there he receives the call to cross over into Europe. In 1786 Thomas Coke, driven out of his course, like Paul on another occasion, by violent storm, lands in Antigua when he has been aiming at Nova Scotia 2,000 miles away, and finds himself preaching to the slaves—an event which many reckon as the real beginning of Methodist world missions. So God upsets human calculations, moves on in His own mysterious ways and works His sovereign will.

Here indeed we are confronted with the central paradox at the heart of Christian obedience and Christian enterprise. God is the supreme strategist, the architect and builder: it is He Who does His work in the world. And yet He does not do it without us. He not only uses us as His workmen but also calls us to intelligent planning under His direction.

III. The Greatness of the Task

At this point we ought to pause and consider the stupendous nature of the missionary task—and I do not use the word 'stupendous' thoughtlessly. It is an understatement to say that after these nineteen and one half centuries over half of the the world's people either have never heard the name of Christ or have no knowledge of what the Incarnation means. Every year, at present, 25,000,000 are added to the world's population, and the increase is swiftest in the non-Christian areas. In the words of the British Conference's Commission on the Missionary Obligation of the Church, to which I referred at the beginning, "if men spoke a century ago of the millions who had never heard, we can only say that today more millions than ever have never heard the Gospel." We live in a day when there is a great resurgence of Buddhism and of Hinduism (as more than one speaker has already reminded us) and when Islam is making great advances in West Africa. In the lands of the older Churches it is true that what we call missionary interest and concern is slowly growing; but we are worlds away from the condition in which the whole Church is aglow with the passionate desire to make Christ known to all men everywhere, and is ready for real sacrifice in prayer and service and giving for the sake of that supreme cause. We are not, like the first Christians, a Church under the Cross and witnessing to the Resurrection.

In view of all this, I realise that what I am trying to say in this paper may appear quite trivial; but it is said on the assumption (not too great an assumption, I hope) that everyone in this Conference realises the over-arching immensity of the task and our need for a great new

baptism of the Holy Spirit to come upon the Methodist Church in all the earth, if we are to play our divinely appointed part in it.

IV. Our Present State

On the basis of figures given in the World Methodist Council handbook, there are very nearly forty million people in the World Methodist community. Among these a little over four million are found in the "Overseas Missions" Fields of the main missionary sending bodies, divided as follows:

Overseas fields connected with the North American Continent 3,208,000; Overseas fields connected with Britain 685,000; (or 935,000 if we include that section of the Church of South India which was formerly Methodist) Overseas fields connected with Australia and New Zealand 131,000.

In addition there is the missionary work of the South African Methodist Conference in Basutoland and Swaziland, representing a Christian community of some 10,000.

North America and Britain have fields more or less contiguous with one another in the Caribbean area, West and South East Africa, India, Burma and South East Asia. Australia and Britain share in the work of the Lucknow and Banaras District in North India.

It has to be confessed that in some of these areas we live too much in water-tight compartments, and do not know enough of one another's work. In a few places there is over-lapping or duplication which is wasteful, but not to any very harmful extent. In Burma, for example, the American work is within a fifty mile radius of Rangoon, whereas the British work is all far up country. The weakness is rather, I think, that we do not take sufficient notice of one another, or help each other enough by consultation and a combined study of methods and problems. At the Headquarters of Mission Boards we do exchange Reports and other literature: but if an outsider were to read some of our Reports and Surveys, whether produced in North America or Britain or Australia, he might get the impression that in each of these sending countries, we thought ours was the only Methodist missionary work in the world. We do not get very much in each other's way: rather we tend to ignore one another, as members of a family ought not to do.

V. No Simple and Slick Remedy

What kind of united planning or distribution of resources and effort ought there to be? It seems to me that there are two types of suggestions for radical change which might appear attractive at first sight, but have only to be looked at carefully to be ruled out of court. It may be as well to clear them out of the way at this stage.

(a) It might be said: "Our regional arrangements are at present irrational, chaotic and wasteful. They should be tidied up. Take the Caribbean area for example. Why should Methodists in the West Indian islands own allegiance to so many different groups—215,000 to the Methodist Church in Britain, 72,000 to the Methodist Church in the U.S.A., 63,000 to the United Church of Canada and some 20,000 to five or six smaller agencies connected with North America? Or look at Africa and Asia. Why should there be British and American brands of Methodist work side by side in Southern Rhodesia, in North India and Burma?"

Why should the United Church of Canada be mixed up with North India and Northern Rhodesia? What is the sense of Methodism in half-a-dozen or more European countries and in Mediterranean Africa being linked with the U.S.A.? Surely a large scale regional redistribution is called for. Let the Boards and Churches in the American Continent, for example, take responsibility for the whole Caribbean area and for the South, South-East and East Asian countries. Let Europe and North and Central Africa be linked with British Methodism. Let the South African Conference care for the Rhodesias, and the Australian and New Zealand Conferences for all the Pacific Island groups. Then we should be properly stream-lined and able to function without waste and overlapping."

Thus the case for a wholesale re-shuffling might be argued. But like most neat and tidy solutions of human problems, this one will not do. There are a score of reasons for this, but most of them could be summarised by saying that no re-organisation could be right which so completely ignores history and present human relationships. We are constantly reminding ourselves in this Conference that Methodists are one people in all the world: but the one is made up of many, and the many have very different traditions and characteristics, and have developed very varied methods accordingly. You can't ignore these differences or treat them as mere creases to be ironed out in your missionary organisational laundry. In almost every case, I am convinced, the upheaval involved in a radical regrouping like this, or in any considerable regrouping at any point, would have a negative and not a positive effect. It would destroy much and would not necessarily create anything new or beneficial. Even if, on the contrary, in each newly-shaped unit the process should prove to be one of shaking together rather than of shaking apart, the result would be three or four blocks of Methodism each more monolithic than at present, but each more pre-occupied with itself and less likely to have useful contact with the rest. We should have defeated our own object in making the change.

(b) Alternatively it might perhaps be argued: "Strategy demands some form of overall control. What we need is a central authority set up by the World Methodist Council, capable of deciding policy and directing Methodist missionary effort all over the world. By means of such central direction we should eliminate wasteful overlapping where it exists, and should be able to bring our total resources to bear at the points of greatest strategic opportunity and need. There would thus be more mobility and drive. We should discover what methods fit each type of situation and be able to see that they were applied. Moreover a central authority would disseminate information, bring representatives together at regular intervals, and thus ensure the sharing of experience and mutual enrichment. In its missionary work Methodism would indeed become one, and be an infinitely more effective instrument for the Lord's use in bringing salvation to mankind."

The picture can be made to look attractive: but it will not bear looking at very closely in the light of such considerations as these:

(i) "The World Methodist Council" (I quote from our own handbook) "exercises no legislative power and exerts no control over any Methodist body." It would be untrue to its own nature and purpose if it set up a central controlling authority in missionary administration.

(ii) The concept of military strategy (which demands a unified control) is not applicable to missionary enterprise. God is the Captain of Israel's host, but His strategy is not that of the big battalions or the military High Command. He seems to work by more devious and unexpected ways, and the operation of His Spirit is infinitely varied and neither tidy nor predictable.

(iii) We all know that as (to change the metaphor) the Church is planted and grows, it ought to, and indeed does, develop its own missionary work and its own leadership. We remind ourselves again of what I said before, that the keynote of relations between younger and older Churches must be partnership. If in the development of the Church direction from a Mission Board Headquarters becomes less and less appropriate, then the dictates of a new Supreme Command would be still more out of place. This would be a step back, not forward.

(iv) At some points geography and history combine to rule out the idea of central direction. Consider for example the work in Melanesia and Polynesia connected with the Australian and New Zealand Conferences, that splendid work in which a century ago the Gospel of Jesus Christ won a decisive victory over cannibalism, and through which since then the Church has been built up. Ever since 1855 that work has been under the care of an autonomous Conference (later several Conferences) in Australasia. The Church there has a regional character of its own and has tasks and problems peculiar to itself. It is conceivable, though not at all likely, that at some time there might be a call for help to this Church in personnel or funds from some other branch of the World Methodist family; it is *not* conceivable that its work should be controlled from outside the region.

VI. A Varied Strategy

At this point we must pause to note how the different characteristics and circumstances of the various fields call for a very varied strategy. There are some situations which urgently demand, as I believe, the union of Methodist people with those of other Churches on a regional basis. This has already happened in Canada, Japan, South India, France and Spain. It is under discussion in North India and Pakistan, in Ceylon, and more tentatively elsewhere. I don't want to trespass on the ground of those who will speak on the second subject this morning, but I must record a conviction I have about this. I have no love for the idea of a national Church, if by that we mean one which is under any kind of state control or which weakens the witness of the Church as an international or supra-national fellowship. But it seems to me to be very clear, and of vital importance, that the weakness and failure which Christian disunity spells are most plainly visible in the local or regional setting. It is where Christians of different confessions live and have relations with one another that division weakens evangelism and becomes an offence. It is chiefly at this point, therefore, I believe, in the regional setting rather than on the world confessional scale, that disunity must be tackled through schemes for corporate re-union. The circumstances in which it has to be tackled are infinitely varied and no common overall strategy will apply. It is sufficient here to say that in some areas today corporate union on a regional basis is urgently needed, and that where

this is the case, we must encourage our people to go into such a union if it can be done in good conscience as to Christian truth. We must be content that they should lose the name of Methodist, while taking the essence of Methodism into the united Church. This will involve a reduction of the numbers we can record in our statistics: I do not think that this is terribly important or a serious disadvantage. It will not necessarily mean a weakening of Methodist ties, but it certainly will result in the cessation of Methodist control at these points.

On the other hand there are regions where conditions are not ripe for the union of Methodists with other bodies, but where the call of God is to something different. In some fields, where the work of two or possibly more Methodist groups is contiguous or intertwined, there is the need for the fullest co-operation which may swiftly or more gradually lead to fusion. This has already happened in the Lucknow and Banaras District of North India, where Churches of approximately equal sizes connected with the Australian and British Conferences respectively, have been steadily drawn into a single system and have been completely integrated since 1950. Something of the same kind of a larger scale, and with the need for larger adjustments, was beginning to develop on the mainland of China before 1949 through the all-China Methodist consultations between the bodies connected with U.S.A. and Britain. Today there is a very hopeful beginning of co-operation between the American and British sections of Methodism in Southern Rhodesia, of which I will say something more presently.

VII. Spontaneity and Planning

From whatever view point we approach the subject of missionary strategy, we shall all agree that there are two essential elements which have to be held in tension with one another and neither of which must be neglected.

(i) The only true source of mission is the out-going of the experience of Christ from one person to another. The Lord comes to us individually, and so too He bids us go to others. "As the Father hath sent me, even so send I you." This element has to be continually maintained and strengthened. There is a sense in which the 'Faith Mission' in its simplest form achieves this admirably. Here is a local congregation one of whose members has offered and been trained to go out as a missionary, anywhere, by faith. The congregation prays, and then by means of a pin jabbed down on a map discover the place to which he should be sent. They send him and thereafter support him by their giving and their prayers, which are thus consciously directed through personal channels. The result is that the Mission is seen as a sort of one-to-one relationship: it is as direct and personal as the Christian greetings, messages and prayers which end so many of St. Paul's letters. This is an extreme example, possibly even a caricature. But it represents something of essential value, and is perhaps a salutary warning against over-centralisation.

(ii) Over against this we must set the necessity that under God the resources for Mission (those of the younger as well as of the older churches) shall be wisely used with adequate common planning. There are countless people in our generation who are not hearing the life-giving word of God. How is that word to be conveyed to them? The resources which we can put at God's disposal are limited and must not be

wasted. We must surely consult together to help ensure the right use of them. They must not be merely channeled in certain geographical directions which have become customary because it was to those particular places that the winds from Europe and North America blew the sailing ships in which the first missionaries sailed.

Further, there is need of a developing strategy in the sense that the Church itself must develop in its missionary activity—the whole Church, including those parts of it which we have usually thought of as being at the receiving end. We must provide for and foster the entry into planning, giving and prayer of the Church in Asia and Africa and the islands, not just of people whom we call missionary-minded in Australia, North America or Europe.

We have to be true to these two essential elements in Mission—the immediacy and the planning—and have to hold them in their proper tension with one another. It surely follows that we must continue in the discharge of the specific tasks which have been committed to us and have more consultation with one another about them, rather than try to create a new top-level organisation.

VIII. Working Together. What We Have Done and What We Need to Do

If this is accepted, we can go on to ask—

(i) What steps in common consultation have already been taken and what co-operation is already established?

(ii) What are the points at which such consultation, or an extension of it, are urgently needed?

(i) In answer to the first question there is a good deal to record. I have already mentioned the integration of the Lucknow and Banaras Churches in North India connected with the Australian and British Conferences, and the all-China Methodist consultations before 1949. In Southern Rhodesia there are communities numbering 75,000 and 50,000 connected with American and British Methodism respectively. They do not extensively overlap, but there is obvious need of co-operation, especially in the training both of ministers and of lay workers. In New York and London there has been no lack of desire for such co-operation; but these things often look easier at a distance than on the spot, and there have been stubborn local obstacles to contend with, some of them personal and coming under the blessed category of "non-theological factors." To us here it may, and I hope it does, sound absurd, but the truth is that one of the difficulties in the way of co-operation for many years has been the fact that in one of the two groups of missionaries many were accustomed to use tobacco, whereas in the other they abstained from it. Today, however, a different spirit prevails, and we rejoice to record that plans have been accepted for united theological training, for ministers in the British Institute at Epworth and for lay workers in the American one at Old Umtali, with a proper mixture of staff at both. Plans are also well advanced for a joint Community Centre at Salisbury with provision for youth work and other helps to evangelism. This enterprise will go forward as soon as the funds needed for buildings are available.

A new piece of co-operation is being undertaken in South East Asia between American and British Methodism. In Britain we are more grateful than we can say to the Methodist Church in the United States for

generous help given when war conditions and difficulties of exchange imperilled our overseas work in certain areas. This is the kind of benefit which cannot easily be repaid; but we in Britain are happy if even in a small way we can respond to an invitation from the Division of World Missions, New York, for a reinforcement of its work. There is such an opportunity today in the challenge presented by the Chinese dispersion in South East Asia. We have already sent a missionary to join the staff of Trinity College, Singapore, and within the limits of additional income which we may be able to secure for new work, we hope that three other British missionaries may soon be stationed at focal points in Malaya, Sumatra and Sarawak, with the special task of helping in the training of lay leadership.

In recent years the Board of Missions in New York have most generously invited a M.M.S. Secretary from London to attend the Policy Conference which they have held quadrennially in the U.S.A., and in London we have had the benefit of occasional consultation with one or other of the Secretaries from New York, in the course of visits which they have paid to Europe.

Effective links are also being maintained between Britain and South Africa in personal and informal ways through the Africa Secretary of the M.M.S. I have no doubt that these will prove valuable, both as regards the understanding in Britain and the facing in South Africa of the racial issues confronting the Church there, and also in relation to the specifically missionary work of the South Africa Conference.

(ii) With regard to the points at which we need to begin or extend consultation, without going into great detail I will mention two or three areas and certain particular concerns.

The missionary work of the South African Conference outside the political boundaries of the Union lies in the High Commission territories of Swaziland and Basutoland. These were formerly areas in which the Wesleyan Methodist Missionary Society of Great Britain operated. Now they are perhaps rather in a back-water, away from the main stream of missionary interest and method in the African Continent. It may well be that consultation between the Missionary Department of South Africa, the North American Board and the Methodist Missionary Society in Britain would benefit all three parties: in particular I believe that it might help South Africa if in this way she could study some of the methods developed by the other two agencies in their various spheres in Africa during the last thirty years.

We may also ask whether the British work in Northern Rhodesia has something to learn from American methods in the Belgian Congo, and correspondingly whether the Church of American origin in Liberia might benefit from closer contact with the Church in the Gold Coast.

In North India and Pakistan the common concerns of Methodists of American and British origin are mostly in the sphere of the negotiations for Church Union with Anglicans, Presbyterians, Congregationalists and Baptists. The issue of those negotiations will be largely decided in India and Pakistan, rather than elsewhere. Nevertheless it is possible that we in Britain, who have had some years of experience in regard to the working of a united Church in South India, may be able to help our American brethren in finding the answers to some of the questions in their minds about the North India and Pakistan Plan of Union.

Reverting to Africa, I must mention one large question of policy which arose from the discussions in the Inter-District Conference held in Western Nigeria in 1954 between representatives of the West Africa Districts connected with the British Conference. This was the question of the right constitutional development for the Church in these West Africa territories. Should the Methodist Church there be looking towards union with other Churches, either throughout the region or more locally? Or should it develop into an autonomous Methodist Church, having its own Conference and managing its own affairs but preserving special links with the British Conference through some form of inter-representation through the continued service of missionaries and in other ways? This subject may be of interest to some of the smaller Methodist Churches of American origin in Sierra Leone, the Gold Coast and Nigeria, and also to the Liberian Church linked with the Methodist Church in the U.S.A. The Liberian Church had a representative present by invitation at the Inter-District Conference in 1954 to which I referred a moment ago. The question will arise whether the Liberian Church, or any of the others, will wish to join an autonomous Methodist Church in Africa, if it comes into being in the next few years. If not, I think it will be agreed that from the beginning such a Conference should have some arrangement as to Fraternal Delegates from these sister Methodist bodies of American origin.

To these area questions I would add the common concerns of missionary recruitment and training, and of medical policy, as subjects in which continued and extended consultation will be useful.

IX. The Pattern of Co-operation

As we look to the future, how should such consultation be initiated and maintained? In answer to this final question, I should like to make three points:

First. There is, I believe, no need for the World Methodist Council to take any specific action, at any rate by setting up new machinery. The machinery for consultation exists in the secretariats of the various Missionary Societies and Boards, and in the church organisation of the regions concerned.

Second. Certain growing points for discussion between South Africa, Britain and North America have been mentioned. It may be that North America and Australasia could help one another by the exchange of information and methods with regard to Indonesia and the Pacific Islands. What closer co-operation there can and ought to be between the various Methodist bodies in North America itself I would not presume to suggest. But from the ground I have tried to cover in this paper, it seems to me that the chief need is for continued and increased co-operation in a number of matters between the Division of World Missions in New York and the Methodist Missionary Society in London. The Secretaries at 150 Fifth Avenue have kindly invited two of us from Britain to meet them there on the 18th of this month, as Dr. J. K. Mathews met my colleagues and me in London in July. We recognise on both sides the great value of at least annual consultations in person, and we hope that this may be carried on by reciprocal visits, a representative from each side visiting the other in alternate years.

Third. These consultations between Secretaries are essential, but they are not enough in themselves,—especially when we remember the necessity *not* to dictate policy from Mission Board Headquarters in London or New York or anywhere else. We must see how the practice of consultation can be brought nearer to the grass roots, and must explore the possibility of calling together area groups on a modest scale—groups on which the younger Churches will themselves be adequately represented. We must ask whether, for example, such a group can be convened somewhere in Asia, consisting of the Asian secretaries of the North American, British, Australian and New Zealand Boards together with an equal number of Asians; and similarly a group in Africa consisting of Africa Secretaries of the North American, British and South African Boards together with an equal number of African leaders. As regards the Caribbean region, we must ask whether the next meeting of the Provincial Advisory Council of the West Indian Districts connected with the British Conference should be made the occasion for wider discussions with representatives from North America.

These suggestions are easy enough to make, but they cannot be made light-heartedly. I would remind the Conference that to carry them out would be costly both in time and in money. For all of us time is a commodity which is always in short supply; as for money, speaking for the Methodist Missionary Society in Britain I must put in the reminder that in order to cope with inflation and to make the most modest response to the new calls coming to us, our resources are strained to the utmost, and we are having to make a larger appeal for new money in freewill offerings than ever before. Here is the dilemma to which we are brought back again and again. Co-operation is often a pressing need, but it is never an easy way out. It always makes big demands on time, and nearly always involves increased expenditure. Nevertheless we must not draw back on account of these difficulties, if this is the way in which the Holy Spirit would lead us.

X. Conclusion

I come back in closing to two points which I tried to make at the beginning. Rejoicing together in our Methodist heritage and in the fellowship of this Conference, and seeking together the ways in which our Mission in the world may be more faithfully fulfilled, let us remind ourselves again that we are but a small part of the Church militant here on earth. If we speak of our world missionary strategy it must be with due recognition that we are not the grand planners of the campaign. We must help our people in every land to fulfill their missionary obligation, and must bring to that fulfilment the most dedicated, thorough and united planning of which we are capable—but to what end? Not that the Methodist Church may be glorified, but for a truer and more Christian purpose. We must do these things in order that our Church may play its part alongside others and in the fullest possible comradeship with them, according to that divine strategy whereby God wills to take up all Christian people into His work of redemption, and use them in bringing the Gospel to mankind. To Him alone be the glory.

"THE WAY TO UNITY: REGIONAL UNIONS OR CONFSSIONAL ECUMENICITY"

by DR. JAMES K. MATHEWS

No one of us today can take pleasure in the disunity of the Church. It is no doubt a scandal. Nevertheless, someone has likened it to Noah's Ark: the stench on the inside would not have been endurable if it were not for the storm on the outside. With all its imperfections, the Church is the first body with a world-wide outreach. It is man's best hope under God.

Ought we not to thank God for such a day as this? It has been given to our generation as Christians to confess our belief in the Church Universal not just as a creed and a hope, but as a fact. We can no longer regard our divisions as if they were a part of the faith once delivered unto the saints. Rather we are summoned to enter into the oneness that has been given to us. We are called upon to repent of our disunity, not by beating our breasts, but by a larger obedience to Christ who asks us to manifest our oneness.

The late Archbishop William Temple said: "I believe in One, Holy, Catholic and Apostolic Church and I deeply regret that it does not exist." Yet from the prospect of the finished work of the Risen Christ, all these things do exist. From the prospect of the end of history, which by faith we can glimpse, all these things are true. We do not today *observe* their fulfillment, but we do see Jesus who stands as guarantee of their completion.

In Him, the Church is One, as God is One. The Church is *Holy* because it belongs to Him. It is an imparted holiness, not based on our righteousness but upon our relationship to Him. This relationship we must proclaim everywhere. The Church is *Universal*. It is also *Apostolic* not because of its historic continuity but because of its task, because it is *sent*. "Just as the Father has sent me, even so send I you."

Our subject is "The Way to Unity: Regional Unions or Confessional Ecumenicity." This suggests that Christian Unity is desirable. The problem is the way to it. The two suggested alternatives do not exhaust the possibilities. For example, unity may be manifested also through co-operation—at the local level; at the world level, as in the World Council of Churches; in mission lands, as at Velore Christian Medical College in India where forty-two denominations carry on a united witness of healing. Likewise, our unity shows in federated churches. The two alternatives of Regional Union and Confessional Ecumenicity are both live issues. Our presence here is evidence of the one. Heaven forbid that we should gather only because of a common heritage in John Wesley! Rather our fellowship is in Christ. The participation or negotiation of Methodists in nearly a score of plans of union on every continent is testimony to our involvement in regional unions.

My plea is that these two aspects of Christian unity are not mutually exclusive. Where necessary, Methodists may surely join in plans of union and at the same time be faithful to their Wesleyan heritage. The real way to unity is faithfulness to our apostleship. The way to realize oneness is the missionary road. For that road has brought us up to now. As the churches have set forth in missionary obedience, they have

found others on that road obeying the same Lord's command. So increasingly they have walked together. Walking together, they have more and more *worked* together. Then if they *work* together why not *be* together, so entering into their rightful inheritance. But if the missionary road leads us to unity, we have even then only arrived where the New Testament starts out.

Further than this, I want to say three things:

I. Christians Are One.

II. The World Does Know That We Are One.

III. Let Us Show That We Are One, So That The World May Know.

What is it that *the* world is to know? That we are one? No,—so that the world may know that Jesus has been sent and that God loves the world!

I. Christians Are One

This is indeed evident in the New Testament. Moreover, there the Church is portrayed as organically one—it is the *Body* of Christ and therefore must be one. When the New Testament speaks of the Church, it is the whole Church which is referred to. When it speaks of Churches, it means, of course, not denominations but local congregations. The local congregation is the whole of the Church in that place. So it is that Paul addresses the church *at* Corinth *in* Christ. It is of interest that the Scheme of Church Union in Ceylon, now under consideration, states precisely that a given pastorate “represents in that place the same one, holy, catholic and apostolic church.”

In current consideration of Christian unity, I sometimes feel that too much is made of John 17, while insufficient attention is given to other parts of the New Testament, notably Paul's letters. For example, our Lord's prayer “that they may all be one;—so that the world may believe that thou hast sent me” is used almost as a proof-text in support of a particular kind of monolithic Christian unity. This petition for oneness is repeated four times in the chapter, twice with reference to the world believing that Jesus was sent. But little attention is given to the fact that three out of the four times Jesus describes that oneness in terms of His own oneness with the Father, “as we are one.” It is not a unity of identity of persons, but of identity of purpose. He further describes it, “even as thou, Father, are in me, and I in thee,” or again, “all mine are thine, and thine are mine.” It tells of a great mutuality. Can our understanding of the unity of the churches today be anything less than such mutual recognition and fellowship among Christian peoples?

Though the New Testament makes it plain that Christians are one, that unity was often threatened. How clear Paul makes this in his First letter to the church at Corinth. In chapter one he addresses a church under threat of *schism*. Some were attracted by the eloquence of Apollos; others drawn apart by the authority of Peter; still others out of sentimental loyalty to Paul; while others based their party spirit on Christ himself. Then Paul asks the intentionally absurd question: “Is Christ divided?” This is meant to be answered with a thundering “No!” Then all the way to the end of the third chapter the Apostle with one resounding blow after another asserts that the Church is *One*: because there is *one* Christ; there is *one* source of life; there is *one* message—the Cross; there is *one* Spirit;

there is *one* God; there is *one* foundation. Then he crowns all this by reminding his people: "For all things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future, all are yours; and you are Christ's; and Christ is God's."

In Chapters 10 and 11 the unity is threatened by *apostacy*, by denying that "Jesus is Lord" and turning to idols. Here Paul replies by pointing to the Supper of the Lord, in which the drama of Christian oneness was enacted daily. This feast at the Lord's table was at the same time a *remembrance* of Him; it was an *anticipation*, for the very act proclaimed "the Lord's death until he comes"; it was a present *participation*—a fellowship, a *koinonia* of all Christians.

The Corinthian church was also torn by *heresy*—the idea that one Christian does not need the others. This Paul discusses in chapter twelve, concerning spiritual gifts. Are there not those today who justify their partisanship by begging that their unique spiritual heritage must be preserved intact at all costs? But the Apostle asserts that at the very point of our uniqueness, we must acknowledge our oneness; for unique gifts of the Spirit are given "for the common good."

Moreover, our togetherness is evident by the unity of the Spirit which we experience so vividly in these very days here, as "the bond of peace."

II. The World Does Not Know We Are One

Our oneness is like the other side of the moon, which the world never sees. Our disunity is on display before men. In confronting the world's disunity, what testimony and example do we set forth? In the face of the *apartheid* policy in South Africa, there are thirteen hundred sects, all—however feebly—claiming to be inspired of Christ! In India, troubled by the divisiveness of language and province, there are still scores of denominations. In Japan, Christian sects have nearly doubled since pre-war days. In Central Africa, while in name there is a Church of Christ in the Congo, in fact nearly forty churches and missions are working there.

Protestant missions were not always so fragmented. In this very year we celebrate the 250th anniversary of the sending out of the first Protestant missionaries to go anywhere. They went to Tranquebar in India. It was an ecumenical mission. In 1706 the King of Denmark wished to send out missionaries. But he did not have enough money. The Anglican Society for the Propagation of the Gospel, only lately established in England, helped with funds. And he did not have the men. He reached out to the Lutheran Church in Germany where the Pietist Movement supplied the first two missionaries, Bartholomew Ziegenbalg and Henry Plutschau. Incidentally, Ziegenbalg kept a journal which a few years later was read in England by none other than Suzanna Wesley!

Moreover, this year also marks the 150th anniversary of the famous "Haystack Prayer-meeting" at Williams College in this country. From this impromptu gathering came the establishment of the American Board of Commissioners for Foreign Missions. While today it is the mission board of the Congregationalists, it was in the beginning an interdenominational society.

The world also sees our disunity at the very point where our oneness should be most evident—at the Lord's Table. The familiar use of the term "Communion" as synonymous with "denomination" is a measure of our separation. It is a mystery to me why the sacraments should divide

us. Why should our division center around the ministry of the sacraments rather than the seemingly far more vital and basic ministry of the world? But on reflection, if the first apostles could make the last supper with Jesus an occasion for discussion of which of them was the greatest, is it any wonder that we too should go astray?

In mission lands this question of unity is far from academic. The great Indian Anglican bishop, Azariah of Dornakal, was most insistent at this point. He said years ago: "Unity may be theoretically a desirable ideal in Europe, but it is vital to the life of the Church in the mission field." Again he said: "the divisions of Christendom may be a source of weakness in Christian countries, but in non-Christian lands they are a sin and a scandal."

Once it was thought that Dr. B. R. Ambedkar might lead large numbers of India's 60,000,000 untouchables into Christianity, but they turned back when they observed the divided state of the church. A number of years ago nearly a million Outcastes, toddy-tappers they were, in South India decided to enter the church as a body. Orthodox Hindus raised among them the disconcerting question, "*which* church will you join? Their enthusiasm waned, for having had experience of disunity in Hinduism, they desired no more of it.

III. Let Us Show That We Are One, So That the World May Know

that Jesus has been sent and that God loves the world. It is, of course, possible to over-emphasize Christian unity as an end in itself, so diverting attention from the *enmity* of the world and our *ministry* to the world. If we seek the reunion of the churches as the supreme good, we may fail in our task of confronting men everywhere with the supreme Gospel.

Though we have seen that the church is by nature an organic unity it need not necessarily be an organizational unity in any monolithic sense. Indeed, we may doubt the wisdom of such a structure, especially if very large in membership or set in the midst of large populations and covering a wide geographical expanse. This does not mean that without organizational merger we may not avail ourselves of the values of the traditions. Who can say that just because we honor the Wesleys, St. Francis of Assisi, Luther, Calvin, Cranmer and even John the Baptist do not also belong to us!

One way to unity is the way of confessional ecumenicity. Some would say the two words used together are a contradiction. It was generous of world-wide Methodism to surrender the word "ecumenical" from its designation, even though we were the first so to use the term. In any event during the past eighty-five years no less than eight Protestant "families" have embarked on this way of expression of their oneness. The values of this relationship are apparent. For one thing, it is a corrective to ecclesiastical nationalism. So-called Younger Churchmen have opportunity to demonstrate that the Wesleyan tradition for example, is no less treasured by them than by the so-called Older Churchmen. It may be well for American Methodists to remind themselves, and their English brethren too, that we were perhaps the first Younger Church in modern times and as such must have given John Wesley some anxious moments! Confessional "families" can, on the one hand, assist regional unity and strengthen the World Council of Churches. On the other hand,

the confessional groups may develop a self-sufficiency, so that their ecumenical thrust is entirely spent within their own households.

What binds together a confessional body? In the case of Anglicans, it is mainly an institution—the episcopacy. With the Baptists it is an idea—independence, so they must gather together periodically if for no other reason than to remind one another that they intend to go right on being independent! The Lutherans are united by a history and a need. Surely the very fact of rallying to the support of “orphaned” German missions during two world wars, has made the Lutheran World Federation the strongest of the world-wide confessional bodies. What of us Methodists? We have a heritage. We cannot readily share a heritage, but we can demonstrate it. And in what better way than by understanding that heritage with all its theological richness and evangelistic passion? So together and simultaneously may we not address ourselves to the unfinished task of proclaiming the Good News wherever we can. In action together the cause of unity would be furthered. The unity of Christian fellowship becomes a reality as we embark together in service and apostleship.

That regional union is also a way to Christian unity is abundantly clear. There have been and will be times, places and circumstances in which Methodists join in Church Union. The incentives for this are many. Nowadays, in lands of the Younger Churches, the non-Christian religions are undergoing revival and revision. In such situations there is strength and maybe even survival in unity. Then too our names for Younger Churches may be something less than helpful to them, if not at times ludicrous. Today with nationalism as strong as it is in India, it does not help a Christian Indian to be known as an American Methodist, or a British Methodist, or even a Wesleyan Methodist, though *Free Methodist* may be a useful designation! More compelling is the oneness of the New Testament Church as a strong incentive toward union for Christians who today are themselves still in their first Christian century. Bishop Leslie Newbigin once told me that in the negotiations for union in South India, for years each denomination tried to insist that its own point of view prevail. Finally, they agreed on one thing only; that union was the will of God. Having said, “Thy will be done,” they went on rapidly to union. The achievement of the C.S.I. in 1947, six weeks after India’s independence, is significant for church history in no less a measure than the freedom of India was in the annals of that country. In Church Union nowadays, the Younger Churches are showing the Way!

There is a rather natural fear on the part of “parent” churches that when their counterparts in other lands join in united churches, they are lost to them. Here the figure of marriage is useful; for it can be viewed either as the “loss” of a child or as the “gain” of a child, and perhaps some grandchildren too! The fact that at this very conference there are representatives from the United Church of Canada and the Church of South India, both of which are partly Methodist, testifies that regional unions and confessional ecumenicity are not necessarily contradictory.

We need to remember that the reunion of churches is not merely a “coming back” but a “bringing back”; possibly bringing back the very qualities we sought when history caused us to leave a former Christian fellowship. Have we not erred as free and evangelical church people by allowing leaders of churches with a more rigid and restricted view of

the ministry and the sacraments to set the standards and to set the pace in discussion of church union? We too have a view of the church. We too have a view of orders and membership and sacramental service. In 1952 at Lund it was declared that "the nature of the unity toward which we are striving is that of a visible fellowship in which all members acknowledging Jesus Christ as living Lord and Saviour, shall recognize each other as belonging to His Body, to the end that the world may believe." If this be our aim may we not with humility say that we have already come a long way toward it? Though we are ready to learn from others, the people called Methodists already recognize the free interchange of qualified ministers and members, as well as full inter-communion and inter-celebration of the sacrament among those who confess Jesus as Lord and Saviour. This is not a position from which we need timidly to retire!

Finally, until we do achieve a fuller measure of Christian unity, we will do well to follow the advice of that fine Christian statesman, William Paton, to begin now "to act as if we *were* united."

But perhaps the very last word should be left to an African Christian, John Wesley Shungu. Need I say that he is a Methodist? In the African's picturesque way he told of some villagers who went out to hunt an elephant. One of them shot the elephant. The problem then was to drag the beast back to the village. The one who killed it tried as hard as he could to pull it, but it would not budge. When all of them put their ropes around it and pulled together, the job was easy. As they tugged, they sang, "Our Elephant! Our elephant!" But the others heard the successful hunter sing, "My elephant! My elephant!" Then they stopped. It was only as they all worked together and all sang together that they could make the animal move. We must go and do likewise!

REUNION: NATIONAL OR CONFSSIONAL?

by the REV. WILFRED WADE

When William Temple was enthroned as Archbishop of Canterbury he used a phrase which has become part of the vocabulary of the modern Church. He spoke of the Ecumenical Movement as "the great new fact of our time."

How thankful we are for it!

The atmosphere in which Christians of one tradition meet Christians of another tradition has improved immensely in the course of this century. We use each others' hymns, and we use each others' theologians, and we revere each others' heroes and martyrs.

But when the New Testament urges us forward (as it does) from toleration, and understanding, and co-operation, to actual Reunion, a major choice of Method has to be made.

Ought Reunion to be discussed and negotiated within a particular territory; in a given local and national setting? Or ought it to be international?

(After all, the machinery for international discussion now exists. The World Methodist Council is paralleled by the Anglican Lambeth Conference, and by the vigorous world organisations of the Lutherans, the Presbyterians, and the Baptists.)

Let me develop the question this way—

The Reunion projects of recent years have all been local, confined to a particular territory. The United Church of Canada has been followed by Unions in Japan, France, South India, Spain. Negotiations of similar patterns are well advanced in Ceylon and North India. The idea of a single Protestant Church of the U.S.A. has been canvassed repeatedly since the War. The Moderator of the British Free Church Federal Council proposed only a few months ago that as 1662 hammered Disunity into our English Church life, 1962 might be used to mark the return to a single, united Church.

Now, I am prepared to recognise without reserve the immense achievements of Union schemes like South India. (As one who attended "Evanston" I have never wavered in the conviction that the Church of South India, despite its comparative smallness, made the most constructive contributions to that Assembly.)

None the less, before this is accepted as the invariable pattern of advance, I believe serious consideration should be given to the alternative—i.e., Reunion at the Confessional and international level.

As I see it, Unity achieved at the local level, within the frontiers of a single nation, goes in peril of repeating what was the one disastrous feature of the Reformation. We are all aware how then a mighty religious movement was in part channelled to serve political ends—so that within a few years the alternative to a single corrupt Church was not a single reformed Church—it was a Church of England, a Church of Scotland, and a mass of state-Churches in Germany!

I believe the same thing is happening again.

The evidence laid before the British Conference's Commission on Wales in the past twelve months has suggested repeatedly that there are Christians in Wales who regard doctrine as of far less importance than "Welshness"; so that Arminianism and Calvinism could easily be reconciled once a national Church was created! I mention the peril in my own country lest I should be thought to be criticising only the Churches of the Far East. But it is in the Far East that the situation appears most threatening. Those who were present at the World Methodist Executive Committee immediately before "Evanston" will recall how the evidence accumulated; from China, Japan, the Philippines, Ceylon, India. At the present time plans are well-nigh complete for Union in North India, and Union in Ceylon. The Churches negotiating are by and large the Churches which went into the Church of South India, and they are served by the same Missionary Societies. Yet the proposals are not for an extension of the Church of South India; for the creation of new provinces of the one existing Church: they are for the building of two more autonomous, national denominations! Why? Is that the height of Christian wisdom?

Let me make it quite clear; I know that our overlapping on the Mission Field is confusing and scandalous. I have every sympathy with the young African who is perplexed at having to choose between a Cambridge Anglican Mission, and a Norwegian Lutheran, and an American Methodist! And further, I am willing to grant that (consciously or unconsciously) some missionaries spent time "westernising" instead of evangelising. We should all agree that Christian worship is at its best when it is related

to local, rather than imported, art-forms. But when all that has been said, I do not believe we have solved our problems when we have organised a national Church. Talk to our brethren from Sweden, Norway, and Switzerland, who can speak from experience! The Church that belongs to one territory without realising it comes to stand for the political, or racial, or economic interests of that locality, rather than for the multi-racial, universal, Kingdom of God.

Let me illustrate—

We felt it to be more than bad-taste; it was a contradiction of the Gospel when Hitler founded the "German Christians." But although it was less deliberate, wasn't it just as wrong-headed when in Britain, during the War, "National Days of Prayer" were advertised by some churches as "Days of National Prayer"? And however ill-advised we may judge the British Government to be in its handling of the Cyprus situation, isn't there also something ill-advised about Cypriot politics when they have a national church at the core, and an Archbishop as the leader?

Watching the unhappy unfolding of events in South Africa how thankful we must have been that the Christian conscience is represented there not by a "conditioned" national Church, but by several international denominations! The World Church has had an influence in South Africa far more effective than a territorial Church could have had.

We were encouraged by the Lund Faith and Order Conference to look for the "non-theological factors" in world-wide Christian disunity. I suggest that Reunion based on a single political state is fostering one of the most divisive of those factors! Christian Unity is of the essence of the Gospel—but to avoid misrepresenting the Gospel it needs to be international. Wesley put the matter baldly, but I think faithfully, in the Minutes of the Conference of 1947: the question having been discussed:

"What instance or ground is there in the New Testament for a National Church?"

He records the judgment:

"We know none at all: we apprehend it to be a merely political institution."

What William Paton (that great Presbyterian) said at the Oxford Conference of 1937 is even more pertinent now than then:

"The Church is not, and can never be, the Church of a local community. The Church in any particular locality is part of a universal community, and is known to be such. It must therefore evoke the hostility of those for whom the claims of nationality and race are supreme."

The preparatory documents for the First Assembly of the World Council of Churches had the same emphasis. I quote:

"The Church as God purposes it is a unique community of men without boundaries of nation or race, culture or tradition."

Brethren, the Church of Jesus is meant to be One.

None of us, in the succession of Wesley, assenting to his sermon "On a Catholic Spirit" but must be praying to be used in the restoring of Christian Unity. But it is a unity where "there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, freeman: but Christ is all and in all." We may properly ask whether anything substantial will have been achieved if in a generation's time we have

discarded the names "Methodist," "Presbyterian," "Anglican," "Lutheran," only to substitute for them "African Christian," "Formosan Christian," "American Christian," "Brazilian Christian"—and forty others?

I know that unity achieved in Australia or in West Africa this year would bring massive relief to passionate lovers of Our Lord there—but if we could have something at world-wide level, inclusive rather than exclusive; a scheme of Reunion into which we could all move as we were ready; a scheme that didn't depend on where we lived, or the language we spoke, or the colour of our skin; wouldn't that be worth an extra generation of negotiation? *I think so.*

The way forward is surely to make fuller use of the World Confessional organisations—the Lambeth Conference; the World Lutheran organisation; the World Methodist Council, etc.

What the Archbishop of Canterbury said in his famous "Cambridge" sermon of 1946 was wise, and should be said for us as Methodists also. I quote:

"The Church of England by the nature of the case can only move with its fellow (Anglican) Churches in every part of the world. It cannot submit itself to any constitution convenient for these islands unless it is one which in principle its related Churches can also adopt themselves."

Instead of piecemeal discussions between Anglicans and Presbyterians and Methodists in New Guinea this year, and Peru next year, and Northern Ireland the year after, why shouldn't we equip and then authorise the World Confessional bodies to discuss a scheme of Reunion that would be "catholic" from the start?

Please don't interpret this as a plea for non-co-operation at the local level until Reunion is feasible at World level. I want to see everything done in co-operation that need not be done in isolation. But while we co-operate to the full in every territory, let us make it clear that from now on Methodists will go into no scheme that is not international in intention.

METHODISM IN GERMANY

by BISHOP FRIEDRICH WUNDERLICH

Methodism came to Germany in two ways. In 1831 a young German named Christoph Gottlieb Müller, who made a clear decision for Christ among the Wesleyan Methodists in England, began to preach the Word of God in his native town in Southern Germany. Many were converted to God by his preaching. In this way Wesleyan Methodism came to Germany and many strong societies were founded whose members called themselves Wesleyans. The Methodist Church received a considerable accession of strength when in 1849 a preacher of the Methodist Episcopal Church came to Germany from the United States and began to preach in Bremen and other towns in North Germany. He was Dr. L. S. Jacoby, an American of German origin who was sent to Germany by the Board of Foreign Missions in New York.

The religious situation in Germany at that time was widely characterized by Liberalism and Formalism. The State Churches stood firmly and securely established. They lacked nothing. The territorial sovereign was

the supreme protector of the church of his territory. It is easy to understand that our pioneer fathers had a hard time. Their preaching was "streng verboten" strictly forbidden. They came into hard troubles. Stories that have come down from those times bear witness not only to the courageous faith of the pioneer preachers, but also to their sense of humour. A Methodist lay-preacher was forbidden to preach, but he preached. The penalty was a fine of 10 Talers. As he refused to pay it, his best cow was taken to be sold by auction. The Methodists were not at a loss. They took a collection bought the cow and led it in triumph back to its stall. Preachers were put into prison, but they went unperturbed behind bolts and bars, and sung their hymns of praise. But this unjust treatment of the Methodists won sympathy for them even in the ranks of the clergy of the State Churches.

This historical background may show what it means today, that The Methodist Church in Germany is a clearly recognized member of the ecumenical family in Protestant Germany. In the few years that have passed since the end of the war a quite new situation has developed as between the States Churches and the Free Churches. It is assuredly not too much to say that in this we see a special gift of God's grace. A hitherto unparalleled measure of co-operation has taken place for which the following reasons may be given:

1. In many towns churches had been destroyed and congregations made homeless by the ravages of war. The congregations whose churches had been spared took pity on their brethren and willingly offered to share the use of their buildings with them. In Hamburg for example a large State Church congregation found refuge in the Methodist Church and the common use of the building led to brotherly fellowship and the exchange of pulpits. In Frankfurt am Main a bombed out Methodist congregation found a warm welcome in the undestroyed remnant of a State Church building. In Chemnitz in the Eastern Zone of Germany the severely damaged but still usable Methodist Church was a refuge for no fewer than eight different denominations including the Roman Catholic Church which held their services there on Sundays one after another.

2. In the prisoner of war camps in all parts of the world an ecumenical co-operation developed on a scale beyond all anticipation. The prisoners, theologians and students and lay-preachers of all denominations were drawn together by the common need and common responsibility and served as camp padres and evangelists. The common service led in innumerable cases to lasting friendships and a deep sense of unity.

3. The ecumenical relief-work and interchurch-aid, one of the most wonderful chapters of present day Church History, brought the different Churches into close and fruitful contact with one another. The fact that a Church like the world-wide Methodist Church displayed an ecumenical spirit in this matter and shared in the common relief-work far beyond the borders of its own denomination did not fail to make a great impression.

State Church and Free Church preachers had already for many years co-operated in common enterprises. In many towns "conferences of faith" were held on the basis of the World Evangelical Lines. The Churches joined in common youth-organizations. For years there had been splendid

co-operation in Sunday-School-Work, but all these undertakings invariably sprung from the initiative of individual persons or groups. The Church authorities as such took no part in them. A change has taken place, however, since March 1948 when the "Arbeitsgemeinschaft Christlicher Kirchen in Deutschland" (working fellowship of Christian Churches in Germany) was founded. The two men whose breath of vision enabled them to see this possibility as the need of the hour, were Kirchen-präsident Martin Niemöller and the late Bishop J. W. Ernst Sommer, who was elected Bishop of the Methodist Church in Germany in 1946. The idea was that leading men of the State Churches and the Free Churches recognizing each other as brethren should meet regularly for an exchange of ideas, not in order to found a new organization, but in order to discern more clearly the things that united them all and gave them a common responsibility. The basic principle of the Arbeitsgemeinschaft is: The Arbeitsgemeinschaft is a fellowship of churchly communions which acknowledges Jesus Christ as Lord and Saviour. The members retain their complete independence in confession and doctrine in forms of worship and legal arrangement and in caring for their own interests. They will, however, pay brotherly regard to legitimate concerns of the other members.

Besides the Methodist Church, the following Free Churches are members of this Arbeitsgemeinschaft: the Baptists, the Evangelical United Brethren Church, the Mennonites, the Old Catholic Church, Salvation Army and the Free Evangelical Congregations.

The developing unity is found in connection with the *Deutsche Evangelische Kirchentag*. The first meeting of this kind was held in July 1949 in Hanover. Some 5,000 people took part. Since that time the Kirchentag has developed to be a remarkable demonstration of German Protestantism. In August, 1956 not less than 500,000 people attended the closing service of the last Kirchentag assembly at Frankfurt am Main. Dr. von Tadden, the President of the Kirchentag wrote in 1949: "It ought to be especially pointed out that the Deutsche Evangelische Kirchentag can obviously not be carried on by a laity without denominational loyalties. It urgently needs to be in living contact with the leaders of both State Church and Free Church denominations as well as with all activities of Church lay organizations in Germany and beyond our frontiers. The Deutsche Evangelische Kirchentag is a platform for all the Evangelical Christians in Germany. It is not simply an affair of the State Churches nor is it by its constitution bound up with them. It is to be a platform from which the Evangelical Christians of both the State Churches and the Free Churches can preach the Gospel together and seek to shed the light of the Cross on the problems and tasks that confront our people."

Today the Methodist Church in Germany is working on both sides of the Demarcation Line. There are two annual conferences in Eastern Germany and three annual conferences in Western Germany. Thus Germany Central Conference consists of five Annual Conferences. In spite of the division of our country, in spite of the two governments, in spite of different social systems, in spite of two currencies fighting each other, the Unity of the Methodist Church in Germany is still in tact, even with regard to organization. Methodists in East and West are still one

people and know that nothing will be able to separate us from the Love of God in Christ Jesus our Lord and from one another. The total Methodist constituency, including children and registered friends, is 105,000, 53,000 in Western Germany and 52,000 in Eastern Germany.

We believe that Methodism still has a tremendous task in our country. Statistics show that in Western Germany 51% of the population, in Eastern Germany 80%, are Protestants, but official statements make it clear that not more than 5% are active in Church life. We are joining our forces with all Christians in Germany to bring people to Christ. In two theological Seminaries young men are trained for the ministry. There are 35 students in our school at Frankfurt, Western Germany, and 25 in our Eastern school at Bad Kloster Lausnitz.

Three mission tents are moving from one place to another in Evangelistic campaigns trying to reach those who are outside the Churches. This way of Evangelism is still effective. There are no empty seats, but more important there are decisions for Christ who has become real to many who have been without hope before.

Social work is done in 17 Methodist Hospitals on both sides of the Demarcation Line. 1,200 Deaconesses are bringing physical and spiritual help to about 250,000 people every year. The Methodist settlement for Refugees at Dornbreite near Lübeck with its 30 houses is a source of inspiration, though there are still more people to be taken care of than we have houses to take them in. A children's home at Bergzabern on the Mount of Joy has been a blessing for hundreds of children who did not only find help themselves, but who learned how to help others.

The Methodist Publishing House formerly located at Bremen has been completely wiped out by bombing. Now we have erected a new Publishing House with a very attractive book-store right in the heart of the city of Frankfurt.

The work of reconstruction has made progress. Most of our destroyed Churches have been rebuilt. In Eastern Germany all Methodists contributed in a sacrificial way to rebuild the destroyed Churches. This has been done without any help from outside since any transfer of money to the Soviet Zone is unlawful. One of the most beautiful Churches with a seating capacity of 1,000 is located on Red Army Square in Plauen, Eastern Germany. This Church is crowded every Sunday. In Western Germany, hardest hit by the destruction of war, we are greatly indebted to Methodists from other countries who came to the rescue and helped us in a most brotherly and generous way to rebuild some of the destroyed Churches or to build homes for refugees, or to send food to those who were in need.

Methodists in Germany think in terms of world-wide Methodism. They have no desire to be linked up with one hemisphere or one power or one party. As a free and independent Church the Methodist Church in Germany has a great opportunity and responsibility to proclaim the Kingdom of God, to preach the reconciliation through the Cross with all implications for the individual as well as for the society, thus being a bridge-builder between people of one nation as well as of all nations, open to everybody with the message that Christ died for all and subject to nobody, but to Christ alone.

OUR UNITY IN CHRIST

by the REV. A. RAYMOND GEORGE

A distinguished former tutor in a British Theological College is said to have been in the habit of treating the notes of the Church in this way. He wrote on his blackboard the words from the Nicene Creed 'One, Holy, Catholic, and Apostolic.' He then demonstrated that the Church was not one, and crossed out the word 'one'; then he demonstrated that it was not 'holy,' and crossed out that word; so with 'catholic' and 'apostolic'; and thus none of the words remained. Whether he went on to say that in some deeper sense these notes exist, I do not know. Perhaps he took the view of the man who thought the Creed should say: 'I believe in one holy catholic, and apostolic church, and sincerely regret that it nowhere exists at present.' But he vividly illustrated the difficulties of the subject: is the unity of which we speak something God-given and already here or is it something lamentably absent which we should seek, under God, to create? Do we speak of an invisible unity or a visible unity manifest in all kinds of ways? Some of these ambiguities arise from an ambiguity in the word 'Church' itself, which comes to light in such sentences as 'If he has given himself to Christ, he already belongs to the Church, and therefore he ought to join one of the Churches,' where others might say 'He is in the kingdom and therefore he ought to join the Church,' and others again 'He is baptized and therefore he is a member of the Church.'

I propose first to discuss the God-given unity of the Church; secondly, the common heritage which is a sign of this; thirdly, our appropriation of this in what is called spiritual unity; fourthly, the existing ways in which this spiritual unity has been made visible; and, fifthly, ways in which it might be made more fully visible.

First we consider the God-given unity of the Church. All unity has its source in the triune God. The traditional formulae about three Persons and one substance speak of both unity and distinction with the Godhead. The purpose of the creation included the unity of God's creatures. It was the Fall that brought disharmony and separation. The election of Israel was an attempt to deal with this sin: but Israel was not so successful in attaining inner unity as to have much unity to give to the other nations. And so Israel was re-constituted in Christ. All His followers were meant to be one in a unity so strong and powerful that the world might believe and learn from the Church the way of peace. The divine will for unity finds its clearest expression in the prayer of Jesus in John 17, where the unity which Christians ought to have is explicitly compared with the unity of the Godhead in the words 'that they may be one, even as we are one.' The rest of the New Testament, and especially the Pauline material, strongly reinforces the impression that unity is of the highest importance. Indeed the reconciliation to one another within the Church of men varied in race, colour, nationality, wealth, education and culture is not only a prototype of the unity of all mankind but also an expression of the reconciliation of men to God through Christ.

Now this unity in some sense already exists. When men are in Christ, they are inevitably in Christ together. What we have in common is not primarily common creeds, common hymns or the like, but Christ Himself. Or, to put it in another way, we have a common Christian experience;

we are all alike saved by grace through faith. The story is told that two centuries ago a Roman Catholic priest was asked as he lay dying 'To which of the saints will you turn for help?' He replied (in Latin), 'It is safest to trust in the merits of Christ.' And when this was reported to John Wesley, he said that the man, though a Catholic priest, was an evangelical believer. We may picture Christians as gazing on Christ who is in front of them; it is not because of the intensity of their gaze but because of their failure to look that they are often unaware of their fellow-Christians who are at their side: but this will not alter the fact that they are there.

This truth, which needs some emphasis in view of the obvious disunity of the Church in some other sense, may be put more theologically in this way. When we describe a Christian, we often speak of what he is in principle, in status, rather than in ethical achievement. We say, is in Christ, is crucified and risen with Christ: but he may be so much a babe in Christ that these spiritual realities are far from being obvious in the sphere of character and conduct. Not that character and conduct are unimportant: but the ethical precept is not 'Strive so to act as to be in Christ' but 'Become what in Christ you already are.' This is the point of the twin doctrines of justification by faith and of sanctification. Now the same is true of the Church. When we speak of it as being, for instance, holy, we do not mean that it has a holiness of its own. Its holiness is, not indeed fictional, but derived from Christ. And so the New Testament speaks of the Church sometimes in a simple empirical sense as 'the Church which is at Corinth': but sometimes in a more exalted sense. (We will not say 'in a more ideal sense,' as if the New Testament writers were idealists out of all touch with reality). Thus unity is rightly ascribed to the Church in the creed, not because it has been fully achieved in practice, but because it is the will of God for the Church, and God sees the Church not in its actual imperfection but as in Christ it already is. The status which we as redeemed individuals have in Christ is a challenge to us to become what we are. So it is with the Church; it must become what it is; its unity in Christ demands to be appropriated. This appropriation will not be our meritorious achievement, but our appropriation, itself inspired by God, of the unity which God has given to us. But before we consider its appropriation, we must turn to something which is a kind of extension of our God-given unity in Christ.

Secondly, then, we consider the considerable heritage which the various groups in Christendom have in common. This arises partly through our common alleg'ance to Christ and partly through the course of Christian history, whereby both parties to a dispute claim their share in that which preceded the point of discussion. The holding together of this common heritage is compatible with a good deal of spiritual disunity, and is indeed itself the cause of a good deal of dispute: yet if it is not a symbol of our appropriation of the God-given unity, at least it is a symbol of the unity which is here to be appropriated; and, if rightly appreciated, might lead us further along the path to its appropriation.

The first point in this common heritage is that we use the same Bible. There are differences of opinion about the Apocrypha, and about the importance of the Latin Vulgate: but substantially we all deem the same books to be canonical: we read the same Bible, and (I venture to say)

have an increasing unity in our conception of the apostolic message contained therein. Biblical scholarship to a large extent already overleaps denominational frontiers. It is even beginning to some extent to overleap the barriers between ourselves and the Romans. It is true that there are differences of opinion about the relation of the Bible to tradition: but no denomination is in practice devoid of tradition nor does any in theory exalt tradition above the Bible, though some seem to us to do so in practice.

Also, we have in common the traditional creeds, notably the Apostles' Creed and the Creed commonly called Nicene. There are indeed left-wing denominations and individuals who question not only the use of them in worship but their actual contents: but nearly all who claim to be Christians (and I am not to be drawn here into a discussion of the limits of the Church) accept the substances of the faith contained in them and regard the Creeds as containing a valuable witness pointing to and safeguarding that faith. In Methodism we do not recite them in worship daily, but we say them from time to time: and if in some of our Churches they are said fairly infrequently, that does not imply any doubt as to their contents.

While greatly honouring such bodies as the Society of Friends, we have in common with most of Christendom the 'two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.' It is true that not all will recognise our Sacraments as we recognise theirs: some will recognise our Baptism but not our Eucharist; some our Eucharist but not our Baptism; but the fact remains that when we observe these Sacraments, we 'intend to do what the Church does.'

Much the same may be said about the ministry. The ministry is notoriously a source of division and disagreement: many denominations do not recognise the ministers of certain other churches, but the fact remains that in almost all Christendom Christians feel themselves to be called of God to various ministries and in most of the Churches of Christendom, including our own, there is some rite of ordination solemnly setting men apart for the Christian ministry in its more technical sense.

We have a great common heritage in liturgy, in hymns and such expressions of Christian worship. It would be a very poor hymn book today which contained only hymns written by members of the denomination that produced it. We could wish for more of such lending and borrowing: we could wish that Charles Wesley's hymns, our great contribution to the Church's worship, were more widely known and valued: but the great hymns, the *Te Deum*, 'Jesu, thou joy of loving hearts,' 'Ein feste Burg,' are already the treasure of us all. And the same is true of some pieces of our liturgy.

Here we have passed beyond those parts of our common heritage which we have, so to speak, inevitably in common, such as the Bible, to those which we have willingly treated as common. A so-called Christian Church which refused to use the Bible on the ground that some other body of which it disapproved was also using it would tend to be outside the bounds of Christendom: but a Christian Church might possibly, though not profitably, decline to use the hymns written within another denomination since the point of their separation. The fact that most de-

nominations do not so decline is a sign that we are appropriating in spiritual perception that God-given unity of which the use of a common Bible by (say) two Churches which persecute each other is a somewhat dead sign. This leads to the question of our appropriation.

Thirdly, then, we consider how far the God-given unity which we have by our common possession of Christ, and to which a common heritage bears witness, has already been appropriated by the Churches. This unity has never been wholly lacking among Christians.

The prayer of Jesus that 'they may be one even as we are one' was clearly not a prayer for that God-given unity which the Church in Christ inevitably possesses, but for the appropriation of that unity by the Church. It may not refer to the unity which would result from subjection to a single ecclesiastical bureaucracy, but it clearly means more than casual courtesy or tepid tolerance. That prayer has been in some measure actually fulfilled in relations of brotherly love and concern. 'See how these Christians love one another' has not always been said in jest. It is true that in the New Testament itself there are many indications of division, notably at Corinth: yet there was also unity. People sometimes say that we may seek union, but not reunion: for (they say) the Church has never yet been one. It is true that in New Testament times there was no central organisation sending its directions to each local Church, though the Church at Jerusalem showed some tendencies of this kind: yet the local Churches of New Testament times were, as we should now say, 'in communion with' each other: and it is thus highly misleading to say that they were never one. The problem of two or more bodies in the same city, each claiming to be the Christian Church and yet out of communion with each other, arose indeed far too early in Church history, but at least after New Testament times.

Since the rise of such competing bodies, Christians have had the duty of showing brotherly love not only to their fellow-Christians within the same Church but also to Christians of other communions, churches or denominations. This relationship has often been lacking to such a degree that Christian Churches have bitterly persecuted each other. But in our own day there has been a considerable growth in this kind of brotherly love. Without it, indeed, any form of co-operation or visible unity runs the risk of being insincere. Some denominations, in their reluctance to have intercommunion with other denominations, speak of 'papering over the cracks': and though we may not agree with their particular application of the phrase, we may readily agree that any form of co-operation, intercommunion, federation or organic unity does indeed 'paper over the cracks' unless our common allegiance to Christ leads us to a sincere love of one another.

The reason, of course, why in the early Church the different bodies were lacking in love one to another was, ostensibly, that each body, in its claim to hold sound doctrine or to be the true Church, regarded the others as in error, whether heresy or schism or both. No doubt ordinary human sinfulness entered a good deal into these things, as it still does: nevertheless a concern for the truth lay at the heart of it. What we have to some slight extent now learned is that thinking someone else to be wrong is compatible with loving him. We may love other Christians sincerely, not merely with that love which we are bidden to have for all our neighbours, Jews for instance, but with that special brotherly

love which Christians are bidden to have for one another; and yet think them wrong. Nor is our love to be proportioned to the degree of truth which we believe others to hold. Many people's idea of ecumenical spirit amounts to little more than this: 'I will love the other man and tolerate his peculiar customs so long as he is sensible and on every major point of divergence agrees with me.' One of the hardest lessons of ecumenical work is to recognise the sincerity and indeed the Christianity and the churchmanship of those whose whole notion of the Church differs most markedly from ours. We are meant to love other Christians as brothers in Christ, not despite their churchmanship but in one sense because of it, for it is in some sense their churchmanship, even within a Church so different from ours, which makes them what they are, namely Christians. And we long for the same charity to be extended to us, as indeed it not infrequently is, even sometimes by those who are reluctant to concede that we are in a proper sense a Church at all.

I am still speaking of that which already exists rather than of hopes for the future, and I am happy to say that there has been a great growth of this brotherly or ecumenical spirit in recent centuries. The large volume on the history of the Ecumenical Movement bears ample testimony to this: but the credit for it is not least due to John Wesley, who, somewhat in advance of his time, set out the true principles of ecumenical co-operation in his sermon on 'Catholic Spirit.' I quote a few sentences: 'But although a difference in opinions or modes of worship may prevent an entire external union, yet need it prevent our union in affection? Though we cannot think alike, may we not love alike? May we not be of one heart, though we are not of one opinion? Without all doubt, we may.'

Such a spirit has been particularly prominent in those times of trouble or affliction of which the world has seen so many in our generation. Service to refugees or displaced persons overlaps the bounds of denomination. Relief was sent after the war to Orthodox priests in Greece by those who by no means shared their opinions. It is said that in a prison camp a Salvation Army officer gave his last crumb of bread to enable a Roman priest to say Mass.

Thus the God-given unity of the Church has already been appropriated to a certain extent in what we may call spiritual unity. And we ought, by faith active through love, to grow more and more in this spiritual unity with all our fellow-Christians.

When, therefore, we ask what further steps we are to take towards unity, the main answer must always be that we should deepen within ourselves, and, as far as we can, in others, the spirit of unity, the desire for fellowship, the brotherly love which Christians ought always to have. Nothing of what will be said later about the visible expression of this lessens the importance of this essential spiritual unity: its importance is presupposed in all that follows.

Fourthly, then, we consider how far this God-given unity, enshrined in a common heritage, and appropriated in spiritual fellowship, has already become manifest and visible. It may indeed be visible in the strict sense of the word in the food or clothing which is sent to refugees of other denominations. But I speak rather of its manifestation in ecclesiastical co-operation and in what may follow from that. And here the Ecumenical

movement has a not unimpressive record of achievement. We are proud as Methodists to have been so closely associated with it, 'the friends of all, the enemies of none': in particular, we remember the great contribution made to it by John R. Mott. This movement, expressed in an almost bewildering variety of ecumenical agencies, reached its climax in the foundation at Amsterdam of the World Council of Churches, who declared in their first message 'We intend to stay together.' A local interdenominational fraternal in some small country town is equally at its own level an expression of the ecumenical spirit. Such assemblies, however, while they provide an atmosphere in which Churches may grow together, do not themselves dictate any particular policy in relation to Church union, mutual recognition of ministers or even intercommunion.

Nevertheless the prevalent climate has been favourable to closer ecclesiastical relationships. Such features as interchange of preachers between the denominations are commoner than they were. Great services of intercommunion have been held where the host-Church invites all others who are participating in a Conference to receive the Holy Communion, as in the Faith and Order Conference at Lund. There are those who strongly disapprove of such occasions; and it is a necessary principle of ecumenical work to recognize that when they decline to participate, they are following their conscientious convictions: nevertheless, large numbers do participate. There have also been many organic unions, notably of Churches within the same ecclesiastical family, as for instance, the Methodist union in England and in America; the union of Presbyterians in Scotland. Further there have been some large organic unions involving both Methodists and other communions, notably the United Church of Canada, and the Church of South India, which was remarkable in combining episcopal and non-episcopal communions. And further the great communions of the world themselves have created or strengthened their world organisations, which is another form of ecclesiastical co-operation. This World Methodist Conference represents within Methodism a part of that process. Thus it cannot be said that the spiritual unity which the Churches enjoy has lacked visible expression.

In the fifth and last place I consider what fuller expression it may fittingly receive. And first we must continue to be active in all forms of co-operation. We Methodists are sometimes said to be so involved in the complexities of our own organisation that we neglect to play our full part in interdenominational bodies: this is disloyal to our highest traditions. The representatives of many Churches, including our own, did indeed officially resolve at Lund that we should ask ourselves whether the Churches 'should not act together in all matters except those in which deep differences of conviction compel them to act separately?' It may be doubted whether any communion has yet taken this very seriously. There are, however, all kinds of practical ways, many of them suggested in the Lund report, whereby advance may be made without any sacrifice of principle, as, for instance, by the temporary exchange of theological students: and many of these methods are being adopted. There is always a danger, however, that the ecumenical movement will conjure up in the mind the picture of a bureaucracy in Geneva or (I suppose) New York more prolific in memoranda than accessible to the common people in the congregations. If we let people think like this, it is our own fault.

We need constantly to be seeking ways of co-operation at the local level.

A particular form of co-operation is co-operation in evangelism, and, though this raises some issues of theological principle, there can be no doubt that, pursued as far as it can be, it is both fruitful as a means of evangelism and also productive of a desire for deeper unity.

I approach now the more difficult questions of intercommunion, mutual recognition of ministers, and the like. Whatever may be thought of organic union, all must agree, as was agreed at Lund, that 'we look forward to a time when all Christians can have unrestricted Communion in Sacrament and fellowship with each other.' The great scandal of separation at the Lord's Table must somehow be brought to an end. And here in Methodism we take a firm stand. We believe in intercommunion. But this needs some clarification. Though with us the Lord's Supper has always been regarded as a converting ordinance; yet it is not quite true to say, as is often said, that we have always practiced open communion. In Wesley's day it was necessary to show a class-ticket or a special note of admission. Similarly today in mission fields the Lord's Supper has a certain place in the disciplinary scheme. The test of admission to it, as to membership, is not conversion, which may indeed come by means of it, but desire, a sincere desire to be saved from our sins through faith in the Lord Jesus Christ, but this must be evidenced in life and conduct. But this disciplinary qualification has never, to my knowledge, been used by us against those of other communions: and indeed how could it be? If men are in good standing in another communion, how can we presume to say that they lack such a desire or fail to evidence it? The modern liberal formula, often used, though not, I suppose, in mission fields, that we welcome 'all who love the Lord Jesus Christ in sincerity and truth' may indeed not find universal favour: the day may come when it is discarded as lacking in a sense of Churchmanship. But as regards the communicants of other Churches we do not *enact* that they are welcome: we simply take it for granted: and the same is true of the participation of their Ministers, if they wish, in the celebration. They cannot of course *claim* to be invited: but on suitable occasions they *are* invited and some respond. Moreover, we have frequently expressed our view, at least in Great Britain, that intercommunion should *precede* organic union. The ecumenical challenge to us here is not to broaden our view, but to respect, without accepting their view, the sincerity of those in some other communions whose consciences compel them to refuse such invitations and on their own part to make no reciprocal invitation.

It is often thought that this is a purely Catholic-Protestant problem: but unfortunately many instances can be found among Protestants of a refusal to recognize each other's ministries and sacraments. There is, for instance, the great problem attaching to the other sacrament, that most Baptists will not recognize an infant baptism. Here again our position is clear: we recognize all baptisms performed by water in the triune name, whether of children or adults.

But mutual recognition raises this problem for us: we say that we welcome to the Lord's Supper the communicants of other Churches, and similarly we recognize their sacraments and ministers. We do not think that differences about Church order should hinder such expressions of

Christian fellowship. But what about differences of faith? What are the limits of the Church? How should we view those for instance who decline to express their belief in the Trinity? Or those whose veneration of Mary leads them to add to the faith doctrines not to be found in the Bible? On these questions the Methodist Conference of Great Britain in its statement 'The Nature of the Christian Church according to the teaching of the Methodists,' approved at Bradford in 1937, spoke as follows: 'Today the Church of Christ on earth means all the believers, in whatever community they are found, who confess Jesus as Lord, to the glory of God the Father. We acknowledge that all the communities which make this confession and maintain it among their members, whether the Roman Catholic, Orthodox Eastern, Lutheran, Reformed, Presbyterian, Anglican or Free Churches may humbly claim to belong to the Body of Christ.'

It might be observed that we are sometimes hesitant in our attitude to those bodies such as Brethren, Pentecostals, Holiness Churches and the like, whom we may, not in any disparaging sense, refer to as sects. We are sometimes apt to think that they present no great problem, being small in number. But there seems no reason why they should not grow comparatively large, though in the nature of the case they are never likely to have the large, indeed inflated, membership of the great national Churches. They stand for the most part outside the whole ecumenical movement. Our hesitations towards them are due, at least in part, to a lack of responsiveness in them and to some uncertainty on our part as to what it is they claim, for instance, for their ministers.

But it is interesting to reflect that we are occasionally ourselves the victims of some such hesitations. There are those who deny the full status of others not on the grounds of order, but on the grounds of faith. Lutherans lay stress on long confessions of faith and in particular sometimes demand a certain type of belief about the Eucharist in those whom they invite to share in it. This raises the question of unity of belief. We have already referred in another section to the common use of the Creeds; but some would wish to insist on the acceptance of lengthy confessions of the type of the Augsburg Confession. Now we in Methodism have our subordinate standards; in some countries, Wesley's abridgement of the Articles; in others, his forty-four sermons and Notes on the New Testament; and we might well take these more seriously than we often do; but we have never, as far as I know, treated these as essential to intercommunion or to organic union. We have not insisted on them in South India. We have however sometimes entered into unions involving the production (largely for the satisfaction of others) of new confessions of that type. This lack of insistence on these formulae is not due to any lack of concern for theology, nor does it mean that we do not value unity of belief; but we do not consider unity in belief is best promoted by such insistence; and, though obviously we could not recognize the sacraments of those whom we did not consider to be Christians, yet within the bounds of those who take Jesus as Lord or who acknowledge Him as God and Saviour (to mention two possible formulae) we do not allow differences either of belief or of order to stand in the way of intercommunion and mutual recognition. We give expression to this not only in services of intercommunion but in the fact that when, as sometimes happens, a Minister of another communion becomes a Methodist Minister,

he is accepted among us without any further ordination. Thus difficulties about mutual recognition rarely, if ever, arise from our side.

The last and most difficult expression of our spiritual unity is a unity which goes beyond mutual recognition. Such further expressions of unity might take various forms, such as federation: the closest such unity is called organic union. The denominations within any given country are not organically one, nor are the various branches of Methodism throughout the world. Moreover, there are many countries where various branches of Methodism are at work within the same territory. Is anything wrong with this situation? The element of diversity in modes of worship is not wrong or sinful. The seed of the Gospel is everywhere the same, but, when planted in different types of soil, it will produce fruits, recognisably of one kind, but nevertheless varying in their particular flavour. There is no reason at all why the Indian should worship God in buildings whose architectural style is derived from Europe or America: and there may be genuine Methodism which knows nothing of the tune 'Diadem.' The indigenisation of worship and of other aspects of the Church's life is now receiving close attention from missionary societies: and rightly so, so long as the use of indigenous forms does not lead to religious syncretism.

What is at any rate questionable is the lack of organic union, whether this results from geographical separation or denominational division or both, is the lack of any feature in the outward structure of the Churches to correspond to their inner unity. They say they are united in Christ, and they give partial expression to this by acts of intercommunion and mutual recognition: but the governmental structure of the churches remain distinct, so that their spiritual unity is not made visible, embodied, incarnate, as it might be.

How much this matters depends on our theory of the visibility of the Church.

Some hold, especially on the so-called 'Catholic' side, that the church is a visible body, consisting of a quite definite number of people, whose membership is easily established by outward and visible signs, such as baptism. Not all who fulfil these requirements are *good* Christians; they may not even be saved at the last; but they are all Christians, and together they constitute the church. But this theory does not work, and even its supporters are forced, reluctantly and inconsistently, to allow exceptions. For instance, a person who means to be baptised dies before the rite is performed; he can hardly be said not to belong to the Church. Thus the so-called 'Catholic' theory allows the baptism of desire as a substitute for baptism with water. In such ways the theory breaks down.

Others maintain that the church is a wholly invisible community, a company of saints known only to God. If you are in Christ, you belong automatically to this true church. Such people, may then, if they wish, combine together into societies, for mutual benefit and the prosecution of their common task, or just as a concession to human sociality. These societies are popularly known as churches, but they are not the church as God understands it, and thus their arrangements, institutions and structures are of no theological importance. This is popularly supposed to be the Protestant view, but none of the great Reformers ever held it; like so much else, it is a product partly of pietism; partly of liberalism.

Neither of these views will do; the church is not wholly visible nor is it wholly invisible; nor again are there two churches, one visible and one invisible, distinct from each other. Rather, to quote the Lund report, (p. 33), 'There are not two churches, one visible and the other invisible, but one Church which must find visible expression on earth.' And if the Church must find visible expression, so must its unity. God wills that we have visible institutions, ordinations, sacraments, ministers, discipline: these things, being willed by Him, must not be dismissed as secondary as so much ecclesiastical machinery or mere organisation, with the implication that unity in these spheres is unimportant. God indeed is not bound, and makes His invisible comment on our arrangements as He wills. But we are bound to seek the fullest possible visible expression of unity.

The obvious starting point would seem to be to bring into one structure those Methodist churches which operate in the same territory. But after this beginning, what then? Regional union or confessional ecumenicity? Whichever is first pursued, I should hope it would be regarded as complementary to the other. We want to lose sight neither of our fellowship in the great Methodist family nor of our fellow-Christians on our own doorstep. Yet to pursue both these lines to the full extent of structural unity would seem to lead to a great church, 'monolithic' in structure (in the modern jargon), which would tend to two great dangers: a rigid centralised bureaucracy and a single visible head. That surely is not the goal. Mutual recognition need not lead on to *that*. The difficulty is to know to what precise structure a sufficient degree of mutual recognition ought eventually to lead.

For a solution of this problem we must look again at the New Testament and at Church history. In the New Testament the Church existed in separate communities, the Church in Rome, the Church in Corinth, and so on. They were in communion with each other. There might indeed be several large Churches in one city, presumably under the common government of the Presbyters of that city. That system was neither Romanism, with its single head, nor congregationalism or independency, nor the modern multiplicity of denominations. We read in I Corinthians 1 of parties within a single city: Paul deplored their lack of spiritual unity, but he did not suggest that they should agree to differ or worship separately. Thus it is true that the early Church consisted of separate communities, but these communities were not modern denominations.

Denominations, in the sense of different groups in a city, organised separately and linked with similar groups elsewhere, arose not out of a desire for variety, but out of doctrinal and disciplinary disputes. Each such body, the Nestorians for example, claimed to be the true Church. The Reformation did not really alter this. Luther did not desire to form a new denomination: he wished to reform the Church. When he was forced to organise separately, he virtually claimed that, at least in those regions where it prevailed, the Lutheran Church was the true Church. The Reformers had some idea of fellowship between national churches but not of variety within the nation. The idea of various churches co-operating within a region was virtually unknown. Nor did the English Puritans and extreme Protestants think otherwise. Some wished to reform the Church by tarrying for the magistrate; they continued this till

they were ejected from the national Church. Others left at once, because their aim was reformation without tarrying for any: but they did not wish to add a new denomination to some interesting herbaceous border of churchmanship. They wished to leave what they regarded as hopelessly corrupt and to re-establish the true Church without delay. I do not think our modern defence of denominationalism would have made much appeal to the founder of Congregationalism or of the Baptist Churches. The case of Wesley was different, because the process did not go as far in his lifetime as it did with (say) Luther, but it is equally true that he did not wish to found a denomination.

Sometime between Wesley's day and our own the theory has arisen that denominations as such are a blessing, that the variety which discord has produced may be retained in perfect harmony. We can indeed now more easily see that in many former divisions each side in fact preserved one element of the truth. But when we have seen this and given God thanks for the heritage of each, ought we not to establish a society in which these two heritages can be held together? The trouble with the herbaceous border theory of denominationalism is that only God stands outside the border to enjoy its variety: we are one of the flowers and we do not share the view, save at some interdenominational conference. What is the use of thanking God in some modern litany for the mysterious beauty of Eastern worship or the rich silence of the Quaker meeting if as loyal Methodists we attend our own Church and have no means of enjoying them? By all means let us incorporate their best feature in our worship; but if we could do that, we should have a Methodism which would not be content to be one of an interesting variety; it would be the model for all. The *reductio ad absurdum* of the theory that God wants varied denominations is that presumably, if too many of the other denominations tried to join us, we should have to ask them not to do so but rather to continue to blossom afar.

There are two other defences of this theory. One I quote from a very distinguished predecessor of mine at Headingley (J. S. Banks, *A Manual of Christian Doctrine*, p. 235) as a typical theologian of his day, 'Is not competition, within reasonable limits, a necessary check and healthy stimulus?' But the city-Churches of the New Testament, of which he speaks approvingly, could hardly be said to compete with each other.

The other defence is that God now wills different denominations to provide for different temperaments. But children are often born with different temperaments from their fathers and much that we call 'temperament' is merely upbringing. The pang of grief we feel when someone leaves Methodism shows us that we do not really believe this theory. We think that Methodism is best. And again if we are to cater for varieties of temperament, why not for those of sex, colour, education, race, wealth and so on? To some extent we do so cater, even within Methodism: the danger of that is that the Church become a federation of clubs of likeminded people, held together in each particular local Church not so much by the Gospel that loosely ties them to the others as by their common social position and interests.

Thus denominationalism as a permanent principle has its very considerable difficulties, not least that, if taken seriously, which it rarely is, it would sap our pride in Methodism. Let us be Methodists because we be-

lieve in Methodism, not because we think we are among the temperaments whom it is supposed to suit.

National or local churches do not involve the same dangers because they are not in competition with each other. They cater, not for different temperaments, but for those who for reasons of distance are in any case compelled to worship separately. Yet they are open to dangers of their own, above all the danger of alliance with an excessive nationalism. The Church may come to be merely the servant of the nation's culture, the expression of the British or Indian or African or American way of life. And the power of the Church to bridge the gulfs between the nations and to promote peace would thus be lost.

It is obvious that denominations cannot be abolished in the immediate future. Full allegiance to one particular denomination is at present the only way to be a real Christian; and 'the Methodist Church,' as we say officially in Great Britain, 'claims and cherishes its place in the Holy Catholic Church, which is the Body of Christ.' And, even while we question the theory that God wills separate denominations till the Day of Judgment, we may paradoxically learn from the popular defences of that theory at least this, that our denominations have something to give each other. Therefore, we do not simply invite others to become Methodists. Happy as we should be if they did so, confident as we are that Methodism has all that is of the essence of the Church, yet we think that at the moment we may learn from others, as indeed we hope that we may give to others; and, true to the tradition of our founder's sermon on Catholic Spirit, we should work towards some more closely-knit structure in which that interchange could be more easily possible. It is true that with some communions that seems at the moment quite impossible; with others, it is a matter for the most delicate and difficult negotiation; and, even where it seems theoretically possible to take a step forward at once, non-theological factors intervene to retard our progress. But immediate difficulties need not alter the ultimate goal. It is also true that the goal itself is not entirely clear, though I think that the city-Churches of the New Testament drop us a broad hint; in this lecture itself certain tensions remain unresolved: but what of that? The goal is clear enough for us to say that we cannot be content to stay where we are. We must press on at the least to mutual recognition and to such structural changes as that naturally brings with it both within a denomination and within a region.

I conclude by quoting again from the statement of the British Conference in 1937. Its lack of complacency about denominations shows, I think, how Methodist thought has moved in the last generation or so. It contains no blue-print for the future, but it makes it clear that we must go forward, and, in going forward to the Coming Great Church, in which we hope to give and to gain so much, go also back to the Church of the New Testament. It says: 'The Methodist Church, like other world-wide communities within the one Church, cannot be content with the present broken communion of Christendom. Not one of these communities can legitimately claim to be the whole of the Catholic Church on earth. Neither are these separate communities analogous to the local "Churches" in primitive Christianity.' And, in a latter summary it says, 'The Church today is gathered for the most part in certain de-

nominations or "Churches." These form but a partial and imperfect embodiment of the New Testament ideal. They are already one in Christ Jesus; they have not to create that unity; it is there; and it is the gift of God. But it is their duty to make common cause in the search for the perfect expression of that unity and holiness which in Christ are already theirs.'

THE SPIRIT OF METHODISM

(From an address at World Methodist Conference, September 1956)

by RALPH W. SOCKMAN

When John Wesley said, "The world is my parish," could he have dreamed that some day the movement which he was starting would belt the globe and embrace some eighteen million members? When Francis Asbury set out on those lonely treks into the American wilderness, could he have anticipated that he was laying the road which the new nation's largest church was to follow? It would seem safe to say that Methodism has exceeded the numerical expectation of its founders.

But as the circumference of a movement expands, it becomes imperative to keep its center and source in clear focus. This is one of the functions of these Methodist World Conferences. They not only give us fresh views of what our church is doing on its frontiers, but they relate the growing boundaries to the abiding center.

Here at Junaluska, missionary leaders have given us glimpses of global Methodism. Historians have thrown clearer light on our church's early chapters. And now as we approach the close of this conference, I desire to direct our gaze forward. When a speaker deals with the past, critics can check his facts. But when he talks of the future, who can check on his fancies? As a young (?) minister still in his first parish, I wish to think with you about the spirit of Methodism and the mood of today with an eye to our tomorrows.

My belief is that the spirit of Methodism has a peculiar strategy for our times because of certain combinations which it keeps. The vitality of the movement begun by Wesley is due in large part to the balance of the emphases which he stressed.

The Warmed Heart and the Trained Mind

Consider first Wesley's combination of the *warmed heart* and the *trained mind*. The word "heart" as used in the Bible and in common conversation is hard to define because we make it include so many aspects of experience. But hear this definition: "The heart in Hebrew psychology is primarily the seat of the mind and will, together with a whole range of psychological emotions." (*Interpreter's Bible*, Vol. 2, p. 374)

Certainly we involve the will when we speak of "putting our heart into things." We mean that we set the force of the will to the matter. Also the "heart" involves the mind. Pascal said, "We know the truth not only by the reason, but also by the heart."

And surely the term "heart" includes the feelings. When we say of a young man that "he lost his heart to the girl," we do not mean exactly that he lost his will or his mind, although, to be sure, a person in love

may often act as if he had lost both! A man may lose his heart in love and keep his head in business. But to lose one's heart is certainly to be moved by strong feelings.

Hence when we speak of Wesley's "warmed heart," we must think inclusively of will and thought and feeling. And this combination is needed in our day to safeguard us from some one-sided tendencies.

For one thing, we are familiar with certain forms of evangelism which stress conversion of the will without cultivation of the mind. Converts are moved to "come to Jesus" but are not shown where they are to go with Jesus or how they are to work with Jesus. The results of such revivalism are roads blocked by backsliders.

Then we have evangelistic campaigns which play upon the feelings without adequate attention to the mind and the will. Fortunately the old techniques of "putting on the arousments" are going out of fashion in the more enlightened circles. But there is a current proneness to promote religious campaigns by playing on the emotion of fear—not the fear of hell but of communism. The Christian faith is our best defense against the inroads of communism. But the Christian motive of propagating our faith is to save men to Christ and not merely to save them from the Kremlin. If we are to win our own youth and those of the Orient, we must convince them that we are interested in them as individuals and not as added allies against Russia. Ours is a gospel of salvation rather than security and its genuine motive is love rather than fear.

Commitment Necessary

Also we confront a current intellectualism in religion which tends to ignore the will and the feelings. There are more courses being given in religion and allied fields on American college campuses than ever before. But in my contacts with students I find that there are so many interested in studying comparative religions without commitment to any. The impression seems to be that since there is some good in all the various religious faiths, the most rational attitude is to pick out the best elements of all and not limit one's mind to any one communion. This position appears rather plausible but it overlooks the fact that in religion, as in life and love, we cannot explore fully without commitment. In a laboratory of physical science, one can keep his mind open until he has collected all the available data and then draw a conclusion. But in finding God, as in cementing a friendship or in consummating a love, there is a point where one must commit himself before he can realize the results. Vital religious expression involves will and intellect and feeling.

It is well to recall that John Wesley's Aldersgate experience on May 24, 1738 was not an emotional flash sparked by artificial arousalment. It was a radiant glow of feeling resulting from long study of the scripture and rigid discipline of the will. If we are to have the warmed heart of Wesley, we cannot keep evangelism and education in separate categories. They must go together. If we are to have vital churches, we must cease treating religious education as a mere sideshow of the church, a department for the children run on good intentions without trained intelligence. A church is tested by its educational program and that does not mean the size of its parish house but the scope of its program. The preacher who is not also a teacher is not worthy of a pulpit.

Revival of Bible Study

There has never been a significant revival of religion in the history of Christianity which has not been nurtured in a revival of Bible study. The current religious awakening in America will end in frothy effervescence unless sustained by cultivation of scriptural study. Our scholars have now given us a Revised Standard Version of the Bible, putting it into the language of today. Let us now have a revised standard of reading the Bible, putting it into the life of today.

Jesus said, "If you abide in my words and my words abide in you, then are you truly my disciples." Let our minds dwell on the life of Jesus, absorbing his spirit, following his steps as he walked and worked and loved, and ere long our wills will be drawn to him as was Richard Watson Gilder:

"If Jesus Christ be a man—
And only a man—I say
That of all mankind I will cleave to him
And to him will I cleave alway."

And when our wills and minds take hold of Jesus as a man, we begin to see, as Luther said, that he is more than a man. We recognize his personality as the highest creation yet to appear in this universe. Therefore, since water cannot rise above its source, in him we do see God, the Lord of Creation. And we are impelled to sing:

"Fairest Lord Jesus, ruler of all nature,
O Thou of God and man the Son,
Thee will I honor, Thee will I cherish,
My soul's glory, joy and crown."

And as we continue to keep our minds fastened on Jesus, we see him coming toward us, coming as far as the cross, love's last word, coming to die for our redemption. And when this realization sweeps over us, we are moved to shout with Isaac Watts:

"Were the whole realm of nature mine,
That were a present far too small.
Love so amazing, so divine,
Demands my soul, my life, my all."

The Wesleyan warmed heart involves the studying mind, the committed will, the glowing feelings. And our day needs to stress this inclusiveness.

Combines Salt and Light

A second significant feature in the spirit of Methodism is that it combines the functions of *the salt of the earth* and *the light of the world*. Jesus used these two figures of speech in commissioning his disciples.

Salt loses sight of itself in giving flavor to the substance with which it is mixed. Light calls attention to itself in order that it may lead men to glorify our Father in heaven. Wesley appeared in a land of great cathedrals. The majestic beauty of the noble cathedrals at Canterbury, Salisbury, Winchester pointed men's thoughts upward to God, but England in Wesley's day was not going Godward. The Methodist movement went beyond the cold light of unused cathedrals and carried the flaming torches of an evangelising gospel to the darkened districts and dimmed hopes of the British people. Those first Methodist preachers brought

the light of the world as beacons of hope to point the way of salvation.

Nevertheless, Methodist preaching in itself would not have established the mighty movement which has become a world force. The genius of Wesley was that he organized his converts into societies and class meetings which like the salt of the earth, were centers of infectious spiritual influence. The flaming words of the preachers kindled, the contagious lives of the converts conserved.

There is special need of this propagation by contagion today. Preaching as preaching now operates by a law of diminishing returns. The sermon of the Methodist circuit rider in the days of Francis Asbury and Peter Cartwright was the only public utterance which the dwellers in a backwoods community might hear for months. They would ponder his words. Through long days and nights those utterances would sink into the minds of the listeners. Even fifty years ago the Sunday morning sermon of a parish minister was often the only formal speech delivered in a community for a week. It would linger in the minds of his people. But today the morning church sermon is only one of a score of sermons available by radio before the day is over. And by the end of the week the sermon of Sunday is drowned in a deluge of secular broadcasting. Hence the preacher's voice meets current competition which lessens its force.

Cost of Propagation

The cost of professional religious propagation, like the cost of advertising commerical products, becomes ever more expensive. For the launching of a proposed city-wide evangelistic campaign by our best known evangelist, the city of New York is asked to raise almost a million dollars. Contrast that figure with the cost of the Moody and Sankey revivals in our grandfathers' day or even with the Billy Sunday campaigns of forty years ago. It would be revealing to study our local church budgets with an eye to mounting costs and comparative results. My own parish has increased its budget ten fold during my ministry, while the membership has been multiplied only by five.

Contrast our contemporary conventional church methods of spreading the gospel with those of the apostolic church and those of early Methodism. The earlier groups were made up of Christians filled with such contagious enthusiasm that they spread without much professional assistance. The typical church program today is altogether too much a professional propaganda financed by silent spectators. We hire preachers to preach to us; in some parishes we hire teachers to teach our children in church school; we hire professional singers to voice our emotions; we often hire evangelists to recruit our members; while the laymen merely sit back and pay the bills—and some just sit back!

The per capita cost of promoting church programs on the contemporary increasingly professional basis is approaching its limit. We must recover the original contagion of apostolic Christianity and early Methodism. Whether it is feasible to revive the old class meetings I shall not discuss here. But some form of "cell" principle must be devised. I have just returned from a month of preaching in the leading parish of the church of Scotland. I was greatly impressed by the role of those Presbyterian elders, each of whom is responsible for the visitation and cultivation of a considerable group of members.

Needed: More Quantity and Quality

We need to increase the number of our preachers and to improve the quality of our preaching. Methodism is wise in giving immediate attention to strengthening our theological seminaries. But the primary hope of a real religious revival is through the pew rather than the pulpit. Protestantism believes in the individual priesthood of believers. Let us then develop priests in the pew—those who speak out for Christ in private and public issues, letting others know where they stand; those who know the way to God in private prayer; those who talk about spiritual matters in the same simple, natural, unsanctimonious manner in which they discuss daily secular affairs of interest; those who carry their virtues with such easy grace that they make goodness attractive to others. Such Christians are “the salt of the earth” and also “the light of the world.”

Balance Discipline and Spiritual Growth

A third feature in the spirit of Methodism should be singled out for mention as having special significance for our day. It is the balance which Wesley kept between the *disciplined life* and *growth in grace*.

The word Methodism is derived from the disciplined life. The members of the Holy Club at Oxford were dubbed “Methodists” in derision of their methodical habits. John Wesley was disciplined in virtue from his youth. Then in 1725, when he was twenty-three, he set himself to such a strict moral regimen and rigid self-denial that he gave no compromise to wayward desires or even idle thoughts.

This note of discipline is little stressed in the current American promotion of religion. We are prone to pass lightly over the demands of religion and emphasize its dividends—health of body, peace of mind, social and financial advancement. In order to fill our pews we are inclined to present the Christian faith as a commodity to be sold rather than as a cause to be served.

“Onward Christian Soldiers” was once a favorite hymn of Christians. Why has it lost favor? Because it sounds too militaristic and seems to exalt war? Certainly we must avoid anything which suggests the use of physical force. But we must not forget that Christ was a fighter for peace, calling for the same courage and sacrifice in the peaceful struggle for brotherhood that soldiers have shown on the field of battle. There is “a whole armor of God” which the Christian is still called to put on and it is a travesty of Christianity to turn from the role of Christ’s soldier to that of a mere camp follower looking for the profits of religion without enlisting in its program.

If we are to be good soldiers of Jesus Christ, the Prince of Peace, we must develop the disciplined life. Self-discipline is necessary for the free full life. When Jesus and John Wesley stressed the truth that “the gate is narrow and the way is hard that leads to life,” they were asserting the practical principle which the athlete follows in developing the superb use of his body and the artist uses in the perfection of his art. Christian self-discipline is not bleakly ascetic, but rather it is athletic and artistic. Our day is due for a veritable crusade of self-discipline if Christianity is to be revived and democracy is to be saved.

But John Wesley discovered that moral discipline, however rigid, was not enough. The strict and painful regimen to which he set himself in

1725 did not make him a radiant creative Christian. The transformation came at Aldersgate in 1734. And it came to him as a gift of the Holy Spirit. Thereafter he was ever stressing "the witness of the spirit," the assurance of the Spirit, the doctrine of Christian perfection.

While we may have difficulty in understanding John Wesley's doctrine of perfection, Dr. W. E. Sangster has given what to me seems the best summation: "This, then is the claim we make for Christian Perfection: that it brought back to Protestantism something it had lost, a dominating concern for holiness and the restoration of moral aspiration to its central place in the life of the believer."

And this also: "That it delivered the aspiring soul from the insupportable burden of seeking to achieve holiness by personal toil and opened the door to achievement by God's gift of perfect love through faith in Christ."

Grow in Christ

We cannot copy Christ's perfection as an artist copies a model, because his degree of goodness is so far above us that we are left in despair. We are not good enough to be loved, but he is good enough to love us. And if we keep mental company with him and moral commitment to him, we become so "rooted and grounded in love" that we "have power to comprehend with all the saints what is the breadth and length and height and depth and to know the love of Christ which surpasses knowledge," and "be filled with all the fullness of God."

Note the force and frequency of the word "grow" in the New Testament. John Wesley embodied the principle of growth in grace, realizing that we are saved by grace. His long and expanding career was a living interpretation of Peter's benediction: "Grow in the grace and knowledge of our Lord and Savior Jesus Christ."

And Charles Wesley voiced the Methodist blending of moral discipline and divine grace in his hymn:

"Soldiers of Christ arise
And put your armor on.
Strong in the strength that God supplies
Through his immortal Son.
Strong in the Lord of Hosts,
And in his mighty power,
Who in the strength of Jesus trusts
Is more than conqueror."

METHODISM IN THE WORLD OF TOMORROW

by PRESIDENT HAROLD C. CASE

If the familiar saying, "The past is prologue" is true, then Methodism has enjoyed Providential nurture throughout its history, and has been Divinely prepared for its greatest testing, in the world of tomorrow. Surely God's purposes have been served in special ways through the epoch making events in the Methodist story, from its founding to this crucial hour.

Even a glimpse will justify this conclusion.

The boldness with which the gospel, excluded from the church sanc-

tuaries in England, if it was proclaimed by the Wesleyan group, was preached out of doors to the common people, and the eagerness with which its vigorous message of hope has received, is a vital chapter in Methodist history. Without this unconventional solution to reaction, the movement itself might have collapsed before it was actually launched. Then and now, jealous religious leaders must put the fact of religious nurture for the people above conventional times or places. It was a providential matter that the infant movement with so much to contribute to the spiritual life of England, and the world, did not succumb because certain jealous clerics turned their keys in the locks and prohibited them from preaching inside the hallowed walls.

The "epoch in English history," as Lecky calls the day of Wesley's Aldersgate experience not only re-created John Wesley from a disappointed and uninteresting scholar, into a persuasive and heart-warming preacher, but it guaranteed the motivation for launching an important religious movement. Moreover, it argued that social power is generated by spirit filled persons, and that if a church is to be effective it must not be ashamed to feel strongly about its mission or objective.

Wesley's insistence on a "quality of life capable of identifying Methodists as more deeply committed and more ethically sensitive than their contemporaries in other churches, or outside of all churches, was an element of the genius of the movement he was to lead. It is an asset of inestimable worth in any consideration of the role of the church in the service of God in the future.

The rise of a new spiritual force in England in the 18th century, alongside of new economic power, was so providentially timed as to deserve credit for the avoidance of a violent industrial revolution. It is perhaps even more important in the light of mounting power in the state; rising fury in the east-west conflict; and the vast struggle between secularism and Christianity. We should be fortified for the crusade to achieve enough religious dynamic to win out in these struggles for the future of civilization.

The thankless task of early Methodism in facing major evils that are destroying life, with practical holiness, brought early Wesleyan followers into much trouble, but it gives us a chart for our adventure in evangelism today. Any summons of men to God, that does not clarify the meaning and experience of God, and apply spiritual sensitivity to the task of grappling with the practical issue, may satisfy an emotionally starved remnant, but it cannot capture the minds of a powerful, but secular generation.

John Wesley's opposition to the slave trade, "symbolizing vividly, religious faith issuing in action for human rights and welfare," as Luccock speaks of it ("Endless Line of Splendor") is found in a letter written by Wesley to William Wilberforce, as follows:

My dear Sir:

Unless the divine power has raised you up to be as Athanasius 'contra mundum,' I do not see how you can go through your glorious enterprise, in opposing that execrable villany, which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and of devils, but if God be for you, who can be against you? Are all of them

together stronger than God? O! Be not weary in well doing. Go on in the name of God, and in the power of His might, till even American slavery, the vilest that ever saw the sun, shall vanish before it.

Your affectionate servant,

JOHN WESLEY

This was the last letter Wesley wrote before his death. It is his final declaration of faith, that all things are possible with God, but that without the assurance of doing God's holy will, any task becomes impossible. O—Methodism—if God be with you, who can be against you? Be not weary in well DOING. Go on in the name of God, and in the power of His might, till even the strongest and vilest evil of the future—shall vanish before the sun.

But unless God raised you up for this very thing, you will be worn out by the opposition of men and of devils. This is a solemn warning to us. Unless the conscience of today is challenged to deal with the worst social evils, by God inspired Methodists, the church will become an outworn spiritual tool, lacking influence or power.

Methodism's migration to colonial America projected its venture toward all continents, nations and races. Our church was ecumenical before it became ecclesiastical. It was international before it had gained national status. It was out reaching in its mission before it had gained a firm grasp on its home base. From the conference in Leeds, England the movement sailed forth—to Lovely Lane in Maryland, up and down the Atlantic coast, over the Appalachians, across the great plains, to the western slopes, and on to the islands of the Pacific, to Asia and Africa and Europe. The message and the mission were ever intertwined, so that churches and schools, and hospitals were established. One hundred eighty seven years ago Methodism "took to the road." This evening we are concluding some consultations in which representatives of all of the members of the Methodist family have shared. This World Methodist Conference marks the self-consciousness of a mature, world church. Some of its youngest members have spoken with the greatest power and the finest insight. It is a hopeful sign when the children come home to inform and reinforce, and perhaps regenerate their parents. It is even more hopeful when they find receptivity to their new testimony, on the part of the older generation.

The prologue has been a good one. The curtain is about to rise on the main drama. We will adjourn, this conference, start on our separate ways to the other side of this tiny lake or to the other side of this huge world, and when we arrive where we belong, and take up our accustomed tasks again, it will be tomorrow, or tomorrow or tomorrow. One or a dozen days after today, it doesn't matter, but it will be the future. Be sure of that. None of us will step into the past. When we reach the point of beginning again, we will ask ourselves, and our colleagues will ask us, What about Methodism and the World of Tomorrow? What will our church say and do for the Kingdom of God—in the years to come?

It is not as if we walked into a calm, complacent, isolated, mute world. Ours is an excited, adventurous, interrelated, vocal society. Precisely for that reason what we do is more important, and more dangerous than before. Let us not close in a mood of self congratulation.

Rather, we should depart with a new consciousness of the proportions

of our task, with a sense of humility that we are "blessed by God by being entrusted with the gospel" (the inscription on the gravestone of Bishop Wm. A. Quayle), and with new dedication to our calling.

It is impossible to overestimate the significance of the struggle now taking place across the world, for the minds and spirits of men. Our cultural crisis is deeper, broader, and more portentous than any other in the history of man. The hydrogen bomb might reduce civilization to a stone age culture. Or the energy in the atom might release all men from a deficit economy, from hunger, disease, drudgery and frustration; and make possible the peaceful use of the atom for power production and an era of plenty, for security, health, shared knowledge and lasting peace. These are the contrasting lengths to which this conflict may take us. But these are consequences. The causal forces driving us in one direction or the other, are intellectual and spiritual.

We have been raised up for such an hour as this one. We deal in religious values, in the moral standards by which all action must be judged. Enjoying a providential heritage and preparation from the past, blessed with a strategic position in the present, our solemn responsibility is to conceive rightly our role as a Church in the world of tomorrow.

I want to suggest certain aspects of this assignment.

First. The disciplined mind. Whatever defense may have been made in the past for arousing emotions without the corrective of reason, that superficial approach to religion is not satisfactory now. The hard core problems which hold the fate of mankind in their thralldom, do not yield to solutions by catch phrases or removal by wishful thinking. The Arab-Israel conflict, the Suez crisis, the issue of self determination and political freedom for subject peoples, the proposal to integrate the public schools in this country, and dozens of other critical problems, near or far, cannot be resolved by hymn singing or repeating pious platitudes. Knowledge is required, and the disciplined mind, infused with religious concern, must grapple with all issues, whether personal or social, if the truth is to be decisive in the outcomes.

Religious faith itself is in a competitive market. There are many faiths. If any particular formulation of faith is to survive, its members must be able and willing to state their religious convictions clearly, intelligently, fully and freely.

This challenges religious education, from the primary department to the adult class, to move up from the least common denominator, in which we feel impelled to hold on to our church school members at all costs, and so do more entertaining than educating them, to a challenging venture into the content of belief, the way to come to an effective faith, and the ways of living as Christians in any society.

This underscores the role of the church related college and university. In the tax supported educational institution religious neutrality is inescapable. In the church related institution, neutrality in religion is inexcusable. Dr. Colwell of Emory University suggests that if the church college or university is to serve God: (1) the curriculum must be fashioned with religion and morals as pervasive. It is true that there is no Methodist mathematics or economics, but it is equally true that mathematics or economics without the corrective of religious faith, can be-

come as secular in a church supported institution as they can in a Russian university.

Toynbee reminds us that there are some things that people may know for certain, but. . . "That those knowable things are not what matter most to any human being. A good mathematician may know the truth about numbers and a good engineer may know how to make physical forces serve his purposes, but the mathematician and engineer are first of all human beings, so for *them* as well as for *me* what matters most is not one's knowledge and skill but one's relations with other people."

But more specifically, the educational institution with religious commitments cannot be religious with one or two courses in religion on the side. If religion does not pervade the atmosphere, and find importance in the entire curriculum, then religion is not important in that college or university.

Dr. Colwell adds that in order to serve God an educational institution must make a frank institutional confession of the religious nature of the school's purposes, and he adds, there must be some systematic methods for the use of religious purpose in the selection of personnel.

The pulpit is responsible to help people to synthesize knowledge. Religious faith rests on synthesis, not fragmentation; on involvement, not detachment. Merely factual knowledge is instrumental. Religious faith is intrinsic. The creative unity of knowledge and faith in the hands of the preacher relieves him of the temptation to triviality. It puts in his hands the greatest source book for placing standards before all human enterprises, and it guarantees that with a disciplined mind, he can bring unique ethical and spiritual insights to bear on the problems and perplexities of his age.

As blackberries grow only on new canes, and apples develop only on new branches, though the roots of both may be old, and well established in the soil, so religious truth becomes effective only when it summons the new character being formulated in a youth or an adult, to cope with the new problems that have emerged in this generation. The root-age of the faith goes back to the yearnings of man from the dawn of human history. But the contemporary setting for the ancient truth will require the best discipline of the mind possible among us.

Second. In tomorrow's world, Methodism must seek to illustrate the Christian Community. One remembers the debate that took place on the streets of Athens some 2,400 years ago. Socrates and Glaucon were discussing the good society, the City of God. Glaucon was skeptical about its prospects. He had been disappointed in the city fathers, and disillusioned by its citizens. "Socrates," he exclaimed, "do not believe that such a city has ever existed or ever will exist on this earth." Then Socrates made his immortal reply, "Whether such a city has ever existed or ever will exist on the earth, the wise man will have nothing to do with any other, and in so doing, he will put his own house in order."

Dean Walter Muelder underscored the church as a community, in his University lecture, delivered during this conference. He said, "the clue to the nature and mission—the vocation and responsibility—of the Church lies in a profound grasp of the people of God as a historical community." He adds, "The church is on the human side of a response in faith to the love of God. It is a whole response, not of solitary individ-

uals, but of a *covenanted* fellowship. What this community has as its common bond is the creative fellowship with Jesus Christ, the Son of God. This love takes the diversities of gifts and makes them cohere in a mutuality of service. It sees every problem in the context of a responsible society of interrelatedness."

The Christian community stands in sharp contrast to all other human associations. They all embody illustrations of man's organizational genius, and of his capacity for defining causes and for developing promotional schemes. They all serve themselves, and even when they are enlightened, they are prompted by self interest. The Christian Community on the other hand is grounded in Divine Love as it was revealed in Jesus Christ, and is joined by a covenant to seek the ideal city, the Kingdom of God. Thus it is dedicated to the discovery and to the doing of God's holy will. Since it finds its roots in the life and spirit of Jesus Christ, it is bound together by love, not in order to serve itself, but in order to serve God.

This is the point at which flags of the nations are no longer the symbol for the supra-national, supra-human community. When Methodism is truly serving the world of tomorrow, it will be without any artificial barriers of race or nationality or status. It will be one body, organized for the most effective witness, into several divisions. But the health of one division will not only be the concern of all members, but will actually become the clue to the health of all members.

In tomorrow's world, where every national economy will influence all others; where unlimited physical energy will remove all need for protective tariffs or other barriers to association; where communication will be instantaneous and universal; where the weather controls devised by any nation may effect the very life of another nation; Methodism is called upon in a new way to be The Community. Whether such a Community has ever existed or not, the wise Church will have nothing to do with any other, and in so doing, it will put its house in order.

Third. In the world of tomorrow, Methodism must express a truly democratic method and spirit. Judge Curtis Bok has said that "in the whole history of law and order, the longest step forward was taken by primitive man when, as if by common consent, the tribe sat down in a circle and allowed only one man to speak at a time." The way of dictatorship is swift, dramatic, and economical. One man, or a very few men make all important decisions. They come to think of themselves as unique in wisdom and qualified to direct the enterprise. Dictatorships, however, are always self defeating. The base motives within the power holding person or group cause rivalries, produce violence, and invite overthrow.

Someone says that autocracy is like a gallant ship that sails the seas. It is ornate and glittering. It appears to be efficient. Its passengers are cared for. But the ship "autocracy" always strikes a reef and sinks. It takes its passengers down with it.

Democracy, on the other hand, this writer declares, is like a raft. It is unsinkable, but the passengers' feet are often wet. If we prefer democracy to autocracy we must be willing to live with creative confusion instead of static neatness.

As Methodism increases in size, there is a tendency for official deliberations, conferences and decisions, to move farther and farther away from the rank and file members. This Conference is an example. The news

releases have been of the volume known as "saturation journalism" in the Asheville papers. We have lived in this delightful setting, wholly engrossed in Methodism on a World scale. But the newspapers in New York City and London and Sydney and Taipei and Frankfurt and Stockholm have not been so impressed, nor have they reported this conference in such detail.

The message of this conference, adopted here, and addressed to the 18,000,000 Methodists, will not actually reach 18,000,000 members. Or if it does come to their attention, it will be in a casual, detached and incidental way. If the message were not a pronouncement, but an agenda, it might have more chance of getting into the thinking of Methodists all over the world.

I suggest that for the world of tomorrow, a very democratic process even in this type of conference, where most of the time is spent in study, discussion, group participation, with addresses limited to resources for clarification of issues; and another kind of message addressed to the church around the world, would be greatly improved in effectiveness.

If this conference were to say, We are listing the issues on which we believe the future of our church rests. We are describing them as best we can. We are even stating some convictions about them. But we are sending them to you in agenda form, in order that you may wrestle with them until we meet again. Then we can shape a statement expressing the judgment of our world-wide Christian community. It may be less incisive, but it will be more insistent.

Finally, Methodism in the world of tomorrow, will require *A New Dedication*. We have emphasized "a week of dedication." It is a useful device for recruiting money. But we must specialize in a "lifetime of dedication." There is a creativity which takes place when a person places himself totally and irrevocably in the keeping of God who can transform.

Such a dramatic transformation as that of Saul of Tarsus on the way to Damascus, into "Paul the Campaigner for Christ" on his way to the establishment of Christian communities all over his world, illustrates the COSMIC results from complete dedication. In view of the heights to which a person can rise, as in Amos or Isaiah, John Wesley or George Fox, Albert Sweitzer or Sister Kenney; or the depths to which a person can fall, as in Judas, John Wilkes Booth or Al Capone, it is evident that human beings can be destroyed by commitments to evil, or they can be re-created by dedication to God and to the truth.

The religious need of the individual is to be saved, by an act of self giving through faith. This continues to be the church's business.

Institutions, like individuals, can be depraved or exalted. They can prey upon human life like "Murder, Incorporated," or they can pray for human souls, like "the living church" when it is the loving community.

The rededicated Church will not become a museum for sorting and storing historic relics, but it will remain a laboratory for examining meaning, relating it to experience, and disclosing the truth that makes men free.

Methodism cannot lead without better guidance in this matter of ultimate religious commitment. It can only maintain wholeness if it exposes men to the Holy God, and summons them to intelligent, total dedication. This involves a Church in remaining out of adjustment to wrongs.

One remembers the experience of Bishop Francis J. McConnell, on his first assignment to China. He says, "I arrived in Shanghai and went to my hotel room. It was raining. I looked out of the window and saw rickshaw boys running in the rain. They would pull a rickshaw with a customer for a mile, collect a cent, and then, perspiring, they would sit at the side of the street in the rain, cooling off too quickly, and coughing. I stayed in that hotel a month and on the 30th night it rained. Rickshaw boys ran a mile in the rain, were underpaid, sat down in the rain, and coughed. But I slept."

So long as there is a hurt child, an impoverished youth, a frustrated adult; or, while there is an evil sapping the spiritual strength of a generation, the church cannot sleep.

PART IV

WHO'S WHO

WHO'S WHO

<p>M—Member, World Methodist Council D—Delegate OV—Official Visitor WFMW—World Federation of Methodist Women</p>	<p>P—Press Representative YD—Youth Delegate FD—Fraternal Delegate C—Committee</p>
--	--

- ABBEY, Merrill R. (M)
B.A., B.D., D.D.
Minister, The Methodist Church
120 State Street, Ann Arbor,
Mich., U.S.A.
- ADAMS, Charles V. (D)
Layman, The Methodist Church
First National Bank
Montoursville, Pa., U.S.A.
- ADAMS, Mrs. Glen H.
(WFMW)
Conference Vice President
Woman's Society of Christian
Service, The Methodist Church
902 W. White Oak, Independ-
ence, Mo., U.S.A.
- ADCOCK, Woodrow (OV)
B.A., B.D.
Minister, The Methodist Church
211 East Foster, Pampa, Texas,
U.S.A.
- ADKINS, Leon M. (OV)
A.B., S.T.B., D.D.
Secretary, Board of Education,
The Methodist Church
P.O. Box 871, Nashville 2,
Tenn., U.S.A.
- AHN, George B. (OV)
Layman, The Methodist Church
418 West Gray Street, Elmira,
N.Y., U.S.A.
- AIRALL, Hilton S.D. (OV)
Minister, British Methodist
Church in Jamaica
6 Belair Avenue, Eden Gardens,
Vineyard Town, P.O., Jamaica,
British West Indies
- ALDERSON, William H. (OV)
A.B., S.T.B., S.T.M.
Minister, The Methodist Church
33 Woodside Circle, Bridgeport
4, Conn., U.S.A.
- ALLEN, A. J. (M)
Bishop, African Methodist Epis-
copal Church
2193 East 89th Street, Cleveland,
Ohio, U.S.A.
- ALLEN, Mrs. A. J. (OV)
2193 East 89th Street, Cleveland,
Ohio, U.S.A.
- ALLEN, Mrs. Luther (OV)
A.B.
Conference President, Woman's
Society of Christian Service, The
Methodist Church
4119 Allison, Des Moines 10,
Iowa, U.S.A.
- ALEXANDER, Charles T. (D)
A.B., S.T.B., D.D.
District Superintendent, The
Methodist Church
910 Underwriters Building, In-
dianapolis 4, Ind., U.S.A.
- ALEXANDER, Thurman F.
(OV)
A.B., S.T.B., S.T.M.
District Superintendent, The
Methodist Church
902 North 7th Street, Cam-
bridge, Ohio, U.S.A.
- ANDERSON, Mrs. Edwin S.
(OV)
Conference President, Woman's
Society of Christian Service,

- The Methodist Church
40 Royall Street, Medford 55,
Mass., U.S.A.
- ANDERSON, Mills Mallalieu
(OV)
Executive Secretary, Conference
Board of Pensions, The Method-
ist Church
6039 Mission Road, Mission,
Kans., U.S.A.
- ANDERSON, Walter F. (OV)
Chief, Wildlife Protection Di-
vision, North Carolina Wildlife
Resources Commission
3305 Ruffin Street, Raleigh, N.
C., U.S.A.
- ANDREASSEN, Harry (D)
Minister, Methodist Church of
Norway
Thomas V. Westens gt. 2,
Trondheim, Norway
- ANDREASSEN, Mrs. Harry
(WFMW)
Thomas V. Westens gt. 2,
Trondheim, Norway
- ANDREWS, Daniel W. (OV)
Layman, African Methodist Epis-
copal Zion Church
611 E. Fourth Street
Winston-Salem, N.C., U.S.A.
- ANDREWS, Elias (M)
M.A., B.D., Ph.D., Litt.D.
Principal Queen's Theological
College, United Church of
Canada
Kingston, Ontario, Canada
- ANTES, William H. (OV)
A.B., LL.B.
District Lay Leader, The Meth-
odist Church
344 South Vine Street, West
Union, Iowa, U.S.A.
- APPLEYARD, Reginald Thomas
(OV)
B.A.
Methodist Church of Australia;
Student, Duke University
903 Sixth Street, Durham, N.C.,
U.S.A.
- APPLEYARD, Mrs. Reginald
Thomas (OV)
Methodist Church of Australia
903 Sixth Street, Durham, N. C.,
U.S.A.
- APSLEY, Mrs. William J. E.
(WFMW)
Conference President, Woman's
Society of Christian Service,
The Methodist Church
1517 Bellona Avenue, Luther-
ville, Md., U.S.A.
- ARAYA, Mrs. Anita (WFMW)
B.A.
National Conference President,
Woman's Society of Christian
Service, The Methodist Church
in Chile
Casilla 7029, Santiago, Chile,
South America
- ARRINGTON, Mrs. Paul
(M—WFMW)
Vice-President, World Federa-
tion of Methodist Women
1735 Piedmont, Jackson 41, Miss.,
U.S.A.
- ASHER, Percy Frank (OV)
B.D.
Minister, The Methodist Church
102 East Main St., Victor,
N.Y., U.S.A.
- ASHLEY, Albert R. (OV)
A.B., B.D., S.T.M.
Minister, The Methodist Church
3622 Hemlock Avenue, Indian-
apolis 5, Ind., U.S.A.
- ASHMORE, Mrs Ann Lewis,
(OV)
Assistant Editor, *Mississippi
Methodist Advocate*
Millsaps College, Jackson, Miss.,
U.S.A.
- ATKINSON, Lowell M. (OV)
B.A., B.D., M.A., Ph.D.
Minister, The Methodist Church
128 Demarest Avenue, Engle-
wood, N.J., U.S.A.
- BADER, Jesse M. (FD)
A.B., D.D.
Fraternal Delegate, World Con-
vention of Churches of Christ
175 Fifth Avenue, New York 10,
N.Y.
- BAEZ-CAMARGO, Professor
Gonzalo (M)
Layman, Methodist Church of
Mexico; Secretary, Literature
Committee on Cooperation in
Latin America
Apartado 7151, Mexico, D.F.,
Mexico

- BAKER, Eric (M)
M.A., Ph.D., D.D.
Secretary, British Methodist
Conference
1 Central Buildings, Westmin-
ster, London, S.W. 1, England
- BAKER, Frank (M)
B.A., B.D., Ph.D.
Secretary, International Method-
ist Historical Society; Executive
Secretary, Wesley Historical Soci-
ety, British Methodist Church
136 Cottingham Road, Hull, Eng-
land
- BAKER, Mrs. Frank (OV)
136 Cottingham Road, Hull, Eng-
land
- BAKER, Stewart Melvin (OV)
A.B., M.A., B.D., D.D.
District Superintendent, The
Methodist Church
210 S. Strawberry Street, De-
mopolis, Ala., U.S.A.
- BALL, John G. E. (M)
B.A.
Minister, The United Church of
Canada
90 Main Street, Saint John New
Brunswick, Canada.
- BANE, Wilford V. (OV)
B.S., M.A., B.D., D.D.
District Superintendent, The
Methodist Church
Box 1, Georgetown, Texas,
U.S.A.
- BANKS, Josephine C. (WFMW)
Conference Vice-President,
Woman's Society of Christian
Service, The Methodist Church
4211 Cook Avenue, St. Louis 13,
Mo., U.S.A.
- BANKSTON, Mrs. S. D.
(WFMW)
Conference Vice-President,
Woman's Society of Christian
Service, The Methodist Church
2316 16th Avenue, South, St.
Petersburg, Fla., U.S.A.
- BARBIERI, Sante Uberto (M)
B.A., M.A., B.D., LL.D.
Bishop, The Methodist Church in
South America
Rivadavia 4044, Buenos Aires,
Argentina, South America
- BARCLIFT, Chancia DeShield
(OV)
A.B.
Minister, The Methodist Church
1014 Monmouth Ave., Durham,
N.C., U.S.A.
- BARHAM, Mrs. Joe (WFMW)
Conference Vice-President,
Woman's Society of Christian
Service, The Methodist Church
Antlers, Okla.
- BARNARD, Niles H. (D)
B.S., M.Sc., M.E.
Layman, The Methodist Church
1808 Dakota, Lincoln 2, Nebr.,
U.S.A.
- BARNES, Alexander (OV)
Layman, African Methodist
Episcopal Zion Church
1326-28 U St., N.W., Washing-
ton, D.C., U.S.A.
- BARNES, John Horace, Jr.
(OV)
A.B., S.T.B.
Minister, The Methodist Church
316 South York Road, Hatboro,
Pa., U.S.A.
- BARNETT, Leonard P. (M)
B.D.
Secretary, Methodist Youth De-
partment, British Methodist
Church
Ludgate Circus House, London,
E. C. 4, England
- BARNWELL, Mary Lou (OV)
Executive Secretary, Commssion
on Deaconess Work, The Meth-
odist Church
150 Fifth Avenue, New York 11,
N.Y., U.S.A.
- BARR, Mrs. C. A. (D)
Aztec Court, Austin, Texas,
U.S.A.
- BASKERVILLE, M. Trevor
(OV)
A.B., S.T.B.
Minister, The Methodist Church
Garner, Iowa, U.S.A.
- BASS, Mouzon (OV)
B.A.
Minister, The Methodist Church
P.O. Box 2382, Longview,
Texas, U.S.A.
- BEARD, Stephen S. (OV)
LL.B.

- Layman, The Methodist Church
201 Marsh Building, Van Wert,
Ohio, U.S.A.
- BEARDEN, Robert E. L. (D)
A.B., B.D., D.D.
Minister, The Methodist Church
325 Highland, Fayetteville, Ark.,
U.S.A.
- BECKETT, Edgar Wells (OV)
B.A., B.D., M.A.
Minister, The Methodist Church
4113 Hamilton Street, Hyatts-
ville, Md., U.S.A.
- BECKHAM, Mrs. W. H. (OV)
461 S.W. 22nd Road, Miami 37,
Florida, U.S.A.
- BELBEN, Howard A. G. (M)
M.A., B.D.
Superintendent Minister, Wol-
verhampton, British Methodist
Church
42 Newbridge Crescent, Wolver-
hampton, England
- BELL, Cecil Cooper (OV)
A.B., D.D.
District Superintendent, The
Methodist Church
2233 Rivermont Avenue, Lynch-
burg, Va., U.S.A.
- BELL, Raymond M. (OV)
A.B., M.A., Ph.D.
Professor, Washington and Jef-
ferson College
413 Burton Avenue, Washington,
Pa., U.S.A.
- BEMAND, Elsie Kathleen (M)
Deaconess, The British Method-
ist Church in the British West
Indies
Deaconess Cottage, Closters, St.
Ann's Bay P.O., Jamaica, Brit-
ish West Indies
- BENDER, Mrs. Clifford A.
(WFMW)
Associate Secretary, Woman's
Division of Christian Service,
The Methodist Church
150 Fifth Avenue, New York 11,
N.Y., U.S.A.
- BENNETT, William W. (OV)
B.S., B.D.
Minister, The Methodist Church
120 North Avenue, A., Canton,
Ill., U.S.A.
- BERG, R. Howard (OV)
Layman, The Methodist Church
P.O. Box 608, Melbourne, Fla.,
U.S.A.
- BERGSTEN, Carl A. (OV)
D.D.
Minister, The Methodist Church
New Rochelle, N.Y.
- BERKHEIMER, Charles F.
(OV)
A.B., D.D.
District Superintendent, The
Methodist Church
132 Race Street, Sunbury, Pa.,
U.S.A.
- BERRY, Mrs. J. A. (OV)
Conference President, Woman's
Society of Christian Service,
The Methodist Church
1716 Arlington Road, Roanoke,
Va., U.S.A.
- BERRY, Susan (WFMW)
Department of Public Instruc-
tion, Republic of Liberia
Monrovia, Liberia
- BETTER, Mrs. Olivia G.
(WFMW)
Conference Vice-President,
Woman's Society of Christian
Service, The Methodist Church
1312 Emerson Street, N.W.,
Washington 11, D.C., U.S.A.
- BETTS, Albert D. (OV)
A.B., A.M., B.D.
Minister, The Methodist Church
803 Richland Street, Columbia,
S.C., U.S.A.
- BIDDLE, Roger Elwyn (OV)
B.S., B.D.
Minister, The Methodist Church
302 South Judson, Fort Scott,
Kans., U.S.A.
- BILLINGS, R. A., Sr. (D)
A.B., M.D.
Physician; Layman, African
Methodist Episcopal Church
236 Auburn Avenue, N.E., At-
lanta, Ga., U.S.A.
- BILLINGSLEY, Margaret
(OV)
B.S., M.A.
Executive Secretary, Woman's
Division of Christian Service,
The Methodist Church

- 150 Fifth Avenue, New York 11, N.Y., U.S.A.
- BIRCH, Frank R. (D)**
D.D.
Secretary-Treasurer, Wesleyan Methodist Missionary Society, Wesleyan Methodist Church of America
330 East Onondaga Street, Syracuse 2, N.Y., U.S.A.
- BLACK, Watson C. (D)**
D.D.
Minister, Wesleyan Methodist Church of America
100 Pennsylvania Ave., Asheville, N.C., U.S.A.
- BLACKARD, Embree Hoss (M)**
A.B., M.A., B.D., Th.D., D.D.
Minister, The Methodist Church
47 Macon Avenue, Asheville, N.C., U.S.A.
- BLACKBURN, Henry W. (OV)**
A.B., B.D., D.D.
Minister, The Methodist Church
400 W. Turner Street, Clearwater, Fla., U.S.A.
- BLAKEY, F. R. (OV)**
D.D.
Minister, African Methodist Episcopal Zion Church
420 N. Dunleith Ave.
Winston-Salem, N.C., U.S.A.
- BLATHERWICK, Douglas P. (M)**
O.B.E.
Vice-President, British Methodist Conference
Red Roofs, 139 Hawton Road, Newark, Notts., England
- BLAZER, Earl (D)**
A.B.
Insurance
Robin Road, P.O. Box 714, Maryville, Tenn., U.S.A.
- BLOOMQUIST, Paul William (OV)**
A.B., B.D.
Minister, The Methodist Church
515 South Galena Avenue, Freeport, Ill., U.S.A.
- BOLANDER, Harley E. (OV)**
B.S.
Layman, The Methodist Church
3485 South Clermont Street,
Denver 22, Colorado, U.S.A.
- BONAR, Mrs. Floyd (WFMW)**
A.B., M.A.
Conference Vice-President,
Woman's Society of Christian Service, The Methodist Church
237 South High Street, Morgantown W.Va., U.S.A.
- BONDS, Alfred Bryan, Jr. (OV)**
A.B., A.M., LL.D.
President, Baldwin-Wallace College
329 Beach Street, Berea, Ohio, U.S.A.
- BOSLEY, Mrs. P. T. (OV)**
B.A.
Conference President, Woman's Society of Christian Service, The Methodist Church
4052 West Belle Place,
St. Louis 8, Mo., U.S.A.
- BOSS, Charles F., Jr. (OV)**
B.R.E., LL.D.,
Secretary, Board of World Peace, The Methodist Church
740 Rush Street, Chicago 11, Ill., U.S.A.
- BOSS, George A. (D)**
A.B., B.D.
Minister, The Methodist Church
215 West Georgia, Phoenix, Arizona, U.S.A.
- BOUNDS, Mrs. Clyde E. (OV)**
Conference Vice-President,
Woman's Society of Christian Service, The Methodist Church
706 14th Street, Windber, Pa., U.S.A.
- BOWEN, John Wesley Edward (OV)**
A.B., A.M., D.D.
Bishop, The Methodist Church
250 Auburn Avenue, N.E., Atlanta, Ga., U.S.A.
- BOWLES, Charles P. (OV)**
B.D.
Minister, The Methodist Church
2100 West Market Street,
Greensboro, N.C., U.S.A.
- BOYD, Mrs. Miller W. (WFMW)**
Assistant to the President,
Morristown College,
Morristown, Tenn., U.S.A.

- BOYD, W. Sproule (D)**
A.B., B.D., D.D.
Minister, The Methodist Church
864 Franco Avenue, Johnstown,
Pa., U.S.A.
- BRACEY, Carl C. (OV)**
ThM., D.D.
President, Mount Union College
Alliance, Ohio, U.S.A.
- BRADLEY, David H. (OV)**
A.B., A.M.
Editor-Manager, African Meth-
odist Episcopal Zion Quarterly
Review
P.O. Box 146, Bedford, Pa.,
U.S.A.
- BRANDENBURG, William S. (OV)**
M.A.
Principal, High School; Lay-
man, The Methodist Church
2115 Southgate, Houston 25,
Texas, U.S.A.
- BRANSCOMB, John W. (OV)**
B.Ph., B.D., D.D., LL.D.
Bishop, The Methodist Church
225 East Duval St. Jacksonville
5, Fla., U.S.A.
- BRANSFORD, Wesley H. (OV)**
A.B., D.D.
Minister, The Methodist Church
1912 West Eleventh Street, An-
derson, Ind., U.S.A.
- BRASHARES, Charles W. (M)**
D.D., LL.D.
Bishop, The Methodist Church
77 West Washington Street,
Chicago 2, Ill., U.S.A.
- BRES, Paul (D)**
B.D.
Minister, The Methodist Church
in Algiers
115 Sherman Street, Hartford 5,
Conn., U.S.A.
- BREWSTER, Edward Barnes (OV)**
A.B., S.T.B.
Minister, The Methodist Church
109 East Dixon Street, Forest,
Ohio, U.S.A.
- BROCKETT, J. H. (OV)**
M.A.
Professor, African Methodist
Episcopal Zion Church
Livingston College
Salisbury, N.C., U.S.A.
- BROOKS, Mrs. Frank G. (M—WFMW)**
A.B., A.M., L.H.D., LL.D.,
Litt.D.
President, Woman's Division of
Christian Service, The Metho-
dist Church
Mount Vernon, Iowa, U.S.A.
- BROWER, John Emmons (OV)**
A.B., B.D., D.D.
Minister, The Methodist Church
905 Douglas Street, Greensboro,
N.C., U.S.A.
- BROWN, Clayton Robert (D)**
A.B., B.D.
District Superintendent, The
Methodist Church
428 E Palmetto Street, Florence,
S.C., U.S.A.
- BROWN, David H. (D)**
J.P.
Circuit Steward and Member of
Synod, Jamaica District, The
Methodist Church of the British
West Indies
Claremont P.O., St. Ann,
Jamaica, British West Indies
- BROWN, G. Alfred (OV)**
B.S., M.A., B.D., Ph.D.
Minister, The Methodist Church
P.O. Box 41, Waco, Texas,
U.S.A.
- BROWN, Joseph E. (OV)**
Layman, The Methodist Church
Crown Point, Indiana, U.S.A.
- BROWN, Juanita (OV)**
B.A., M.A.
Editor of Literature, Woman's
Division of Christian Service,
The Methodist Church
150 Fifth Avenue, New York 11,
N.Y., U.S.A.
- BROWN, W. C. (D)**
D.D., LL.D.
Bishop, African Methodist Epis-
copal Zion Church
1455 Carroll Street, Brooklyn,
N.Y., U.S.A.
- BRUDEVOLD, Bennett Gordon (OV)**
B.B.A., B.D.
Minister, The Methodist Church
4249 Brookside Avenue, Minne-
apolis 16, Minn., U.S.A.

- BRUMBAUGH, Thoburn T.** (OV)
A.B., S.T.B., S.T.M., D.D.
Administrative Secretary,
Board of Missions, The Methodist Church
80 Elm Street, New Rochelle,
N.Y., U.S.A.
- BRUMLEY, Ira A.** (OV)
A.B., B.D., D.D.
Executive Secretary, Board of Education
Hendrix Station, Conway, Ark.,
U.S.A.
- BRYAN, John Lewellyn** (OV)
B.S., M.A., S.T.B., S.T.M.
Director, Religious Activities,
Bennett College
Greensboro, N.C., U.S.A.
- BRYAN, Monk** (OV)
B.A., B.D.
Minister, The Methodist Church
Maryville, Mo., U.S.A.
- BUCK, Franklin T.** (D)
District Superintendent, The Methodist Church
103 White Horse Pike, Haddon Heights, N.J., U.S.A.
- BUCKINGHAM, Harold C.** (OV)
A.B., S.T.B., D.D.
District Superintendent, The Methodist Church
248 N. Sprague Avenue, Kingston, Pa., U.S.A.
- BULLOCK, Maurice L.** (D)
A.B., A.M., B.D., S.T.M.
Conference Treasurer, The Methodist Church
55 Washington Park, Newtonville 60, Mass., U.S.A.
- BURGESS, E. Clayton** (D)
A.B., S.T.B., M.Th.
Minister, The Methodist Church
2200 Hillside Avenue, St. Paul 8, Minn., U.S.A.
- BURGETT, Mrs. A. R.** (WFMW)
A.B.
Conference Vice-President,
Woman's Society of Christian Service, The Methodist Church
2361 Francis Street, New Wilmington, Pa., U.S.A.
- BURNS, C. Maurice** (OV)
A.B., M.S., Ph.D.
Layman, Wesleyan Methodist Church of America
Wesleyan Methodist College,
Central, S.C., U.S.A.
- BURNS, Jackson** (D)
D.D., LL.D.
Minister, The Methodist Church
1340 Third Avenue, S.E., Cedar Rapids, Iowa, U.S.A.
- BURNS, Lacy H.** (OV)
A.B., B.D., D.D.
District Superintendent, The Methodist Church
400 Albemarle Street, Bluefield, W.Va., U.S.A.
- BURRIS, Emma** (OV)
B.A., M.A.
Secretary, Woman's Division of Christian Service, The Methodist Church
150 Fifth Avenue, New York 11, N.Y., U.S.A.
- BURTON, Herbert Lee** (D)
A.B., Th.M.
Minister, The Methodist Church
135 West 21st Street, Indianapolis Ind., U.S.A.
- BUTTERS, George A.** (OV)
A.B., A.M., S.T.B.
Minister, The Methodist Church
3901 East 50th Street, Minneapolis 17, Minn., U.S.A.
- BUTZ, Earl H.** (OV)
B.D.
Minister, The Methodist Church
410 Hamline, Grand Forks, N.D., U.S.A.
- BUXTON, Howard P.** (D)
District Superintendent, The Methodist Church
615 Tenth Street, Des Moines 9, Iowa, U.S.A.
- CAIN, J. Buford** (OV)
B.A., M.A., Litt.D.
Minister, The Methodist Church
110 Myrtle Street, Magnolia, Miss., U.S.A.
- CALHOUN, William Fletcher** (OV)
D.D.
Minister, The Methodist Church
3230 Willington Road, Montgomery, Ala., U.S.A.

- CAMPBELL, Richard W. (D)
B.S.
Insurance
Sylvan Hills, Hollidaysburg, Pa.,
U.S.A.
- CAMPBELLE, Mrs. R. J. B.
(WFMW)
B.S., M.S.
Librarian, Tennessee A & I
State College
3109 Centennial Boulevard,
Nashville, Tenn., U.S.A.
- CANNON, James (OV)
A.B., A.M., Th.B., Th.M., D.D.,
LL.D.
Dean, Duke Divinity School,
Duke University
Durham, N.C., U.S.A.
- CANNON, William Ragsdale
(M)
A.B., B.D., Ph.D., D.D., LL.D.
Dean, Candler School of Theol-
ogy, Emory University
Emory University, Ga., U.S.A.
- CAROTHERS, J. Edward (OV)
Th.D.
Minister, The Methodist Church
603 State Street, Schenectady,
N.Y., U.S.A.
- CARR, Harold F. (OV)
A.B., S.T.B., D.D.
President, The Iliff School of
Theology
2201 South University Boule-
vard, Denver 10, Colo., U.S.A.
- CARR, W. E. Allon (M)
Superintendent, Auckland South
Circuit, Methodist Church of
New Zealand
5 Paice Avenue, Mt. Eden, Auc-
land S. 1, New Zealand
- CARR, Mrs. W. H. (OV)
Conference President, Woman's
Society of Christian Service,
The Methodist Church
400 North St., Bluefield, W. Va.,
U.S.A.
- CARRASCO, Carlos (D)
B.A., M.A.
Local Preacher; Teacher, Callao
High School
Colegio America Callao, Callao,
Peru, South America
- CARRINGTON, William Orlando
(M)
A.M., D.D.
Minister, African Methodist
Episcopal Zion Church
694 St. Marks Avenue, Brooklyn
16, N.Y., U.S.A.
- CASE, Ernest R. (OV)
A.B., S.T.B., S.T.M.
Minister, The Methodist Church
125 Ash Street, Waltham, Mass.,
U.S.A.
- CASE, Harold C. (OV)
S.T.B., D.D., Litt.D., Sc.D.,
LL.D., L.H.D.
President, Boston University
755 Commonwealth Avenue,
Boston 15, Mass., U.S.A.
- CASE, Leland D. (OV)
A.B., A.M., Litt.D.
Editor, *Together*
The Methodist Church
740 Rush Street, Chicago 11,
Ill., U.S.A.
- CATHCART, Mrs. David
(WFMW)
Conference Vice-President,
Woman's Society of Christian
Service, The Methodist Church
127 East Maxwell Street, Lake-
land, Fla., U.S.A.
- CAUTHEN, J. D. (D)
D.D., LL.D.
Bishop, African Methodist Epis-
copal Zion Church
1415 Virginia Beach Blvd., Nor-
folk, Va., U.S.A.
- CAVALLERO, Violeta (OV)
Deaconess, The Methodist
Church in Uruguay
Montevideo, Uruguay
- CEPEDA, Francisco (D)
Colegio Palmore, Chihuahua,
Chih., Mexico
- CHAFFEY, Edmund K. (D)
Layman, The Methodist Church
3027 Mt. Allister Road, Pitts-
burgh 14, Pennsylvania, U.S.A.
- CHANDLER, Douglas R. (OV)
A.B., S.T.B., A.M.
Professor, Westminster Theo-
logical Seminary
Seminary Hill, Westminster,
Md., U.S.A.
- CHAVES, Sra. Ottilia de Oliveira
(WFMW)
President, World Federation of
Methodist Women

- Caixa Postal 1905, Porto Alegre, Rio Grande do Sul, Brazil
- CHEN, Florence C. Y. (OV—WFMW)
President, Woman's Society of Christian Service, The Methodist Church in Taiwan
12-Lane 58, Hsin Shen Nan Rd., 1 Taipai, Taiwan.
- CHENEY, John R. (OV)
A.B., S.T.B., Ph.D., D.D. Associate Superintendent, The Methodist Children's Home
Worthington, Ohio, U.S.A.
- CHILCOTE, Thomas F., Jr. (OV)
A.B., S.T.B., D.D. District Superintendent, The Methodist Church
101 Valley, N.W., Abingdon, Va., U.S.A.
- CHILDS, B. G. (OV)
A.B., M.A., Ph.D. Professor, Duke University
Durham, N.C., U.S.A.
- CHILDS, Ivy (WFMW)
India
- CLAPSADDLE, Gerald L. (OV)
A.B., M.A., Th.B., B.D., D.D. Minister, The Methodist Church
416 Perry Street, Vincennes, Ind., U.S.A.
- CLARK, Alva H. (OV)
B.S., Th.M., Th.D. Minister, The Methodist Church
5420 Corby Street, Omaha 4, Nebr., U.S.A.
- CLARK, Elmer T. (M)
A.B., M.A., B.D., S.T.D., Litt.D., LL.D. Secretary, World Methodist Council
Lake Junaluska, N.C., U.S.A.
- CLARK, Kenneth W. (OV)
A.B., B.D., Ph.D. Professor, Divinity School, Duke University
1308 W. Markham Ave., Durham, N.C., U.S.A.
- CLARK, Mrs. J. W. (WFMW)
Conference Vice-President, Woman's Society of Christian Service, The Methodist Church
Utica, Miss., U.S.A.
- CLARK, Mrs. Lamar S. (WFMW)
B.A. Conference Vice-President, Woman's Society of Christian Service, The Methodist Church
Box 614, Richmond, Texas, U.S.A.
- CLARK, Mrs. Niles C. (D)
A.B., M.Mus. Conference President, Woman's Society of Christian Service, The Methodist Church
Waterloo, S.C., U.S.A.
- CLARKE, Alfred B. (OV)
A.B., B.D., D.D. Minister, The Methodist Church
5 Holly Drive, Warwick, Va., U.S.A.
- CLARY, George E. (D)
D.D. Secretary, Southeastern Jurisdictional Council, The Methodist Church
Wesley Memorial Building, Atlanta 3, Ga., U.S.A.
- CLAY, Thomas Barger (OV)
Layman, The Methodist Church
584 Richmond Avenue, Buffalo 22, N.Y., U.S.A.
- CLAY, Mrs. Thomas Barger (WFMW)
584 Richmond Avenue, Buffalo 22, New York, U.S.A.
- CLAYPOOL, James V. (OV)
A.B., A.M., S.T.B., S.T.D., D.D. Secretary, American Bible Society
310 North Michigan Avenue, Chicago 1, Illinois, U.S.A.
- CLEMENS, Norman W. (D)
B.A., M.A., D.D. Minister, The Methodist Church
63 North Franklin Street, Wilkes-Barre, Pa., U.S.A.
- CLEVELAND, Millard C. (D)
A.B., Th.B., Th.M. Minister, The Methodist Church
1007 Florida Avenue, Tampa, Fla., U.S.A.
- CLIFFE, Albert W. (OV)
Minister, St. George's Methodist Church
326 New Street, Philadelphia 6, Pa., U.S.A.

- CLUTTERBUCK, Basil (M)
M.A.
General Secretary, Methodist
Overseas Missions, British
Methodist Church
25 Marylebone Road, London,
N.W. 1, England
- CLUTTERBUCK, Mrs. Basil
(OV)
25 Marylebone Road, London,
England
- COBB, Mrs. Edgar
(OV—WFMW)
Conference Vice-President,
Woman's Society of Christian
Service, The Methodist Church
Box 417, Ogallala, Nebr., U.S.A.
- COFFEE, Mrs. C. C. (D)
Member, Board of Missions, The
Methodist Church
3419 21st Street, Lubbock,
Texas, U.S.A.
- COGSWELL, T. Keller (OV)
Layman, The Methodist Church
P.O. Box 848, Charleston, S.C.,
U.S.A.
- COLE, Elbert C. (OV)
A.B., B.D.
Minister, The Methodist Church
Gary, Ind., U.S.A.
- COLE, S. Walton (D)
A.B., Th.M., Th.D.
Minister, The Methodist Church
121 N. Juliette, Manhattan,
Kans., U.S.A.
- COLEMAN, C. C. (M)
D.D. LL.D.
Bishop, African Methodist Epis-
copal Zion Church
1624 N.E. 8th St., Oklahoma
City, Okla., U.S.A.
- COLLEY, Mrs. Stewart (D)
President, United Church
Women of Georgia
Grantville, Ga., U.S.A.
- COLLEY, Thomas E. (D)
A.B., B.D., D.D.
Minister, The Methodist Church
1116 Liberty Street, Franklin,
Pa., U.S.A.
- COOK, O. Ray (D)
A.B., M.A., S.T.B., D.D.
Minister, The Methodist Church
211 South Taylor, El Dorado,
Kans., U.S.A.
- COOKE, Don A. (D)
A.B., B.D., D.D.
Minister, The Methodist Church
400 West Turner Street, Clear-
water, Fla., U.S.A.
- COOKE, Harold G. (D)
B.A., B.D., D.D., LL.D.
President, McMurry College
Abilene, Texas, U.S.A.
- COOKE, Lawrence Edwin (OV)
A.B., B.D., D.D.
District Superintendent, The
Methodist Church
830 Howard, P. O. Box 1304
Billings, Mont., U.S.A.
- COOMER, Mrs. Duncan (OV)
264 Charminster Road, Bourne-
mouth, Hants, England
- COOPER, Edgar (D)
Missionary, The Methodist
Church in Angola, Africa
150 Fifth Avenue, New York
11, N.Y., U.S.A.
- COOPER, Mrs. Edgar
(WFMW)
Conference President, Woman's
Society of Christian Service,
The Methodist Church in An-
gola
150 Fifth Avenue, New York 11,
N.Y., U.S.A.
- COORS, D. Stanley (M)
A.B., M.A., B.D., D.D.
Bishop, The Methodist Church
1987 Summit Avenue, St. Paul
5, Minn., U.S.A.
- CORSON, John E. (D)
Student
518 Myrtle, Modesto, Calif.,
U.S.A.
- CORSON, Fred Pierce (M)
A.B., M.A., B.D., D.D., S.T.D.,
Litt.D., L.H.D., Sc.D., D.C.L.,
LL.D., J.J.D.
Bishop, The Methodist Church
1701 Arch Street, Philadelphia 3,
Pa., U.S.A.
- CORSON, Mrs. Fred Pierce (D)
2601 Parkway, Philadelphia, 30,
Pa., U.S.A.
- COTTINGHAM, Mrs. T. J.
(OV)
A.B., L.H.D.
Conference Secretary, Woman's
Society of Christian Service, The

- Methodist Church
1016 Gordon Drive, S.E., Decatur, Ala., U.S.A.
- COTTRILL, G. M. (OV)
Vice-President, Los Angeles Pacific College
Free Methodist Church of North America
625 Coleman Avenue, Los Angeles 42, Calif., U.S.A.
- COULSON, Charles A. (M)
M.A., Ph.D., D.Sc., F.R.S.
Professor, Oxford University
64 Old Road, Headington, Oxford, England
- COURTNEY, Robert Henry (OV)
B.S., B.S.T.
Minister, The Methodist Church
42 Madison Street, Tiffin, Ohio, U.S.A.
- COWMAN, Ivan Stephen (OV)
B.A., B.D., D.D.
District Superintendent, The Methodist Church
1048 Lake Avenue, Detroit Lakes, Minnesota, U.S.A.
- COX, Betty J. (OV)
A.B.
4921 Asheville Highway, Knoxville, Tenn., U.S.A.
- COX, Ruth M. (OV)
B.A.
Missionary, India
1033 Mary's Drive, Wichita, Kans., U.S.A.
- CRANE, Emeline (OV)
The Methodist Church
Box 871
Nashville, Tennessee, U.S.A.
- CRANSTON, Earl (OV)
A.B., B.D., M.A., Ph.D.
Dean, School of Religion, University of Southern California
1300 New York Drive, Altadena, Calif., U.S.A.
- CROSSLAND, Weldon (M)
A.B., D.D.
Minister, The Methodist Church
129 Dartmouth Street, Rochester 7, N.Y., U.S.A.
- CROTHALL, Alan (OV)
F.I.M. (New Zealand); F.I.M. (Australia)
- Layman, Methodist Church of New Zealand
48 Huntsbury Avenue, St. Martins Christchurch, New Zealand
- CROTHALL, Mrs. Alan (OV)
48 Huntsbury Avenue, St. Martins Christchurch, New Zealand
- CROWDING, W. Lynn (OV)
A.B., M.A., B.D., D.D.
Minister, The Methodist Church
457 Pine Street, Williamsport, Pa., U.S.A.
- CROWELL, Mrs. Rupert (OV—WFMW)
B.A.
Conference Vice-President, Woman's Society of Christian Service, The Methodist Church
22 Crowell Road, Asheville, N.C., U.S.A.
- CRUM, Mason (C)
A.B., M.A., Ph.D.
Professor, Duke University
912 Anderson Rd., Durham, N.C., U.S.A.
- CUDJOE, William C. (D)
Principal, Freeman College, Akim Sweden, Gold Coast, West Africa, Akim Swedru, Gold Coast, West Africa
- CULPEPPER, Charles Ross (OV)
A.B., S.T.B., D.D.
District Superintendent, The Methodist Church
1580 Quarrier Street, Charleston, W.Va., U.S.A.
- CULVER, Cecil R. (OV)
D.D.
Minister, The Methodist Church
314 Summit, El Dorado, Ark., U.S.A.
- CUMBERS, Frank H. (M)
B.A., B.D., D.D.
Book Steward, Epworth Press, British Methodist Church
25 City Road, London, E.C. 1, England
- CUNNINGHAM, W. Jefferson (D)
A.B., B.D., D.D.
Minister, The Methodist Church
Tupelo, Miss., U.S.A.

- CURRY, Norris S. (D)
B.A., B.D.
Minister, Christian Methodist
Episcopal Church
912 East 43rd Street, Los Angeles
11, Calif., U.S.A.
- DACONS, W. S. (OV)
D.D.
Minister, African Methodist
Episcopal Zion Church
P.O. Box 1047, Charlotte, North
Carolina, U.S.A.
- DAVIDSON, Carl M. (D)
B.A., B.D., D.D.
Minister, The Methodist Church
2702 N. 49, Lincoln, Nebr.,
U.S.A.
- DAVIES, D. George (OV)
B.A., M.A., B.D., D.D.
District Superintendent, The
Methodist Church
220 Albany Avenue, Kingston,
N.Y., U.S.A.
- DAVIES, Rupert E. (M)
M.A. B.A., B.D.
Tutor, Didsbury College
13 Downs Park East, Westbury
Park, Bristol 6, England
- DAVIES, Mrs. Rupert E. (OV)
13 Downs Park East, Westbury
Park, Bristol 6, England
- DAVIS, C. Anderson (OV)
A.B., B.D.
Minister, The Methodist Church
200 Jones St., Bluefield, W.V.,
U.S.A.
- DAVIS, Mrs. M. J. (WFMW)
Conference Vice-President
Woman's Society of Christian
Service, The Methodist Church
3024 Tuam, Houston, Texas,
U.S.A.
- DAVIS, Milton C. (OV)
A.B., A.M., B.D., D.D.
Missionary to Mexico
Apartado Postal 446, Monterrey,
N.L., Mexico
- DAVIS, Mrs. Milton C. (OV)
Apartado Postal 446, Monterrey,
N.L., Mexico
- DAVISON, Leslie (M)
B.D.
Chairman, Wolverhampton and
Shrewsbury District, British
Methodist Church
53 York Avenue, Wolverhampton,
England
- DAVISON, Mrs. Leslie (OV)
53 York Ave.,
Wolverhampton, England
- DAWSEY, Cyrus Bassett (M)
A.B., D.D.
Bishop, Methodist Church of
Brazil
227 Woodrow Street, Columbia,
S.C., U.S.A.
- DAWSON, John Harper (OV)
A.B., S.T.B., M.Ed., Ph.D.
President, Adrian College
135 South Madison Street,
Adrian, Mich., U.S.A.
- DAWSON, John, Jr. (YD)
3809 35th St., Mt. Rainier, Md.,
U.S.A.
- DECKER, B. Harrison (OV)
D.D.
District Superintendent, The
Methodist Church
62 Lake Avenue, Ocean Grove,
N.J., U.S.A.
- DENISON, Dallas D. (OV)
D.D.
Minister, The Methodist Church
202 Butternut, Abilene, Texas,
U.S.A.
- DENMAN, Harry (OV)
A.B., M.A., D.D.
Executive Secretary, Board of
Evangelism, The Methodist
Church
1908 Grand Avenue, Nashville,
Tenn., U.S.A.
- DERBY, Marion (OV)
A.B., M.A.
Secretary, Woman's Division of
Christian Service, The Methodist
Church
150 Fifth Avenue, New York 11,
N.Y., U.S.A.
- DEVINE, David (D)
M.B.E., J.P.
Layman, The Methodist Church
of Ireland
West Bridge, Enniskillen, Ire-
land
- DICKERSON, Adolphus S.
(D)
A.B., B.D.
District Superintendent, The
Methodist Church

- 250 Auburn Avenue, N.E., Atlanta, Ga., U.S.A.
- DICKEY, Edwin H. (OV)
A.B., S.T.B.
District Superintendent, The Methodist Church
17 Peterson Place, Wilmington, Ohio, U.S.A.
- DODGEN, Ethan W. (D)
A.B., B.D., D.D.
Minister, The Methodist Church
923 Park, Jonesboro, Ark. U.S.A.
- DONALDSON, Mrs. Margaret F. (D)
B.A.
Director, Promotion and Public Relations, The Methodist Church
150 Fifth Avenue, New York 11, N.Y.
- DONNENWIRTH, Oliver A. (D)
B.Sc.
President, Methodist Union
2280 Brixton Road, Columbus 21, Ohio, U.S.A.
- DOREY, George (M)
B.A., D.D., LL.D.
Moderator of the United Church of Canada
Wesley Buildings, Toronto 2B, Canada
- DORN, Robert E. (OV)
B.A., D.D.
Minister, The Methodist Church
3953 Ewing Avenue, South, Minneapolis 10, Minn., U.S.A.
- DORSETT, Cyril (OV)
Minister, British Methodist Church in Jamaica
9 Cargill Ave., Halfway Tree P.O., Jamaica, B.W.I.
- DOUCETT, Raymond D. (D)
Layman, The United Church of Canada
Jacquet River, New Brunswick, Canada
- DOYLE, Bertram W. (M)
A.M., Ph.D., D.D.
Bishop, Christian Methodist Episcopal Church
1702 Heiman Street, Nashville 8, Tenn., U.S.A.
- DUDLEY, Mrs. C. P. (D)
A.B.
Conference President, Woman's Society of Christian Service, The Methodist Church
2512 Ashurst Road, University Heights, Cleveland 18, Ohio, U.S.A.
- DUHIGG, Ada (OV)
Deaconess, The Methodist Church
Highland Boy Community House, Bingham Canyon, Utah, U.S.A.
- DUNCAN, Robert H. (D)
B.Ph., B.D.
District Superintendent, The Methodist Church
2215 Highland Drive, Knoxville, Tenn., U.S.A.
- DUNN, George W. (D)
B.A., D.D.
District Superintendent, The Methodist Church
215 2nd Avenue, S.W., Independence, Iowa, U.S.A.
- DUNNAM, Spurgeon Murray (OV)
Minister, The Methodist Church
429 N. Miles, Hereford, Texas, U.S.A.
- DUTTON, Marion Winifred (D)
Teacher, South Africa
67, Althea Court, Snell Parade, Durban, Natal, South Africa
- DYKES, DeWitt S. (OV)
A.B., B.D., S.T.M.
Department of Finance and Field Service, Division of National Missions, The Methodist Church
2139 Dandridge Avenue, S.W., Knoxville 15, Tenn., U.S.A.
- DYSON, John Benjamin (OV)
B.S., B.Th.
Minister, The Methodist Church
1032 Browning Place, N.E., Washington 19, D.C., U.S.A.
- EDEL, William W. (OV)
A.B., A.M., S.T.B., L.H.D., LL.D., J.U.D.
President, Dickinson College
Carlisle, Pa., U.S.A.
- EDENS, A. Hollis (OV)
Ph.B., A.M., M.P.A. Ph.D., LL.D.
President, Duke University
Durham, N.C., U.S.A.

- EDWARDS, Maldwyn (M)
M.A., B.D., Ph.D., D.D.
Chairman-Designate, Cardiff
District, British Methodist
Church
Central Hall, Corporation
Street, Birmingham 4, England
- EDWARDS, Mrs. Scott (OV)
Conference President, Woman's
Society of Christian Service,
The Methodist Church
501 East 50th Street, Savannah,
Ga., U.S.A.
- EICHELBERGER, James W.
(M)
A.B., A.M., LL.D.
Secretary, Christian Education,
African Methodist Episcopal
Zion Church
128 East 58th Street, Chicago 37,
Ill., U.S.A.
- ELIJAH, Earl (OV)
B.S.
Layman, The Methodist Church
Clarence, Iowa, U.S.A.
- ELLIS, James E. (OV)
B.A., M.A., B.D., D.D.
Secretary, Division of World
Missions, The Methodist Church
150 Fifth Avenue, New York 11,
N.Y., U.S.A.
- ELLIS, Mrs. James E.
(OV—WFMW)
Conference Vice-President,
Woman's Society of Christian
Service, The Methodist Church
250 West 24th Street, New York
11, N.Y., U.S.A.
- ELLWOOD, L. A. (M)
M.A., LL.B.
Treasurer, World Methodist
Council
1 Watergate, Tudor Street, Lon-
don, E. C. 4, England
- ENSLEY, Francis Gerald (M)
A.B., S.T.B., Ph.D., D.D.,
LL.D., L.H.D.
Bishop, The Methodist Church
615 10th Street, Des Moines,
Iowa, U.S.A.
- EPP, George Edward (FD)
LL.D., D.D., L.H.D.
Evangelical United Brethren
Church
1509 State Street, Harrisburg,
Pa., U.S.A.
- ERB, John David (OV)
B.A., M.A., S.T.B., S.T.M.
Minister, The Methodist Church
Editor, *Zions Herald*
581 Boylston Street, Boston,
Mass., U.S.A.
- ERICKSON, Mrs. Harvey
(WFMW)
Conference Vice-President,
Woman's Society of Christian
Service, The Methodist Church
363 Lincoln Street, Worcester 5,
Mass., U.S.A.
- ERWIN, William J. (OV)
A.B.
Minister, The Methodist Church
Waycross, Ga., U.S.A.
- EVANS, J. Claude (OV)
A.B., B.D.
Editor, *South Carolina Method-
ist Advocate*
P.O. Box 867, Columbia, S.C.,
U.S.A.
- EWING, Harold W. (OV)
A.B., M.A., S.T.B.
Secretary, Youth Work Board
of Education
The Methodist Church
1001 Nineteenth Ave., S., Nash-
ville, Tenn., U.S.A.
- FAIR, Barbara (YD)
Conference President, Methodist
Youth Fellowship, The Method-
ist Church
745 Aldine Street, St. Paul 4,
Minn., U.S.A.
- FANNING, O. B. (OV—P)
A.B.
Associate Director, Public Re-
lations and Methodist Informa-
tion, The Methodist Church
Box 871, Nashville, Tenn.,
U.S.A.
- FARRAR, Miss Dorothy (M)
B.A., Ph.D., Litt.D.
Vice-Principal, Wesley Deacon-
ess College; Local Preacher
British Methodist Church
Deaconess College, Ilkley, Yorks,
England
- FASHADE, Emmanuel M. (D)
M.Sc.
Audio-Visual Worker
Room 219, 156 Fifth Avenue,
New York 10, N.Y., U.S.A.

- FAULDS, Bruce D. (D)**
 B.Sc., B.Ed.
 Student, Methodist Church of South Africa
 20 Nassau St., Princeton, N.J., U.S.A.
- FELT, Mrs. Allan (WFMW)**
 Conference Vice-President,
 Woman's Society of Christian Service, The Methodist Church
 417 South H Street, Wellington, Kans., U.S.A.
- FERNANDEZ, Maria Glicinia (D)**
 The Methodist Church in Peru
 c/o 150 Avenue, New York 11, New York
- FERRY, Mrs. Rollan E. (WFMW)**
 Conference Vice-President,
 Woman's Society of Christian Service, The Methodist Church
 24 South Main Street, Berlin, Md., U.S.A.
- FIELDS, LeRoy (OV)**
 A.B.
 District Superintendent, The Methodist Church
 1226 Dare Street, Baton Rouge 2, La., U.S.A.
- FINCH, George D. (OV)**
 Industrialist
 225 West Colonial Drive, Thomasville, N.C., U.S.A.
- FINGER, H. Ellis, Jr. (OV)**
 A.B. B.D., D.D.
 President, Millsaps College, Jackson, Miss., U.S.A.
- FINNEY, John W. (D)**
 B.S.
 Independent Methodist Church of England
 Missionary Apts., 114 Catherine St., Ithaca, New York
- FISCHER, Mrs. George (OV—WFMW)**
 Conference Vice-President,
 Woman's Society of Christian Service, The Methodist Church
 719 North Fifth Street, Wahpeton, N.D., U.S.A.
- FISHER, Elliott L. (D)**
 A.B., M.A., B.D., D.D.
 District Superintendent, The Methodist Church
 602 South Monroe, San Jose, Calif., U.S.A.
- FLETCHER, Dennis R. (OV)**
 A.B.
 Assistant Secretary, Division of National Missions of the Board of Missions of The Methodist Church
 1701 Arch Street, Philadelphia 3, Pa., U.S.A.
- FLINT, George Y. (D)**
 B.A., M.A., B.D., D.D.
 Minister, The Methodist Church
 309 North Park Avenue, Warren, Ohio, U.S.A.
- FLORES, Manuel V. (D)**
 Editorial Assistant, Literature Committee of Committee on Cooperation in Latin America
 Antigua Taxquena 96, Coyoacan, D.F., Mexico
- FLOWERS, Mrs. Paul R. (OV—WFMW)**
 Conference Vice-President,
 Woman's Society of Christian Service, The Methodist Church
 1001 West Third Street, Marion, Ind., U.S.A.
- FOGGIE, C. H. (D)**
 D.D., LL.D.
 Minister, African Methodist Episcopal Zion Church
 3131 Ewart Drive, Pittsburgh, Pa., U.S.A.
- FOLGER II, Harry P. (OV)**
 A.B., B.D.
 Minister, The Methodist Church
 158 Winthrop Street, Winthrop 52, Mass., U.S.A.
- FONDREN, Mrs. W. W. (D)**
 3755 Knollwood, Houston, Texas, U.S.A.
- FOOT, His Excellency, Sir Hugh Mackintosh (D)**
 K.C.M.G., K.C.V.O., C.M.G., O.B.E.
 Captain General and Governor-in-Chief of Jamaica and its Dependencies
 King's House, Jamaica, British West Indies
- FORD, Donald (YD)**
 Student
 2405 First Street, N.W., Washington 1. D.C., U.S.A.

- FOSSETT, Clarence L. (OV)
B.A., B.D.
Minister, The Methodist Church
8720 Harford Road, Baltimore
14, Md., U.S.A.
- FOSTER, George A. (OV)
A.B., B.D., D.D.
Minister, The Methodist Church
303 S.E. 13th Street, Fort Lau-
derdale, Fla., U.S.A.
- FOWLER, George A. (M)
D.D.
Minister, The Methodist Church
7350 Jeffrey Boulevard, Chicago
49, Ill., U.S.A.
- FOWLER, James W., Jr. (D)
A.B., B.D.
Superintendent, Lake Junaluska
Assembly, The Methodist
Church
Lake Junaluska, N.C., U.S.A.
- FRANKLIN, Hollis C. (OV)
Banker
Marion, Ky., U.S.A.
- FRANKLIN, Marvin A. (OV)
A.B., D.D.
Bishop, The Methodist Church
201 Millsaps Building, Jackson
4, Miss., U.S.A.
- FRAZIER, Alethia B. (OV)
Chairman, Public Relations,
African Methodist Episcopal
Church
1842 Venus Avenue, Jackson-
ville, Fla., U.S.A.
- FREEMAN, Everett W. (OV)
B.A., D.D.
District Superintendent, The
Methodist Church
Concordia, Kans., U.S.A.
- FRENCH, Clara M. (OV)
A.B., M.A., Ed.D.
Secretary, Woman's Division of
Christian Service, The Methodist
Church
150 Fifth Avenue, New York
11, N.Y.
- FRY, Franklin Clark (FD)
D.D., L.H.D., Litt.D., LL.D.
President, United Lutheran
Church in America; Fraternal
Delegate, Lutheran World Fed-
eration
231 Madison Avenue, New
York 16, N.Y., U.S.A.
- FULLER, George, Jr. (OV)
Industrialist; Layman, The
United Church of Canada
3551 Danforth Avenue, Toronto,
Ontario, Canada
- FUSTER, Angel E. (M)
Minister, Iglesia Metodista,
Cuba, Santa Clara, Cuba
- GAINES, F. M. (OV)
A.B., B.D.
Editor, *Wesleyan Christian Ad-
vocate*
3889 Vineville Avenue, Macon,
Ga., U.S.A.
- GAINES, F. Pendleton (OV)
A.B., M.A., Ph.D.
President, Wofford College
Spartanburg, S.C., U.S.A.
- FUNDERBURKE, John R.
(OV)
D.D.
Minister, African Methodist
Episcopal Zion Church
160 S. Leak Street
Southern Pines, N.C., U.S.A.
- GAPPER, Gordon S. (M)
Lay Treasurer, Foreign Mission
Department, Methodist Church
of New Zealand
P.O. Box 5023, Auckland C. 1,
New Zealand
- GAPPER, Mrs. Gordon S.
(OV)
P.O. Box 5023, Auckland C. 1,
New Zealand
- GARBER, Paul Neff (M)
A.B., A.M., Ph.D., LL.D., D.D.
Bishop, The Methodist Church
404 Methodist Building, Rich-
mond, Va., U.S.A.
- GARDINER, Mrs. E. Emerson
(WFMW)
Conference Vice-President,
Woman's Society of Christian
Service, The Methodist Church
R.F.D., Westville, N.J., U.S.A.
- GARRISON, Claude (OV)
A.B., A.M., B.D., D.D.
District Superintendent, The
Methodist Church
420 Plum Street, Cincinnati,
Ohio, U.S.A.
- GARRISON, Mrs. John
(WFMW)
Conference Vice-President,

- Woman's Society of Christian Service, The Methodist Church
270 Cherokee Road, Pontiac,
Mich., U.S.A.
- GATLIN, G. Weldon (D)
A.B., D.D.
Minister, The Methodist Church
1617 Winnemac, Chicago 40, Ill.,
U.S.A.
- GELCICH, Mrs. Abigail Dutra
(WFMW)
Brazil
- GEORGE, A. Raymond (M)
M.A., B.D.
Tutor in Systematic Theology
and Philosophy of Religion, As-
sociate Lecturer in Theology,
Leeds University
Lathbury House, Wesley Col-
lege, Headingley, Leeds 6, Eng-
land
- GERNHARDT, Henry J. (OV)
B.Th.
Minister, The Methodist Church
908 Spring Avenue, La Grande,
Oregon, U.S.A.
- GIBBS, Carey A. (M)
B.D., D.D., LL.D.
Bishop, African Methodist Epis-
copal Church
1011 West Eighth Street, Jack-
sonville, Fla., U.S.A.
- GIBBS, Mrs. Carey A. (OV)
1011 West Eighth Street, Jack-
sonville, Fla., U.S.A.
- GIBSON, Foye Goodner (OV)
A.B., D.D.
President, Scarritt College
Nashville, Tenn., U.S.A.
- GIBSON, Henrietta (D)
A.B., LL.D.
Retired Treasurer, Woman's
Division of Christian Service,
The Methodist Church
7 Lexington Avenue, New York
10, N.Y.
- GILCHRIST, Stanton S. (OV)
Layman, The Methodist Church
Brilliant, Ohio, U.S.A.
- GILMORE, Mrs. Arville W.
(OV—WFMW)
12 Bay Vista Place, Warwick,
Rhode Island, U.S.A.
- GLASS, Mrs. H. I. (D)
A.B.
Conference President, Woman's
Society of Christian Service,
The Methodist Church
813 Second Street, Durham,
N.C., U.S.A.
- GLENN, Earl E. (OV)
A.B., D.D.
Minister, The Methodist Church
Florence, S.C., U.S.A.
- GODBOLD, Albea (OV)
A.B., A.M., B.D., Ph.D.
Minister, The Methodist Church
5000 Washington, St. Louis 8,
Mo., U.S.A.
- GOLDING, Nathaniel J. (OV)
A.B., D.D.
District Superintendent, The
Methodist Church
Box 901, Columbus, Miss.,
U.S.A.
- GOMEZ, Joseph (M)
B.D., S.T.M., D.D., LL.D.
Bishop, African Methodist Epis-
copal Church
Paul Quinn College, Waco,
Texas, U.S.A.
- GOMEZ, Mrs. Joseph (OV)
Paul Quinn College, Waco,
Texas, U.S.A.
- GONZALEZ, Maria R. (OV)
Methodist Social Center, Meth-
odist Church of Mexico
Isaac Garza 346 Ote, Monterrey,
N.L., Mexico
- GOODISON, Mary W. (D)
26 Manor Way, Beckenham,
Kent, England
- GOODSON, Kenneth (D)
A.B., D.D.
District Superintendent, The
Methodist Church
1520 Lynwood Avenue, Winston-
Salem, N.C., U.S.A.
- GORANSON, Mauritz (M)
M.A.
Secretary, Board of Pensions,
The Methodist Church in Swe-
den
Bergsgatan 2, Malmo, Sweden
- GRAF, Mrs. George H. (OV)
Layman, The Methodist Church
757 Central Avenue, Dunkirk,
N.Y., U.S.A.
- GRAHAM, Walter Alexandria
(FD)
A.B., LL.B.

- Fraternal Delegate, Congregational Christian Churches of America
South Main Street, Pembroke, Ky., U.S.A.
- GRAMLING, Henry Turpin (OV)
Merchant
Layman, The Methodist Church
Gramling, S.C., U.S.A.
- GRAY, Clarence Henderson (D)
J.P.
Civil Servant, retired; Member of Synod Committees; Local Preacher, British Methodist Church in Jamaica
Glencoe, Buff Bay, Jamaica, P.O., British West Indies
- GRAY, Darrel D. (OV)
B.D.
Minister, The Methodist Church
Corpus Christi, Texas, U.S.A.
- GRAYSTON, Kenneth (M)
B.A., M.A.
Tutor and Lecturer, Bristol University
158 Falcondale Road, Westbury-on-Trym, Bristol, England
- GRAYSTON, Mrs. Kenneth (OV)
158 Falcondale Road, Westbury-on-Trym, Bristol, England
- GREATHOUSE, Frank (D)
Layman, The Methodist Church
Rogers, New Mexico, U.S.A.
- GREEN, John D. (OV)
A.B., S.T.B., D.D.
Minister, The Methodist Church
559 Reid Avenue, Lorain, Ohio, U.S.A.
- GREEN, Robert E. (OV)
B.S., S.T.B.
Minister, The Methodist Church
512 Graham Street, Jeffersonville, Ind., U.S.A.
- GREENE, Darold (YD)
Student
2808 North Avenue,
Grand Junction, Colo., U.S.A.
- GREENE, John Aaron (OV)
A.B., B.D., S.T.M., D.D.
Minister, The Methodist Church
1529 Ruth Avenue, Cincinnati, Ohio, U.S.A.
- GREENE, Sherman L. (M)
A.B., B.D., D.D., LL.D.
Bishop, African Methodist Church
1212 Fountain Drive, S.W., Atlanta, Ga., U.S.A.
- GREENE, Mrs. Sherman L. (OV)
1212 Fountain Drive, S.W., Atlanta, Ga., U.S.A.
- GREENSLADE, W. W. H. (M)
Superintendent, Wellington Central Circuit, Methodist Church of New Zealand; Chaplain to the Forces
38 McFarlane Street, Wellington, C.D., New Zealand
- GREENSLADE, Mrs. W.W.H. (D)
38 McFarlane Street, Wellington, C. 4, New Zealand
- GREET, Kenneth G. (M)
Secretary, Christian Citizenship Department, British Methodist Church
1 Central Buildings, Westminster, London, S.W., 1, England
- GREGORY, Devapiriam Appan (FD)
B.A., B.D.
Fraternal Delegate—Presbyter, Diocese of Madura, India
No. 4, Kamala Street, Tallakulam P.O., Madura District, South India
- GREGORY, James F. (D)
A.B., B.A., M.A., B.D., D.D.
Editor, *The Free Methodist*
Winona Lake, Ind., U.S.A.
- GROCOTT, Francis S. S. (D)
Local Preacher, Methodist Church of New Zealand
72 Prince Albert Road, Dunedin, S. 2, New Zealand
- GROCOTT, Mrs. Francis (OV)
72 Prince Albert Road, Dunedin, S. 2, New Zealand
- GROOM, Robert G. (M)
B.A., Q.C.
The United Church of Canada
415 Broadway Street, Tillsonburg, Ontario, Canada
- GROSS, John Owen (OV)
A.B., S.T.B., L.H.D., LL.D., Litt.D., S.T.D., D.Sc.Ed., J.U.D.

- Executive Secretary, Division of Educational Institutions, Methodist Board of Education, The Methodist Church.
1001 19th Avenue, South, Nashville, Tenn., U.S.A.
- GROVES, Meredith (OV)
B.D.
Minister, The Methodist Church
910 E. 26th St., Eugene, Oreg., U.S.A.
- GROVER, Wayne L. (OV)
B.A., B.S.Th., M.Th., DD.
Minister, The Methodist Church
709 Harrison Street, Black River Falls, Wisconsin, U.S.A.
- GUERRA, Eleazer (D)
Former Bishop, Methodist Church of Mexico
Balderas 126-C, Mexico 1, D.F., Mexico
- HAGEN, Odd (M)
M.A., Lic.Ph., Th.D., D.D., LL.D.
Bishop, The Methodist Church in Scandinavia
Sibyllegatan 18, Stockholm O., Sweden
- HAGER, Wesley H. (OV)
B.A., M.A., B.D., D.D.
Minister, The Methodist Church
6374 Waterman Avenue, St. Louis 5, Mo., U.S.A.
- HALEY, Herbert W. (M)
Secretary, Methodist Connexional Office, Methodist Church of South Africa
Box 2256, Durban, South Africa
- HALEY, Mrs. Herbert W. (OV)
Box 2256, Durban, South Africa
- HAMPTON, Vernon B. (OV)
B.S., M.A., Ph.D., Litt.D.
President, Newark Conference Historical Society, The Methodist Church
301 Hart Avenue, Staten Island 10, New York, U.S.A.
- HANAWALT, James C. (D)
Layman, The Methodist Church
3710 Sequoia Avenue, Baltimore 15, Md., U.S.A.
- HANCOCK, Merwyn (D)
M.A., Dip. Soc. Sc.
Local Preacher, Methodist Church of New Zealand
112 De Lautour Road, Gisborne, New Zealand
- HANDY, W. T., Jr. (OV)
A.B., B.D., S.T.M.
1616 Eighth Street, Alexandria, La., U.S.A.
- HANNA, John V. (D)
Layman, The Methodist Church
157 School Street, Concord, N.H., U.S.A.
- HAQQ, Akbar A. (D)
Methodist Church in India
- HARANO, Toshio (D)
Methodist Church in Japan
- HARBISON, Mrs. J. W. (D)
911 North Washington Street, Shelby, N.C., U.S.A.
- HARDIN, Mrs. Cecil P. (OV)
A.B.
P.O. Box 1303, Knoxville 1, Tenn., U.S.A.
- HARDIN, H. Grady (D)
A.B.
Minister, The Methodist Church
412 Knipp Road, Houston 24, Texas, U.S.A.
- HARDIN, Wannamaker (OV)
B.D.
Minister, The Methodist Church
120 E. Buford St., Gaffney, S.C., U.S.A.
- HARMON, Nolan B. (M)
M.A., D.D., Litt.D., L.H.D.
Bishop, The Methodist Church
First Methodist Church
Charlotte 2, N.C., U.S.A.
- HARRELL, Costen J. (M)
A.B., A.M., B.D., D.D., Litt.D., LL.D.
Bishop, The Methodist Church
1009 Vickers Circle, Decatur, Ga., U.S.A.
- HARRELL, Luther A. (OV)
Ph.B., D.D.
District Superintendent, The Methodist Church
719 Mulberry Street, Macon, Ga., U.S.A.
- HARRINGTON, Mrs. Wayne (OV)
Treasurer, Woman's Society of Christian Service, The Methodist Church
20 Arbor Heights, York, Nebr., U.S.A.

- HARRIS, James T. (OV)
B.S.
Minister, The Methodist Church
501 Hilton Street, Monroe,
Louisiana, U.S.A.
- HARRIS, Marquis LaFayette
(M)
B.S., B.D., S.T.M., Ph.D., D.D.
President, Philander Smith Col-
lege
Little Rock, Ark, U.S.A.
- HARRIS, Wallace H. (OV)
A.B., B.D., S.T.M.
Institutional Chaplain, The
Methodist Church
654 Rector Street, Philadelphia
28, Pa., U.S.A.
- HARRISON, Nathaniel M. (C)
A.B., B.D., D.D.,
Minister, The Methodist Church
208 Hillcrest Drive, High
Point, N.C., U.S.A.
- HARVEY, Gerald B. (OV)
A.B., B.D., D.D.
Field Representative, Board of
Missions, The Methodist Church
610 Norumbega Drive, Mon-
rovia, Calif., U.S.A.
- HATCHER, Eugene Clifford
(D)
A.B., D.D., LL.D., K.C.
Bishop, African Methodist Epis-
copal Church
1200 Sigler Street, Nashville 4,
Tenn., U.S.A.
- HATCHER, Mrs. E. C. (OV)
1200 Sigler Street, Nashville 4,
Tenn., U.S.A.
- HAVIGHURST, Lawrence D.
(OV)
A.B., B.D.
Minister, The Methodist Church
621 S. Third St., Clinton, Iowa
- HAWK, Mrs. M. R. (WFMW)
A.B.
Vice-President, Woman's Society
of Christian Service, The Meth-
odist Church
1217 McKinley, Albany, Ga.,
U.S.A.
- HAWKINS, Robert M (C)
A.B., M.A., B.D., Ph.D., D.D.
Professor, School of Theology,
Vanderbilt University
South Bellevue Drive, Nashville,
Tenn., U.S.A.
- HAYES, Paul G. (OV)
B.D., D.D.
District Superintendent, The
Methodist Church
1514 Ninth Street, N.E.,
Rochester, Minn., U.S.A.
- HAYES, Victor C. (M)
B.A., B.D., S.T.M.
Student, Methodist Church of
Australasia
537 West 121 Street, New York
27, N.Y., U.S.A.
- HAYES, Mrs. Victor C. (D)
537 West 121 Street, New York
27, N.Y., U.S.A.
- HAZZARD, Walter R. (OV)
A.B., M.A., B.D., S.T.D.
District Superintendent, The
Methodist Church
420 E. Dover Street, Easton,
Md., U.S.A.
- HEARN, Albert (M)
General Secretary, Department
for Chapel Affairs, British
Methodist Church
Central Buildings, Oldham
Street, Manchester 1, England
- HEARN, Mrs. Albert (OV)
Manchester, England
- HEARN, Anthony (OV)
A.B., B.D., D.D.
District Superintendent, The
Methodist Church
631 East Victory Drive, Savan-
nah, Ga., U.S.A.
- HEER, Amos L. (OV)
Ph.D.
Professor, Kent State University
Box 366, Kent, Ohio, U.S.A.
- HENRY, Edgar A. (D)
A.B.
Minister, The Methodist Church
111 South Keesy Street, York,
Pa., U.S.A.
- HENRY, J. T. (D)
Minister, African Methodist
Episcopal Church
Birmingham, Ala., U.S.A.
- HENRY, Waights G., Jr. (OV)
B.D., D.D.
President, LaGrange College
LaGrange, Ga., U.S.A.
- HERBERT, Chesley C., Jr.,
(OV)
A.B., A.M., B.D., D.D.

- Minister, The Methodist Church
1527 Queens Road, Charlotte 7,
N.C., U.S.A.
- HERBERT, Margaret (D)
B.A., M.A.
Superintendent, Methodist Girls'
Comradeship, Methodist Church
of Australasia
47 Adamson Street, Wooloowin
N. 3. Queensland, Australia.
- HERMANN, Harold L. (OV)
B.S.
Director of Public Relations,
The Upper Room
1908 Grand Avenue, Nashville 5,
Tenn., U.S.A.
- HERR, Mrs. Philip C.
(WFMW)
Conference Vice-President,
Woman's Society of Christian
Service, The Methodist Church
504 South Lansdowne Avenue,
Lansdowne, Pa., U.S.A.
- HESSEL, Edwin O. (OV)
A.B., B.D., D.D.
District Superintendent, The
Methodist Church
921 South Street, Rapid City,
S. D., U.S.A.
- HICKS, Frank L. (OV)
A.B., B.D., D.D.
District Superintendent, The
Methodist Church
206 N. Fourth Street, Olean,
N.Y., U.S.A.
- HICKS, Guy M. (OV)
B.A., B.D., D.D.
District Superintendent, The
Methodist Church
609 North Trenton, Ruston, La.,
U.S.A.
A.B., B.D., M.Th., D.D.
Minister, The Methodist Church
208 North Leffingwell, St. Louis,
Mo., U.S.A.
- HILDEBRAND, Will M. (OV)
A.B., B.D., D.D.
District Superintendent, The
Methodist Church
1760 Midwick, Altadena, Calif.,
U.S.A.
- HILL, Arthur (M)
M.R.C.S., L.R.C.P., F.R.C.S.,
LL.D.
Senior Surgeon Consultant
4 Park Road, Ipswich, Suffolk,
England
- HILL, Alfred S. (OV)
General Treasurer, Free Method-
ist Church of North America
Winona Lake, Ind., U.S.A.
- HILL, Robert D. (D)
A.B., S.T.D.
Minister, The Methodist Church
2700 Louisiana Avenue, New
Orleans, La., U.S.A.
- HILLMAN, Mrs. Edgar L.
(OV)
A.B.
Member, Council of World
Service and Finance, The Meth-
odist Church
Siler City, N.C., U.S.A.
- HINDS, Lucinda B. (OV)
African Methodist Episcopal
Church
Jamaica, B.W.I.
- HITE, Wesley V. (D)
A.B., D.D.
District Superintendent, The
Methodist Church
931 West Tenth Street, Dallas
8, Texas, U.S.A.
- HODGES, His Excellency Luther
H.
A.B., LL.D.
Governor of North Carolina
Raleigh, N.C., U.S.A.
- HOFFMAN, Nelson Miles
(OV)
B.S., S.T.B., S.T.M.
District Superintendent, The
Methodist Church
236 Chestnut Avenue, Trenton,
N.J., U.S.A.
- HOGGARD, J. Clinton (M)
D.D., LL.D.
Minister, African Methodist
Episcopal Zion Church
1326-28 Yow St. N.W., Wash-
ington, D.C., U.S.A.
- HOLLAND, Albert (M)
D.D.
President, Methodist Church in
Ireland; Secretary, Methodist
Home Missions
Mayo House, 61 Rathdown
Park, Terenure, Dublin, Ireland
- HOLLAND, Mrs. Albert (OV)
Mayo House, 61 Rathdown

- Park, Terenure, Dublin, Ireland
- HOLLER, Adlai C. (D)
A.B., M.A., LL.B., D.D.
Minister, The Methodist Church
Box 506, St. George, S. C.,
U.S.A.
- HOLLINGSWORTH, Mrs.
Frank I. (OV—WFMW)
President, Woman's Society of
Christian Service, The Method-
ist Church
624 South Pennsylvania Street,
Denver 9, Colo., U.S.A.
- HOLME, Benjamin F. (D)
B.A., M.A., B.D., D.D.
District Superintendent, The
Methodist Church 703 Edison,
Detroit 2, Michigan, U.S.A.
- HOLT, Ivan Lee (M)
A.B., Ph.D., D.D., LL.D.,
Litt.D., S.T.D.
Bishop, The Methodist Church
President, World Methodist
Council
20 North Kingshighway, St.
Louis, Mo., U.S.A.
- HOOK, Elmer H. (OV)
Superintendent, Western Meth-
odist Assembly
Fayetteville, Ark., U.S.A.
- HOOTON, Caradine R. (OV)
A.B., LL.B., D.D., LL.D.
Secretary, Board of Temperance,
The Methodist Church
100 Maryland Avenue, N.E.,
Washington 2, D.C., U.S.A.
- HOOVER, ALBERT C. (OV)
A.B., B.D., M.A.
Director of Statistical Office,
The Methodist Church
740 Rush Street, Chicago 11,
Ill., U.S.A.
- HOOVER, Theresa (WFMW)
Field Worker, Woman's Divi-
sion of Christian Service, The
Methodist Church
150 Fifth Avenue, New York
11, N.Y., U.S.A.
- HORNSBY, Mrs. Frank M.
(OV)
Conference President, Woman's
Society of Christian Service,
The Methodist Church
P.O. Box 304, Roanoke, Ala.,
U.S.A.
- HORTON, Mrs. W. E., Jr. (OV)
President, Jurisdictional
Woman's Society of Christian
Service, The Methodist Church
3655 Piping Rock Lane, Hous-
ton 19, Texas, U.S.A.
- HOUGH, Lynn Harold (OV)
Th.D., LL.D., D.D.
Ex-Dean, Drew Theological
Seminary, The Methodist
Church
1165 Fifth Avenue, New York
29, N.Y., U.S.A.
- HOVE, Masatsha Mike (D)
Member of Federal Assembly
Federation of Rhodesia and
Nyasaland, Africa
- HOWARD, Peter (OV)
M.A.
Minister, Methodist Church in
the Bahamas
P.O. Box 497, Nassau, N.P.,
Bahamas, British West Indies
- HOWE, Robert C. (OV)
A.B., D.D.
Minister, The Methodist Church
35 South Beeson Avenue,
Uniontown, Pa., U.S.A.
- HOWELL, Clinton T. (OV)
A.B., LL.B.
Minister, The Methodist Church
Aberdeen, Miss., U.S.A.
- HOWES, Allan J. (OV)
A.B., B.D., D.D.
Minister, The Methodist Church
35 South Beeson Avenue, Union-
town, Pa., U.S.A.
- HUFF, A. V., Jr. (YD)
Student, Wofford College
2825 Burney Drive, Columbia,
S.C., U.S.A.
- HUFFMAN, Russell A. (OV)
B.S., B.D.
Minister, The Methodist Church
123 W. Center Street, Roches-
ter, Minn., U.S.A.
- HUGGIN, James G. (OV)
A.B., B.D., D.D.
Minister, The Methodist Church
Box 104, Shelby, N.C., U.S.A.
- HUGHES, Glyn Tegla (M)
M.A., Ph.D.
Lecturer, Manchester Univer-
sity; Local Preacher, British
Methodist Church

- 17 Edge Land, Chorlton-cum-Hardy, Manchester 21, England
- HUMBERT, Russell J. (M)
B.S., S.T.B., S.T.M., D.D.,
LL.D., Litt.D.
President, Depauw University
Greencastle, Ind., U.S.A.
- HUTCHERSON, Guy K. (OV)
B.S., B.D.
Minister, The Methodist Church
Dublin, Ga., U.S.A.
- HYDON, Paul (OV)
B.A., M.A., S.T.B., Ph.D.
Minister, The Methodist Church
205 North Ten Broeck Street,
Scotia 2, N.Y., U.S.A.
- INGHAM, Mrs. Edwin A.
(D—WFMW)
305 North El Moline Street, Al-
hambra, Calif., U.S.A.
- IVEY, Mrs. A. R. (D)
Conference President, Woman's
Society of Christian Service,
The Methodist Church
Box 692, New Smyrna Beach,
Fla., U.S.A.
- JACK, Charles Harold (OV)
A.B., M.A., S.T.B.
Minister, The Methodist Church
139 East Center Street, Berea,
Ohio, U.S.A.
- JACKSON, Arthur J. (D)
A.B., B.D., Th.M., Th.D.
Minister, The Methodist Church
3517 Philadelphia Pike, Clay-
mont, Dela., U.S.A.
- JACKSON, Mrs. Clarence P.
(OV—WFMW)
National President, Woman's
Home and Foreign Society,
African Methodist Episcopal
Zion Church
2303 West Chestnut Street,
Louisville 11, Ky., U.S.A.
- JACKSON, Ralph H. (D)
Minister, African Methodist
Episcopal Church
U.S.A.
- JAMES, D. Trigg (OV)
A.B., B.D., D.D.
Secretary, The Inter-Board
Council, The Holston Confer-
ence, The Methodist Church
Box 1178, Johnson City, Tenn.,
U.S.A.
- JARRETT, Lee S. (OV)
A.B., S.T.B., D.D.
District Superintendent, The
Methodist Church
3118 Westendge Drive, Colum-
bus, Ind., U.S.A.
- JENNINGS, Lowell E. (OV)
B.S., M.D.
Layman, Wesleyan Methodist
Church
1505 Pearl Street, Gastonia,
N.C., U.S.A.
- JESSOP, Thomas E. (M)
O.B.E., M.C., M.A., D.Litt.
Professor of Philosophy, Hull
University; Vice-President,
British Methodist Conference;
Local Preacher
University, Hull, England
- JEWELL, Mrs. R. H. (OV)
B.A.
Chickamauga, Ga., U.S.A.
- JOHNSON, Julius C. (OV)
A.B., D.D.
Conference Secretary of Educa-
tion, The Methodist Church
1009 First Avenue, South,
Nashville 10, Tenn., U.S.A.
- JOHNSON, Lillian A. (OV)
B.S., M.A.
Secretary, Wesleyan Service
Guild, Woman's Division of
Christian Service, The Method-
ist Church
150 Fifth Avenue, New York
11, N. Y., U.S.A.
- JOHNSON, U. S. (OV)
Minister, African Methodist
Episcopal Zion Church
U.S.A.
- JOHNSON, Rector W. (OV)
A.B., B.D., D.D.
Minister, The Methodist Church
1185 Willamette Street, Eugene,
Ore., U.S.A.
- JOHNSON, Mrs. Rector W.
(OV)
1185 Willamette Street, Eugene,
Ore., U.S.A.
- JOHNSTON, C. Edwin (OV)
B.A., B.D.
Minister, The Methodist Church
Maquon, Ill., U.S.A.

- JOHNSTON, Karl (OV)
Th.B., A.B.,
Minister, Wesleyan Methodist
Church
135 W. Pearl Street, Spartan-
burg, S.C., U.S.A.
- JONES, Mrs. C. I. (D)
B.E.
Conference President, Woman's
Society of Christian Service,
The Methodist Church
6215 St. Charles Avenue, New
Orleans, La., U.S.A.
- JONES, Mrs. David D.
(WFMW)
Bennett College, Greensboro,
N.C., U.S.A.
- JONES, Edwin L. (M)
A.B.
Treasurer, World Methodist
Council, 1700 Brandon Road,
Charlotte, N.C., U.S.A.
- JONES, Ernest H. (D)
Layman, The Methodist Church
2006 East Franklin Street, Evan-
ston 11, Ind., U.S.A.
- JONES, George H. (OV)
B.A., B.D., D.D.
Editor, Board of Evangelism,
The Methodist Church
1908 Grand Avenue, Nashville
5, Tenn., U.S.A.
- JONES, Raymond L. (D)
B.D.
Bishop, African Methodist Epis-
copal Zion Church
916 W. Horah Street, Salis-
burg, N.C., U.S.A.
- JONES, Thomas Parry (D)
B.A., B.D., D.D.
Minister, The Methodist Church
915 North 7th Street, Sheboy-
gan, Wis., U.S.A.
- JORDAN, Dorothy (OV)
African Methodist Episcopal
Zion Church
U.S.A.
- JORDAN, Frank B. (OV)
A.B., B.D.
District Superintendent, The
Methodist Church
1100 Queens Road, Charlotte,
N.C., U.S.A.
- JORDAN, Frederick D. (D)
B.A., B.D., D.D., LL.D.
Bishop, African Methodist Epis-
copal Church
5151 Franklin Avenue, Holly-
wood, Calif., U.S.A.
- JORDAN, Mrs. Frederick D.
(OV)
5151 Franklin Ave., Hollywood,
Calif., U.S.A.
- JORDAN, Mrs. Willard T. (OV)
A.B.
District President, Woman's
Society of Christian Service,
The Methodist Church
736 Hawthorne Road, New
Castle, Ind., U.S.A.
- KALE, William Arthur (OV)
A.B., B.D., D.D.
Professor, Divinity School,
Duke University
Box 4353, Duke Station, Dur-
ham, N.C., U.S.A.
- KAMU, Lalomilo (M)
Local Preacher; Teacher,
George Brown Methodist School,
Methodist Mission, Apia, West
Samoa, Drew University, Madi-
son, N.J., U.S.A.
- KANAGA, Keith Coldren (D)
A.M., S.T.B., D.D.
Minister, The Methodist Church
785 Arrowhead Avenue, San
Bernardino, Calif., U.S.A.
- KANE, Mrs. Cecil G.
Ex-Conference President,
Woman's Society of Christian
Service, The Methodist Church
7469 Stanford Avenue, Univer-
sity City 5, Mo., U.S.A.
- KARLOWSKI, Wayne E. (OV)
A.B.
Minister, The Methodist Church
846 South Green, Wichita 16,
Kans., U.S.A.
- KEARNS, Francis Emner (OV)
A.B., S.T.B., Ph.D., D.D.
Minister, The Methodist
1513 Wauwatosa Avenue, Wau-
watosa 13, Wis., U.S.A.
- KEELEY, Virgil D. (OV)
A.B.
Minister, The Methodist Church
209 S. Pine Street, Hope, Ark.,
U.S.A.

- KEIGHTLEY, Carl (OV)
A.B., B.D., M.A.
Minister, The Methodist Church
3405 Taft Street, Wichita Falls,
Texas, U.S.A.
- KER, R. Ernest (M)
M.A.
Senior Tutor, Edgehill College
44 Marlborough Park, North,
Belfast, Northern Ireland
- KERSTETTER, William E. (OV)
A.B., S.T.B., Ph.D., LL.D.
President, Simpson College
Indianola, Iowa, U.S.A.
- KEYSER, Lester L. (OV)
B.S., M.D.
Layman, The Methodist Church;
Physician and Surgeon
115 South Adams, Fredericks-
burg, Texas, U.S.A.
- KIDWELL, Mrs. Kate (D)
67, Althea Court, Snell Parade,
Durban, Natal, South Africa
- KILDAL, W. Morris (D)
D.D.
Minister, The Methodist Church
Box 72, Huron, South Dakota,
U.S.A.
- KIMBROUGH, R. Edwin (D)
B.D.
Minister, The Methodist Church
1201 Christine Avenue, Annis-
ton, Ala., U.S.A.
- KINCHELOE, Marvin S. (OV)
A.B., B.D., D.D.
Minister, The Methodist Church
2511 North Park Boulevard,
Knoxville 17, Tenn., U.S.A.
- KING, Willis J. (M)
D.D., Ph.D.
Bishop, The Methodist Church
631 Baronne Street
New Orleans 12, La., U.S.A.
- KINZER, Mrs. J. Marvin (OV)
Conference President, Woman's
Society of Christian Service,
The Methodist Church
716 Broad Street, Sewickley,
Pa., U.S.A.
- KIRKPATRICK, Dow (OV)
A.B., B.D., Ph.D.
Minister, The Methodist Church
234 Dearing Street, Athens, Ga.,
U.S.A.
- KISSACK, Reginald (M)
B.A. M.A.
Mission House, Italy
Via del Banco di S., Spirito 3,
Rome, Italy
- KNAPP, Lena (WFMW)
Treasurer, Methodist Commit-
tee for Overseas Relief, The
Methodist Church
150 Fifth Avenue, New York 11,
N. Y.
- KNIGHT, Charles P. (OV)
B.S.
Minister, The Methodist Church
425 South Hickory, Ottawa,
Kans., U.S.A.
- KNOX, Alfred A. (OV)
A.B., B.D.
Minister, The Methodist Church
1822 Dodson Avenue, Ft. Smith,
Ark., U.S.A.
- KNOX, H. Lloyd (OV)
A.B.
Publisher, *Light and Life Press*
Layman, Free Methodist Church
of North America
Winona Lake, Ind., U.S.A.
- KOESTLINE, Henry (OV)
A.B., B.D.
Editor, *Church and Campus*
Magazine, Board of Education,
The Methodist Church,
P.O. Box 871, Nashville 2,
Tenn., U.S.A.
- KRESGE, Mrs. Bessie Reid
B.A., B.D.
Editor, *Missionary Tidings*
Winona Lake, Indiana, U.S.A.
- LADD, Albert Alan (D)
Layman, The Methodist Church
1320 West Abriendo Avenue,
Pueblo, Colo., U.S.A.
- LAMBERT, Russell Wharton
(D)
A.B., B.D.
Minister, The Methodist Church
345 South Park Road, La
Grange, Ill., U.S.A.
- LAMSON, Bryon S. (D)
A.B., M.A., D.D.
General Missionary Secretary,
Free Methodist Church
Winona Lake, Ind., U.S.A.
- LANCE, Lyman (OV)
Layman, Wesleyan Methodist

- Church of America
208 S. Church Street, Gastonia,
N.C., U.S.A.
- LANDRUM, D. Lawrence (OV)
D.D.
District Superintendent, The
Methodist Church
Beaumont, Texas, U.S.A.
- LANDRUM, Mrs. W. B. (OV)
A.B.
National Field Worker,
Woman's Division of Christian
Service, The Methodist Church
821 North Beech Street, Little
Rock, Ark., U.S.A.
- LARA, Saturnina (OV)
Th.B.
Dormitory Dean and Recording
Secretary, Woman's Federation
of Methodist Women, The
Methodist Church in the Philip-
pines
Vigan Ilocos Sur, Philippine
Islands
- LATCH, Edward G. (D)
A.B., A.M., B.D., D.D.
Minister, The Methodist Church
3311 Nebraska Avenue, Wash-
ington 16, D.C., U.S.A.
- LATHAM, Raymond John (M)
Lay Treasurer, Department of
Overseas Missions, New South
Wales Conference.
69 Henry Street, Five Dock,
Sydney, N.S.W., Australia
- LATHAM, Mrs. Raymond John
(D)
Executive Member Methodist
Women's Federation
Methodist Women's Federation
69 Henry Street, Five Dock,
U.S.N. Australia
- LAW, Clyde O. (OV)
B.S., M.B.A., LL.D.
President, Board of Trustees,
West Virginia Wesleyan Col-
lege, 100 Methodist Building,
Wheeling, W.Va., U.S.A.
- LAW, William G. (OV)
B.A., B.D., D.D.
Minister, The Methodist Church
1215 East 54th Street, Minneap-
olis 17, Minn., U.S.A.
- LAWRENCE, Marquis Wood
(OV)
A.B., B.D.
Minister, The Methodist Church
411 West Lenoir Avenue. Kin-
ston, N.C., U.S.A.
- LAWRENCE, Ruth (OV)
A.B., M.A.,
Secretary, Woman's Division of
Christian Service, The Method-
ist Church
150 Fifth Avenue, New York
11, N.Y., U.S.A.
- LAWRENCE, R. Jay (OV)
A.B., M.A.
Layman, The Methodist Church
Box 231, Union Springs, Ala.,
U.S.A.
- LAWRENSON, Mrs. R. C.
(OV)
Conference President, Woman's
Society of Christian Service,
The Methodist Church
107 North Helen Street, Sioux
City, Iowa, U.S.A.
- LAYTON, Albert Stephen
(OV)
B.S., S.T.B., S.T.M., D.D.
District Superintendent, The
Methodist Church
128 North Second Street, Mill-
ville, N. J., U.S.A.
- LEAREY, Kenneth S. (OV)
A.B., M.A., S.T.B.
District Superintendent, The
Methodist Church
118 East Second Street, Van
Wert, Ohio, U.S.A.
- LECKRONE, Eugene M. (D)
Minister, The Methodist Church
609 Forest Avenue, Belleville,
Ill., U.S.A.
- LEDDEN, Walter Earl (OV)
A.M., Ph.B., D.D., LL.D.
Bishop, The Methodist Church
317 East Jefferson Street, Syra-
cuse 2, N.Y., U.S.A.
- LEE, Esther Hong (WFMW)
B.A.
Korean Methodist Women's
Society
283-28 Nark Won Dong,
Chongno-Koo-Seoul, Korea
- LEE, Mrs. Kong Beng (OV)
President, Woman's Society of
Christian Service
Methodist Church in Malaya
Kuala Lumpur, Malaya

- LEHMBERG, Ben F. (D)
D.D.
Minister, The Methodist Church
Colorado Springs, Colo., U.S.A.
- LEW, Miss Helen (D)
Methodist Ladies' College
41 Park Road, Burwood, New
South Wales, Australia
- LEW, Robert Bathurst (M)
E.D., B.A., D.D.
President-General, Australasian
Methodist Church
Methodist Ladies' College, Bur-
wood, New South Wales, Aus-
tralia
- LEWIS, Mrs. B. R. (WFMW)
B.S.
Member, Woman's Division of
Board of Missions, The Meth-
odist Church
15 Alta Street, Apt. B, Arcadia,
Calif., U.S.A.
- LEYLAND, A. Stanley (M)
M.A., D.D.
Assistant Secretary, British
Methodist Church, Barnet,
Herts, England
- LICORISH, J. E. (OV)
Minister, The Methodist Church
681 Communipaw Ave., Jersey
City 4, N.J., U.S.A.
- LINDGREN, Alvin J. (OV)
A.B., B.D., Ph.D.
Minister, The Methodist Church
608 S. Tenth St., Watertown,
Wis., U.S.A.
- LINGIAH, Edith (OV)
B.A., M.A.
Teacher, Nagpur University
Nagpur, India
- LITTLE, Alice I. (D)
Christian Methodist Episcopal
Church
627 N. Church St., Tupelo,
Miss., U.S.A.
- LITTLE, Brooks B. (OV)
A.B., B.D., M.A.
Editorial Associate, *The Upper
Room*
1908 Grand Avenue, Nashville
5, Tenn., U.S.A.
- LLOYD, A. Kingsley (M)
Secretary, Department of Con-
nexional Funds, British Method-
ist Church
1 Central Buildings, Westmin-
ster, London, W.S., 1, England
- LOACH, William A. (OV)
Layman, The Methodist Church
1930 Sherman, Denver, Colo.,
U.S.A.
- LODER, Dwight Ellsworth
(OV)
B.D., D.D.
President, Garrett Biblical In-
stitute
Evanston, Illinois, U.S.A.
- LOEPPERT, Mrs. Henry V.
(OV)
Conference President, Women's
Society of Christian Service, The
Methodist Church
9523 Ridgeway Avenue, Evan-
ston, Ill., U.S.A.
- LONG, Arthur V. (D)
A.B., B.D.
Minister, The Methodist Church
922 Union St., Boone, Iowa,
U.S.A.
- LONG, Mrs. C. C. (OV)
7820 Reading Road, Cincinnati
37, Ohio, U.S.A.
- LONG, Nat G. (D)
A.B., B.D., D.D.
District Superintendent, The
Methodist Church
1630 North Decatur Road, N.F.,
Atlanta, Ga., U.S.A.
- LOPEZ, Ana Delgado de Romero
(D)
Deaconess; President, Woman's
Societies, Methodist Church of
Mexico
Apartado 39, Queretaro Qro.,
Mexico
- LOVE, Edgar A. (OV)
A.B., B.D., S.T.B., D.D.
Bishop, The Methodist Church
828 North Carrollton Avenue,
Baltimore 17, Md., U.S.A.
- LOVELL, Walter R. (M)
D.D.
Editor, *The Star of Zion*, Afri-
can Methodist Episcopal Zion
Church
P.O. Box 1047, Charlotte, N.C.,
U.S.A.
- LOVIN, C. Wesley (OV)
National President, Wesleyan
Youth, Wesleyan Methodist
Church

- 706 West Avenue, Kannapolis,
N.C., U.S.A.
- LOWERY, Joseph Echols (OV)
A.B., B.D., D.D.
Minister, The Methodist Church
306 North Warren, Mobile, Ala.,
U.S.A.
- LOWMAN, Mrs. Harmon
(OV)
B.S.
President, Woman's Society of
Christian Service, The Method-
ist Church
1737 Avenue J, Huntsville,
Texas, U.S.A.
- LOY, Allan Wesley (D)
B.A.
Minister, The Methodist Church
of Australasia
"Whitnash," Sutton Forest,
N.S.W., Australia.
- LUERICH, Roland L. (OV)
A.B., M.A.
District Superintendent, The
Methodist Church
512 Bradford Avenue, Westfield,
N.J., U.S.A.
- LUETZOW, H. H. (D)
A.B., B.D., D.D.
District Superintendent, The
Methodist Church
6364 Washington Boulevard,
St. Louis, Mo., U.S.A.
- LUFF, Ralph G. (M)
President, Ocean City Taber-
nacle Association, The Method-
ist Church
401 North Broad Street, Phila-
delphia 3, Pa., U.S.A.
- LUFF, Mrs. Ralph G. (OV)
301 Winding Way, Merion Sta-
tion, Pa., U.S.A.
- LUGG, Thomas B. (OV)
B.S., D.D., LL.D.
General Secretary, Council on
World Service and Finance, The
Methodist Church
740 Rush Street, Chicago 11, Ill.
- LUNDBERG, Curt (D)
B.D., M.A.
Minister, Methodist Church of
Sweden
109 Davison St., Joliet, Ill.,
U.S.A.
- LYNCH, G. Stanley (OV)
Layman, The Methodist Church
2601 Parkway, Philadelphia 30,
Pa., U.S.A.
- LYON, Roswell W. (OV)
A.B., B.D.
Minister, The Methodist Church
64 Chestnut Street, Oneonta,
N.Y., U.S.A.
- MacKINNON, Miss Sallie Lou
(OV)
3822 Richland Avenue, Nashville
5, Tenn., U.S.A.
- MACKAY, John A. (FD)
Litt.D., D.D., LL.D., L.H.D.
President, Princeton Theological
Seminary, Fraternal Delegate,
World Presbyterian Alliance,
Princeton, N. J., U.S.A.
- MACKENZIE, Charles William
(OV)
D.D.
Minister, The Methodist Church
South Main Street, Mount
Pleasant, Mich., U.S.A.
- MADISON, J. Clay (OV)
A.B., D.D.
Minister, The Methodist
Church
Morganton, N. C., U.S.A.
- MAHABANE, Ezekiel Egbert
(D)
Minister, Vereeniging Circuit,
Methodist Church of South
Africa
P.O. Box 43, Vereeniging,
Transvaal, South Africa
- MALLABAR, Roberts (OV)
B.A., Th.G.
Minister, The Methodist Church
Oriskany Falls, N.Y.
- MANCE, Robert W. (M)
B.S., M.D.
Financial Secretary, African
Methodist Episcopal Church
1541 14th Street, N.W., Wash-
ington, D. C., U.S.A.
- MANCE, Mrs. Robert W. (OV)
1541 14th Street, N.W., Wash-
ington, D.C., U.S.A.
- MANEFIELD, A.G. (M)
B.A.
Ex-President, New South
Wales Conference, Methodist
Church of Australasia.
139 Castlereagh Street, Sydney,
New South Wales, Australia.

- MANEFIELD, Mrs. A. G. (D)
Ex-President, New South
Wales Methodist Women's
Federation, Methodist Church of
Australasia
139 Castlereagh Street, Sydney,
New South Wales, Australia
- MARSHALL, Romey Pitt
(OV—P)
Editor, *North Carolina Christian Advocate*
429 W. Gaston Street, Greensboro, N. C., U.S.A.
- MARSTON, Leslie R. (M)
Ph.D., D.D., LL.D.
Senior Bishop, The Free Methodist Church of North America
311 North Prairie Street, Greenville, Ill., U.S.A.
- MARTI, Mrs. Gottfried
(WFMW)
739 Schuyler Avenue, Arlington, N.J., U.S.A.
- MARTIN, A.W. (OV)
B.A., B.D., D.D.
Professor, Perkins School of Theology, Southern Methodist University, Dallas, Texas, U.S.A.
- MARTIN, B. Joseph (OV)
A.B., Th.B., M.Th., Ph.D., LL.D.
President, Wesleyan College
Macon, Ga., U.S.A.
- MARTIN, Edith Ellen (OV)
B.A.
1409 East 39th Street, Kansas City, Mo., U.S.A.
- MARTIN, J. W. (M)
Bishop, African Methodist Episcopal Zion Church
4530 South Michigan Avenue, Chicago 15, Ill., U.S.A.
- MARTIN, Paul E. (M)
A.B., D.D., LL.D.
Bishop, The Methodist Church
723 Center Street, Little Rock, Ark., U.S.A.
- MARTIN, William C. (OV)
A.B., B.D., D.D., LL.D.
Bishop, The Methodist Church
1910 Main, Dallas, Texas, U.S.A.
- MASER, Frederick E. (D)
A.B., M.A., Th.B.
District Superintendent, The Methodist Church
427 West Hortter Street, Philadelphia 19, Pa., U.S.A.
- MASLAND, Mrs. J. Wesley
(WFMW)
Treasurer, World Federation of Methodist Women
229 West Upsal Street, Philadelphia 19, Pa., U.S.A.
- MASON, Joseph A. (D)
B.Ed., M.A., B.D.
Minister, The Methodist Church
Pekin, Ill., U.S.A.
- MASSIE, Hugh (OV)
Merchant
Waynesville, N.C., U.S.A.
- MATHER, James S. (M)
Chairman, Methodist Church in Ceylon
Methodist Headquarters, Colombo 3, Ceylon
- MATHER, Thomas B. (OV)
B.A., M.A., B.D., Th.D., D.D.
Minister, The Methodist Church
7434 Madison Avenue, Kansas City, Mo., U.S.A.
- MATHESON, Mrs. D. N.
(WFMW)
2500 Corkrell, Fort Worth, Texas, U.S.A.
- MATHEWS, James K. (M)
A.B., S.T.B., D.D.
Secretary for Southern Asia, Division of World Missions, The Methodist Church
150 Fifth Avenue, New York 11, N.Y., U.S.A.
- MATHISON, Ed M. (D)
B.A., B.D.
Minister, The Methodist Church
503 Crockett, Palestine, Texas, U.S.A.
- MATTHEWS, Mrs. Cecil R.
(WFMW)
2420 Fifteenth Street, Lubbock, Texas, U.S.A.
- MAVIS, W. C. (D)
A.B., M.A., M.Th., Ph.D., D.D.
Dean, John Wesley Seminary Foundation
300 North Lexington Avenue, Wimore, Ky., U.S.A.
- MAYER, Sidney A. (OV)
A.B., M.A., B.D., D.D.
Secretary, The Inter-Board

- Council, Ohio Conference, The Methodist Church
12 North Third Street, Columbus 15, Ohio, U.S.A.
- MAYES, Allen M. (D)
B.S., B.D., S.T.M.
Minister, The Methodist Church
914 Neches Street, Beaumont, Texas, U.S.A.
- MAYFIELD, Robert G. (OV)
A.B., LL.B.
Secretary, General Board of Lay Activities, The Methodist Church
740 Rush Street, Chicago 11, Ill., U.S.A.
- MAYNARD, Edwin H. (P)
The Methodist Church *Together*
740 Rush Street, Chicago 11, Ill., U.S.A.
- McBLAIN, Robert A. (OV)
A.B., B.Ed., M.A., B.D.
Minister, The Methodist Church
209 East Maple Street, Greenfield, Iowa, U.S.A.
- McCALLUM, Mrs. Thelma B. (D)
B.S., M.S.
Member, Woman's Division of Christian Service, The Methodist Church
2841 West Warren Boulevard, Chicago 12, Ill., U.S.A.
- McCONN, William F. (M)
A.B., A.M., B.D., D.D.
President, Marion College
Marion, Ind., U.S.A.
- McCONNELL, Miss Dorothy (M)
B.A., M.A.
Editor, *World Outlook*
150 Fifth Avenue, New York 11, N.Y., U.S.A.
- McCREE, Dwight L. (OV)
D.D.
District Superintendent, The Methodist Church
1503 W. Sycamore, Corsicana, Texas, U.S.A.
- McCULLOH, Gerald O. (OV)
A.B., A.M., S.T.B., Ph.D., D.D.
Director, Department of Theological Schools Board of Education, The Methodist Church
1001 Nineteenth Avenue, South Nashville, Tenn., U.S.A.
- McCULLOUGH, J. Bruce (OV)
Broker
Garden Court Plaza, 47th and Pine Streets,
Philadelphia 43, Pa., U.S.A.
- McCULLOUGH, Mrs. J. Bruce (OV)
Garden Court Plaza, 47th and Pine Streets, Philadelphia 43, Pa., U.S.A.
- McDIVITT, T. B. (OV)
B.D.
Minister, The Methodist Church
917 10th Avenue, Greeley, Colo., U.S.A.
- McDOWELL, Matthew Alexander (M)
D.D.
President of Conference, Methodist Church of New Zealand
77 Pretoria Street, Lower Hutt, New Zealand
- McDOWELL, Mrs. Matthew Alexander (D)
77 Pretoria Street, Lower Hutt, New Zealand
- McILNAY, Harold W. (D)
A.B., S.T.B.
District Superintendent, The Methodist Church
2 Brantwood Road, Buffalo 21, N.Y., U.S.A.
- McLAUGHLIN, John R. (OV)
A.B., B.D., M.A., D.D.
General Secretary, Commission on Chaplains, The Methodist Church
6223 Massachusetts Avenue, Washington 16, D.C., U.S.A.
- McLEOD, Mrs. Alice P. (WFMW)
811 Richardson Street, High Point, N.C., U.S.A.
- McMILLAN, Joseph T. (OV)
Minister, African Methodist Episcopal Church
North Little Rock, Ark., U.S.A.
- MEAD, Mrs. Charles W. (M)
L.H.D.
Member, Executive Committee, General Board of Missions, The Methodist Church
5122 Davenport Street, Omaha 5, Nebr., U.S.A.

- MEDFORD, H. T. (M)
D.D., LL.D.
Bishop, African Methodist Episcopal Zion Church
715 Randolph Street, N.W.,
Washington, D.C., U.S.A.
- MEDFORD, Mrs. H. T. (OV)
715 Randolph Street, N.W.
Washington, D.C., U.S.A.
- MEEKER, Mrs. C. A. (OV)
A.B.
Editor, *The Methodist Woman*
150 Fifth Avenue, New York 11,
N.Y., U.S.A.
- MEJIA, C. Alfonso (D)
M.D.
Physician
c/o Balderas 47, Mexico 1, D.F.,
Mexico
- MEREDITH, Victor K., Sr.
(OV)
Layman, The Methodist Church
346 Queen Street, Northumberland, Pa., U.S.A.
- MERTZ, William (OV)
A.B., B.D.
Minister, The Methodist Church
Wesley Methodist Church, Ironwood, Mich., U.S.A.
- MICHEL, Jeanette (YD)
R. 3, Box 158, Tipton, Ind.,
U.S.A.
- MILLER, Kenneth P. (OV)
B.D.
Minister, The Methodist Church
4690 Palm Avenue, La Mesa,
Calif., U.S.A.
- MILLER, Mrs. John (WFMW)
Conference Vice-President,
Woman's Society of Christian Service
422 Orient Ave., Du Bois, Pa.,
U.S.A.
- MILLER, J. Quinter (FD)
Ph.D.
Secretary for Field Operations,
National Council of the Churches
of Christ in the United States of
America
297 Fourth Avenue, New York
10, N.Y., U.S.A.
- MILLS, John F. (M)
Solicitor; Local Preacher, British Methodist Church
264 Charminster Road, Bourne-
mouth, Hants, England
- MILNE, W. Arthur (D)
A.B., S.T.B., D.D.
Minister, The Methodist Church
151 West Beaumont Road, Columbus 14, Ohio, U.S.A.
- MINGA, T. Herbert (OV)
A.B., B.D.
District Superintendent, The
Methodist Church
814 West Hickory, Denton,
Texas, U.S.A.
- MINGLEDORFF, C. Glenn
(OV)
The Methodist Church
Box 871, Nashville, Tenn.,
U.S.A.
- MINTENER, Bradshaw (M)
AB., LL.B., LL.D., D.P.S.
Assistant Secretary, Department
of Health, Education and Welfare
of the United States Government.
4515 Dexter Street, N.W., Wash-
ington 7, D.C., U.S.A.
- MITCHELL, David I. (M)
B.A., B.D.
Minister, British Methodist
Church in British Guinea; Student
Union Theological Seminary,
49 Claremont Avenue,
New York 27, N.Y., U.S.A.
- MITCHELL, Mrs. David I.
(OV)
49 Clairmont Avenue, New York
27, N.Y., U.S.A.
- MITCHELL, Virgil Allen (OV)
Th.B.
President of South Carolina
Conference, The Wesleyan Meth-
odist Church
1300 West Poinsett Street, Route
3, Greer, S.C., U.S.A.
- MOHN, E. Harold (OV)
A.B., S.T.B., Ph.D., D.D.
Secretary, Commission on Pro-
motion and Cultivation, The
Methodist Church
740 Rush Street, Chicago 11,
Ill., U.S.A.
- MONTAGUE, William H.
(OV)
B.S.
Layman, The Methodist Church
9271 South Sunkist, Anaheim,
Calif., U.S.A.

- MOON, Robert W. (OV)
A.B., S.T.B.
Minister, The Methodist Church
1600 Bancroft Avenue, San
Leandro, Calif., U.S.A.
- MOORE, Arthur James (M)
D.D., LL.D.
Bishop, The Methodist Church
63 Auburn Avenue, N.E., At-
lanta, Ga., U.S.A.
- MOORE, Arthur J., Jr. (P)
B.A.
Associate Editor, *World Out-
look*
150 Fifth Ave., New York 11,
N.Y., U.S.A.
- MOORE, Asa B. (OV)
B.S.
Christian Methodist Episcopal
Church, U.S.A.
- MOORE, Leland (OV)
B.A., B.D.
Minister, The Methodist Church
P.O. Box 487, Waynesboro, Ga.,
U.S.A.
- MOORE, Noah W., Jr. (D)
A.B., B.D., D.D.
Minster, The Methodist Church
1451 North 56th Street, Phila-
delphia 31, Pa., U.S.A.
- MOORE, Sadie Maude (OV)
A.B.
Missionary in Korea, The Meth-
odist Church
Methodist Theological Seminary,
Seoul, Korea
- MORGAN, Clarence Emmett
(OV)
Layman, The Methodist Church
10 North Kensington Road,
Asheville, N.C., U.S.A.
- MORRIS, A. P. (OV)
D.D.
Minister, African Methodist
Episcopal Zion Church
Box 1047, Charlotte, N.C.,
U.S.A.
- MUELDER, Walter G. (OV)
B.S., S.T.B., Ph.D.
Dean and Professor of Social
Ethics, Boston University School
of Theology
745 Commonwealth Avenue,
Boston, Mass., U.S.A.
- MULLINAX, Rhett Clifton (D)
A.B., M.A., D.D.
President, Wesleyan Methodist
College
Central, S.C., U.S.A.
- MURPHY, Bonneau Pernell
(OV)
A.B., B.D., Ph.D.
Secretary, Board of Missions,
The Methodist Church
1701 Arch Street, Philadelphia
3, Pa., U.S.A.
- MURPHY, O. Alton (OV)
The Methodist Church
116 S. Grandview, Daytona
Beach, Fla., U.S.A.
- MURRAY, A. Victor (M)
M.A., B.D., B.Litt., S.T.D.
President Cheshunt College,
Cambridge; Local Preacher,
British Methodist Church
Cambridge, England
- MURRAY, Alvin W. (D)
A.B., B.D., D.D., LL.D.
Minister, The Methodist Church
1307 Avenue A., Dodge City,
Kans., U.S.A.
- MUSK, Victor P. (OV)
Minister, The Methodist Church
13 Green Street, Augusta, Maine,
U.S.A.
- MYERLY, Harry (OV)
D.D.
Minister, The Methodist Church
Barbersville, W. Va., U.S.A.
- MYERS, John Wynn (OV)
B.S., B.D., D.D.
Minister, The Methodist Church
3268 Allendale Street, S.W.,
Roanoke, Va., U.S.A.
- MYERS, William Harrison (D)
A.B., S.T.B., M.A.
Minister, The Methodist Church
507 Pacific Avenue, Long Beach
12, Calif., U.S.A.
- NALL, T. Otto (M)
A.B., B.D., Litt.D., LL.D., D.D.
Editor, *The Christian Advocate*
740 Rush Street, Chicago 11,
Ill., U.S.A.
- NALL, Mrs. T. Otto (WFMW)
A.B., A.M.
Member, Board of Missions,
World Federation of Methodist
Women

- 2748 Marcy Avenue, Evanston, Ill., U.S.A.
- NAYLOR, Mrs. Annie Marie (D)
M.Ed.
Christian Methodist Episcopal Church
P.O. Box 332, Pontotoc, Miss., U.S.A.
- NDAMESE, Curnick N. C. (D)
B.A.
Layman, Methodist Church of South Africa
P.O. Box 2256, Durban, South Africa
- NEASE, Edgar Harrison (OV)
A.B., B.D., D.D.
Minister, The Methodist Church
321 Muir's Chapel Road, Greensboro, N.C., U.S.A.
- NELSON, Harvey A. (OV)
B.A., B.S.T., D.D.
District Superintendent, The Methodist Church
712 West 27th, Cedar Falls, Iowa, U.S.A.
- NESTLER, Frank Howard (OV)
B.S., B.D.
Minister, The Methodist Church
903 Monroe Street, Charleston, Ill., U.S.A.
- NEWELL, Frederick Buckley (M)
M.A., D.D., LL.D.
Bishop, The Methodist Church
150 Fifth Avenue, New York 11, N.Y., U.S.A.
- NEWMASER, Mrs. C. O. (WFMW)
Conference Vice President,
Woman's Society of Christian Service, The Methodist Church
Box 141, Richmond, Kans., U.S.A.
- NICHOLS, Decatur Ward (M)
A.M., D.D., LL.D.
Bishop, African Methodist Episcopal Church
1517 N. 16th Street, Philadelphia 6, Pa., U.S.A.
- NICHOLS, Mrs. Decatur Ward (OV)
1517 N. 16th Street, Philadelphia 6, Pa., U.S.A.
- NICHOLSON, Mrs. Evelyn Riley (WFMW)
A.B., A.M., L.H.D., Litt.D., LL.D.
Honorary President, World Federation of Methodist Women
4950 North Ashland Avenue, Chicago 40, Ill., U.S.A.
- NICHOLSON, Roy S. (M)
D.D., Th.B.
President, Wesleyan Methodist Church in America
330 E. Onondaga Street, Syracuse 2, N.Y., U.S.A.
- NICHOLSON, William Hughes, Jr. (OV)
A.B., LL.B.
Layman, The Methodist Church
Box 882, Greenwood, S.C.
- NOBLE, Walter J. (M)
D.D.
Chairman, Executive Committee, Great Britain World Methodist Council; Past President, British Methodist Conference
59 Central Avenue, Herne Bay, Kent, England
- NOBLE, Mrs. Walter J. (OV)
59 Central Avenue, Herne Bay, Kent, England
- NOLLNER, Mrs. James (OV)
Conference Vice-President,
Woman's Society of Christian Service, The Methodist Church
713 Main Street, Carthage, Tenn., U.S.A.
- NORTHCOTT, H. Clifford (OV)
A.B., M.A., D.D., S.T.D., LL.D.
Bishop, The Methodist Church
516 First National Bank Bldg. Madison 3, Wis., U.S.A.
- NOTHDURFT, Mrs. Ivan H. (WFMW)
Methodist Church in Peru
Apartado 1386, Lima, Peru
- NOWLEN, Charles A. (D)
A.B., B.D., D.D.
District Superintendent, The Methodist Church
1717 C. Y. Avenue, Casper, Wyoming, U.S.A.
- NOWLIN, Mabel Ruth (OV)
B.A., M.A.
Missionary in Malaya, The

- Methodist Church
3418 Arlington Avenue, Kansas
City 29, Mo., U.S.A.
- NYQUIST, Mrs. Signe
(WFMW)
Teacher
Libecksgatan 26, Gamlakarby,
Finland
- ODOM, Warren G. (OV)
A.B., A.M., S.T.B., D.D.
District Superintendent, The
Methodist Church
204 Ridgewood Drive, Syracuse
6, N.Y., U.S.A.
- O'GORMAN, Brian S. (M)
Superintendent, Sheffield Mis-
sion, British Methodism
Victoria Hall, Norfolk Street,
Sheffield, England
- OLSON, John Frederick (M)
A.B., S.T.B., Ph.D.
Associate Professor, Syracuse
University
Syracuse 10, N.Y., U.S.A.
- OLSON, Oscar Thomas (M)
A.B., M.A., D.D., Litt.D., LL.D.,
S.T.D., L.H.D.
Minister, The Methodist
Church; Chairman, Executive
Committee, U.S.A., World
Methodist Council
1919 East 107th Street, Cleve-
land 6, Ohio, U.S.A.
- OLSON, Robert Paul (YD)
Student
Albion College, Albion, Mich.,
U.S.A.
- ORMISTON, Elmer (OV)
M.A.
Layman, The Methodist Church
216 West Empire Avenue, Ben-
ton Harbor, Mich., U.S.A.
- OTTINGER, A. D. (D)
D.C., Ph.C.
Layman, The Methodist Church
473 S.W. 5th, Valley City, N.D.,
U.S.A.
- OVERSTREET, Walter Scott
(OV)
A.B., D.D.
District Superintendent, The
Methodist Church
628 Court Avenue, Weston, W.
Va., U.S.A.
- PALMER, Bill (OV)
The Methodist Church
Laferia, Texas, U.S.A.
- PANDE, Christa Charan (M)
B.A.
Minister
16, Sudder Street, Calcutta—16,
West Bengal, India
- PARKER, Edwin W. (OV)
A.B., M.Th., D.D.
District Superintendent, The
Methodist Church
Box 1032, El Paso, Texas,
U.S.A.
- PARKS, J. Herbert (OV)
A.B., D.D.
District Superintendent, The
Methodist Church
401 E. Washington Street,
Lewisburg, W.Va., U.S.A.
- PARLIN, Charles C. (M)
B.S., LL.B.
Attorney
20 Exchange Place, New York
5, N.Y.
- PARSONS, Samuel John B. (D)
B.A., B.D., D.D.
132 Scarboro Avenue, Calgary,
Alberta, Canada
- PATRIQUIN, Allan (YD)
Student
6 West Church Street
Mansfield, Mass., U.S.A.
- PATTON, Russell R. (OV)
Minister, The Methodist Church
200 Castlewood Drive, Lexing-
ton, Ky., U.S.A.
- PAWSON, Cecil (M)
M.B.E., M.Sc., F.R.S.E.
Professor of Agriculture, Dur-
ham University; Local Preacher,
British Methodist Church
56 Dunholme Road, Newcastle-
upon-Tyne 4, England
- PAWSON, Mrs. Cecil (OV)
56 Dunholme Road, Newcastle-
upon-Tyne 4, England
- PAYTON, Jacob S. (OV)
A.B., B.A., D.D.
Journalist; Minister, The Meth-
odist Church
5717 Virginia Avenue, Falls
Church Virginia, U.S.A.
- PEACOCK, H. Eugene (OV)
A.B., B.D.
Minister, The Methodist Church

- 274 Woodlands Avenue, Mobile, Ala., U.S.A.
- PEARSON, Claude Meredith (OV)
D.D.
District Superintendent, The Methodist Church
115 7th Avenue, N.E., Minot, N.D., U.S.A.
- PEARSON, Mrs. John M. (WFMW)
A.B., M.A.
Chairman, Education and Cultivation Woman's Division of Christian Service, The Methodist Church, Hancock, N.Y., U.S.A.
- PEMBROKE, Maceo D. (OV)
B.A., B.D., M.A.
Minister, The Methodist Church
2731 Pine Street, St. Louis, Mo., U.S.A.
- PENDREY, Mrs. E. G. (WFMW)
Conference Vice-President, Woman's Society of Christian Service, The Methodist Church
Route 3, Tiffin, Ohio, U.S.A.
- PERKINS, E. Benson (M)
M.A., LL.D.
Secretary, World Methodist Council
38 Belle Walk, Moseley, Birmingham 13, England
- PERKINS, Joseph J. (M)
Industrialist
City National Bank Building, Wichita Falls, Texas, U.S.A.
- PERKINS, Mrs. Lawrence M. (OV)
Conference President, Woman's Society of Christian Service, The Methodist Church
14225 Hillside Road, Elm Grove, Wis., U.S.A.
- PERRY, Mrs. E. V. (D)
B.A.
Conference Secretary of Foreign Work, Woman's Society of Christian Service, The Methodist Church
Rolling Fork, Miss., U.S.A.
- PERRY, E. Wesley (OV)
Ph.B., B.D., D.D.
Minister, The Methodist Church
5121 Cass Street, Omaha, Nebr., U.S.A.
- PETER, M. Elia (OV)
B.A., M.A.
Youth Work Secretary, Methodist Church in Southern Asia
c/o Board of Missions, 150 Fifth Avenue, New York 11, N.Y., U.S.A.
- PETERS, Edmund C. (OV)
B.A., B.S.A., M.A.
President Paine College
Augusta, Ga., U.S.A.
- PFPAFF, Mrs. Merrill (WFMW)
Vice-President, Woman's Society of Christian Service, The Methodist Church
Route 4, Baraboo, Wis., U.S.A.
- PFEIFFER, Mrs. Alvin B. (WFMW)
Vice-President, Woman's Society of Christian Service, The Methodist Church
523 Kingsway Drive, Aurora, Ill., U.S.A.
- HELPS, Andrew H. (M)
D.C.S.
Industrialist
266 Woodhaven Drive, Pittsburgh 28, Pa., U.S.A.
- HELPS, Grandison M. (OV)
District Superintendent, The Methodist Church
537 E. Bragg Street, Greensboro, N.C., U.S.A.
- PHILLIPS, Mrs. Ellis L. (D)
820 Fifth Avenue, New York, N.Y., U.S.A.
- PHILLIPS, Glenn R. (OV)
A.B., S.T.B., D.D., LL.D., L.H.D.
Bishop, The Methodist Church
2100 S. Josephine, Denver 10, Colorado, U.S.A.
- PHILLIPS, Gordon (D)
B.D., M.A., D.D.
Executive Secretary, Methodist Union
14900 Grandville Boulevard, Detroit 23, Mich., U.S.A.
- PIERCE, Lovick (OV)
D.B.A.
Publishing Agent, The Methodist Church
810 Broadway, Nashville 2, Tenn., U.S.A.

- PIPER, John (OV)
Chairman, National Methodist Youth Fellowship Commission
426 Parkview Drive, Wynnewood, Pa., U.S.A.
- POLKINGHORNE, Lawrence Trevean (D)
Layman, Methodist Church of South Africa
P.O. Canelands, Verulam, Natal, South Africa
- POLKINGHORNE, Mrs. Lawrence Trevean (OV)
P.O. Canelands, Verulam, Natal, South Africa
- POPE, D. C. (D)
DD., LL.D.
Bishop, African Methodist Episcopal Zion Church
1326 28 You St., N.W., Washington, D.C., U.S.A.
- PORTER, Lawrence D. (D)
A.B.
District Superintendent, The Methodist Church
226 Bradley Street, Portland, Maine, U.S.A.
- PORTER, R. Lucile (WFMW)
Conference Vice-President, Woman's Society of Christian Service, The Methodist Church
4162 West Warren Avenue, Detroit 10, Mich., U.S.A.
- POTTS, J. Manning (M)
A.B., M.A., Th.B., Th.M., D.D.
Editor, *The Upper Room*
1908 Grand Avenue, Nashville 5, Tenn., U.S.A.
- POWELL, Bradford V. (D)
A.B., B.D., D.D.
Minister, The Methodist Church
1002 N. Twenty-fifth St. Joseph, Mo., U.S.A.
- POWELL, Howard Peterson (OV)
D.D.
Minister, The Methodist Church
P.O. Box 1926, Raleigh, N.C., U.S.A.
- PRICE, Emeral E. (D)
A.B.
Minister, The Methodist Church
St. Johns, Michigan, U.S.A.
- PRIMM, Howard Thomas (M)
A.B., B.D., D.D., LL.D.
Bishop, African Methodist Episcopal Church
Paul Quinn College, Waco, Texas, U.S.A.
- PRIMM, Mrs. Howard Thomas (OV)
Paul Quinn College, Waco, Texas, U.S.A.
- PRINCE, Owen W. (OV)
Minister, The Methodist Church
211 South Sixth, P.O. Box 545, Independence, Kans., U.S.A.
- PULLEN, Mrs. Richard G. (WFMW)
512 Windsor Avenue, Lawrenceville, Va., U.S.A.
- PURCELL, Clare (OV)
A.B., B.D., D.D., LL.D.
Bishop, The Methodist Church
3514 Country Club Road, Birmingham, Ala., U.S.A.
- PURDHAM, Charles Bernard (D)
B.A., S.T.B.
Minister, The Methodist Church
146 Third Street, Proctor, Minn., U.S.A.
- PYEN, Fritz (D)
D.D.
31 Naing Dong, Seoul, Korea
- QUEEN, Vergil E. (D)
A.B., B.D.
District Superintendent, The Methodist Church
1516 Market, Street, Wilmington, N.C., U.S.A.
- QUILLIAN, William F., Jr. (OV)
Ph.D., LL.D.
President, Randolph-Macon Woman's College
Lynchburg, Va., U.S.A.
- QUIMBY, Karl K. (M)
A.M., D.D., LL.D.
Secretary, Missionary Education, Board of Missions, The Methodist Church
150 Fifth Avenue, New York 11, N.Y., U.S.A.
- RACE, Philip H. (M)
Solicitor; Local Preacher; Vice-President Designate, British Methodist Conference
11 Curle Avenue, Lincoln, England

- RAE, Mrs. C. Kirk (OV)
Dean of Conference Summer
School of Missions, Woman's
Society of Christian Service,
The Methodist Church
937 E. Seventh Street, Flint 3,
Mich., U.S.A.
- RAILTON, Greta M. (D)
Youth Department, British
Methodist Church
Dale View, 81 Harmire Road
Barnard Castle, Do. Durham,
England
- RAINES, Richard C. (M)
A.B., S.T.B., D.D., S.T.D.,
LL.D.
Bishop, The Methodist Church
305 Underwriters Building, In-
dianapolis 4, Ind., U.S.A.
- RAMSEY, Mrs. S. A. (WFMW)
Conference Vice-President,
Woman's Society of Christian
Service, The Methodist Church
1670 Cherry Street, Denver 20,
Colo., U.S.A.
- RANDOLPH, Mrs. Milton
(OV)
A.B.
Director, Family Worship De-
partment, *The Upper Room*
1908 Grand Avenue, Nashville
5, Tenn., U.S.A.
- RASPBERRY, Mrs. C. A.
(WFMW)
Conference Vice-President,
Woman's Society of Christian
Service, The Methodist Church
Holcomb, Mo., U.S.A.
- RATCLIFF, Mrs. W. H.
(WFMW)
Robert E. Lee Hotel, Jackson,
Miss., U.S.A.
- RAY, Douglas M. (OV)
A.B., B.D.
District Superintendent, The
Methodist Church
P.O. Box 602, Gulfport, Miss.,
U.S.A.
- REDDING, Mrs. W. Frank, Jr.
(OV)
Conference Treasurer, Woman's
Society of Christian Service,
The Methodist Church
535 Bandera Road, San Antonio
1, Texas, U.S.A.
- REDMOND, Donald E. (M)
B.D., D.D.
Conference Executive Secretary,
The Methodist Church
535 Bandera Road, San Antonio
1, Texas, U.S.A.
- REED, Carothers Nathaniel (D)
A.B., LL.D., D.D.
Minister, Christian Methodist
Church
4706 Farmer Street, Houston 20,
Texas, U.S.A.
- REED, Mrs. Franklin
(M—WFMW)
Honorary President, World
Federation of Methodist Women
Westfield Arms, Westfield, N.J.,
U.S.A.
- REID, Frank M. (M)
A.B., A.M., D.D., LL.D.
Bishop, African Methodist Epis-
copal Church
4309 Enright Avenue, St. Louis,
Mo., U.S.A.
- REID, Mrs. Frank M. (OV)
4309 Enright Avenue
St. Louis, Mo., U.S.A.
- REID, William Watkins (OV)
Sc.B., M.A.
Director, Department of News
Service, Board of Missions, The
Methodist Church
150 Fifth Avenue, New York 11,
N.Y., U.S.A.
- RENTZ, Mrs. J. F. (OV)
Member, Board of Missions
The Methodist Church
234 Hazelcroft Avenue, New
Castle, Pa., U.S.A.
- RICE, Allen B. (D)
B.A., B.D.
District Superintendent, The
Methodist Church
2908 Mt. Claire Way, Michigan
City, Ind., U.S.A.
- RICHARDSON, Ted (OV)
B.A., B.D.
Minister, The Methodist Church
321 E. Harrison, Harlingen,
Texas, U.S.A.
- RIDPATH, Ben Morris (OV)
A.B., D.D.
Minister, The Methodist Church
Trinity Church, Kansas City,
Mo., U.S.A.

- RIOS LEON, Raul (D)
A.B.
Pastor, Methodist Church of Mexico
Washington 513 Ote., Monterrey, N.L., Mexico
- ROBB, William Norman Hadden (M)
Lay Treasurer, Home Mission Fund, Irish Conference 6, Sunningdale Park, Cavehill Road, Belfast, Ireland
- ROBB, Mrs. William Norman Hadden (M)
6 Sunningdale Park, Cavehill Road, Belfast Ireland
- ROBBINS, Cecil W. (OV)
A.B., B.D., Litt.D., D.D.
President, Louisburg College
Louisburg, N.C., U.S.A.
- ROBBINS, Mrs. Lex (WFMW)
Vice-President, Woman's Society of Christian Service, The Methodist Church
Route 5, Sullivan, Ind., U.S.A.
- ROBERTS, Elizabeth (WFMW)
Hampshire Arms Hotel
Minneapolis 4, Minnesota, U.S.A.
- ROBERTS, Gordon (YD)
Student
80 Rose Avenue, Plains, Pa., U.S.A.
- ROBERTS, Harold (M)
M.A., Ph.D., D.D.
Vice-President, World Methodist Council, Dean of Faculty of Theology, London University; Principal of Richmond College; President-Designate of the British Conference
2 College House, Richmond College, Surrey, England
- ROBINSON, Douglas L. T. (D)
Minister, African Methodist Episcopal Church
Asheville, North Carolina, U.S.A.
- ROBINSON, Mrs. E. U. (WFMW)
A.B.
Conference President, Woman's Society of Christian Service, The Methodist Church
P.O. Box 516, Gallatin, Tenn., U.S.A.
- ROBINSON, G. Dewey (D)
Minister, African Methodist Episcopal Church
Washington, D.C., U.S.A.
- ROBINSON, Wendell A. (D)
A.B., D.D.
District Superintendent, The Methodist Church
402 N. Poplar Street, Box 751, Carbondale, Ill., U.S.A.
- ROBINSON, William L. (OV)
B.S., D.D.
Minister, The Methodist Church
P.O. Box 133, Columbus, Miss., U.S.A.
- ROCOURT, Alain (OV)
B.D.
Minister, Methodist Church of Haiti
P.O. Box 6, Port-au-Prince, Haiti, West Indies
- RODDEY, Mrs. F. M. (WFMW)
147 Edisto Avenue, Columbia, S.C., U.S.A.
- RODEHAVER, Mrs. J. N. (WFMW)
B.A.
Vice-President, Woman's Division of Christian Service, The Methodist Church
1205 King's Highway, Winona Lake, Ind., U.S.A.
- ROGERS, Edward (M)
M.A., B.D.
General Secretary, Christian Citizenship Department, British Methodist Church
1 Central Buildings, Westminster, London, S.W. 1, England
- ROLLINS, Gordon (OV)
Layman, The Methodist Church
Mitchell, S.D., U.S.A.
- ROSE, Kenneth Ray (OV)
A.B., B.D., H.D.
Minister, The Methodist Church
203 Southway, Baltimore 18, Md., U.S.A.
- RUCK, George (OV)
Manufacturing Executive
Edge Hill Road, Huntingdon Valley, Pa., U.S.A.
- RULE, E. Clifton (D)
District Superintendent, The Methodist Church

- 200 North Pine, Hope, Ark.,
U.S.A.
- RUMBLE, Lester (D)
A.B., B.D., D.D.
Minister, The Methodist Church
1339 Winter Street, Augusta,
Ga., U.S.A.
- RUPERT, Hoover (M)
AB., A.M., S.T.B., D.D.
Minister, The Methodist Church
Jackson, Mich., U.S.A.
- RUPP, E. Gordon (M)
M.A., B.A., D.D.
Lecturer, Church History, Cam-
bridge University
193 Milton Road, Cambridge,
England
- RUSSELL, Cornelia (OV)
A.B.
Secretary, Woman's Division of
Christian Service, The Methodist
Church
150 Fifth Avenue, New York,
N.Y., U.S.A.
- RUSSELL, Derek B. (D)
2 Adam Street, Abbertillery,
Mon., England
- RUSSELL, Donald Stuart (D)
A.B., LL.B., LL.D.
President, University of South
Carolina; Former Undersecretary
of State, U.S.A.
Columbia, S.C., U.S.A.
- RUSSELL, Mrs. Harrell M.
(OV)
B.A., M.A.
Conference President, Woman's
Society of Christian Service,
The Methodist Church
Box 41, Tazewell, Va., U.S.A.
- SACKETT, A. Barratt (M)
M.C., M.A.
Headmaster, Kingwood School,
Bath, England
- SACKETT, Mrs. A. Barratt
(OV)
Kingswood School, Bath, Eng-
land
- SALEM, T. Joe (D)
Layman, The Methodist Church
Box 218, Sudan, Texas, U.S.A.
- SANDER, William E. (D)
B.S., A.B.
Layman, The Methodist Church
1429 7th Ave., West, Seattle,
Washington, U.S.A.
- SANDER, Mrs. William E.
(OV—WFMW)
Conference Vice-President,
Woman's Society of Christian
Service, The Methodist Church
1429 7th Avenue, West, Seattle,
Washington, U.S.A.
- SANGSTER, W. Edwin (M)
M.A., Ph.D., LL.D.
General Secretary, Home Mis-
sion Department, British Meth-
odist Church
1 Central Buildings, Westmin-
ster, London, S.W. 1, England
- SANGSTER, Mrs. W. Edwin
(OV)
Westminster, London, England
- SAPHIN, Peter Murray (M)
B.A.
Minister, Waverly Mission, New
South Wales, Methodist Church
of Australasia
64 Fletcher Street, Bondi, New
South Wales, Australasia
- SCHELL, Edwin (OV)
B.S., B.D.
Minister, The Methodist Church
425 North Lakewood, Baltimore
31, Md., U.S.A.
- SCHOLZ, Ernst (M)
D.D.
District Superintendent, The
Methodist Church in Germany
Berlin-Lichterfelde, Paulinen S.
30, Germany
- SCHOLZ, Mrs. Ernst (WFMW)
Berlin-Lichterfelde, Paulinen S.
30, Germany
- SCHUH, Harry W. (OV)
LL.B.
Layman, The Methodist Church
309 Thornhill Road, Baltimore
12, Md., U.S.A.
- SCHULTZ, Arthur Culmer
(OV)
A.B., S.T.B., D.D.
Minister, First Methodist
Church
Second Avenue, Warren, Pa.,
U.S.A.
- SCOTT, Mrs. M. E. (WFMW)
Conference Vice-President,
Woman's Society of Christian
Service, The Methodist Church

- 1209 S. Washington, El Dorado, Ark., U.S.A.
- SCOTT, Percy (OV)
B.D., Th.D.
Tutor, Systematic Theology and Philosophy of Religion, Hartley Victoria College
Manchester, England
- SCOTT, Mrs. W. E. (WFMW)
Conference Vice-President,
Woman's Society of Christian Service, The Methodist Church
1820 South Chestnut Street,
Casper, Wyo., U.S.A.
- SCRANTON, Walter L. (D)
B.A., B.D., D.D.
Minister, The Methodist Church
273 Main Street, White Plains,
N.Y., U.S.A.
- SCRIMSHIRE, Joe B. (D)
B.A., B.D., D.D.
District Superintendent, The
Methodist Church
308 East Church Street, Carls-
bad, N.M., U.S.A.
- SEARING, Mrs. Carl B.
(WFMW)
Conference Vice-President,
Woman's Society of Christian
Service, The Methodist Church
7216 Wayne Avenue, Philadel-
phia 19, Pa., U.S.A.
- SEIBERT, Harriet (WFMW)
B.A., M.A.
Secretary of Field Cultivation,
Woman's Division of Christian
Service, The Methodist Church,
Apartment 18, Scarsdale Manor
South, Scarsdale, N.Y., U.S.A.
- SELAH, William Bryan (D)
A.B.
Minister, The Methodist Church
942 Bellevue, Jackson 38, Miss.,
U.S.A.
- SELLS, James W. (OV)
D.D., LL.D.
Executive Secretary, Southeast-
ern Jurisdictional Council, The
Methodist Church
406 Wesley Memorial Building,
Atlanta 3, Ga., U.S.A.
- SEYMOUR, Leslie W. (OV)
A.B., B.D.
Minister, The Methodist Church
St. John's Church, Waco, Texas,
U.S.A.
- SHACKFORD, Joseph Temple
(OV)
A.B., B.D.
Minister, The Methodist Church
Box 133, Walkertown, N.C.,
U.S.A.
- SHAUMBA, Peter (M)
Minister, The Methodist Church
in the Belgian Congo
Katako Kombe, Belgian Congo,
Africa
- SHAUMBA, Mrs. Peter (OV)
Katako Kombe, Belgian Congo,
Africa
- SHAW, Herbert Bell (M)
A.B., B.D., D.D.
Bishop, African Methodist Epis-
copal Zion Church
520 Red Cross Street, Wilming-
ton, N.C., U.S.A.
- SHEARER, W. Russell (M)
M.A.
Chairman, Birmingham District,
British Methodist Church
135 Handsworth Wood Road,
Birmingham 20, England
- SHEARER, Mrs. W. Russell
(OV)
135 Handsworth Wood Road
Birmingham, England
- SHERLOCK, Hugh Braham (D)
O.B.E., J.P.
Chairman of the Jamaica Dis-
trict, British Methodist School
2-B Braemar Avenue, Half Way
Tree P.O., Jamaica, British
West Indies
- SHERRILL, R. W. (OV)
Layman, African Methodist
Episcopal Zion Church
828 W. Monroe Street
Salisbury, N.C., U.S.A.
- SHERRILL, Shirley T. (D)
A.B., S.T.B.
Minister, The Methodist Church
155 Montgomery Drive, Santa
Rosa, Calif., U.S.A.
- SHERWOOD, Lawrence, Jr.
(D)
A.B., B.D.
Minister, The Methodist Church
102 North Main Street, Peters-
burg, W.Va., U.S.A.

- SHIMMI, Hiroshi (D)
B.D., S.T.M.
Minister, United Church of
Christ in Japan
221 Hastings Hall, 600 W. 122nd
Street, New York 27, N.Y.,
U.S.A.
- SHIPPS, Herman M. (OV)
A.B., M.A.
Vice-President, Ohio Wesleyan
University
Delaware, Ohio, U.S.A.
- SHORT, Roy H. (M)
A.B., B.D., Th.M., D.D., LL.D.
Bishop, The Methodist Church
810 Broadway, Nashville 2,
Tenn., U.S.A.
- SHUMAKER, Mrs. Ralph
(WFMW)
A.B.
Conference Vice-President,
Woman's Society of Christian
Service, The Methodist Church
203 North Main Street, Greer,
S.C., U.S.A.
- SIGG, Ferdinand (M)
D.D.
Bishop, The Methodist Church
in Central Europe
69 Badenerstrasse, Zurich, Swit-
zerland
- SIMMERS, Mrs. Ralph W.
(OV)
President, Business Girls' Lodge,
The Methodist Church
904 Ambassador Apartments,
Baltimore 18, Md., U.S.A.
- SIMPSON, Oscar L. (OV)
A.B., D.D., S.T.B., S.T.M.
Editor, *The Story*, The Method-
ist Church
740 Rush Street, Chicago, Ill.,
U.S.A.
- SLACK, Albert L. (OV)
A.B., A.M., S.T.B.
Minister, The Methodist Church
745 E. Maple Avenue, Miamis-
burg, Ohio, U.S.A.
- SMATHERS, Frank C. (C)
A.B., B.D.
District Superintendent, The
Methodist Church
Lake Junaluska, N.C., U.S.A.
- SMELTZER, Wallace Guy (D)
B.Sc., S.T.B., D.D.
Minister, The Methodist Church
203 Washington Ave., Vander-
grift, Pa., U.S.A.
- SMITH, A. Frank (OV)
B.A., D.D., LL.D.
Bishop, The Methodist Church
1049 Kirby Drive, Houston 19,
Texas, U.S.A.
- SMITH, B. Julian (M)
B.A., B.D., D.D.
Bishop, Christian Methodist
Episcopal Church
4041 South Drexel Boulevard,
Chicago 5, Ill., U.S.A.
- SMITH, Clustor Q. (OV)
B.S., B.A., M.A., D.D., Litt.D.,
LL.D., L.H.D.
President, Oklahoma City Uni-
versity
24th and North Blackwelder,
Oklahoma City 6, Oklahoma,
U.S.A.
- SMITH, Eugene L. (OV)
A.B., B.D., Ph.D., D.D.
Secretary, Division of World
Missions, The Methodist Church
150 Fifth Avenue, New York 11,
N.Y., U.S.A.
- SMITH, F. Marion (OV)
A.B., A.M., D.D.
Minister, The Methodist Church;
Director, Wesley Foundation,
University of California
2320 Dana Street, Berkeley 4,
Calif., U.S.A.
- SMITH, George H. (OV)
Layman, The Methodist Church
P.O. Box 1303, Knoxville, Tenn.,
U.S.A.
- SMITH, George L. (OV)
African Methodist Episcopal
Zion Church, U.S.A.
- SMITH, Hampton D. (OV)
M.A.
Layman, The Methodist Church
Caffin College, Orangeburg,
S.C., U.S.A.
- SMITH, Harold N. (D)
A.B., M.A., B.D., D.D.
District Superintendent, The
Methodist Church
223 Tenafly Road, Englewood,
N.J., U.S.A.
- SMITH, Hubert C. (D)
A.B., B.D., D.D.
Minister, The Methodist Church

- 800 Fisk, Brownwood, Texas,
U.S.A.
- SMITH, John Owen (M)
B.A., B.D., D.D.
District Superintendent, The
Methodist Church
734 Asheville Road, Spartanburg,
S.C., U.S.A.
- SMITH, Marion Lofton (M)
M.A., B.D., Ph.D.
Minister, The Methodist Church
Moss Point, Miss., U.S.A.
- SMITH, Oscar (M)
African Methodist Episcopal
Church
1326 Walnut St., Wilmington,
Dela., U.S.A.
- SMITH, S. Rayner, Jr. (D)
AA., A.B., S.T.B., Ph.D.
Minister, The Methodist Church
506 South Washington Avenue,
Centralia, Wash., U.S.A.
- SMITH, William M. (D)
D.D., LL.D.
Minister, African Methodist
Episcopal Zion Church
1110 S. Bayou St., Mobile, Ala.,
U.S.A.
- SNAITH, Norman H. (M)
M.A., D.D.
Principal, Wesley College;
Lecturer, Leeds University
Redcliffe, North Grange Road,
Leeds 6, England
- SNAPP, Dennis V. (OV)
L.H.D.
Editor and Publisher, *The
Kentucky Methodist*
1423 South Main Street, Paris,
Ky., U.S.A.
- SOCKMAN, Ralph W. (M)
B.A., D.D., M.A., Ph.D., S.T.D.,
LL.D., D.D., L.H.D., Litt.D.,
S.T.D., D.C.L.
Minister, The Methodist Church
Park Avenue at 60th Street,
New York 21, N.Y., U.S.A.
- SOLOMON, Pereji J. (FD)
B.D.
Fraternal Delegate
Bishop-Elect, Church of South
India, Dornakal
25, Marylebone Road, London,
N.W. 1, England
- SOMERTON, Mrs. William
(OV)
A.B.
President, Women's Society of
Christian Service, The Method-
ist Church
3419 Jewell Avenue, Lansing,
Mich., U.S.A.
- SOMMER, Carl Ernst (M)
Ph.D.
President, Frankfort Theologi-
cal Seminary
Frankfurt A.M., Ginnheimer-
landstrasse, 180, Germany
- SOULEN, Harold L. (OV)
A.B., B.D., D.D.
Minister, The Methodist Church
204 Crescent Boulevard, Hut-
chinson, Kans., U.S.A.
- SOULEN, Mrs. Harold L.
(WFMW)
Conference Vice-President,
Woman's Society of Christian
Service, The Methodist Church
204 Crescent Boulevard, Hut-
chinson, Kans., U.S.A.
- SPAID, Mrs. C. L. (D)
Conference President, Woman's
Society of Christian Service,
The Methodist Church
1325 Hurd Avenue, Findlay,
Ohio, U.S.A.
- SPANN, J. Richard (OV)
A.B., B.D., A.M., D.D.
Director, Department of Min-
isterial Education, The Meth-
odist Church
1001 Nineteenth Avenue, South,
Nashville, Tenn., U.S.A.
- SPEAR, Mrs. Charles W. (D)
Conference President, Woman's
Society of Christian Service,
The Methodist Church
305 Forest Street, Fairmont,
Minn., U.S.A.
- SPEARS, R. Wright (OV)
A.B., B.D., D.D.
President, Columbia College
Columbia, S.C., U.S.A.
- SPELLMAN, L. U. (OV)
A.B., B.D., D.D., LL.D.
District Superintendent, The
Methodist Church
Box 687, Kerrville, Texas,
U.S.A.

- SPENCER, Harry C. (OV)
A.B., A.M., B.D., D.D.
General Secretary, Television,
Radio and Film Commission,
The Methodist Church
1525 McGavock Street, Nash-
ville 2, Tenn., U.S.A.
- SPICKNALL, John Turnbull
(D)
A.B., A.M., B.D., D.D.
Minister, The Methodist Church
131 North Potomac Street,
Hagerstown, Md., U.S.A.
- SPIVEY, Ludd M. (OV)
A.B., A.M., B.D., Ed.D., LL.D.
President, Florida Southern
College, Lakeland, Fla., U.S.A.
- SPOTTSWOOD, S. G. (M)
D.D., LL.D.
Bishop, African Methodist Epis-
copal Zion Church
1931 16th Street, Washington,
D.C., U.S.A.
- SPRINKLE, Henry Call (OV)
A.B., B.D., M.A., Ph.D., D.D.
Editor, *World Outlook*
150 Fifth Avenue, New York 11,
N.Y., U.S.A.
- SPURGEON, F. Claude (OV)
D.D.
African Methodist Episcopal
Zion Church
1326 U Street, N.W., Washing-
ton, D.C., U.S.A.
- STAFFORD, James P. (OV)
B.S., M.A., LL.D.
Layman, The Methodist Church
P.O. Box 431, Cary, Miss.,
U.S.A.
- STALLINGS, Mrs. Thurman
(WFMW)
Conference Vice-President,
Woman's Society of Christian
Service, The Methodist Church
1216 South Jefferson, Mexico,
Missouri, U.S.A.
- STANGER, Frank Bateman (D)
A.B., Th.B., S.T.M., S.T.D.,
D.D.
Minister, The Methodist Church
638 Park Avenue, Collingswood
7, N.J., U.S.A.
- STEFFENS, William Lincoln
(D)
B.A., B.D., D.D.
Minister, The Methodist Church
Broad Street and Washington,
Columbus Ohio, U.S.A.
- STENNETT, Muriel (M)
B.A.
Secretary, Women's Work,
Overseas Missions, British
Methodist Church
25 Marylebone Road, London,
N.W. 1, England
- STEPHENS, John E. (OV)
B.S., D.D.
Director, Camp Lake Stephens,
The Methodist Church
Oxford, Miss., U.S.A.
- STEVENS, Myles C. (D)
Layman, Christian Methodist
Episcopal Church
529 Washington Boulevard,
Kansas City, Kans., U.S.A.
- STEVENS, Thelma (OV)
B.S., M.A.
Secretary, Woman's Division of
Christian Service, The Method-
ist Church
150 Fifth Avenue, New York 11,
N.Y., U.S.A.
- STEWART, Sir Frederick H.
(D)
Industrialist; Former minister
for Commerce, Australia
Kalang Street, North Narra-
been, New South Wales,
Australia
- STEWART, Lady (OV)
Kalang Street, North Narra-
been, New South Wales,
Australia
- STEWART, W. A. (M)
D.D., LL.D.
Bishop, African Methodist Epis-
copal Zion Church
2314 20th St., N.W., Washing-
ton, D.C., U.S.A.
- STINSON, Elizabeth (OV)
A.B., M.A., B.D.
Secretary Missionary Education,
Woman's Division of Christian
Service, The Methodist Church
150 Fifth Avenue, New York 11,
N.Y., U.S.A.
- STOCKER, Doyle (OV)
Layman, The Methodist Church
1212 Fourth Street, N.W., New
Philadelphia, Ohio, U.S.A.

- STOKES, Mack B. (OV)
A.B., B.D., Ph.D.
Professor, School of Theology,
Emory University Atlanta, Ga.,
U.S.A.
- STOODY, Ralph (OV)
A.B., S.T.B., D.D., S.T.D.
Director, Commission on Public
Relations and Methodist Informa-
tion, The Methodist Church
150 Fifth Avenue, New York 11,
N.Y., U.S.A.
- STOWE, W. McFerrin (M)
B.A., B.D., Ph.D., D.D.
Minister, The Methodist Church
1516 North Harvey, Oklahoma
City 3, Okla., U.S.A.
- STRAWSON, William (M)
M.Th.
Tutor in Systematic Theology
and Philosophy of Religion,
Handsworth College
142 Friary Road, Handsworth
Wood, Birmingham 20, England
- STREETER, Mrs. Wallace N.
(OV)
President, Northeast Jurisdic-
tion Woman's Society of Chris-
tian Service, The Methodist
Church
516 Van Buren Street, N.W.,
Washington 12, D.C., U.S.A.
- STRICKLAND, Julian (OV)
Layman, The Methodist Church
Valdosta, Georgia, U.S.A.
- STROH, Bryon F. (D)
A.B., M.A., B.D.
District Superintendent, The
Methodist Church
5005 Indiana Avenue, Fort
Wayne, Ind., U.S.A.
- STROMBERG, Asbury G. E.
(OV)
B.A., B.D., D.D.
District Superintendent, The
Methodist Church
5 Post Avenue, East Williston,
New York, U.S.A.
- STROMBERG, Carl W. (OV)
B.A., B.D.
Minister, The Methodist Church
203 Wisconsin Avenue, Madison
3, Wis., U.S.A.
- STROTHER, Mrs. William C.,
Jr. (WFMW)
Conference Vice-President,
Woman's Society of Christian
Service, the Methodist Church
5101 Brown Street, Philadelphia,
Pa., U.S.A.
- STROUD, Mrs. H. J. (WFMW)
Conference Vice-President,
Woman's Society Christian
Service, The Methodist Church
3597 Magnolia Avenue, Lyn-
wood, Calif., U.S.A.
- STUART, R. Marvin (OV)
A.B., S.T.B., S.T.M., D.D.
Minister, The Methodist Church
1576 Hamilton Avenue, Palo
Alto, Calif., U.S.A.
- STYRON, Mrs. Arthur A.
(WFMW)
Conference Vice-President,
Woman's Society of Christian
Service, The Methodist Church
262 Peachtree Hills Avenue,
N.E., Atlanta, Ga., U.S.A.
- SUDBURY, Stanley B. (M)
D.D.
President, The Methodist
Church of South Africa
217 Montpelier Road, Durban,
South Africa
- SWANGO, Mrs. O. H.
(WFMW)
Sardis, Miss., U.S.A.
- SYKES, W. Clyde (D)
B.S.
Layman, The Methodist Church
Cranberry Lake, N.Y., U.S.A.
- TANAKA, Kiyoo (WFMW)
B.A., M.A.
United Church of Christ in
Japan
Nagoya, Japan
- TATE, Willis M. (OV)
A.B., M.A., LL.D., L.H.D.
President, Southern Methodist
University
Dallas, Texas, U.S.A.
- TAYLOR, B. C. (OV)
A.B., B.D., D.D.
District Superintendent, The
Methodist Church
839 Monrovia Street, Shreveport,
La., U.S.A.
- TAYLOR, J. Paul (D)
D.D.
Bishop, The Free Methodist
Church

- 843 Wyatt Street, Greenville, Ill., U.S.A.
- TAYLOR, Prince A. (D)
A.B., B.D., M.A., Ed.D., D.D.
Bishop of Monrovia, Liberia
631 Baronne Street, New Orleans 12, La., U.S.A.
- TEAGUE, George (OV)
A.B., B.D.
Minister, The Methodist Church
420 Yale Avenue, New Haven 11, Conn., U.S.A.
- TEELE, J. Henry (OV)
B.A., B.D., D.D.
Minister, The Methodist Church
205 North Court, Fairfield, Iowa, U.S.A.
- THOMAS, Right Honorable T. George (M)
M.P.
Member of Parliament; Local Preacher, British Methodist Church
The House of Commons, Westminster. London, S.W. 1, England
- THOMAS, William G. (D)
45, Byng Road, Barnet, Hertfordshire, England
- THOMAS, Rear Admiral William N. (C)
A.B., D.D.
Chief of Chaplain (Ret.), United States Navy
Lake Junaluska, North Carolina, U.S.A.
- THOMPSON, Charles A. (OV)
A.B.
Minister, The Methodist Church
P.O. Box 593, Winter Haven, Fla., U.S.A.
- THOMPSON, Joseph T. (OV)
LL.D.
Member, Council of World Service and Finance, The Methodist Church
306 Union National Bank Building, Little Rock, Ark., U.S.A.
- THONGER, W. C. (M)
A.B., Ph.B., D.D.
Superintendent, The Methodist Church in Belgium
5 rue du Champ de Mars, Brussels, Belgium
- THORNE, Milton M. (OV)
Editor, *Missouri Methodist*
P.O. Box 376, Clarence, Mo., U.S.A.
- THRONSON, Mrs. Charles J. (WFMW)
Conference Vice-President, Woman's Society of Christian Service, The Methodist Church
Route 3, Dayton, Washington, U.S.A.
- THURSBY, Mrs. John Edward (OV)
Conference Treasurer, Board of Trustees, The Methodist Church
104 Midhurst Road, Baltimore 12, Md., U.S.A.
- TILLMAN, Mrs. J. Fount (OV)
B.S., M.A.
Vice-President, Christian Social Relations, Woman's Division of Christian Service, The Methodist Church
Palmetto Farm, RFD 1, Lewisburg, Tenn., U.S.A.
- TIPPETT, Alan Richard (M)
M.A., L.Th., F.L.S.
Divisional Superintendent, Methodist Church of Australasia in Fiji; Student, American University
American University, Apt. 3448G, Washington 16, D.C., U.S.A.
- TIPPETT, Donald Harvey (OV)
A.B., B.D., M.A., S.T.D., D.D., L.H.D., Litt.D., LL.D.
Bishop, The Methodist Church
45 Southampton Avenue, Berkeley 7, Calif., U.S.A.
- TOBUREN, Leslie Franklin (OV)
B.A., B.D.
Minister, The Methodist Church
213 North Campbell, Beloit, Kans., U.S.A.
- TOLLEY, William P. (M)
A.B., A.M., B.D., D.D., Ph.D., LL.D., Litt.D., L.H.D.
Chancellor, Syracuse University
Syracuse, N.Y., U.S.A.
- TOMM, Helen Fraser (WFMW)
Ph.B., M.A.
Conference Vice-President,

- Woman's Society of Christian Service, The Methodist Church 601 W. Fourth, Delavan, Ill., U.S.A.
- TOPPING, Lilian (M)
Tutor, Wesley Deaconess College
Wesley Deaconess College, Ilkley, Yorks, England
- TOWER, Joe Z. (D)
D.D.
Minister, The Methodist Church P.O. Box 935, Lufkin, Texas, U.S.A.
- TOYN, R. John (D)
LL.B.
182 Cubbington Road, Lellington, Leamington Spa, Warwickshire, England
- TRAKEL, Mrs. Newell B. (WFMW)
Conference Vice-President, Woman's Society of Christian Service, The Methodist Church 906 Harding Avenue, Waukesha, Wisconsin, U.S.A.
- TRELEAVEN, Russell W. (M)
D.Litt.D.
Justice of the Supreme Court of Ontario; Layman, The United Church of Canada
702 Main Street East, Hamilton, Ontario, Canada
- TREVER, Winston (OV)
D.D.
Minister, The Methodist Church 711 South Plymouth Boulevard, Los Angeles 5, Calif., U.S.A.
- TRICE, William E. (D)
B.A., B.D., D.D.
Minister, The Methodist Church 3350 Dalrymple Drive, Baton Rouge, Louisiana, U.S.A.
- TRIMBLE, Mrs. H. B. (OV)
A.B.
Conference President, Woman's Society of Christian Service, The Methodist Church Box 725, Emory University, Ga., U.S.A.
- TROTT, Norman L. (OV)
D.D.
President, Westminster Theological Seminary
Westminster, Md., U.S.A.
- TROWBRIGE, Mrs. Charles A. (D)
A.B.
Conference President, Woman's Society of Christian Service, The Methodist Church 410 South Michigan Avenue, Pasadena 5, Calif., U.S.A.
- TUCKER, C. E. (D)
D.D., LL.D.
Bishop, African Methodist Episcopal Zion Church
1625 Kentucky St., Louisville, Ky., U.S.A.
- TUCKER, R. Carter (D)
LL.B., LL.D.
Attorney
511 West Meyer Boulevard, Kansas City, Mo., U.S.A.
- TUDOR, C. Leonard (M)
Secretary, Home Mission Department
1 Central Buildings, Westminster, London, S.W. 1, England
- TUDOR, Mrs. C. Leonard (OV)
London, England
- TURK, Mrs. Paul (WFMW)
A.B.
Conference Vice-President, Woman's Society of Christian Service, The Methodist Church 105 East 155th Street, Harvey, Ill., U.S.A.
- TURLINGTON, Mrs. H. C. (WFMW)
A.B.
Conference Vice-President, Woman's Society of Christian Service, The Methodist Church 201 West Pope Street, Dunn, N.C., U.S.A.
- TURNIPSEED, Andrew Spencer (OV)
A.B., D.D.
District Superintendent, The Methodist Church
251 Island Court, Mobile, Ala., U.S.A.
- TUTTLE, Lee F. (D)
A.B., B.D.
Minister, The Methodist Church 1226 Dilworth Road, Charlotte 3, N.C., U.S.A.
- VALENCIA, Mrs. Manuela L. (D)
National President, Woman's

- Society of Christian Service, The
Methodist Church in the Philip-
pines
P.O. Box 756, Manila, Philip-
pines
- VASSEUR, Ernesto (D)
B.A.
Minister, The Methodist Church
in Cuba
No. 502, Vedado, Havana, Cuba
- VELA, Mrs. Antonina (WFMW)
Victoria Tarlac, Philippines
de la VINA, Juan, Jr. (D)
B.A., M.A.
Layman, The Methodist Church
316 W. Schunior Street, Edin-
burg, Texas, U.S.A.
- VIVION, Joseph King (M)
A.B., M.A., B.D., D.D., LL.D.
Minister, The Methodist Church
2045 Vineville Avenue, Macon,
Ga., U.S.A.
- VIVION, Monroe (D)
A.B., B.D., D.D.
Conference Executive Secretary,
The Methodist Church
5501 South Main Street,
Houston, Texas, U.S.A.
- VOIGT, Edwin Edgar (OV)
B.S., A.M., Ph.D., B.D., D.D.,
LL.D.
Bishop, The Methodist Church
230 Midwest Capitol Building,
Alberdeen, S.D., U.S.A.
- WADE, Wilfred (M)
Chairman, Cornwall District;
Secretary, European Relation-
ships, Committee, British Meth-
odist Church
2 Colchester Villa, Truro, Corn-
wall, England
- WAGNER, Charles Baird (D)
A.B., D.D.
District Superintendent, The
Methodist Church
902 Brown Avenue, Galesburg,
Ill., U.S.A.
- WAITE, Carl E. (OV)
Layman, The Methodist Church
662 Mamaroneck Avenue, White
Plains, N.Y. U.S.A.
- WAITS, Jim L. (YD)
Student; Member National Con-
ference Methodist Youth
2899 Mamie Street, Hattiesburg,
Miss., U.S.A.
- WALKER, Alan (M)
O.B.E., M.A.
Director, Mission to the Nation,
The Methodist Church of
Australasia
10 Rogers Avenue, Harborfield,
New South Wales, Australia
- WALKER, Mrs. Alan (D)
10 Rogers Avenue, Harborfield,
New South Wales, Australia
- WALKER, James T. (OV)
B.Ph., B.D.
Minister, The Methodist Church
312 N. Lafayette Street, Beaver
Dam, Ky., U.S.A.
- WALKER, Philip W. (OV)
B.A., B.D.
District Superintendent, The
Methodist Church
426 W. McGee, Sherman, Texas,
U.S.A.
- WALKER, Reginald K. (M)
Minister, Albert Hall, British
Methodist Church
Peter Street, Manchester 2,
England
- WALLS, W. J. (M)
A.B., B.D., A.M., D.D., LL.D.
Bishop, African Methodist Epis-
copal Zion Church
4736 South Parkway, Chicago
16, Ill., U.S.A.
- WALTERS, H. Crawford (M)
D.D.
Chairman, North Lancashire
District; President Designate,
British Methodist Conference
20 Kingsway, Penwortham,
Preston, England
- WALTERS, Mrs. Crawford
(OV)
20 Kingsway, Penwortham,
Preston, England
- WALTON, Arley John (OV)
A.B., M.S., B.S.L., D.D.
Professor, Duke Divinity School
Duke University, Durham, N.C.,
U.S.A.
- WALTON, Aubrey G. (M)
B.A., B.D., D.D.
Minister, The Methodist Church
401 West 18th Street, Little
Rock, Ark., U.S.A.
- WARD, Ralph Ansel (OV)
B.A., M.A., D.D., S.T.B., LL.D.

- Bishop, The Methodist Church
in Taiwan-Hong Kong
22 Hennessy Road, Hong Kong,
China
- WARD, Mrs. Ralph A.
(WFMW)
22 Hennessy Road, Hong Kong,
China
- WARE, Mrs. Ted (WFMW)
Box 214, Anadarko, Okla.,
U.S.A.
- WARFIELD, Gaither P. (OV)
B.D., M.A., D.D.
Director, Methodist Committee
for Overseas Relief, The Meth-
odist Church
150 Fifth Avenue, New York 11,
N.Y., U.S.A.
- WATCHORN, J. Vincent (OV)
A.B., M.A., B.D.
Executive Secretary, Philadel-
phia Missionary and Church Ex-
tension Society of the Methodist
Church
1701 Arch Street, Philadelphia
3, Pa., U.S.A.
- WATERHOUSE, John W. (M)
M.A., B.D.
Principal, National Children's
Home and Orphanage, British
Methodist Church
Highbury Park, London, N. 5,
England
- WATKINS, William Turner
(OV)
Ph.B., D.D.
Bishop, The Methodist Church
1115 Fourth Avenue, Louisville
3, Ky., U.S.A.
- WATTS, H. Bascom (OV)
A.B., B.D., D.D.
Bishop, The Methodist Church
4201 Randolph Street, Lincoln,
Nebr., U.S.A.
- WAYLAND, Ewing T. (OV)
A.B., B.D.
Editor, *Arkansas Methodist*
4400 I Street, Little Rock,
Arkansas, U.S.A.
- WEAVER, Adolph P. (OV)
D.D.
Minister, The Methodist Church
1218 Hebeton Street, Pittsburgh
6, Pa., U.S.A.
- WEAVER, Curtis S. (OV)
A.B., B.D.
District Superintendent, The
Methodist Church
Wiley College, Marshall, Texas,
U.S.A.
- WEGNER, Mrs. Charles E.
(OV)
Ph.D.
Vice-President, Department of
Work in Foreign Fields, Wom-
en's Division of Christian Ser-
vice, The Methodist Church
1765 Arona Avenue, St. Paul 13,
Minnesota, U.S.A.
- WELDON, Wade (OV)
A.B., D.D.
Minister, The Methodist Church
202 Phillips Street, Owensboro,
Ky., U.S.A.
- WELLIVER, Lester A. (OV)
A.B., M.A., B.D., D.D., LL.D.
District Superintendent, The
Methodist Church
811 Market Street, Williamsport,
Pa., U.S.A.
- WELLS, Mrs. Harry A.
(WFMW)
Conference Vice-President,
Woman's Society of Christian
Service, The Methodist Church
Box 149, Lawrenceville, Ill.,
U.S.A.
- WERNER, Hazen G. (OV)
A.B., B.D., D.D., LL.D.
Bishop, The Methodist Church
12 North Third Street, Colum-
bus, Ohio, U.S.A.
- WERTZ, David Frederick (OV)
A.B., M.A., S.T.B., D.D., LL.D.
President, Lycoming College
Williamsport, Pa., U.S.A.
- WEST, Arthur (OV)
A.B., A.M., S.T.B., D.D.
Associate Director, Commission
on Public Relations and Meth-
odist Information, The Meth-
odist Church
740 Rush Street, Chicago 11, Ill.,
U.S.A.
- WHITE, Miss Annimae (D)
Missionary, Central Congo
Belgian Congo, Africa
- WHITE, Mrs. Roscoe M. (D)
B.A.
Conference Member, Board of

- Missions, The Methodist Church
5026 Sylvan Road, Richmond
25, Va., U.S.A.
- WHITE, Walter Gene (OV)
B.S., B.D.
Minister, The Methodist Church
Sudan, Texas, U.S.A.
- WHITEMAN, S. Lee, Jr. (D)
A.B., M.A., S.T.B., D.D.
District Superintendent, The
Methodist Church
350 Bradley Lane, Youngstown,
Ohio, U.S.A.
- WHITFIELD, Harris (D)
Superintendent, Auckland West
Circuit and Ponsonby Christian
Community Center, Methodist
Church of New Zealand;
Chaplain to the Forces
229A Ponsonby Rd., Auckland,
W. 2, New Zealand
- WHITFIELD, Mrs. Harris
(OV)
229A Ponsonby Rd., Auckland,
W. 2, New Zealand
- WHITNEY, Arthur (OV)
A.B., B.D., M.A., Ph.D.
Professor of Church History,
Drew University
Madison, N.J., U.S.A.
- WHITSETT, Daniel C. (OV)
A.B., B.D., D.D.
Minister, The Methodist Church
107 East Spring Street,
Sylacauga, Ala., U.S.A.
- WICKE, Lloyd Christ (OV)
A.B., D.D., B.D., Ph.D., LL.D.
Bishop, The Methodist Church
346 Midway Road, Pittsburgh 16,
Pa., U.S.A.
- WIGGS, Mrs. J. W. (WFMW)
B.A.
Conference, Vice-President,
Woman's Society of Christian
Service, The Methodist Church
208 Jefferson Apartment
501 East Fifth Street, Chat-
tanooga, Tenn., U.S.A.
- WIGHT Mrs. D. J. (WFMW)
335 Pleasant, Charlotte, Mich.,
U.S.A.
- WILCOX, C. L. (D)
D.D., LL.D.
Minister, African Methodist
Episcopal Zion Church
316 S. 8th Avenue, Mt. Vernon,
N.Y., U.S.A.
- WILCOX, W. H. (D)
LL.B.
Attorney
Box 590, Stillwater, Okla.,
U.S.A.
- WILKES, William R. (D)
Bishop, African Methodist
Episcopal Church
Shorter College, Little Rock,
Ark., U.S.A.
- WILKINSON, Cedric Edgar
(M)
M.Sc.
Superintendent, Cape Town
Circuit, The Methodist Church
of South Africa
6, Molteno Road, Cape Town,
South Africa
- WILLIAMS, C. Fred (OV)
A.B., B.D., D.D.
Minister, The Methodist Church
80 Linden Avenue, Hampton,
Va., U.S.A.
- WILLIAMS, Colin W. (M)
B.A., B.D.
Minister, Methodist Church of
Australasia; Visiting Professor,
Garrett Biblical Institute
6 Second Street, Chatham, N. J.,
U.S.A.
- WILLIAMS, Mrs. Colin W. (D)
6 Second Street, Chatham, N. J.,
U.S.A.
- WILLIAMS, Frank L. (OV)
A.B., B.D.
Minister, The Methodist Church
2646 Beryl Avenue, Baltimore 5,
Md., U.S.A.
- WILLIAMS, Horace W. (OV)
A.B., B.D.
Executive Secretary, Interboard
Committee on Missionary Edu-
cation. The Methodist Church
Box 871, Nashville 2, Tenn.,
U.S.A.
- WILLIAMS, Walter, G. (D)
A.B., B.D., Ph.D., Litt.D.
Professor and Dean of Students,
Iliff School of Theology
Denver 10, Colo., U.S.A.
- WILLINGHAM, Edward B.
(FD)
B.A., Th.M., D.D.

- General Secretary, American Baptist Foreign Mission Societies
Fraternal Delegate, Baptist World Alliance
152 Madison Avenue, New York 16, N.Y., U.S.A.
- WILLINGHAM, R. L. (OV)
A.B.
District Superintendent, The Methodist Church
500 Morningside, S.E., Albuquerque, N.M., U.S.A.
- WILSON, Jacob C. (OV)
B.S.
Minister, The Methodist Church
P.O. Box 2481, Birmingham 1, Ala., U.S.A.
- WISDOM, David P. (D)
African Methodist Episcopal Zion Church
564 E. Boston Blvd., Detroit 2, Mich., U.S.A.
- WISEMAN, Keith (YD)
Student; President, Conference Methodist Youth Fellowship, The Methodist Church
Box 756, Snyder, Texas, U.S.A.
- WOLLSCHNEIDER, Miss Herta (WFMW)
Austria
- WOLTER, Louis R. (OV)
B.A., B.D., D.D.
Minister, The Methodist Church
17 Sierra Road, Middletown, Ohio, U.S.A.
- WOOD, Alfred Harold (M)
M.A., D.D.
Secretary General, Australasian Methodist Church
Methodist Ladies' College, Kew E. 4, Victoria, Australia
- WOODWARD, Ralph Lee (M)
A.B., A.M., B.D., L.H.D., D.D.
President, Central College
Fayette, Mo., U.S.A.
- WRIGHT, Mrs. Etta (WFMW)
150 Fifth Avenue, New York 11, N.Y., U.S.A.
- WRIGHT, Richard Robert, Jr. (D)
A.B., A.M., B.D., Ph.D., D.D.
LL.D.
- Bishop, African Methodist Episcopal Church
554 No. 58th Street, Philadelphia 31, Pa., U.S.A.
- WRIGHT, Mrs. Richard R. (OV)
554 No. 58th Street, Philadelphia 31, Pa., U.S.A.
- WUNDERLICH, Friedrich (M)
Ph.D., D.D.
Bishop, The Methodist Church in Germany
Frankfurt A. M., Ginnheimerlandstrasse, 180, Germany
- YATES, Wilson (YD)
Conference President, Methodist Youth Fellowship, The Methodist Church
Matthews, Mo., U.S.A.
- YEARBURY, Miss Peggy (M)
Secretary, Youth Board Methodist Church of New Zealand
75 Taranki Street, Wellington C.S., New Zealand
- YOUNG, J. Otis (OV)
A.B., B.D., D.D.
Administrative Assistant to the Bishop, The Methodist Church
8011 Virginia Lee Road, Columbus 9, Ohio, U.S.A.
- YOUNG, W. Harold (M)
M.A., B.D., D.D., LL.D.
Secretary, Board of Colleges, United Church of Canada
Wesley Buildings, 299 Queen Street, W., Toronto 2B, Canada
- YUNKER, Robert J. (OV)
A.B., B.D.
Minister, The Methodist Church
301 Edgewater Drive, Mishawaka, Ind., U.S.A.
- ZAPATA, Rolando (D)
Bishop, The Methodist Church of Mexico
Balderas 47, Mexico 1, D.F., Mexico
- ZOOK, D. Arthur (OV)
A.B., B.D., D.D., LL.D.
President, Kansas Wesleyan University
Salina, Kansas, U.S.A.

INDEX

Abiding Value of the Wesley Hymns	150
Academic Honors	58
Asbury House	35, 46, 49, 75
Authority of the Bible	122
Background of Methodism in Central Europe	311
Baez-Camargo, G., address	168
Baker, Eric, address	195
Barbieri, Sante Uberto, address	135
Belief and Life	354
Bible in Education	339
Bradley, David H., address	405
Business Committee	34, 53
Called to Be Saints	358
Cannon, William R., address	186
Case, Harold C., address	458
Christianity and Race Relations	168
Christians and the Modern State	161
Christians in a Scientific Age	239
Church and Family Life	365
Church and Social Issues	372
Churches and Segregation	v
Clark, Elmer T., dedicatory address, address	104, 402
Clutterbuck, Basil, address	417
Constitution	
International Methodist Historical Society	73
World Federation of Methodist Women	51
World Methodist Council	35, 43, 49, 53, 54
Coulson, Charles A., address	224
Davies, Rupert E., address	282
Dedicatory Address, World Methodist Building	104
Delegates, Ninth World Methodist Conference	27
Denman, Harry, address	209
Discussion Groups, Report	63
Early Methodist Evangelism Among American Negroes	402
Early Methodist Preaching in America	397
Ecumenical Emphasis in Methodist Theology	186
Edwards, Maldwyn, address	116
Eisenhower, Dwight D., greetings, address of welcome	16, 84
Ensley, Gerald, address	239
Epworth Old Rectory	35, 46, 49, 75
Equipment of the Ministry	245
Evangelism	43
Exchange of Preachers	35, 46, 52, 77
Executive Committee, Section XIII	5

Executive Committee, World	4
Fellowships	73
Finance Committee, Section XIII	6
Foot, Sir Hugh, address	219
Formative Period of American Methodism	106
Garber, Paul N., address	397
George, A. Raymond, address	441
Great Negro Methodist Churches	405
Greetings	
Korea, President of	17
Moravian Church in America	19
Protestant Episcopal Church	19
Republic of China, President of	18
Tonga, Queen of	17
United States, President of	16, 84
United States, Vice President of	16
Headquarters	45, 58, 78
Historical Caravan	79
Hodges, Luther H., address of welcome	87
Holt, Ivan Lee, statement	37
Holy Spirit in the Church	258
Hough, Lynn Harold, address	354
Human Relations in Africa and West Indies	219
Humbert, Russell J., address	192
Hymnal as a Means of Grace	145
In Memoriam	15
Invitations	36
Jessop, Thomas E., address	320
Jones, Edwin L., address of welcome	96
Kingdom Without Frontiers	347
Ledden, W. Earl, address	145
Lee, Umphrey, address	106
Like a Mighty River	192
Mahabane, Ezekiel E., address	180
Martin, William C., address	130
Mather, James S., address	289
Mathews, James K., address	429
McCulloh, Gerald O., address	245
McDowell, M. A., address	258
Members, Ninth World Methodist Conference	27
Members, World Methodist Council	7
Australasia	8
Brazil	14
Burma	8
Central and East Africa	7

Members, World Methodist Council—*cont'd*

Central America	14
Ceylon	8
Continental Europe	10
Cuba	14
Free Methodist Church	13
Great Britain	8
Hong Kong	14
Ireland	10
Korea	14
Malaya	8
Mexico	14
New Zealand	8
North India	8
Pakistan	8
Philippines	8
Primitive Methodist Church	13
South Africa	7
South America	14
Taiwan	15
United Church of Canada	12
U.S.A., African Methodist Episcopal Church	12
U.S.A., African Methodist Episcopal Zion Church	13
U.S.A., Christian Methodist Episcopal Church	13
U.S.A., The Methodist Church	10
Wesleyan Methodist Church	14
Wesleyan Reform Union	10
West Africa	7
West Indies	14
Message, Conference	60
Methodism and the African	180
Methodism in Germany	437
Methodism in Hong Kong and Taiwan	325
Methodism in a South African Setting	307
Methodism in Relation to the Protestant World	295
Methodism in the Southwest Pacific	253
Methodism in the World of Tomorrow	458
Methodist Education and the World's Culture	331
Methodist Evangelism in Australia	386
Ministerial Transfers	35
Minutes	
Executive Committee, World Methodist Council	34, 53, 78
International Methodist Historical Society	72
World Methodist Conference	60
World Methodist Council	36, 53, 70
Moore, Arthur J., address	347
Muelder, Walter G., address	137
Murray, A. Victor, address	339
Nature and Sphere of Christian Education	320
Necessity of the Church	137
New Horizons in the East	289

New United Churches and Suggested Plans of Union	270
Noble, W. J., response	97
Nominating Committee	34, 53, 67
Nuclear Knowledge and Christian Responsibility	224
Officers, International Methodist Historical Society	7, 76
Officers, General	4
Officers, World Federation of Methodist Women	6
Olson, Oscar T., address of welcome	89
Ordinations	36
Our Unity in Christ	441
Oxford Memorial	35, 46, 52
People of God	99
Perkins, E. Benson, address	150
Plenary Session	60
Preaching Assignments	80
Problems of Church Union	282
Proclaiming the Gospel	199, 209
Program of Ninth World Methodist Conference	20
Publications	47, 75
Quarterly Journal	71
Reference Committee	35, 52
Religious Situation in Latin America	135
Response to Addresses of Welcome	97
Response to President Eisenhower	86
Reunion: National or Confessional	434
Roberts, Harold, conference sermon	99
Rogers, Edward, address	161
Rupp, E. Gordon, address	295
Sangster, W. E., address	358
Secretariat	48, 58, 78
Secretaries' Report	43
Smith, B. Julian, address	372
Smith, Eugene L., address	270
Snaith, Norman H., address	122
Sockman, Ralph W., address	453
Sommer, Carl Ernst, address	311
Spirit of Methodism	453
Statement of Appreciation	68
Sudbury, Stanley B., address	307
Suez	56
Sufficiency of the Gospel	130
Tenth Worth Methodist Council	72
Tippett, A. R., address	253
Tolley, William P., address	331

Union, Church	44
Wade, Wilfred, address	434
Walker, Alan, address	386
Walls, W. J., address of welcome	93
Walters, H. Crawford, response	86
Ward, Ralph A., address	325
Way to Unity: Regional Unions or Confessional Ecumenicity....	429
Welcome, Governor Hodges	87
Welcome, Lake Junaluska Assembly	96
Welcome, Other Methodist Bodies in America	93
Welcome, The Methodist Church, U.S.A.	89
Werner, Hazen G., address	365
Wesley, Charles, anniversary	44, 71, 74
Wesley Family	116
Wesley, John, anniversary	44
When the Spirit of God Comes	266
Who's Who	466
Wilkes, William R., address	266
Wood, A. Harold, address	199
World Church	195
World Council of Churches	48
World Federation of Methodist Women	45, 49, 50, 57
World Methodist Sunday	82
World Missionary Strategy	417
Wunderlich, Friedrich, address	437
Youth	72