

2018

1947 Proceedings of the Seventh Ecumenical Methodist Conference

Ecumenical Methodist Conference

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The Witness of Methodism in This Era

PROCEEDINGS OF THE SEVENTH ECUMENICAL METHODIST CONFERENCE

*Springfield, Massachusetts, U. S. A.
September 24-October 2, 1947*

TRINITY METHODIST CHURCH
THE MUNICIPAL AUDITORIUM

THE CHURCHES REPRESENTED

Eastern Section

The Methodist Church in
Great Britain
The Wesleyan Reform Union
The Methodist Church in Ireland
The Methodist Church of
Australasia
The Methodist Church of
New Zealand
The Methodist Church of
South Africa

Western Section

The Methodist Church
The Free Methodist Church
The Primitive Methodist Church
The Wesleyan Methodist Church
The United Church of Canada
The African Methodist Episcopal
Church
The African Methodist Episcopal
Zion Church
The Colored Methodist Episcopal
Church
The Methodist Church of Brazil
The Methodist Church of Mexico

Fraternal Messengers

The Evangelical United Brethren Church

THE METHODIST PUBLISHING HOUSE

NASHVILLE
DALLAS
BOSTON

CINCINNATI
RICHMOND
DETROIT

CHICAGO
BALTIMORE
PITTSBURGH
SAN FRANCISCO

NEW YORK
KANSAS CITY
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PROFESSOR JAMES R. HOUGHTON, Boston University School of Theology, Boston, Massachusetts

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MR. NELSON FOLEY, Chairman, Committee on Registrations and Reservations, Trinity Methodist Church

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THE REV. DR. EDMUND D. SOPER, Evanston, Illinois

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The Rev. Dr. W. W. R. Wilks 149 Clark St., Atlanta, Georgia

Mrs. H. E. Woolever 150 Fifth Ave., New York 11, New York

THE CONFERENCE FOREWORD

I

The Methodist Ecumenical Conference is one of the world-wide Christian assemblies which will meet during 1947 and 1948. Its concern is to deal with the complex problems now forced upon the attention of the world-wide Church of Christ. Amongst these, one new and overshadowing fact stands out—that scientific discovery has now placed in human hands almost unlimited resources of physical power, which can be used for destruction, and yet may be available in time for beneficial ends. The problems arising from this fact alone are so vast that all the resources of all Churches, in prayer, in thought and in action, must be drawn upon, if we are to fulfill our vocation, “to serve the present age.” Further, the general condition of mankind today carries us back to the question whether our witness is deep enough and rich enough to win the multitudes around us to the acceptance of that love which alone can transform human nature, and reconcile nation to nation, race to race.

Any consideration of the content of our witness must involve thinking about the purpose of God. This is theology, and theology based on Holy Scripture. It is the kind of theology which is essential for the urgent, everyday work of the Church, for its worship, for the conversion of sinners, for the multiplying and perfecting of the saints—in a word, for the task, supreme amongst all others today, of reconciling men to God and to one another in the Body of Christ.

II

We are sure that God is calling us through the tragedy of this era to bear our own distinctive witness, and that Methodism has its own contribution to pour into the treasury of the Church Universal. Further, we have a conviction that practical steps ought to be taken to strengthen the bonds of fellowship between Methodists all over the world, and that this will be a powerful aid to the task of world reconciliation. In this Conference we come together as Methodists. We approach our task in humility and with deep gratitude. God has blessed “the people called Methodists” with mercies innumerable. With thanksgiving for what has been so wonderfully accomplished, we dare not linger long solely in that mood. We must turn our eyes resolutely to the scene which lies before us. All reference to the past as the measure of what is demanded of us today must be appraised in realistic fashion. Not only must we be ready but eager for new insights, new programs, new methods, and a new endowment of spiritual power.

III

Many theories of the universe are being propounded by many interpreters of the contemporary world scene. Among them some happily are

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in line with the fundamental postulates of Christian thought, but others are out of harmony with anything distinctively Christian and are calculated to destroy the faith of any who accept them. We must make it clear that as Methodists we take our stand with all adventurers in the world of thought who give spiritual values the primary place. At the same time we are compelled to give warning of the insidious dangers lurking in the various forms of non-theistic humanism which are being proclaimed as final truth.

During recent decades the discoveries of science and practical inventions have been rapidly increasing. Man now finds himself in such control of nature that he has unprecedented power for good or evil in his hands. What use is to be made of this power? No call at the present moment is more imperative than the demand that the Christian Church should mobilize all the resources at its disposal to fit mankind morally and spiritually to use its rapid acquirement of power for the good of men and not for their demoralization. To this end we as Methodists must pledge ourselves and discover the manner in which we may best accomplish our purpose.

IV

The chief need of our time is to make the Christian gospel effective in a world grown more pagan. The gospel must not be taken for granted. Are we offering a message great enough for the plight of mankind? How can we recover for ourselves the sense of the eternal purpose of God, revealed in Jesus Christ? How can we recover for ourselves the reality of the judgment of God in the course of history and amongst nations and men? How can we recover the distinctively Christian estimate of the individual man, in contrast with all modern totalitarian claims? What is lacking in our instruction of Christian believers in the faith and its practice, and how can the want be supplied?

At the very center of the life of the Church must be a certainty of the living God. Here the worship of the Church must speak to the timeless element in human nature and lift man above the tyranny of time and sense. Public and private worship is central to the task of evangelism. Christian worship is the proclamation of the gospel and the adoring response to the gospel proclaimed. Men and women will only be won to Christ by a praying Church—a Church whose worship is deep enough and sincere enough to make others desire to share in it. The value of corporate worship depends upon the contribution of individual worshipers. What guidance can we offer as to methods and habits of prayer? What distinctive contribution have we, as Methodists to make to public worship? If the older forms of intimate fellowship are disappointing, what new forms are to be encouraged?

V

The mission of Methodism is as essential today as at any time in its history. Its work can best be carried on with the closest integration of the

Methodist Church throughout the world, in prayer, thought, purpose and service. At present the various branches of the Church are too remote from one another to form, as they should, a coherent whole, making their full and effective evangelical witness in the world, and their due contribution to the life of men. This can largely be remedied by more frequent meetings of the Ecumenical Council and its Executive Committee, with representation from world-wide Methodism, and by an increase of personal contacts between the various sections of the Church.

World Methodism should be one of the strongest pillars in the World Council of Churches. The World Council will prosper with the increasing strength of its constituent elements, so long as each of these elements brings its contribution to the whole. Nor, in the still distant picture of Christian reunion, is there a greater hope than that each church should bring its most powerful witness and its own individual gift to the world.

We are part of the fellowship of all those who believe in God, Creator and Sustainer of the universe and Father of all mankind, who claim allegiance to Jesus Christ as their Saviour and Lord, and who are held together by the one living Spirit who is the very presence of God in his Church everywhere. We are glad to share with all other branches of the Church of Christ in their faith and in the task of bringing the Christian gospel to bear upon the crucial problems which are harassing the world. We are deeply concerned to maintain and extend our fellowship with all followers of Jesus Christ, and are convinced that a clearer understanding of the tradition of catholicity which was in the mind and heart of John Wesley will lead us the more surely into that experience of universal fellowship.

The Methodist Ecumenical Council
Eastern Section
Western Section

THE CONFERENCE PROGRAM

First Day: Wednesday, September 24

3:00 P.M. A WELCOME AND RECEPTION IN HONOR OF
OVERSEAS DELEGATES AND VISITORS

The Presiding Officer: BISHOP LEWIS O. HARTMAN,
The Boston Area, The Methodist
Church,
Chairman of Committee on Ar-
rangements

A Service of Worship: BISHOP EDWIN HOLT HUGHES,
The Methodist Church

Address of Welcome: BISHOP PAUL B. KERN,
President of the Council of Bish-
ops, The Methodist Church

Response: THE REV. W. E. FARNDAL, E.
The President of the Conference,
The Methodist Church in Great
Britain

8:00 P.M. FORMAL OPENING OF THE CONFERENCE

The Presiding Officer: BISHOP IVAN LEE HOLT,
Chairman of the Western Section

A Service of Worship: THE REV. DR. WESLEY BOYD,
The Primitive Methodist Church,
Shenandoah, Pennsylvania

8:30 P.M. "The Faith of the Christian Church"

THE REV. DR. W. AIKEN SMART, Professor of Biblical
Theology and Chaplain of Emory University, Atlanta,
Georgia

"The Faith in the Furnace of War"

THE REV. DR. R. NEWTON FLEW, Principal of Wesley
House, Cambridge University, former President of the
Methodist Church in Great Britain

Second Day: Thursday, September 25

9:00 A.M. The Sacrament of the Lord's Supper

This Service of Worship will be in charge of the Chair-
men of the Western Section and the Eastern Section of the
Ecumenical Methodist Council

Communion Meditation: THE RT. REV. T. W. JONES, Mod-
erator, The United Church of Canada

10:30 A.M. Business Session for Organization

The Presiding Officer: THE REV. DR. WILBERT F. HOWARD,
Chairman of the Eastern Section,
Principal of Handsworth College,
Birmingham, Former President
of the Methodist Church in Great
Britain

11:00 A.M. SIXTEEN YEARS OF METHODISM

Great Britain—THE REV. E. BENSON PERKINS,
General Secretary for Chapel Affairs,
The Methodist Church in Great Britain

Australia—THE REV. H. G. SECOMB,
Secretary of the General Conference,
The Methodist Church in Australasia

2:00 P.M. The Presiding Officer: BISHOP IVAN LEE HOLT,
Chairman of the Western Section

A Service of Worship: BISHOP RAYMOND J. WADE,
The Detroit Area, The Methodist
Church

2:30 P.M. SIXTEEN YEARS OF METHODISM

South Africa—THE REV. J. B. WEBB,
The Methodist Central Hall,
Johannesburg, South Africa
Chairman—The Transvaal District

The United States—THE REV. DR. WILLIAM WARREN
SWEET,
Professor of American Christianity,
University of Chicago, Chicago, Illinois

Latin America—BISHOP ELEAZAR GUERRA,
The Methodist Church in Mexico

8:00 P.M. The Presiding Officer: THE REV. DR. WILBERT F. HOWARD,
Chairman of the Eastern Section

A Service of Worship: THE REV. E. W. ODELL,
Superintendent of the Central Mis-
sion, Bristol, England

8:30 P.M. Asia—BISHOP W. Y. CHEN, the Methodist Church in China
"The World in Which Methodism Serves"

THE REV. PAUL HUTCHINSON, Editor, *The Christian
Century*, Chicago, Illinois

Third Day: Friday, September 26

9:00 A.M. The Presiding Officer: BISHOP IVAN LEE HOLT,
Chairman of the Western Section

A Service of Worship: BISHOP ALEXANDER P. SHAW,
The Baltimore Area, The Methodist
Church

9:30 A.M. SOCIAL TENSIONS IN THE MODERN WORLD

1. Racial Tensions and Minority Groups
THE REV. DR. FREDERICK B. NEWELL, Executive Secre-
tary, The New York Society of The Methodist Church

2. Christian Ideals of Marriage and the Home
THE REV. J. W. WATERHOUSE, Vice-Principal, The
National Children's Home of the British Methodist
Church

3. Social Tensions in International Relations
THE REV. DR. GEORGE P. HOWARD, Argentina, South
America

4. The Modern State and Human Values
THE REV. DR. MALDWYN EDWARDS, Secretary, Temper-
ance and Welfare Department, the Methodist Church in
Great Britain

2:00 P.M. Four Discussion Groups on the morning themes
A discussion leader and three resource men for each group
will be selected by the General Chairmen of Discussion
Groups, THE REV. DR. EDMUND D. SOPER, Garrett Biblical
Institute, Evanston, Illinois, and THE REV. DR. HAROLD
ROBERTS, Richmond College, Surrey, England

8:00 P.M. The Presiding Officer: THE REV. DR. WILBERT F. HOWARD,
Chairman of the Eastern Section

A Service of Worship: THE REV. W. H. JONES,
Wesleyan Reform Union, Shef-
field, England

8:30 P.M. "Methodism and the Common Man"
THE REV. DR. ERIC W. BAKER, Secretary, the Educational
Committee, the Methodist Church in Great Britain

"Methodism in Action"
BISHOP G. BROMLEY OXNAM, the New York Area, The
Methodist Church

"Methodism and Islands of the Sea"
THE REV. SETAREKI A. TUI LOVONI, the Methodist Church,
Suva, Fiji

Fourth Day: Saturday, September 27

- 9:00 A.M. The Presiding Officer: BISHOP IVAN LEE HOLT,
Chairman of the Western Section
- A Service of Worship: BISHOP A. FRANK SMITH,
The Houston Area, The Methodist Church
- 9:30 A.M. THE WITNESS OF METHODISM
1. The Evangel and This Time
THE REV. DR. HAROLD ROBERTS, Tutor in Theology,
Richmond College, Surrey, England
 2. Reaching the Unchurched
THE REV. DR. PAUL W. QUILLIAN, Minister, the First
Methodist Church, Houston, Texas
 3. The Teaching Church
THE REV. DR. HARRIS F. RALL, former Professor of
Christian Doctrine, Garrett Biblical Institute, Evanston,
Illinois
 4. The Transforming Gospel
THE REV. DR. W. E. SANGSTER, Minister, Central Hall,
London, the Methodist Church in Great Britain
- 2:00 P.M. Four Discussion Groups on the morning themes
A discussion leader and three resource men for each group
- 8:00 P.M. The Presiding Officer: THE REV. DR. WILBERT F. HOWARD,
Chairman of the Eastern Section
- A Service of Worship: THE REV. DR. W. L. NORTHRIDGE,
Principal of Edgehill College, Bel-
fast, Ireland, former President of
the Irish Conference
- 8:30 P.M. "The Methodist Tradition"
PRESIDENT CHARLES H. WESLEY, Wilberforce College of
Education and Industrial Arts, Wilberforce, Ohio
- "Methodism and Modernity"
PRESIDENT UMPHREY LEE, Southern Methodist University,
Dallas, Texas

Fifth Day: Sunday, September 28

- 11:00 A.M. Worship in the Springfield Churches
(Guest preachers in the various churches of the commu-
nity)
- 3:30 P.M. A MEN'S SERVICE
South Congregational Church
The Presiding Officer: BISHOP JOHN A. GREGG,
African Methodist Episcopal
Church, Kansas City, Kansas

XX PROCEEDINGS OF SEVENTH ECUMENICAL CONFERENCE

MR. A. VICTOR MURRAY, President of Cheshunt College, Cambridge; Vice-President of the Conference, the Methodist Church in Great Britain
DR. HARRY N. HOLMES, Associate Secretary, World Alliance for International Friendship

A WOMEN'S SERVICE

Christ Church, Protestant Episcopal Cathedral
The Presiding Officer: MRS. FRANKLIN REED, President, The World Federation of Methodist Women, The Methodist Church

DR. DOROTHY FARRAR, Vice-Principal, Wesley Deaconess College, Ilkley, Yorkshire
MRS. J. D. BRAGG, President, Woman's Division of Christian Service, The Methodist Church

A YOUTH SERVICE

Trinity Methodist Church
The Presiding Officer: THE REV. HOOVER RUPERT, Director, Youth Department, General Board of Education, Division of the Local Church, The Methodist Church

THE REV. GENE FRANK, Minister, Washington Avenue Methodist Church, Kansas City, Kansas
THE REV. J. K. WHITEHEAD, General Secretary of Youth Department, the Methodist Church in Great Britain

8:00 P.M. The Presiding Officer: BISHOP IVAN LEE HOLT, Chairman of the Western Section

A Service of Worship: BISHOP RALPH S. CUSHMAN, The St. Paul Area, The Methodist Church

8:30 P.M. "The Spiritual Power of Methodism"
THE REV. DR. HAROLD ROBERTS, Tutor in Theology, Richmond College, Surrey, England; Secretary of the Eastern Section, Ecumenical Council

"The Catholicity of Methodism"
THE REV. DR. LYNN HAROLD HOUGH, former Dean of Drew Theological Seminary, Drew University, Madison, New Jersey

Sixth Day: Monday, September 29

9:00 A.M. The Presiding Officer: THE REV. DR. WILBERT F. HOWARD, Chairman of the Eastern Section

A Service of Worship: BISHOP W. J. WALLS, African Methodist Episcopal Zion Church, Chicago, Illinois

9:30 A.M. THE CHURCH IN LIFE AND DEVOTION

1. Personal Religion

THE REV. DR. EDGAR BRIGHTMAN, Professor of Philosophy, Boston University Graduate School, Boston, Massachusetts

2. The Church and Contemporary Morals

THE REV. DR. ROY L. SMITH, Editor of *The Christian Advocate*, Chicago, Illinois

3. The Religious Life and Worship

THE REV. FRANK CUMBERS, Assistant Book Steward, the Methodist Church in Great Britain

4. The Sacraments and Christian Living

THE REV. W. RUSSELL SHEARER, District Chairman, Stoke and Macclesfield District, the Methodist Church in Great Britain

2:00 P.M. Four Discussion Groups on the morning themes

A discussion leader and three resource men for each group

8:00 P.M. The Presiding Officer: BISHOP IVAN LEE HOLT,
Chairman of the Western Section

A Service of Worship: PROFESSOR A. VICTOR MURRAY,
Vice-President of the Conference,
The Methodist Church in Great Britain

8:30 P.M. "Resources for Living"

THE REV. W. G. SLADE, President of the Conference, the Methodist Church in New Zealand

BISHOP ARTHUR J. MOORE, the Atlanta Area, The Methodist Church

Seventh Day: Tuesday, September 309:00 A.M. The Presiding Officer: THE REV. DR. WILBERT F. HOWARD,
Chairman of the Eastern Section

A Service of Worship: DEAN FRED S. HOLLOWAY,
Drew Theological Seminary,
Madison, New Jersey

9:30 A.M. METHODISM'S RESPONSIBILITY IN THE RE-
DEMPTION OF SOCIETY

1. Methodism and Its World Mission

THE REV. E. GORDON RUPP, Tutor in Church History, Richmond College, Surrey, England

2. The Unfinished Task in the World

THE REV. DR. RALPH E. DIFFENDORFER, Executive Sec-

xxii PROCEEDINGS OF SEVENTH ECUMENICAL CONFERENCE

- retary, Division of Foreign Missions, Board of Missions and Church Extension, The Methodist Church
3. The Rehabilitation of Dislocated Peoples
THE REV. A. STANLEY LEYLAND, Minister, the Mosewell Hill Methodist Church, London
 4. Co-operation With Other Churches in the World Mission
DR. CHANNING TOBIAS, Director, Phelps-Stokes Fund, New York, New York
- 2:00 P.M. Four Discussion Groups on the morning themes
A discussion leader and three resource men for each group
- 8:00 P.M. The Presiding Officer: BISHOP IVAN LEE HOLT,
Chairman of the Western Section
- A Service of Worship: MISS ELAINE HAMMERTON,
Secretary, The Methodist Study Center, London
- 8:30 P.M. "The World Vision of Methodism"
THE REV. DR. J. W. BURTON, President of the General Conference, the Methodist Church in Australasia
THE REV. DR. RALPH W. SOCKMAN, Minister, Christ Methodist Church, New York City

Eighth Day: Wednesday, October 1

- 9:00 A.M. The Presiding Officer: THE REV. DR. WILBERT F. HOWARD,
Chairman of the Eastern Section
- A Service of Worship: BISHOP H. LESTER SMITH,
The Ohio Area, The Methodist Church
- 9:30 A.M. METHODISM AND THE LARGER FELLOWSHIP
1. Methodism and Interdenominational Co-operation
DR. JOHN R. MOTT, President, World's Alliance of Young Men's Christian Associations, New York City
 2. Methodism and Church Union
THE REV. DR. GORDON A. SISCO, Secretary of the General Council, the United Church of Canada
 3. Methodism and the World Council of Churches
THE REV. DR. HOWARD WATKINS-JONES, Tutor in Church History, Headingley College, Leeds
 4. The Ecumenical Organization of Methodism
MISS ALICE WALTON, Senior General Secretary of Women's Work of the Methodist Missionary Society of Great Britain
- 2:00 P.M. Four Discussion Groups on the morning themes
A discussion leader and three resource men for each group

- 8:00 P.M. The Presiding Officer: BISHOP IVAN LEE HOLT,
Chairman of the Western Section
- A Service of Worship: THE REV. G. I. LAURENSEN,
General Superintendent of Home
and Maori Missions, the Methodist
Church in New Zealand
- 8:30 P.M. "The Methodist Ideal of the Church"
THE REV. WILLIAM E. FARNDAL, President of the Meth-
odist Church in Great Britain
- THE REV. DR. ERNEST F. TITTLE, Minister, the First
Methodist Church, Evanston, Illinois

Ninth Day: Thursday, October 2

- 9:00 A.M. The Presiding Officers: BISHOP IVAN LEE HOLT,
Chairman of the Western Section
THE REV. DR. WILBERT F. HOWARD,
Chairman of the Eastern Section
- A Service of Worship: MR. C. T. NIGHTINGALE,
Former Vice-President of the Con-
ference, the Methodist Church in
Great Britain
- 9:30 A.M. Business Session
- 11:00 A.M. The Closing Service of Worship: THE REV. DR. OSCAR
THOMAS OLSON,
Minister, Epworth-Euclid Method-
ist Church, Cleveland, Ohio
Secretary of the Western Section
of the Ecumenical Methodist Coun-
cil

THE COVENANT WITH GOD

"On December 25, 1747, John Wesley strongly urged the Methodists to renew their Covenant with God. His first Covenant Service was held in the French Church at Spitalfields on August 11, 1755, when he recited the words of 'that blessed man Richard Alleine,' which he published that year in the 'Christian Library.' Wesley issued this as a pamphlet in 1780, and the form was used without alteration for nearly a century. Various modifications were then made, till a form was prepared which gave the people a larger share in the devotions. That form has now been revised with a deep sense of the importance of a service which has been a fruitful source of blessing to Methodism ever since 1755."—*The Book of Offices, the Methodist Church of Great Britain and Ireland.*

The covenant hymn, "Come, Let Us Use the Grace Divine," was written for this service by Charles Wesley.

—*The Book of Worship for Church and Home,
The Methodist Church.*

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MR. DUNCAN COOMER, M.A., 117 Alumhurst Road, Bournemouth, Hants
MRS. DUNCAN COOMER, 117 Alumhurst Road, Bournemouth, Hants
THE REV. FRANK H. CUMBERS, B.A., B.D., 11 Fordhook Avenue, London, W. 5
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THE REV. DR. BENJAMIN GREGORY, 116 Fleet Street, London
MISS ELAINE HAMMERTON, B.Sc., 51 Warrington Road, Harrow-on-the-Hill, Middlesex
MR. ALFRED H. HAVELOCK, O.B.E., 35 Woodville Road, Ealing, London, W. 5
MRS. ALFRED H. HAVELOCK, 35 Woodville Road, Ealing, London, W. 5.
DR. ARTHUR R. HILL, 4 Park Road, Ipswich, Suffolk
THE REV. WILBERT F. HOWARD, M.A., D.D., 144 Friary Road, Birmingham 20
MRS. WILBERT F. HOWARD, 144 Friary Road, Birmingham 20
THE REV. T. GABRIEL HUGHES, B.A., Welsh Methodist Church, Trinity Road, Bootle, Liverpool
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MRS. A. STANLEY LEYLAND, 4 Page's Hill, London, N. 10
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MRS. DAVID F. NASH, 12 Sussex Street, Plymouth
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MRS. CHARLES T. NIGHTINGALE, 8 St. James Street, Edinburgh
ALDERMAN JOHN NIXON, 21 Eldon Square, Newcastle-on-Tyne
THE REV. E. W. ODELL, B.A., B.D., Bristol Methodist Mission, Old Market Street, Bristol 2
THE REV. E. BENSON PERKINS, Central Buildings, Oldham Street, Manchester
SIR R. MALCOLM PERKS, 40 Berkeley Square, London, W. 1
THE REV. DR. HAROLD ROBERTS, M.A., College House, 81 Queen's Road, Richmond, Surrey
THE REV. E. GORDON RUPP, M.A., B.D., Wesley House, Jesus Lane, Cambridge
THE REV. W. EDWIN SANGSTER, M.A., Ph.D., Central Hall, Westminster, London, S.W. 1
MRS. W. EDWIN SANGSTER, Central Hall, Westminster, London, S.W. 1

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MISS ALICE WALTON, B.A., 25 Marylebone Road, London, N.W. 1

THE REV. JOHN W. WATERHOUSE, M.A., B.D., 42 Queen's Avenue, London, N. 10

MRS. JOHN W. WATERHOUSE, 42 Queen's Avenue, London, N. 10.

THE REV. HOWARD WATKINS-JONES, M.A., D.D., Redcliffe, North Grange Road, Headingley, Leeds 6

THE REV. JAMES K. WHITEHEAD, B.D., 23 Hoodcote Gardens, Winchmore Hall, London, W. 21

MRS. JAMES K. WHITEHEAD, 23 Hoodcote Gardens, Winchmore Hall, London, W. 21

Delegates from the Wesleyan Reform Union

THE REV. W. H. JONES, 87-89 West Bar, Sheffield, 3

ALDERMAN LUTHER F. MILNER, J.P., O.B.E., 3 Vernon Road, Totley Rise, Sheffield, Yorkshire

MRS. LUTHER F. MILNER, 3 Vernon Road, Totley Rise, Sheffield, Yorkshire

Delegate from the Methodist Church in Ireland

THE REV. DR. W. L. NORTHRIDGE, Edgehill College, Belfast

Delegates from the Methodist Church of Australasia

THE REV. DR. JOHN W. BURTON, 139 Castlereagh Street, Sydney

THE REV. HERBERT G. SECOMB, Canterbury E. 7, Canterbury, Victoria

THE REV. GLOUSTER UDY, M.A., Sydney, N.S.W.

THE REV. GEORGE A. WHEEN, M.A., 133 Castlereagh Street, Sydney

Special Guest

THE REV. JAMES S. UDY, The Parsonage, Berry, N.S.W.

Delegate from the Methodist Church in Fiji

THE REV. SETAREKI A. TUI LOVONI, the Methodist Church, Suva, Fiji

Delegates from the Methodist Church of New Zealand

MR. GORDON S. GAPPER, Vice-President of the Conference, 12 Heriot Row, Dunedin, C. 2

MRS. RUBINA O. GAPPER, 12 Heriot Row, Dunedin, C. 2

THE REV. GEORGE I. LAURENSEN, General Superintendent of Home and Maori Missions, P. O. Box 23, 11 Kakaricki Avenue, Auckland

THE REV. A. EVERIL ORR, Superintendent, Auckland Central Mission, 2 Airdale Street, Auckland

THE REV. W. G. SLADE, M.A., President of the Conference, 149 Tennyson Street, Dunedin, C. 2

Delegate from the Methodist Church of South Africa

THE REV. JOSEPH B. WEBB, Methodist Central Hall, 66, Kruis Street, Johannesburg, South Africa

XXVI PROCEEDINGS OF SEVENTH ECUMENICAL CONFERENCE

Delegates from the Methodist Church in the West Indies

THE REV. EWART CULLEY, Jamaica, British West Indies

THE REV. KENNETH G. SWANSTON, 50 Hunt Avenue, Yonkers, New York

Delegates from The Methodist Church

MR. M. G. ADDICKS, Donnellson, Iowa

THE REV. ROLAND ASPINALL, D.D., 405 Roane Street, Charleston, West Virginia

THE REV. J. A. BAYS, D.D., Church Street Methodist Church, Knoxville, Tennessee

THE REV. CECIL C. BELL, D.D., 2233 Rivermont Avenue, Lynchburg, Virginia

THE REV. HAROLD W. BLACK, Grangeville, Idaho

THE REV. EMBREE H. BLACKARD, D.D., 1100 Queens Road, Charlotte, North Carolina

THE REV. W. F. BLACKARD, D.D., State Street Methodist Church, Bristol, Tennessee

THE REV. ERWIN F. BOHMFALK, D.D., Corsicana, Texas

THE REV. HAROLD A. BOSLEY, Ph.D., D.D., The School of Religion, Duke University, Durham, North Carolina

THE REV. CARLYLE T. BOYNTON, D.D., 228 West Union Street, Olean, New York

THE REV. WELDON E. BRADBURN, D.D., 77 West Washington Street, Chicago, Illinois

MRS. J. D. BRAGG, 3666a Montana Street, St. Louis, Missouri

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THE REV. JOHN W. BRANSCOMB, D.D., Orlando, Florida

THE REV. WESLEY H. BRANSFORD, D.D., 115 W. 12th Street, Anderson, Indiana

THE REV. ALLEN P. BRANTLEY, Elizabeth City, North Carolina

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BISHOP JOHN C. BROOMFIELD, D.D., LL.D., Gatesworth Hotel, St. Louis, Missouri

PRESIDENT ARLO AYRES BROWN, D.D., LL.D., Litt.D., L.H.D., Drew University, Madison, New Jersey

THE REV. DAWSON C. BRYAN, D.D., St. Paul's Methodist Church, Houston, Texas

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THE REV. MARCUS M. CHUNN, St. Marks Methodist Church, Houston, Texas

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THE REV. KENNETH W. COPELAND, First Methodist Church, Stillwater, Oklahoma
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THE REV. T. B. ECHOLS, 1906 Tillotson Avenue, Austin, Texas
MR. JAMES A. EGAN, Muskogee, Oklahoma
MRS. JAMES A. EGAN, Muskogee, Oklahoma
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THE REV. FRANCIS GERALD ENSLEY, Ph.D., D.D., 354 Oakland Park Avenue, Columbus, Ohio
THE REV. JOHN L. FERGUSON, D.D., Belmont Methodist Church, Nashville, Tennessee
MRS. GEORGE E. FISHER, 971 Lancaster Avenue, Syracuse, New York

* Deceased.

xxviii PROCEEDINGS OF SEVENTH ECUMENICAL CONFERENCE

BISHOP CHARLES W. FLINT, D.D., LL.D., L.H.D., 100 Maryland Avenue, N.E., Washington, D. C.

THE REV. JOHN W. FLYNN, D.D., 337 Hanna Building, Cleveland, Ohio

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THE REV. HAMILTON P. FOX, D.D., 903 N. Broom Street, Wilmington, Delaware

THE REV. GENE FRANK, Washington Avenue Methodist Church, Kansas City, Kansas

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THE REV. A. M. FREEMAN, D.D., 839 Monrovia Street, Shreveport, Louisiana

THE REV. HORACE T. FREEMAN, 626 Maupas Avenue, Savannah, Georgia

THE REV. PAUL V. GALLOWAY, Central Methodist Church, Fayetteville, Arkansas

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MR. FRANK GREATHOUSE, Rogers, New Mexico

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THE REV. C. C. HERBERT, JR., Lincolnton, North Carolina

THE REV. GUY M. HICKS, First Methodist Church, Alexandria, Louisiana

- MRS. E. L. HILLMAN, Rocky Mount, North Carolina
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JUDGE MARTIN E. LAWSON, Liberty, Missouri
MRS. MARTIN E. LAWSON, Liberty, Missouri
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THE REV. W. R. LOTT, D.D., First Methodist Church, Greenwood, Mis-
sissippi
MRS. E. J. LOUTZENHEISER, Gothenburg, Nebraska

XXX PROCEEDINGS OF SEVENTH ECUMENICAL CONFERENCE

THE REV. EDGAR A. LOWTHER, D.D., S.T.D., 411 A Street, Petaluma, California

THE REV. THOMAS B. LUGG, D.D., 740 Rush Street, Chicago, Illinois

JUDGE LESLIE J. LYONS, 301 West 51st Terrace, Kansas City, Missouri

BISHOP J. RALPH MAGEE, D.D., LL.D., L.H.D., 77 W. Washington Street, Chicago, Illinois

MR. E. R. MALONE, Pensacola, Florida

PRESIDENT DANIEL L. MARSH, Ph.D., D.D., LL.D., Litt.D., L.H.D., Sc.D., Boston University, Boston, Massachusetts

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MR. J. WESLEY, MASLAND, Wrack Road, Meadowbrook, Pennsylvania

THE REV. THOMAS BRADLEY MATHER, D.D., 7434 Madison, Kansas City, Missouri

MR. S. E. MCCREELESS, San Antonio, Texas

MRS. C. A. MCCULLOUGH, 208 North Eighth, Neodesha, Kansas

MR. J. BRUCE MCCULLOUGH, 134 Mathewson Street, Providence, Rhode Island

ROBERT G. MCCUTCHAN, D.S.M., D.Litt., 790 Mayflower Road, Claremont, California

THE REV. STANLEY S. MCKEE, 3535 Sixth Street, Riverside, California

THE REV. JAMES B. McLARTY, D.D., 36 North Main Street, Marion, North Carolina

THE REV. JULIAN C. MCPHEETERS, D.D., LL.D., 322 Ellis Street, San Francisco, California

MR. ELWOOD F. MELSON, Family Court, Wilmington, Delaware

MRS. HAROLD S. METCALFE, 6632 Fifth Avenue, Pittsburgh, Pennsylvania

PRESIDENT JOE J. MICKLE, D.D., Centenary College, Shreveport, Louisiana

MR. TED MILES, 1218 West 38th Street, Kansas City, Missouri

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THE REV. FRED E. MILLER, Washington, Iowa

THE REV. ORMAL L. MILLER, D.D., 401 West Sixth Street, Topeka, Kansas

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xxxii PROCEEDINGS OF SEVENTH ECUMENICAL CONFERENCE

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THE REV. BEVERLY F. SHAW, 1206 Etting Street, Baltimore, Maryland

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XXXIV PROCEEDINGS OF SEVENTH ECUMENICAL CONFERENCE

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MISS HELEN HASLER, Feldstrasse 5, Thalwil, Switzerland; c/o Garrett
Biblical Institute, Evanston, Illinois
PROFESSOR HARALD LINDSTROM, Eddagatan 6, Upsala, Sweden; c/o Pro-
fessor Edgar S. Brightman, Boston University, Boston, Massachusetts
THE REV. WILLIAM THOMAS, 8 Rue Gounod, Antwerp, Belgium; c/o
Drew Theological Seminary, Madison, New Jersey

Reserve Delegate from Europe

MRS. WILLIAM THOMAS, 8 Rue Gounod, Antwerp, Belgium

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DR. JAMES L. DING, Foochow, Fukien, China
THE REV. A. JOHN GEDYE, Hankow, China
DR. GEORGE OUYANG, 2 Methodist Compound, Peiping, China
MISS PEARL C. Y. HSU, Methodist Society, Southwest China
PRINCIPAL JOB C. K. SHAW, Nanchang, China

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MRS. SATYAVITI CHITAMBAR, 2 Premmias Cottage, Fyzahad Road, Luck-
now, India
THE REV. JESSE K. CORNELIUS, Noor Khan Telim, Bider, India
DR. C. PREM NATH DAS, Lucknow, India
MRS. C. PREM NATH DAS, Lucknow, India

Delegate from Africa

MRS. NEWELL S. BOOTH, B.P. 522, Elisabethville, Congo Belge, Africa;
c/o 71 Woodland Road, Auburndale, Massachusetts

XXXVI PROCEEDINGS OF SEVENTH ECUMENICAL CONFERENCE

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THE REV. SAMUEL ARAYA, Box 362, Iquique, Chile, South America
THE REV. DR. GEORGE P. HOWARD, 556 Puan, Buenos Aires, Argentina
THE REV. DR. ANGEL SAINZ, Gelgrano 3333, Mar del Plate, Argentina;
c/o Scarritt College for Christian Workers, Nashville, Tennessee
THE REV. HOWARD W. YODER, Aptd. 1386, Lima, Peru

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MISS MARY HELEN CLARK, Belo Horizonte, Minas Gareas, Brazil; c/o
212 University Avenue, Lexington, Kentucky
THE REV. H. C. TUCKER, D.D., LL.D., R. F. D. No. 3, Media, Penn-
sylvania

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BISHOP ELEAZAR GUERRA (OLIVARES), Balderas 47, Mexico City, Mexico
THE REV. J. P. HAUSER, Gante 5, Mexico City, Mexico
MR. ELIAS HERNANDEZ, 6th Street 2208, Chihuahua, Mexico

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MISS KATHRYNE J. BIERI, 150 Fifth Avenue, New York City, New York
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nessee

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- MRS. CHARLES JACK, Boardman, Ohio
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- MISS DOROTHY WEBER, 150 Fifth Avenue, New York City, New York
- THE REV. HARRY L. WILLIAMS, 1908 Grand Avenue, Nashville, Tennessee

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- BISHOP MARK D. ORMSTON, Spring Arbor, Michigan
- PROFESSOR ARTHUR W. SECORD, Ph.D., 203 South Lincoln Avenue, Urbana, Illinois
- PRESIDENT M. G. SMITH, Ph.D., Roberts Junior College, North Chili, New York

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- BISHOP J. PAUL TAYLOR, North Chili, New York

XXXVIII PROCEEDINGS OF SEVENTH ECUMENICAL CONFERENCE

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MRS. WESLEY BOYD, 106 South Jardin Street, Shenandoah, Pennsylvania

THE REV. FRANK DRACUP, 316 Second Street, Olyphant, Pennsylvania

THE REV. WILLIAM B. SHARP, 451 High Street, Lonsdale, Rhode Island

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PRESIDENT WALTER T. BROWN, Ph.D., LL.D., Victoria University, Toronto, Ontario

THE REV. GEORGE DOREY, Wesley Building, Toronto, Ontario

THE REV. JOHN HENRY FREESTONE, 168 Cameron Street, Moncton, New Brunswick

JUDGE F. A. E. HAMILTON, 949 McMills Avenue, Winnipeg, Manitoba

THE RT. REV. T. W. JONES, Wesley Building, Toronto, Ontario

THE REV. J. R. MUTCHMOR, 299 Queen Street, W., Toronto, Ontario

THE REV. GORDON A. SISCO, D.D., Wesley Building, Toronto, Ontario

THE REV. S. B. STOKES, 2037 Culp Street, Niagara Falls, Ontario

Delegates from the African Methodist Episcopal Church

THE REV. CHARLES W. ABINGTON, 2426 North Washington, Dallas, Texas

BISHOP JOHN H. CLAYBORN, 1800 Marshall Street, Little Rock, Arkansas

BISHOP WILLIAM ALFRED FOUNTAIN, SR., D.D., LL.D., 242 Boulevard, N.E., Atlanta, Georgia

PRESIDENT WILLIAM ALFRED FOUNTAIN, JR., Morris Brown College, Atlanta, Georgia

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BISHOP JOHN A. GREGG, 1150 Washington Boulevard, Kansas City, Kansas

THE REV. W. K. HOPES, 716 South 19th Street, Philadelphia, Pennsylvania

THE REV. FRED A. HUGHES, 338 Quindaro Boulevard, Kansas City, Kansas

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BISHOP RICHARD ROBERT WRIGHT, JR., Ph.D., LL.D., P. O. Box 8, Wilberforce, Ohio

Reserve Delegate from the African Methodist Episcopal Church

THE REV. SAMUEL S. MORRIS, 414 8th Avenue, South, Nashville, Tennessee

Delegates from the African Methodist Episcopal Zion Church

DR. JAMES W. EICHELBERGER, 5316 S. Michigan Avenue, Chicago, Illinois

THE REV. DR. WALTER R. LOVELL, 1407 Beattys Ford Road, Charlotte, North Carolina

BISHOP J. W. MARTIN, 4550 South Michigan Avenue, Chicago, Illinois

DR. H. T. MEDFORD, 1829 16th Street, N.W., Washington, D. C.

BISHOP BENJAMIN G. SHAW, 1044 First Street, North, Birmingham, Alabama

BISHOP W. W. SLADE, 410 East First Street, Charlotte, North Carolina
THE REV. DR. J. S. NATHANIEL TROSS, 219 North McDowell Street,
Charlotte, North Carolina
BISHOP W. J. WALLS, 4736 South Parkway, Chicago, Illinois

Reserve Delegates from the African Methodist Episcopal Zion Church

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MRS. OLA M. MARTIN, 4550 South Michigan Avenue, Chicago, Illinois

THE REV. HENRY B. NORVILLE, 1047 Herkimer Street, Brooklyn, New York

THE REV. B. C. ROBESON, 155 West 136th Street, New York City, New York

THE REV. JAMES C. TAYLOR, 326 Ellison Street, Paterson, New Jersey

Special Guest from the African Methodist Episcopal Zion Church

MRS. J. W. EICHELBERGER, 5316 South Michigan Avenue, Chicago, Illinois

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PRESIDENT AARON BROWN, Albany State College, Albany, Georgia

THE REV. A. H. BYRD, Box 775, Idabel, Oklahoma

THE REV. HOLMAN W. EVANS, 6110 Eberhart Avenue, Chicago, Illinois

PRESIDENT W. M. FRAZIER, M. I. College, Holly Springs, Mississippi

THE REV. J. G. HOLLIS, 210 North Stiles Street, Oklahoma City, Oklahoma

BISHOP H. P. PORTER, 252 Middleton Street, Jackson, Tennessee

BISHOP C. L. RUSSELL, 1843 S Street, N.W., Washington, D.C.

THE REV. DR. B. JULIAN SMITH, 6409 South Langley, Chicago, Illinois

MR. GRANVILLE L. SMITH, 420 E. Union Street, Minden, Louisiana

BISHOP LUTHER STEWART, 114 Liberty Street, Hopkinsville, Kentucky

DR. CHANNING H. TOBIAS, D.D., LL.D., 101 Park Avenue, New York City, New York

Fraternal Messengers from the Evangelical United Brethren Church

BISHOP JOHN S. STAMM, D.D., LL.D., Harrisburg, Pennsylvania

BISHOP GRANT D. BATDORF, Ph.D., D.D., LL.D., Dayton, Ohio

Previous Ecumenical Methodist Conferences

1881—City Road Chapel, London :

September 7 to 20.

Opening Sermon by BISHOP MATTHEW SIMPSON, Methodist Episcopal Church.

1891—Metropolitan Methodist Episcopal Church, Washington, D. C. :

October 7 to 20.

Opening Sermon was to have been preached by THE REV. WILLIAM ARTHUR, author of "The Tongue of Fire," but although present his voice was so impaired that the sermon was read by THE REV. DR. STEPHENSON, President of the Wesleyan Conference.

1901—City Road Chapel, London :

September 4 to 17.

Opening Sermon by BISHOP CHARLES B. GALLOWAY, Methodist Episcopal Church, South.

1911—Metropolitan Methodist Church, Toronto :

October 4 to 17.

Opening Sermon by THE REV. HENRY HAIGH, D.D., President of the Wesleyan Methodist Conference.

1921—Central Hall, Westminster, London :

September 6 to 16.

Opening Sermon by THE REV. S. P. ROSE, D.D., of Wesleyan College, Montreal, the Methodist Church of Canada.

1931—Wesley Memorial Church, Atlanta, Georgia :

October 16 to 25.

Opening Sermon by THE REV. C. RYDER SMITH, B.A., D.D., London, President, Wesleyan Methodist Church.

REPORT OF THE PROCEEDINGS
OF THE
SEVENTH ECUMENICAL METHODIST
CONFERENCE

Seventh Ecumenical Methodist Conference

FIRST DAY

WEDNESDAY, SEPTEMBER 24, 1947

OPENING SESSION

THE SEVENTH ECUMENICAL METHODIST CONFERENCE CONVENED in Trinity Methodist Church, Springfield, Mass., at 2:45 P.M., Wednesday, September 24, 1947, Bishop LEWIS O. HARTMAN, of the Boston Area, The Methodist Church, Chairman of the Committee on Arrangements, presiding. After the singing of "O for a thousand tongues to sing," Bishop HARTMAN offered the opening prayer and read I Corinthians 13. The devotional address, "We Have Fellowship," was given by Bishop EDWIN HOLT HUGHES, The Methodist Church, Washington, D. C.

Taking his title from the First Epistle of John, Bishop HUGHES declared that while there may be minor motives for the present gathering, "the primary call is this: that we might have fellowship in Christ's name. We are seeking harmony in our spirits as a prelude to harmony in a distracted and bewildered world." Citing the tradition of personal fellowship in Methodist history from the time of Wesley himself, Bishop HUGHES went on to say, "If we are friends of Christ, he introduces us to all his friends. Once he pledged himself to us, 'Where two or three are gathered together in my name, there am I in the midst of them.' The key that unlocks the door to him is the key of his name. That key defeats bars of iron and walls of stone, and cancels the barriers of long distances. . . . Where two or three gather in the name of friendship or home or patriotism, there do friendship and home and patriotism appear."

Bishop HARTMAN spoke a few words of welcome, outlining the historical associations of the region relating to Methodism. Dr. JAMES HOUGHTON, of the Boston University School of Theology, sang the solo, "Open the Gates of the Temple." Then Bishop PAUL B. KERN, President of the Council of Bishops of The Methodist Church, delivered the address of welcome, saying:

It is my honor and privilege to bid you welcome to the 1947 meeting of Ecumenical Methodism. You come to this city, in the historic state

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of Massachusetts, from every part of this land and literally from the ends of the earth. We each bring the traditions of our culture, the growing testimony of our experience in Christ and our common devotion to the church which we love. Essentially we are one in Christ and are still the children of John Wesley. We all stand in need of the means of grace which the Church alone can supply.

Though sundered far, by faith they meet
Around one common mercy seat.

From our hearts we welcome you, and in the name of the Council of Bishops of The Methodist Church in America I bid you thrice welcome.

The history of the Methodist Church is one of the epic stories of the last two hundred years. From a small spiritual life movement within the Church of England it has grown into one of the creative religious organizations of the world. Its rapid development in all parts of the earth has been proof of the vitality of its message and the clarity of its life. We are grateful to God for the traditions that are ours. With the expansive movement of these centuries we still, with undiminished gratitude, turn back to the beginnings of our Methodism and thank God that the life out of which it sprung was so radiantly Christian and so sacrificially impelled that we are ever driven to try to match in our modern day the strength and potency of the hour in which we were born. We are not worshipers of a dead past, but we are unashamed of our early beginnings and pray that we may be worthy of our forefathers in the faith.

The power of any religious movement depends upon the perennial adaptation of its message and life to the changing order of the world in which it lives and serves. Wesley himself was not afraid that his movement would perish from the earth, but he did fear that it might become a dead sect. Such a catastrophe would come when his followers failed to adapt their life to the demands of a changing hour. This continues to be our problem and I should like, in this brief word, to throw out before you the challenge which lies in front of us as Methodist people. Many new factors have entered into our life. The Methodists themselves have changed. The world in which they live has altered. Human nature and its needs remain the permanent element, and the grace of God is from everlasting to everlasting. How we can adapt these changeless and priceless spiritual realities to a shifting and kaleidoscopic world is our fundamental task. I mention four of the problems which confront Methodism today. They will engage our attention from time to time in this program and back in our home churches throughout the world.

The first of these problems is how we can combine our growing intellectual strength with an undiminished spiritual fervor. These two emphases meet in the person of John Wesley. He was a scholar of Oxford and a moving preacher with a growing personal experience. Everywhere, both in England and America, the emphasis was upon both knowledge and piety. After Cokesbury College had burned twice, Asbury records that evidently God did not want the Methodists to build colleges. But build colleges they did, and found no conflict between classic halls of learning and the brush arbors of early revivalism. We have a much better educated church than our fathers, but no tragedy could overtake

us comparable to that which would attend the growth of a cold intellectualism in substitution for the warm heart and the passion for holiness. Knowledge is not an end in itself. It is a tool of the spirit. We must beware lest we take refuge in a kind of scholasticism which removes us from contact with and sympathy for men of low intellectual degree. Never from our minds should fade the picture of John Wesley standing at the mouth of a mine, speaking with warm heart and pleading voice to the humble folk who belonged to the common ranks of laboring men. The bond which bound preacher and people was not a common intellectual inheritance but that universal hunger for God that stirs in every common breast. We may well remember the inscription on the first school building in these States, "Let us here unite the two so long divided, sound knowledge and vital piety."

Another problem which confronts the Methodist Church is to resolve any theoretical conflict between individual personal experience and a passion for social redemption. We must again sincerely thank God for our beginnings. The man who stirred England with a new devotion to Christ was at the same time the outstanding social advocate of the eighteenth century. This emphasis upon an experience of God in the heart went hand in hand with the larger emphasis upon the Kingdom of God among men. Wesley, in a little class meeting examining into the experiences of humble believers, was matched by Wesley going into homes of the poor and lifting his voice in behalf of temperance and social justice. Unless we keep our church near to the altars where souls are born anew, we shall become only a group of reformers who seek to change the world without a spiritual dynamic. On the other hand, if we are content to linger upon the mountaintop and luxuriate in the ecstasies of religious emotionalism we shall soon find ourselves degenerating into a sect whose burnt out sentimentalism palls upon our spirits and leaves us helpless in the presence of the human tragedy that is always at the door of our churches.

Those two emphases go hand in hand. Christ died, not only for my soul, but for my world, and my soul is never safe while the world is in danger and the world is never safe while my soul is in sin. Let Methodism march forward with ever deepening religious certitude but with an unrelenting passion to enthrone Christ in every department and relationship of life.

The third of these conflicts, which grow out of an expanding life, is to be found in the realm of the practical and the ideal. Methodism is an ecclesiastical organization which is admittedly one of the most effective to be found anywhere in the world. The genius of John Wesley for directing the growing life of his movement has carried forward with remarkable continuity into the development of Methodism everywhere in the world. Sometimes there are those who view our polity with alarm, and it may be frankly admitted that its rigidity, and sometimes authoritarianism, is not congenial to a great many people. The best that can be said for it is that it works, and that is a good deal to say. Sometimes our people grow weary of the complexity and intricacies of our machinery, and sometimes we must admit that there is very little spirit in the wheels, but the fault is not fundamentally with the framework of our polity but with the weakness of our human nature.

The problem I now pose is the possible conflict between the elaborate ecclesiastical polity and the freedom and liberty of the kingdom builder and the religious dreamer. If we become so obsessed with the ongoing of the organization that we lose the sense of power that is greater than any form through which it flows, we become robots rather than prophets. Methodism's way of doing things is only a way of getting things done. There must never be blind devotion to any particular form of church life if that form has lost its spiritual creativeness. The lines of our administration must never be so rigid that they throttle the liberty of the spirit, and there must be in all our life the amplest freedom for the voice of the prophet as well as the skill of the administrator. "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."

I bring to your attention a final area of potential conflict. One of the glories of Methodism has been that she has not been dogmatically doctrinal. We had our birth in a baptism of pentecostal experience. We organized no church around a solitary set of credal statements. We sought only to increase the spiritual joy and power of humble men and women who sought the Lord. This spiritual base underneath our origins has led us inevitably to a catholicity in the realm of beliefs. Sometimes we have been accused of not believing anything. In reply it may be said that we hold to all the fundamental tenets of the Christian faith as they are revealed in the New Testament. We believe in the fatherhood of God, the sonship of Jesus Christ, the person and work of the Holy Spirit; we believe in repentance from sin, salvation by grace, the regeneration of the human heart, the sanctification of the believer. We believe in the Church Universal and the life that is everlasting. But we have steadfastly refused to equate salvation with intellectual credence. We think we have sound scriptural basis for believing that we can say to any seeker after God, "If your heart is as my heart, give me your hand."

This liberty of spirit and breadth of doctrinal tolerance has made Methodism a willing ally of all those who wish to build the broader and Universal Church of Christ in the world. We are ecumenical by nature, and we may well rejoice that the growth of the ecumenical movement not only has been fostered by Methodist men and women around the world but that its expanding power brings no shadow of fear over our hearts. We have no doctrinal claims staked off with NO TRESPASSING signs on the gates. We are ready to unite with all of Christ's children everywhere in the building of his Church and the bringing in of the Kingdom of God on earth.

This broad tolerance of ours must not degenerate into intellectual latitudinarianism. We must not be so broad that we are thin. We must never consent to the idea that what a man believes does not matter. It does matter tremendously. What afflicts our modern Christianity is oftentimes not so much the good intentions of its communicants but their doctrinal illiteracy. The early Christians not only outlived the pagan world but they outthought the pagan world. There are some great citadels of belief which cannot be sacrificed in the genial movement to get together. There is a certain sense in which Christians are a separated people.

They have a different philosophy of life. They hold to certain great commanding ideas. They are controlled by spiritual realities that cleanse and renew and empower the human spirit. If we move out into this broad and blessed realm of the Universal Church and ecumenical co-operation let us reassure ourselves that there are certain fundamental, cardinal beliefs which belong not alone to us who are Methodists but which are, nonetheless, the distinguishing marks of all true followers of Christ. Long centuries of theological search have gone into the clarification of our doctrinal tenets. Let us not cast them too lightly aside because we chance to be in a world so far removed from the beginnings of our faith that we are careless of fundamental truth and indifferent to the "faith . . . once delivered to the saints." The stream in which we move must have depth as well as breadth, and the course that we chart must be determined by certain unchanging facts revealed to us in Christ and authenticated by the ageless experience of the Christian Church.

We are grateful for our past; we are thankful for the challenge of the present hour. God has used Methodism miraculously in the days long gone. She stands today "set amid the perplexities of a changing order, face to face with a great new task." Never before has God needed so desperately the people called Methodists to spread scriptural holiness across the lands of the earth. May God keep us fresh in his grace and enable us, while holding to our eternal heritages, to meet with ever-renewing vigor the challenges of a changing world. May God make our church valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory.

Response to the address of welcome was given by the Rev. W. E. FARNDAL, President of the Conference, the Methodist Church in Great Britain, who said:

In response to the words of welcome that have been addressed to us who come as pilgrims from the north, south, east, and west to Springfield, I can't help but count it a privilege to express our very deepest thanks.

You will probably agree with me that it is fitting, first of all, if I would speak for those of us who are Britishers. We, in England, when the last Ecumenical Conference was held, had it fully in the minds of all of us that we should have the joy of extending welcome to the worldwide Methodists to come, perchance to the city of Oxford, in the year 1941. But that was a fateful year. It was in that year that your President, the President of this great republic, whom we shall always hold dear, in the early months in his message to Congress related the Four Freedoms.

It was in the summer of that year that in St. Paul's Cathedral in London there was, under the deepest reverence, a memorial made to Billy Fiske as the first man who laid down his life for the freedom that President Roosevelt had spoken of. As Britishers, we have since had much cause for gratitude for the early comradeship of the people of the Stars and Stripes. If there were more time and other opportunities, one might fill in that picture but, though I speak with

brevity, it is with the profoundest and deepest consecration of thanksgiving. We in England were looking forward with much expectance to the coming days. The invitation had to be postponed, but it may be renewed.

Every one of our civilians has been in the front line of battle. There have been many wounds and there are scars on the body politic which can yet be seen in the midst of an economic storm. But I would say, for the steadying of the nerves of those who have been following our fortunes, by the grace of God, by the united efforts of our own people, and by the continued good will of friends, we are determined that we will win through. When the better Britain has emerged, chastened and confident, it will be our delight to open our homes to Methodists from every part of the world to come to be our guests.

I would like to say on behalf of all Methodists now present who represent millions of Methodists in all parts of the world, how deeply grateful we are for the labor and liberality that has made it possible for us to be here.

We meet here in the world center of the English-speaking people. There are political organizations, like the United Nations, that are, perhaps, sometimes hampered by differences of language. But everyone here understands the tongue of William Tyndale who, more than any other man, gave to us the New Testament.

There is another significance attached to this Conference; that is, that we meet at a time of contemporary encouragement. Just before I came to New York, I had been presiding over a gathering in the city of London, in Kings Way Hall. On that day we celebrated the 200th anniversary of the birth of Thomas Coke, a man whose name is closely associated with the early days of Methodism in the United States of America; one whose name is emblazoned on world-wide Methodism as the founder of the great Missionary Overseas Movement. It is with a thrill of delight that one observes the encouragement that comes from what we have been hearing these last seven days. We have gone to various towns and cities such as New York, Washington, Baltimore, Philadelphia, Chicago, Buffalo, and we have been hearing at all these centers things concerning the Crusade for Christ and the addition to memberships of something like 1,000,000 members in the church in the United States.

We should perhaps not so readily accept the doctrine of John Wesley entitled "Perfect Love" if he had not found in his own life a complete growth in personality. I have been very much impressed of late, in studying the life and work of John Wesley, to observe that he was always learning; he was a perpetual student, ever in the school of Christ. To him, Jesus of Nazareth was still a Teacher as well as a Saviour. See what he says: "We must remember that much grace will not always give much light; and there may be much love where there is little light. The heart has more heat than the eye, yet it cannot see." Therefore this great consecrated leader said, "I must be ever learning."

Of the greatest significance also would it be if this Conference could be not only a listening church but the church stirred to action and set us free of care. Listen to what John Wesley said: "At Oxford I lived like a hermit. I saw not how any busy man could be saved. I scarce

thought it possible for a man to retain Christian spirit amid the noise and bustle of the world, but God taught me better by my own experience." And so he came to that wonderful position in which he was busy and yet he could say he was never worried. He counted worrying a sin.

On some men's faces there are deep lines like arches from cogitations and thoughts that are sometimes honorable and sometimes dishonoring to God. When they hear the call to battle the wrinkles are there. The great Head of the Church, fellow Methodists, brought us here, not simply to listen to one another or to hear every human voice, but he brought us together that we might listen to Jesus Christ and that his loving hands might smooth away those wrinkles and that we might cast all on him believing that he takes care; that we might no longer feel the crushing weight and burden of the sin and misery of the world which so stifles and crimps our energy. But knowing the peace of God which passeth all understanding and receiving the power that came with the disciples after ten days of waiting for the teaching of Jesus, we might go forth with the strength and the message.

I began with an expression of thanks to the human hands and loving hearts that have made possible this most gracious invitation, whose liberality we desire thus to acknowledge. Let us lift up our hearts to the great God and say to the world we praise him for the pivotal privilege that he has given to us to come from all parts of the world; taking us that we in his place may break down barriers and go forward henceforth with quiet, serene confidence, in his name conquering and honoring God with the glory to him who takes care of our dedicated souls.

After the welcome and the response, Bishop HOLT suggested a message of appreciation and affection be sent to the Rev. W. J. NOBLE, for some time President of the Eastern Section; this motion was carried. The Rev. Dr. R. NEWTON FLEW, Principal of Wesley House, Cambridge University, former President of the Methodist Church in Great Britain, presented a cable to be sent to the United Church of South India, marking its inauguration the next day in Madras. This message was unanimously approved:

To Isaac Foote, Methodist Mission, Madras.

Please convey to representatives of the new United Church of South India greetings of thanksgiving from the Ecumenical Methodist Conference now assembled in Springfield, Mass. We pray that the peace of Christ may rule in your hearts unto which you were also called in one body and that the word of Christ may dwell in you richly with all its wisdom and its significance.

Dr. FLEW led in prayer. The delegates sang "All hail the power of Jesus' name," and the Rev. Dr. WILBERT F. HOWARD, of Birmingham, England, Chairman of the Eastern Section, pronounced the benediction.

EVENING SESSION

The formal opening of the Conference took place in the Municipal Auditorium, Springfield, at a session beginning at 8 p.m. Wednesday, Bishop IVAN LEE HOLT, of St. Louis, Mo., Chairman of the Western Section, presiding. A devotional service was conducted by the Rev. Dr. WESLEY BOYD, the Primitive Methodist Church, Shenandoah, Penna. Speaking from Luke 5:1-11, Dr. BOYD pointed out two parts to the episode of Christ, Peter, and the fishes. First, Peter, a professional fisherman, had come in from a night of fruitless fishing; yet when told to "launch out," he did so. Dr. BOYD said:

The word of God comes to us like that—when we have failed and we know that we have failed—and it commands us to go back into the thick of our failures, against all the evidence, to try again. The point of failure is the point of faith. It is a warning, however, that our Lord's word to us when he has searched us out is often a word that runs counter to our judgment and experience and cuts right across our inclinations. . . . We can easily prove that the time is unfavorable for any great advance of God's Kingdom amongst men. . . . "Nevertheless, at thy word we will go." . . . To me the striking part of the story is not the willing obedience of these men, even against their own better judgment; not even the miraculous draught of fishes. The striking part is that these men were not prepared for such a haul. . . . They had never built a boat . . . able to hold so great a catch. . . . The one thing they had not reckoned upon was the manifestation of the power of God at work. Have we been similarly neglectful? . . . To build the boat to his capacity we must first of all be truly the Church of Christ. . . . Let us put ourselves in the way of the living, driving spirit of life, let us then go forth driven by the divine passion for souls, and we shall witness in our own day the fulfillment of the ancient word.

The first address of the evening was delivered by the Rev. Dr. W. AIKEN SMART, Professor of Biblical Theology and Chaplain of Emory University, Atlanta, Ga. Speaking on "The Faith of the Christian Church," Dr. Smart said:

This is a Methodist gathering, but I am glad the topic does not read, "The Faith of the Methodist Church." Methodism has no reason to be ashamed of its faith but it has no monopoly upon it. No spiritual descendant of John Wesley could place any denominational interpretation on Christian faith. The faith which sustains us and motivates us is the faith of Christendom, and we glory in the privilege of working together with all those who share this historic treasure.

Much of the thrill of such a gathering as this is due to its inclusive, world-wide character. We have been gently chided in some quarters for using the word ecumenical in connection with a denominational conference. But the word is not important. Probably no Christian movement is strictly ecumenical so long as it cannot include some of the largest Christian bodies. But ecumenical Methodism is not narrowing in its in-

fluence; it is broadening. Horizons are pushed back as we meet together with brothers in Christ from almost all parts of the earth. We consecrate ourselves anew to the world-wide task. Because of our own ecumenical nature, we find it easier to welcome and to participate in all ecumenical movements which seek to spread the faith of the Christian Church.

I will not take too literally the wording of this topic which has been assigned to me. I shall certainly not try to list all the things which the Christian Church has believed, and still less shall I try to formulate a systematic and comprehensive statement of Christian faith.

But there is a value in reminding ourselves of our heritage. We have roots. We are not merely people of good will trying to live right. And challenging as are the problems with which the modern world confronts us, we are not merely an assemblage of those concerned to find a way through the bewildering confusion. Christianity was a gospel before it developed a program, a gospel based upon revelation as to the nature of God and of man, and it claims that this gospel is steadily true through all the vicissitudes of changing situations. If I mention a few of these convictions, it will not be expected that I will undertake to support them by reasoned proof. The Church has usually been strongest when it was declaring its faith, and weakest when it was trying to prove it.

In the first place, the Church believes that all life derives its significance from God, and that life's purposes must therefore be centered around God. I am not saying that the Church believes in God. That is of course a truism. We all believe in God in spite of the number of arguments held in the last few years. I have heard college sophomores debating the question until I felt sorry for God. I could see him sitting forward on the edge of his chair, with his hands gripping the arms tightly, waiting for the sophomores to cast a vote whether to allow him to remain in the universe or not, and, most frequently, he was expelled.

Probably most people believe in the existence of God in some traditional fashion, and frequently they imagine that there is some religious value in such belief. They overlook the warning of James that even the devils believe in God. People believe in the existence of God because the belief has been handed down to them, but they find very little for him to do. His functions have been taken from him, and they are left with a kind of supernumerary God. The actual forces which are significant in the world they find elsewhere.

It is possible that this has always been more largely true than we are apt to imagine, but the causes leading to it in our day are too numerous and too familiar to list. Whenever any area of reality is made the object of study, that means a search for the laws which are operative in that field. And usually, when laws and unchanging sequence have been discovered, it has been felt that God was no longer necessary as a working hypothesis.

Thus in the middle of the last century the great natural scientists emphasized law in the physical world, and a wave of atheism or agnosticism almost engulfed our thinking. God was no longer needed to explain physical phenomena, and for a while he was politely bowed out.

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Later the psychologists discovered sequence in the realm of psychophysical phenomena, and behavioristic psychology dispensed with God. More recently sociology and history have shown tendencies to succumb to the determinism which lurks on the edge of so much of our scholarship. God is a difficult factor to include in any scholarly explanation of phenomena.

Probably neither materialistic philosophies nor humanistic ethics and sociology are now acceptable to the best scholars. But the results of such teachings have percolated down to our people, and most of them would probably have difficulty in finding the place of God in the activities of any normal day. They believe in the existence of God, but their lives are oriented elsewhere.

To these, and to many other causes which are being frequently analyzed, we owed the secularism which is from the religious viewpoint the most significant characteristic of our age. The sources of life, its satisfactions, its relations to its environment, its purpose, its ultimate end—all these are being found outside the area of religion. To an increasing number of our people, the very vocabulary and thought forms of religion seem outmoded.

Religion can never be content to plead for the right to exist in an essentially secular world. Nor can it be content to be one of man's interests along with several others, like interest in music or in sports. It can never be an elective, to be chosen or not according to taste.

It is the faith of the Church that all life derives its meaning from God. From everlasting to everlasting is God. We are merely the sheep of his pasture, and our lives find their eternal significance in their relation to him and his purpose.

The language of the God-centered life is so familiar as to be trite. We have talked about serving him and pleasing him and obeying him. We have prayed that his will be done rather than our own. We have talked of surrendering to God and of realizing his reign on earth. We have quoted piously that the earth is the Lord's and the fullness thereof, and that the cattle on a thousand hills belong to him.

But all the while we are really living in a man-centered world, and frequently God himself is valued in terms of the services which he can render to man. The faith of the Church is, and always has been, that God should be central in all our living, but it takes no seer to realize how far we now are from actually experiencing this article of our faith.

The God-centered life revises entirely our interpretation of "success" because it has revised our idea of the purpose of life. Ask any man about the most successful people in his community, and he will answer in terms of the possession of money. It is assumed by Christians and non-Christians alike that success is measured in terms of possessions. And yet religiously we have been saying that the purpose of life is to do the will of God, and there is no reason to believe that these two are synonymous. According to the generally accepted standards of our day, Jesus must be rated the most pitiable failure, for considering the resources at his disposal, he got about as little from life as possible. Our man-centered interpretation of life has difficulty with Jesus and the martyrs.

Similarly the faith of the Church demands that we revise our familiar

interpretation of the business and industrial world. Honor should be done to the rapidly growing number of those who are trying, sincerely and intelligently, to apply Christian principles to the world of business. Their number will increase.

But a Christian interpretation of business means much more than that business will play the game according to the rules. Christianity insists on controlling motives, and in the area of motives changes are most radical. It still sounds a bit queer to say that the chief business of business and of labor is that God's will be done on earth. God's interest in a shoe factory or a packing house is not that a few of his children might grow wealthy, but that all his children might have food and clothing. Christianity is interested in making all the kingdoms of this world the Kingdom of our Lord and his Christ—even the kingdom of industry. It is an almost inconceivable task to bring our industrial world under Christian motivation. A glance at any morning paper would provide abundant reasons for skepticism. But the faith of the Christian Church can be satisfied with nothing less.

To mention only one other area, by way of illustration and not detailed analysis, the faith of the Christian Church is that all barriers which separate man from man, whether of race or of nationality or of social standing, must disappear as we realize our common kinship to the Father of us all. The primary fact about each person whom I meet, be he white or black or red or yellow, Asiatic or European or American, is that he is a child of God. In him, too, is a spark of the divine, and God's purposes include him. Certainly I cannot think that God's purposes are my purposes when in any way I interfere with the development of my fellow man or make impossible the realization of God's will for him.

The faith of the Christian Church is that all life must be oriented around the will of God. And the most superficial glance sees that this is unattainable. For the individual it means that he be perfect as his Father in heaven is perfect, and this is impossible. For society it means the reign of God on earth in which his will is done as it is done in heaven, and this, too, is impossible.

This is part of the glory of our faith, that it carries us beyond the limits of our little finite resources. It brings the perfect judgments of God upon our imperfect achievements. For this reason it stays out in front of us, forever challenging and forever unachieved, and after nineteen centuries it still beckons us onward. Never on this earth will we achieve it, but we never dare to cease striving for its achievement. We see not yet all things made subject unto him, but we see Jesus, and as long as our eyes are upon him we must move toward the light.

The faith of the Christian Church concerning man and his relation to God seems destined to swing endlessly between extremes. Either he is little lower than God, crowned with glory and honor, or else he is a worm of the dust, a mass of putrefaction.

It is not surprising that now, after two world wars in one generation, man has lost faith in himself and his resources. Pessimism is in the saddle, theologically speaking, as it is in so many other areas, and it is riding hard. Sin, which has never been lost in practice, has been re-

discovered in theory, and one is almost led to believe that the one great significance of man is his ability to sin.

It would not be true either to our historic faith or to the facts of experience to return to a naive, unrealistic optimism. Certainly men are sinners, and it does not take the Christian Church to discover that fact. The thoroughly unregenerate may be even more acutely aware of this than anyone else, for they are dealing with it more intimately.

From the beginning the task of the Church has been to save men from sin, and it believes that they are salvable. It has a gospel to preach, good news about man and his possible relation to God. The most important fact about man is that he is capable of becoming a child of God. The long process of evolution has projected countless experiments which have bogged down and stagnated or disappeared. Only in man has it achieved the potentially Godlike. Man's brain is sufficiently attuned to God's truth so that he can think God's thoughts after him. His esthetic appreciation can respond to the beauty which God has woven into the universe. His conscience can respond to the pressure of God's moral nature.

Only in man, so far as we know, has evolution produced a being capable of responding to God, and therefore capable also of defying him. While all the rest of God's creation unconsciously fulfills his purpose, to man he has given the privilege of looking up into his face and calling him "Father." He alone can become an heir of God, a joint heir with Christ.

This has been from the beginning part of the good news in which the Church has believed; that man, by his very ability to respond to God, is capable of knowing that companionship with him which seems to have been God's purpose in his creation and which has been achieved nowhere else in the evolutionary process. He may know intimate personal fellowship with God, and become a co-worker with him in the achieving of his purposes.

The gospel is good news about man, not doom nor despair. One of the merits of an old and somewhat outmoded type of evangelism was that it never forgot this fact. It dealt largely with the crasser and more obvious types of individual sin. It was at home with drunks and prostitutes and all the moral failures. But it never lost sight of the divine possibilities in them. Friends and family might despair. The law might condemn. But the representatives of Christ always believed in the possible divinity in the souls of the most vulgar and revolting, and did not hesitate to tell them that they had been made in the image of God.

Today man has lost his morale. He has largely lost confidence in his ability to manage his own world, and he is afraid of a yawning hell of his own making. And the Church will not make light of the selfishness and pride and folly which have brought him to his present state. But if it has sufficient wisdom and sufficient faith, it will bring him to new assurance of the spiritual resources upon which he may depend, and to a renewed effort for his own salvation which is based upon the grace of God. It is part of our eternal good news that even God himself could express himself in the life of a man.

The faith of the Christian Church is in Christ. The Church has never had any doubt about her devotion to her Lord, but she has been con-

fused in her attempts to describe him, as a boy in love is embarrassed by the object of his devotion. The Church has never been able to say just the right thing about Christ, because the case does not come within the range of her ordinary vocabulary.

Those who knew him first were impressed that he brought a message direct from God, and so they called him a prophet. But that did not describe his uniqueness, for he was not merely one more in the long line of prophets who spoke for God. He was the Last Word, the Power of God for the inaugurating of the coming Kingdom, and so they called him Messiah.

But that did not say what the Church wanted to say. There was much in the idea of messiahship which did not fit Jesus at all; and further, as soon as the Church got out of Judaism into the gentile world the Jewish idea of messiahship was in many respects distasteful. So many other ideas were drawn upon in the attempt to say what the Church would like to say about her Lord. He was the incarnation of the divine wisdom which God had written into all creation. He was the Divine Logos, the intermediary between God and man through whom he had made all things and through whom he continued to sustain them. And finally he was very God of very God, begotten not made, of one substance with the Father. No higher category was conceivable. But then the philosophers convinced us that we can know nothing about "substances," so our description becomes meaningless, and the right word is still unsaid.

But all the while the Church has never wavered in her one conviction that Christ occupies the highest place in God's creation, however that place is to be described. Always he is supreme, seated at the right hand of the Father, and always the goal of history is that in all things he might have the pre-eminence.

Jesus is the meaning of the Christian Church. It is he who sets it off from all other religions and gives to it its distinctive character. Because Christianity has so little religious rivalry in the Western world, we often identify "religion" and "Christianity," and forget that there are many ways in which to be religious. As a matter of fact, religion has taught men to worship everything from bugs to the impersonal laws of nature. It has been the inspiration of almost every kind of conduct, including almost every known sin. Religion has frequently been one of the most horrible forces in society.

Only when religion found in Jesus the object of its supreme devotion did it become adequate for the salvation of the world. We still stand breathless when we take in the full significance of the daring of this Christian faith. It challenges us to believe that the supreme power in and through all the universe has the moral character of Jesus. Through the whole process beats a heart like his heart. All creation started in a God who was morally like Jesus, and it will find its final consummation in the perfect doing of his will. All evolution is a movement toward a Christlike world. All history has its meaning in the realization of his lordship. The language of poetry is truer than heavy prose; worship is truer than theology; music is more fitting than words. The Church will never say all that it finds in Jesus, but it will cease to be the Church

if it ever ceases to find in him its fullest interpretation of itself and of the world in which it lives.

In Jesus the goodness of God came into inevitable collision with the sinfulness of this world, and because of our sins he was killed. In his death sin made its supreme demonstration against God, and in his death God won the supreme victory over sin.

This faith, too, the Church has never been able adequately to express. It has used all sorts of words. It has talked of a debt paid to the devil, of a debt paid to God, of the sacrificial system, of the penal system, of transference of guilt, of restoring the moral order, and other language, most of it unconvincing. But in spite of the inadequacy of its explanations, the Church has continued to placard the crucified Christ before the eyes of sinful men, and in him they have found the mercy and the power of God for salvation. In the cross is God's protest against sin. The vicarious love which has its supreme expression there is the hope of the world in every generation.

And finally, the Church has faith in herself. Here, possibly, faith is most difficult, for the heavenly treasure is contained in a very earthy vessel. The Church is made up of simply—us. And it is easier to have faith in God than to have faith in ourselves, even when we are sure that we are under God's direction. When we find ourselves matched with such an hour as this, and realize that the salvation of the world waits in large part upon what God can do through us who are so much a part of the world we would save, we may be excused for some trepidation.

But the Church was born into a world as hostile as our own, and it had few of the resources which we have except a profound faith in the God revealed in Christ. Originally it was without organization, without program, and almost without wealth. It lived in a world which soon passed from indifference to fierce hostility. But it was definitely convinced that it was ordained of God as the agent through which the spirit that had been in Christ should continue to operate in the world.

It is interesting to read the Book of Acts from this viewpoint. The Church in the first generation of its existence interpreted itself as the agent of the Spirit. Its birth was not at the time of the death of Jesus or of his resurrection, but at Pentecost when the Spirit was given. They were in one accord because they were in the Spirit. Sin, such as that of Ananias and Sapphira, was sin against the Spirit. Membership, as in the case of Cornelius, was determined by participation in the Spirit. Missionary journeys were launched from Antioch when the Spirit commanded the separation of Barnabas and Saul for that purpose. We believe in the Church because we believe in what the Spirit can do through the lives of men.

For this reason the Church is a holy communion of the redeemed. It is not merely the adding together of good men, but rather it is men united by the spirit of God into a holy oneness. In the Church we find God available for our needs as we find him nowhere else. Christ projects himself into the present through the Church which is his body.

This means that the function of the Church is not merely to enjoy the spiritual warmth with which it is blessed by God, but also to continue the work of Christ in saving the world. The forms of its activities and

the particular points of its attack will be as varied as human life and institutions are varied. Whether in individual conduct or in social behavior, wherever there is un-Christlikeness, wherever sin and selfishness are making impossible the reign of God on earth, there the Church demands in the name of her Lord that his will be done.

The chief danger of the Church is usually not from the outside but rather from its own success. As it grows stronger, stronger, it inevitably devotes more time and energy to the perpetuation of itself. We tend to measure the success of the Church in terms of its size and its possessions rather than in the accomplishment of its spiritual task of Christianizing the world. A prominent professor of church history said that any church which developed an efficient system was in danger of the devil, and Methodism is quite efficient.

May it be one of the achievements of such conferences as this that we see more clearly before us the great and glorious task which Christ has set us, and gird our loins anew for the effort to crown him Lord of all.

Bishop HOLT then introduced the Rev. Dr. R. NEWTON FLEW, whose topic was "The Faith in the Furnace of War." Dr. FLEW said:

You have given me a subject which is strangely searching. The metaphor points back to the old story of the three thrown in the burning fiery furnace without expectation of deliverance, and yet were not consumed. Christians who have passed through the furnace of war have a vaster hope than mere survival or deliverance. It is that we may know better our gospel, the message of Christ crucified, by reason of these apocalyptic sufferings through which we are being led.

I know a Dutch Christian patriot who has suffered under the Nazi oppression. And he has declared that if we "as Christians remain static after the war and fail to advance, through all our sufferings and privations to a profounder view of our message for the world, we shall have missed in our blindness the signals of God." The Church of Christ ought not to be just where it was before the war. If we cannot see more clearly now One like unto the Son of Man, we have lost the secret of life. The Christian gospel is a message to match the tragedy of our time. And who should be understanding the gospel if not those who are facing a menace which might obliterate the ordered life of the world?

This phrase "the faith" is used by some New Testament writers in the sense of "the gospel," "the Christian message," which creates the Church, "the faith which once for all was delivered to the saints." And the earlier sense of the word is that personal faith in God which is our Lord's secret and his gift, that mighty faith which lays the mountains low and breaks down the barriers of our selfishness and pride and ushers into communion with God the Father and his Son Jesus Christ. So let us inquire first whether the gospel, however proclaimed, is actually winning its widening way among the peoples of the world; and then second let us consider the principles by which the gospel may be proclaimed in its integrity; and then at last consider that mighty faith which is the gift of God.

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Certainly the Christian Church is increasing in the world, as you in the U. S. A. know better than we. No living man has done more to establish this conclusion than the great Baptist church historian from Yale University, Professor Kenneth Scott Latourette. In his monumental work, *The History of the Expansion of Christianity*, he has assembled the data. In his chapter on the "Years of Storm" (1914-1944) he demonstrates that at the end of the period we can register an advance. The latest reports from areas of the world most sorely stricken, such as Burma and Korea, tell of an indestructible vitality of Christian witness against which the gates of hell have not prevailed. From China there comes at the end of the considered report written by your own Chinese Bishop W. Y. Chen this immensely hopeful summary:

"All told the losses have been abundantly recompensed by the gains, . . . a gain in church influence, a gain in church membership, a gain in church giving." That is spoken of China, which has been at war since 1937.

In the United States, the latest comprehensive statistics are astonishing, and they tend to fill us with an envy which I trust is holy. The total church membership has risen in the eighteen years ending in 1944 from 54½ millions to 72½ millions—an increase of nearly 33 per cent. We know that The Methodist Church of the U. S. A. added approximately a million members in 1941. I wish we could say that in England.

If we turn even to Europe where the reaction against Christianity has been most forcible there are signs that the Christian religion has a power of resurgence unsuspected by its enemies. *Nec tamen consumebatur* is the motto inscribed on the gates of the Presbyterian College in Cambridge. *And yet it was not consumed*. Those old words of our Wesley hymn can be recited by the Christian Church even in Europe as it emerges from the furnace of war:

Though in affliction's furnace tried,
Unhurt on snares and death I'll tread;
Though sin assail, and hell, thrown wide,
Pour all its flames upon my head,
Like Moses' bush, I'll mount the higher,
And flourish unconsumed in fire.

Of course we dare not in honesty report the indestructibility of civilization, as it organizes itself apart from obedience to the will of God. At the end of the first world war it could be said with plausibility by a great statesman-orator that "humanity had struck its tents and was on the march." That cannot be said today, whether we interrogate the leaders of the various realms of science and literature, of economics and politics. Humanity, if it was on the march at all, marched carelessly into the jaws of another global war. Today, humanity lies under the shadow of an even vaster menace. Last May we read in Britain that Mr. Gromyko, speaking in New York, was warning other powers that if they did not agree to his terms, they might soon find themselves at the mercy of other states who were perfecting certain dangerous weapons. The week before, we heard of a radioactive cloud to be possibly produced by that other power. The cloud would be released from aeroplanes by

nonexplosive atomic shells, and then drift slowly along, bringing death and corrosion wherever it came, both to the works of nature and to the life of men.

That same evening on which Mr. Gromyko was speaking, just eight city blocks away a distinguished psychiatrist was giving the American Psychiatric Association just two years to justify its existence, in planning and developing "a new kind of human being, who can live at peace with himself and his fellow man." I wonder whether the philosophers who have rejected God as a relevant hypothesis, or those scientists who have rejected the New Testament because of its miracles, will dare to undertake that order. Just twenty months now for delivering on your doorstep, packed and labeled and certified correct, a new creation, a new kind of man, at peace with his fellow man, but presumably without God! To such a pass has the wisdom of this world brought mankind! We are surely witnessing the bankruptcy of humanism, that humanism which has left out God.

By such grim and devious paths today we return to the Christian message, to the gospel, so misunderstood and ignored by the intelligentsia of today. I believe that the Christian Church is always strong when it is right about God. When it is confused, and distracted and hesitating and static, that is because the Church isn't right with God. If we hold to that great evangelical doctrine, "Believe on the Lord Jesus Christ, and thou shalt be saved," we can confidently affirm that if men take Christ as he is, he is able to evoke all the love and devotion and obedience which discipleship implies. It is he who will bring about the new creation for which the psychiatrist so pathetically longs.

I would venture to urge that we can never take the message for granted, and that we should in all our proceedings be returning to the first principles of the gospel. There are three notes to be sounded: the first can be summed up in the phrase "once for all." When the Church is marching forward, it will always, by the very nature of our eternal gospel, be returning to Christ. All the uniqueness and perpetual originality of our message flows from our Lord. The New Testament proclaims on every page the "uniqueness of the event." Once for all God was perfectly revealed in one human life. He was born into a nation which was already headed towards tragedy. He came to a people blinded by national pride. He was matched against all the forces of evil. Once for all something unrepeatable happened, something decisive and final.

"The New Testament deals more with indicatives than imperatives," says Principal Mackay of Princeton. Yes, and we may add that first of all the indicative enshrines the divine Word in a past tense. Someone else has said that many of us preachers are living on the wrong side of Easter. Yes, and perhaps some have not yet caught up with John the Baptist! But the message which emerges out of the furnace of war must be a message of victory.

I ventured to say this in talking with someone today. I blurted it out and was almost sorry I said it. But I think it is true and I will repeat it to you. I think one of the tragedies of our times is that so much preaching is mere preparation for the gospel, and the gospel isn't reached. That is why with true insight your committee on this side decided on this kind of meeting tonight. If we take the gospel for granted, we lose

the wonder of it, and, as my dear old friend Dr. Maltby says, "If the gospel isn't being preached with wonder, it isn't being preached."

After Calvary it can never for us be midnight again. But this emphasis on *once for all* is still foolishness to the intelligentsia. Not long ago a modern philosopher wrote an article attacking the belief of our late Archbishop of Canterbury. In response to a challenge, William Temple had declared that the crucial text for the Christian religion, the core of timeless truth, was to be found in John 3:16—"God so loved the world that he gave his only begotten Son"—rather than in the more general saying, "God is love." The philosopher was profoundly shocked. He cried out in the unemotional pages of our leading philosophical journal: "No! No! Dr. Temple."

This mark of our message is justly termed the "scandal of particularity." We may be allowed to believe in God as "the personification of all goodness"—whatever that may mean—or in "God as the ideal of love and selfless service." But we are not allowed to believe in a personal God who is master in his own world and who can act decisively in a particular event of human history.

Why must God be fettered thus? If he exists, may he not be free to act in his own universe? If he exists as love, may he not desire to converse with the human beings he has made? May he not approach us and offer us companionship and undertake for us? If he cannot reconcile us to himself, our lot is set in a purposeless and uncompanionable world. Here is a fragment of modern conversation: One said (he was a Unitarian), "I do not know whether God really became man, but I can see that the thought that he did was the most beautiful thought that it has ever entered into the mind of man to conceive." To which my friend replied, being a Christian whose mental processes were singularly swift, "Might not that thought conceivably have entered into the mind of God?"

Yes, and your own minds have taken the next step. If the thought was there in the mind of God, has he never enjoyed the privilege which he has given to us and put his thought into a deed? The New Testament says that he did. "The Word was made flesh, and dwelt among us." Here was one who spoke in accents of authority to the human soul, who took control of your life and set you washed and cleansed and remade in the presence of God himself.

The second note of our gospel is that our faith is an all-or-nothing allegiance. I said that Christianity is proclaimed first of all in the indicative mood and the past tense. But the indicative carries an imperative with it. "Be ye reconciled to God." "Yield yourselves to God." The offer of forgiveness and companionship with God can only be accepted by an act of personal trust. In all the deeper relationships of life, such trust or faith has abandonment in it. Take the holiest human relationship, the sacrament of marriage. "For better for worse, for richer for poorer, in sickness and in health, till death us do part." That is an all-or-nothing vow for the life that now is.

Just as I am! Thy love unknown
Hath broken every barrier down;
Now, to be Thine, yea, Thine alone,
O Lamb of God, I come!

That is an unconditional surrender for time and for eternity.

Contrast this with the prayer of St. Augustine when he was lingering on the brink of the river of life: "Give me purity, but not just yet."

Faith and love both mean flinging the whole soul on God. "Throw yourself in his direction," says Alexander White in his counsels to penitents, "even though you cannot reach him. Even if you die doing this, he will take care of you."

Put that by the side of this extract from a letter of a young Methodist officer killed, alas, in the war. "I saw last night that a half-consecrated life is hideous. Then I took out my Book of Offices, and read the Covenant Service, till I came to the words: 'Do not think of compounding, or making your own terms with Christ. That will never be allowed. . . . First see what it is that Christ doth expect, and then *yield yourself to his whole will.*'"

We cannot say that it is all-or-nothing with God in his continuous siege of the human soul. Denied six ways, he will find the seventh. There is nothing in this universe more moving, more consoling, or more awful, than the patience which is part of the love of God. Nevertheless the will of God, because it is his purpose of holy love, is quite inexorable. Indeed we may say that the whole movement of the universe is as it were a plot, a conspiracy, against any indecisive allegiance to our Lord. That simply will not work. "Nothing is inexorable but Love. . . . Love loves unto purity. Love has ever in view the absolute loveliness of that which it beholds. . . . Therefore, all that is not beautiful in the beloved, all that comes between and is not of love's kind, must be destroyed."

So it is that our God is a consuming fire. Now is this not, this mark of the inexorable in the love of God, exactly the message for the disorder of the corporate life of mankind? I find something in this conviction that is strangely fitted to the days of totalitarian claims through which we have been forced to live. Dr. Farmer has recently pointed out in his masterly analysis of the contemporary mind that "deep in the heart of our generation is the craving for an absolute—a cause, a leader, a Lord, to whom we can give an unconditional loyalty." We have that cause. We know that loyalty.

St. Augustine said: "The good life is not merely to live according to reason, for that would be to live according to a merely human standard. The good life is to live according to the will of God." And Jesus embodies that will. The Christian is one who says: "As for me, Jesus is Lord."

The third note of the gospel is that it means a *here-and-now* religion. This is the final trumpet note of triumph. Jesus saves me now. "Now is the accepted time, now is the day of salvation." Jesus Christ captured the present tense for religion and made it ours forever. Here and now means that God, being like Jesus, is available, is accessible, is within reach. You remember the dramatic use which Paul makes of those two words: "But now." Again they resound out of his argument like the sharp double beat of a drum.

"By the works of the law there shall no flesh be justified. . . . *But now* the righteousness of God without the law is manifested."

"The end of those things is death. *But now*, being made free from sin, . . . ye have your fruit."

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"Ye were without Christ, . . . having no hope and without God in the world. *But now* . . . ye . . . are made nigh."

"If in this life only we have hope in Christ, we are of all men most miserable. *But now* is Christ risen from the dead."

He is only echoing the message of our Lord: "Blessed are the eyes which see the things that ye see." "Blessed are your eyes, for they see: and your ears, for they hear." There is a *here and now* in the heart of all the Beatitudes, and yet they all reach out to the life which is to come. Our Lord is continually saying to us, "All things are ready; all things are given; all things are yours."

This is the note in our message for the future which is most needed. It is the note which sounds most fully in our Methodist tradition:

Saviour, to thee my soul looks up,
My present Saviour thou!
In all the confidence of hope,
I claim the blessing now.

Our present Archbishop of Canterbury has been saying that the greatest contribution of the Church to the solution of the present economic problem is the creation of certain people of a certain kind. A Christian will have a quiet mind because he trusts in God; he will do his work and do it well for the work's sake; he will not trouble when so engaged whether he is receiving more or less for himself than another man.

Yes. This is always the main contribution of the Church to the solution of the problems of society. I believe that the answer to the menace of the new era of atomic power is the multiplication of persons of a certain kind. They ought to be called Christians, because their faith is in the God whom they have seen present and powerful in Christ. Because they have that faith, they have hope for the world. The house of hope is next door to the house of faith, and there are inner, communicating doors. Thus a Christian will face the unknown future without fear. Suppose, on the one hand, the threats of atomic war came true. Let us face the worst. A steady look into the dark is worth all the farthing candles.

But the Christian will say: "I can die but once. I am a disciple of one who spoke that gay and confident word, 'Fear not them which kill the body, but are not able to kill the soul.'"

When we face the worst with Christ we have the privilege of suffering with him. But on the other hand, the Christian will say: "So long as life shall last, and however menacing the prospect opened out before the frightened eyes of mankind, we will never acquiesce in the inevitability of war. We will work to the uttermost in our gigantic task of reconciliation."

That is why we are here in Springfield. We want closer co-operation with the Methodists of the United States in our task of winning the world to Christ. The Church of Christ will not die. The gates of hell shall not prevail against it. Our hope is grounded on his prayer of faith: "Thy kingdom come. Thy will be done, as in heaven, so on earth."

Thus a door of hope will open for the sons of men. The Christian is a man in whom hope will burn and shine like a fiery pillar when it is

quenched in all others. There is a fresco on the walls of my college chapel, a figure representing faith, but, alas, it is a blinded figure, even though clasping the unseen hand of God. But neither faith nor hope is blinded.

There is another picture of hope given to us after the storms of war. Someone stood in the Louvre and gazed on the famous Winged Victory of Samothrace and said: "The Greeks called her Victory, but that is the true picture and symbol of Christian Hope. Shattered and mutilated, she stands on the prow of the rushing galley. Its speed is not enough for her. Her great white wings are spread above her; every fiber is instinct with energy. She is in act to fly away across the blue waters to bring to some waiting continent or island the tidings of victory."

So it shall be again with the Church of Christ. That is the picture of the hope that came from Jesus and from Jesus alone. It springs from his absolute faith in God, his uttermost abandonment to the glorious will of God. Let that mighty faith be born again and the world which is growing old and weary will find the secret of youth.

I thank my God that in an age of incalculable changes, when all around is shifting and uncertain, there is one cause on earth which will never betray whatever faith or love a man may give to it; that whatever else breaks up and disappears there is one body on earth which dieth no more, and that is the body of Christ.

Dr. BOYD pronounced the benediction, and the Wednesday evening session adjourned.

SECOND DAY

THURSDAY, SEPTEMBER 25

SIXTEEN YEARS OF METHODISM

MORNING SESSION

THE THURSDAY MORNING SESSION CONVENED IN TRINITY CHURCH at 9 A.M. The Sacrament of the Lord's Supper was administered by the Presidents of the Conference, Bishop HOLT and Dr. HOWARD, assisted by representatives of the various churches of the Conference. The Communion meditation was given by the Rt. Rev. T. W. JONES, Moderator, the United Church of Canada. He said in part:

. . . This is the true ecumenical service, for here we come as one in Him. How fitting that our thoughts go out, therefore, in a great spirit of gratitude for all the contributions made by men and women in every land and also in the spirit of true Christian brotherhood that, as we meet at the table this day, we meet as one family with Jesus Christ, our Elder Brother. It is even more than a service of remembrance and fellowship. There is a sense in which this service is an identification of Christians and that we share here something of the travail of faith. . . . Thus, in the spirit of remembrance, let us draw near with gratitude in our hearts and thanksgiving upon our lips. In the spirit of witness-bearing let us come, in the spirit of fellowship with fellow Christians all around the world; yes, and with the hosts of those who have finished their course and have gone before. But, above all else, let us come that, please God, we may have a richer, fuller share in that great crusade of spreading the gospel to the ends of the earth, till all men shall know him Lord of all.

On conclusion of the Communion service, the Rev. Dr. WILBERT F. HOWARD, Chairman of the Eastern Section, Principal of Handsworth College, Birmingham, former President of the Methodist Church in Great Britain, presided over the business session for organization. The Rev. Dr. HAROLD ROBERTS, Secretary of the Eastern Section, presented the lists of committees for the Conference, which were formally accepted. The Rev. Dr. HUGHES WAGNER, Minister, Trinity Church, Springfield, then read a letter of greeting from the Governor of the Commonwealth of Massachusetts:

The Commonwealth of Massachusetts, Executive Department, State House, Boston. September 17, 1947.

The Reverend Bishop Ivan Lee Holt, Ecumenical Methodist Conference, Springfield, Massachusetts.

Dear Bishop Holt:

As Governor of Massachusetts, it is with much gratification that I welcome to our Commonwealth the great Ecumenical Conference of the Methodist Church.

Perhaps never before in history has there been an occasion when any such world-wide conference held as great significance as today. Where economic plans fail and formulas devised by man do not meet the test, we must turn back to the commandment of long ago, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself." Had we kept these commandments, could these past horrible years have come?

When liberal religion is true to its principle that religion is not only a belief, but also a way; when those who adhere to the liberal church can accept this principle and live and act in obedience to the simple Christian commandments—then and only then can man achieve decency, dignity, and order on this earth.

May I also express through you to the delegates of the Conference my profound hope that their deliberations and their fellowship may be the foundation of an even greater understanding.

Sincerely yours,

ROBERT F. BRADFORD

By a show of hands a motion was unanimously carried to send the Governor an appropriate reply. Dr. HOWARD then called on the Rev. Dr. OSCAR THOMAS OLSON, Epworth-Euclid Church, Cleveland, Ohio, Secretary of the Western Section, to read other communications to the Conference. Dr. OLSON then read a letter from the President of the United States to Bishop HOLT, President of the Executive Committee of the Ecumenical Methodist Council, Western Section:

The White House, Washington, D. C.

Dear Bishop Holt:

The world conference of Methodism to be held in Springfield, Massachusetts, from September 24 to October 2, is an outstanding event in the religious life of this nation and of the world. As I cannot hope to be with you in person to address the Conference, I gladly embrace this opportunity to send all in attendance hearty felicitations and warmest personal greetings.

The holding of a world conference is in the best tradition of Methodism. John Wesley was no spiritual isolationist, as witness his clear-cut declaration, "I look upon all the world as my parish." That sentiment, uttered more than two hundred years ago, rings as true today as when the founder of Methodism gave voice to it. With his brother, Charles, he had already worked among General Oglethorpe's colonists in Georgia as a missionary and had returned to England, there to continue an evangelical mission which ended only with his death.

There is nothing narrow, provincial, or circumscribed about the religion of Christ. The Sermon on the Mount still points the path of duty which is the only way to true happiness whether among men or nations.

In the conflict of principal and policy which divides the world today, the Parable of the Good Samaritan, if we would but accept its teaching, tells us where our duty lies in these difficult postwar years. God forbid that this great nation, blessed with an abundance unequalled by any other

nation should play the part of the Levite who "passed by on the other side."

I wish that this nation and the whole world could experience a revival of religion which would bring to all of us a quickening appreciation of our duties to our fellow men. Would that we could in the search for peace work in unity with all of those who were our allies in the period of hostilities.

Alas, we have found that it is easier for our sons and the sons of our allies to fight and die together on far-flung battlefronts than it is for victorious nations to live together in peace and good will and mutual trust.

My message to the world conference of Methodism is from Sacred Scripture: "God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth."

God grant that the forthcoming Conference may contribute to the fulfillment of the ancient prophecy set forth in the Acts of the Apostles.

Very sincerely yours,

HARRY TRUMAN

By standing vote a motion was carried that the officers of the two sections of the Council send an appropriate reply to the President of the United States. Dr. OLSON read an official communication from Bishop J. W. E. SOMMER, of the Methodist Church in Germany:

Frankfurt a.M. Ginnheimerlandstr. 180. 9 Sept., 1947. The Ecumenical Conference, Springfield, Mass., U.S.A.

Dear Brethren and Sisters in Christ: The Methodist Church in Germany deeply appreciates the invitation transmitted to us, through the courtesy of Bishop Garber, to delegate three representatives to the Ecumenical Conference. We should have counted it a privilege to have taken part in this great gathering of the Methodist family to which we are so happy and proud to belong, but unfortunately circumstances have prevented this. So all our five Conferences have asked me at least to send our warmest greetings and heartfelt good wishes that our crucified and risen Lord Jesus Christ may richly bless you in your deliberations. May they strengthen the bonds that unite us to our Saviour and to each other and prove a source of new uplifting spiritual power and a fresh outpouring of God's all-conquering love into the hearts of Methodists all the world over. May we not fail our Master in these days of heart-searching and humbling judgment by the Divine Spirit, of overwhelming difficulties and bitter suffering, and yet at the same time of the highest challenge and brightest opportunity that has come to the Church of Christ.

This certainly has been the experience mirrored in the five Annual Conferences of German Methodism this year. We have bowed our heads in deep contrition before Almighty God, we have unflinchingly faced the, humanly speaking, almost hopeless conditions of our country, and we have, to an extent as perhaps never before, found comfort, encourage-

ment, and new strength in the fellowship of the gospel and in the interchange of testimony about the miracles of grace wrought among us. At the last of our conferences I was moved to ask: "Have we ever met under more distressful circumstances?" The unhesitating and unanimous answer was: "No!" I continued: "And have we not been happier in our communion than ever before?" Instantaneously all assented enthusiastically.

Terrible is the general religious and moral collapse brought about by National-Socialistic rule and war. Our population, largely deprived of the means of existence, is steadily sinking ever deeper down into the slough of destitution and despair. Starvation, lack of proper homes, tuberculosis and other diseases are a frightful scourge, continually intensified by the millions of refugees pouring in. Eighty per cent of our children are undernourished, thousands upon thousands of our people crowded together in unspeakable dens, in cellars and ruins. Clothing, footwear, fuel, medicines, doctors, and hospital room are lamentably deficient. The extraordinary cold of last winter, the unparalleled drought of this summer, the economic chaos have caused a crushing hopelessness. We fear that the coming winter will be worse than its predecessors.

In the midst of all this misery we have learned, in an entirely new and more comprehensive way, to trust in God's unfailing lovingkindness and care, and our faith has been strengthened, our courage heightened by all the kindness we have received in word and deed from our Methodist brethren and sisters from other lands, particularly from America, Great Britain, Sweden, and Switzerland. We thank you most heartily for all your material aid that has enabled us to relieve much suffering and distress, but still more for the Christian fellowship and brotherly love that you have shown us through this willingness to help and through the Methodist visitors you have sent us. We cannot enumerate them here. But their names are written in our hearts. All through the war we have kept the faith and all barriers of nationality and race, but by their coming they have made to burn more brightly in us the joyous consciousness that we are not alone in our struggle for the coming of God's Kingdom of peace and love, but belong to a world-wide fellowship working for God's Kingdom.

The work of our church in Germany has been hampered by many deficiencies. One third of our buildings have been destroyed, many of our young ministers and lay workers were killed or are still prisoners of war, many others are so debilitated that they are breaking down. The lack of transport and printing paper greatly restricts our activities.

Nevertheless, the "God of all consolation" has opened to us many doors for the gospel. We have been privileged to lead many people to Christ. Our evangelistic meetings have been overcrowded and a great number of conversions have taken place. When I preached in Chemnitz in the Russian zone the church, seating 800 people, was filled to the last place an hour before the commencement of the service, and the minister told me that 230 new members had joined the Church since the end of the war. There is a religious movement among our young people, a new asking for God. We have conducted many youth camps with several thousands of young people. In one case every one of forty participant young men dedicated his life to Christ. Our Sunday schools show a great

increase. In one district the enrollment was doubled during the last year. We have been able to get in touch with our scattered and homeless refugees evicted from Eastern Germany and Southeast Europe and to help them materially and spiritually. In spite of our terrible losses caused by the war our membership shows an increase almost everywhere and this increase is steadily going on. Hundreds of new members have been enrolled. Our deaconess work, with over 1,100 deaconesses, is growing rapidly. Many girls are devoting their lives to this labor of love and many young men are offering for the ministry. On September 21 we shall open our third postwar scholastic year in our Frankfurt Theological Seminary with twenty-five students. We could easily have had three times the number if we had not applied a very severe standard to all applicants. Our congregations have been giving sacrificially and have been working with a wonderful optimism for the restoration of their buildings and much has been achieved, though we have so far not received financial help for this branch of our work. In one of our totally destroyed churches the young people, though tired and undernourished, gave 4,000 hours of labor out of their free time during 1946.

We have for a long time had a very warm and friendly relationship with the other free churches united in the Council of the Evangelical Free Churches of Germany (Baptists, United Brethren, and Congregationalists) and are continuing to work together in great harmony. But in addition to this we have entered into a new era of friendship and brotherly co-operation with the established churches. We are joined together in one united Relief Work of the Evangelical Churches of Germany, the Methodist bishop having a seat in the executive committee. We are further planning the formation of a council of all the evangelical churches of Germany. The first steps in this direction have already been taken. I regard Bishop Wurm, the head of the German established churches, as my personal friend.

We are convinced that in spite of the dark clouds obscuring our horizon, we are living in a time of special revelation of God's grace and consequently of increased responsibility. It is fifty years since the Wesleyan Methodist Church and the Methodist Episcopal Church united to form the one Methodist Church in Germany. In looking back on this perfect union at our conferences this year, there was no other voice but that of rejoicing and praising God's guidance. On December 23, 1949, we shall celebrate the centenary of the first sermon of the Methodist Episcopal Church preached on German soil in Bremen, where our church is totally destroyed. Great efforts are being made to rebuild it in time for the centenary celebrations.

We shall celebrate this centenary with the conviction that in this decisive hour of the world's history the Lord has assuredly laid upon us a new duty towards our German people. We are listening faithfully to his call, determined to make the most of his God-given opportunity and to devote ourselves wholeheartedly to his service in bringing the gospel to the millions who are living outside the Church and without Christ. We are anxious thus to make our contribution to the reconciliation of the nations and the peace of the world. We believe that the Methodist Church in Germany, by its position and tradition, has a special aptitude and possibility in the present situation for this great work, and, while being

ready to be led by God into a new vision and new methods of service, will thus be fulfilling the traditional calling of the Methodist Church in all countries to "save souls and spread scriptural holiness over the lands."

With all true Christians we unite in fervent prayer that the Lord may grant the boon of peace to this world of ours shaken to its very foundation, that the gospel may be spread in all countries and the Church of Christ in all nations be brought together and perfected and that the Kingdom of God may come.

Deeply penitent for all our sins of commission and omission in the past we place our trust in the forgiving and sanctifying love of our Lord Jesus Christ and ask for your intercession at the throne of grace.

On behalf of the Methodist Church in Germany,

Your brother in Christ,

J. W. E. SOMMER

A motion by Bishop HOLT that a committee of five be constituted to reply to Bishop SOMMER's communication was carried by a show of hands. Bishop HOLT then read letters to the Conference from other Churches. From the Protestant Episcopal Church in the United States of America, Bishop HENRY K. SHERRILL wrote:

My dear Bishop Holt:

It is a privilege to be able to send to you on behalf of the Protestant Episcopal Church throughout the world a greeting to the Methodist world conference.

While our two communions have had differences well known to us all, yet I am confident that we have also a great common heritage which I trust will grow increasingly dear as the years pass and will draw our two communions ever closer and closer together. We face a tremendous world responsibility and opportunity. All that missionaries have ever said about the essential unity of the human race as the children of God has been proved true by the realistic and tragic events of our time.

If a world united through the love of Christ is very far from being a reality, we must all realize it is a necessity.

We of the Protestant Episcopal Church rejoice at the great progress which the Methodist Church has made, its world-wide mission and its testimony to the love of God in Christ. Our prayer is that God will continue to bless and strengthen you all in your great work.

With every good wish,

Faithfully yours,

HENRY K. SHERRILL, *Presiding Bishop*

From the Congregational Christian Churches of the United States of America the Rev. Dr. DOUGLAS HORTON wrote:

Dear Bishop Holt:

It gives me honor, on behalf of the Congregational Christian Churches of the United States, through you to extend to the Methodist world conference as it convenes in Springfield the most cordial good wishes.

You are meeting in difficult times, but Methodism has never been afraid of difficulty. God grant that the very darkness of these days may cause your communion to shine with renewed light.

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We need you at our side in our common struggle against ungodliness in every form and trust that you on your part will not find us unserviceable companions.

We beg to have conveyed to the Conference our every good greeting in Christ.

DOUGLAS HORTON, *Minister of the General Council
of Congregational Christian Churches*

The President of the Greater Springfield Council of Churches wrote:

Greetings to the Methodist Ecumenical Conference:

As president of the Greater Springfield Council of Churches, which is the local unit of the world-wide ecumenical movement of Christendom, I extend a hearty welcome and warm greetings to the distinguished churchmen from all parts of the world who have gathered in this Methodist Ecumenical Conference.

Our council is a medium through which churches of eighteen denominations in this area join in fellowship, in service to their communities, and in seeking to extend the gospel of Christ to every aspect of our common life. We rejoice that through this united effort we can make our contribution to the nation-wide and world-wide movement toward Christian unity and co-operation.

We have looked forward eagerly to the coming of this great world conference of Methodism. We are grateful that our city has been chosen as the center for this notable gathering. We believe that your presence here will stimulate greatly the interest of our people in the whole ecumenical movement. We are sure also that the messages of your leaders and the deliberations of your assembly will lend guidance and strength to our common Christian enterprise.

It is our earnest hope and prayer that through this Conference all of us may be empowered as Christians to bring reconciliation and healing to the nations and to make an effective impact on a world that needs desperately to know and follow the will of God.

PAUL L. LIMBERT, *President*

From England, the International Congregational Council wrote:

My dear Bishop Holt:

On behalf of the International Congregational Council, which I have the honour to serve as moderator, allow me to express through you to the Methodist world conference the warmest greetings in Christ.

Coming to birth in the midst of troubled times and growing in strength in the face of many obstacles, Methodism will not fail in the discharge of its responsibilities today, when it is more greatly needed than ever.

We beg to stand with you as Christians as you bear your witness against contemporary paganism, and on the occasion of your meeting in Springfield wish you grace, mercy and peace.

SIDNEY M. BERRY, *Moderator
of the International Congregational Council*
By DOUGLAS HORTON, *Clerk*

From the Federal Council of the Churches of Christ in America :

Dear Bishop Holt :

In behalf of the Federal Council of the Churches of Christ in America we extend fraternal greetings and enthusiastic welcome to the Ecumenical Methodist Council as it meets in Springfield. We rejoice in this coming together of representative leaders of one of the greatest branches of Christendom.

In the whole life and history of the Federal Council of the Churches of Christ in America, the Methodist Church has had a prominent part. The first president of our council, when it was formed in 1908, was a Methodist bishop as was also the latest president of the council until the present year. During all the intervening years American Methodism has had an outstanding part in the work of the Federal Council and has made the greatest contributions both to its leadership and its support.

We pray for God's guidance upon all of your deliberations, and trust that they may lead to a quickening of the evangelistic and missionary spirit for which Methodism has always been noteworthy and which is the greatest need of the whole Church of Christ today.

Faithfully yours,

CHARLES P. TAFT, *President*

SAMUEL MCCREA CAVERT, *General Secretary*

From the World Council of Churches :

Dear Dr. Olson :

I wish to send to the Ecumenical Methodist Conference at its meeting at Springfield the very sincere good wishes of the World Council of Churches. We have valued the co-operation of Methodists in all parts of the world in the great work which has been done in reconstruction and material help in the devastated countries of Europe, in which the Methodist Church has taken such a notable share. Probably not for many centuries has there been such a combined work of truly unselfish character. We have valued also the co-operation of the Methodist Churches in the work of the Study Department as it has prepared for the Assembly of the World Council of Churches which is to meet next year. In the Faith and Order movement also, the Methodist Church has played a distinguished part. We are looking for a new spirit of vitalization and unity to face the critical and yet glorious years which lie ahead for the Church in these troubled and divided times. We are eagerly looking forward to meeting at the assembly the representatives of the churches of Asia, Africa, Latin America, and the Pacific Islands, who will be for the first time taking their places with the churches of the older lands in equal partnership and responsibility. Amongst these churches we are happy to know that there are many which owe their existence, under God, to the splendid work of the Methodist foreign missions. We trust that your meeting will be greatly blessed.

With every good wish, yours sincerely,

W. A. VISSER 't HOOFT, *General Secretary*

By a show of hands the Conference voted to make suitable replies to the letters from sister Churches and co-operative organiza-

tions. The printed program was then voted the official program of the Conference.

First speaker on the theme "Sixteen Years of Methodism," the Rev. E. BENSON PERKINS, General Secretary for Chapel Affairs, the Methodist Church in Great Britain, said:

The sixteen years from the last Ecumenical Methodist Conference in 1931 at Atlanta constitute one of the most momentous periods in the history of the Methodist Church in Great Britain. This period falls into two sections. The first eight years are outstanding as including the culmination and working out of Methodist union in Great Britain against the background of economic depression and political unrest. The second eight years from 1939 include the tragic years of the war, with its problems and achievements. Only the bare outline of the story of these sixteen years can be attempted but it can be a sufficiently complete factual statement to form the basis of an accurate judgment.

1. *The Period of Methodist Union.* No one who was present is likely to forget the great assembly in the Albert Hall, London, in September, 1932. It was an aggregate of the conferences of the three sections of the Methodist Church, assembled to determine and implement Methodist union. Our present King and Queen were on the platform, and Methodist union was there legally consummated. From that moment, with the exception of a few independent congregations and the small group known as the Wesleyan Reform Union, the Methodist Church in Great Britain was one.

Those familiar with Methodist history will recall that the first division occurred within a few years of the death of John Wesley and before the eighteenth century had closed. Others followed. Some of the smaller groups amalgamated about the middle of the nineteenth century. For the latter part of that century there were five main streams of Methodist church life. In 1907 three of these became the United Methodist Church and then in 1932 the Wesleyan Methodists, the Primitive Methodists, and the United Methodists formed the one Methodist Church.

It is one thing to determine union and to carry it out so far as the conference and synods are concerned, but quite another thing to effect union in the cities, towns, and villages. Local traditions become strong and sometimes unyielding, and union even within the Methodist family is not without its difficulties, as others have realized besides those in Great Britain. Without pretending for a moment that union has been fully implemented, the different strands of Methodist church life have grown together. The ministry of the United Church has grown into one fellowship with an almost complete disappearance of previous divisions. Instead of 1,785 circuits at the time of union there are now 1,127. There are still problems of redundant buildings, due to the existence for so long of five groups of Methodism, but during the eight years over 1,000 have been relinquished. At the same time through those eight years a new building has been opened every week, these 400 representing, for the most part, extensions in new housing areas. There were in 1940, before any war damage took place, 13,524 Methodist church buildings, with a total seating capacity of over 3½ millions.

During the whole of this eight years unemployment prevailed, in

some years exceeding two millions. It is all the more significant that the fund to commemorate union exceeded £250,000. In spite of the steadily increasing cost of living the capital debt attaching to Methodist property was reduced during this period by over £1,000,000 sterling. These facts indicate a wonderful generosity and not a little of the spirit of sacrifice on the part of the Methodist people.

Methodist union brought together what is overwhelmingly the largest of the free churches in Great Britain, and indeed the largest ecclesiastical unit under a centralized government. While there are forty-six districts, each having its own synod, the whole is governed by the Annual Conference, which is the supreme legislative body.

It must not be thought for a moment that the emphasis during these years when union has come into being has been merely upon numbers, organization, and finance. These matters undoubtedly called for very careful consideration and exact statesmanship. From the first, however, it was in the mind of everyone that the real purpose of union was in order that we might offer to God a more perfect instrument for the great purposes of evangelism. The outward signs of a stronger and deeper evangelistic enterprise were slow in developing, but more recent years, probably in part due to the tragic experiences of war, are bringing to fruition the hopes expressed when union was carried into effect.

2. *The Period of the War.* On the first Sunday of the new Connexional Year in British Methodism, the first Sunday in September 1939, war was declared. Looking backward, it is difficult even for those of us who have lived and worked through those years, to realize how the Church maintained its work and witness. Britain stood alone and when, ten months later, the triumphant tragedy of Dunkirk was followed by the Battle of Britain, the Methodist Church, like all the churches in Great Britain, was faced with an unprecedented and seemingly impossible task. These difficulties have not always been realized and it is worth while summing up the position.

Complete blackout was enacted over the whole country, with still more stringent regulations in certain specified areas. Some four to five thousand Methodist Sunday school and institute buildings were requisitioned by the Government. The fellowship of the churches was immediately and increasingly weakened as men and women were called up for various military services. Air-raid precautions and other types of essential and voluntary services made claims upon the older men and women whose age or industrial service kept them at home. The essential services in industry disturbed throughout the normal routine of home life and Christian service. At the height of the war there were nearly 350 ministers taken as commissioned chaplains in the various fields of operation, and 1,500 ministers in addition acting as officiating chaplains in the camps and training centers at home. Continuous air attacks with the necessary warnings over all possible areas affected seriously all occasions of public assembly. The increasing air-raid damage destroyed vast numbers of churches and schools.

To an extent beyond anything that could have been anticipated the work of the Church was maintained. Many of our people showed an amazing devotion and courage. The organization of the Church was adapted to meet these new and trying conditions. Let two directions of

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service represent a great deal more. To an extent impossible of tabulation service was rendered by ministers and people in the air-raid shelters, particularly in London and other large cities where hundreds of thousands of people regularly spent their nights. The second direction is in the provision of canteens and social centers for troops and industrial workers. At one time there were over 700 registered canteens operating on Methodist Church premises and run by Methodist workers with remarkable efficiency.

One of the problems which the Methodist Church had to face arose from the sincere conviction on the part of a minority against any participation in war. Legal provision was made for registering a sincere conviction as a conscientious objector. The real danger, however, was lest this difference should create a breach in the fellowship of the church. The British Conference issued a statement recording the Christian judgment regarding war and recognizing the point at which there needs to be liberty of personal judgment and action. The statement further laid the responsibility upon the church of giving mutual service to those who were taking their part in the national emergency and those, limited in number, who felt called upon to register their conscientious objection. In this connection the Rev. Henry Carter served a great purpose in organizing forestry units which were recognized by the Government and provided suitable national service for many conscientious objectors.

Apart from the loss of life of those who were casualties of war, the most severe blow was the damage to church buildings. Over 2,600 Methodist churches were notified cases of damage. Of this number some 800 churches were entirely destroyed and a great many others seriously affected. Figures alone, however, cannot in any true sense give the picture. War damage was not evenly spread over the whole country. It was concentrated on the main centers of population and the coastal towns on the south and east. In these centers of population the proportion of damage was very much greater and the buildings affected were for the most part the larger and more completely equipped of Methodist Church property. In some areas of London almost every chapel was destroyed or made unusable. In Plymouth nearly half the city was laid waste and fifteen large Methodist churches utterly destroyed.

It is impossible to tell the stories that are recorded of the courageous way that congregations faced this situation and carried on their work under appalling conditions.

With the ending of the war hopes sprang everywhere that building could be at once undertaken to make good this serious damage. The actual fact is that two years after the ending of the war no new building has been possible, nor can the date when such new building can be commenced be anticipated. The economic crises, with the clamant need for houses and the shortage of both workers and materials, have made everything except very limited repairs and a few temporary structures altogether impossible. The inevitable replanning schemes of the damaged cities create further problems in anticipating Methodist development.

When the Government was framing its War Damage Act representatives of all the Churches were called into consultation and the Methodist Church played its full part in that difficult work. Let it be clearly under-

stood that the British Government declared its intention to deal with all Churches on precisely the same basis, no distinction whatever being drawn between the Established Church and the Free Churches. While churches, hospitals, and educational establishments were relieved of contributions required from other property owners, churches had to insure, under the government scheme, organs and all other church furnishings and fittings. For this purpose alone the Methodist Church paid to the Government over a quarter of a million pounds (over \$1,000,000). It is the intention of the Government to make a payment for the repair or the restoration of the damaged and destroyed churches, whether on the old site or a new site. But when allowance has been made for redundancy of size, obsolescence of plant, structural defects, not to mention the needs of new types of work, a considerable fund is required by the Church in order to supplement government payment and secure restoration of war damage. Three years ago my own calculation suggested that the Methodist Church would need to supplement government payment in Great Britain to the extent of at least £1,000,000 sterling. That figure needs to be increased by the proportion of increase in building costs since the calculation was made.

This fact of war damage presents British Methodism with a terrific problem. It is not only, however, a problem of war damage in Great Britain. Our overseas missionary property in the areas where missionary work is carried on by the British Methodist Church, especially in Burma and China, has suffered severely without any expectation of government aid. Greatly daring, an appeal was approved by the Conference and launched in 1944 to raise half a million pounds to be equally divided between home and overseas. The response has been amazing and reveals the strength and devotion of British Methodism even after the ravages of war. It is now reasonably anticipated that the report of the Conference next year will indicate a total not far short of £600,000. It is necessary to see what that means. Half of that will go overseas—£50,000 for reconstruction in Europe and £250,000 mainly for Burma and China. This leaves a sum not exceeding £300,000 at the most for the home Church. That is barely a quarter of what it is anticipated will actually be needed. Wonderful as this achievement is, its inadequacy for the whole position is indicated by this fact.

The last Methodist Conference indicated its warm appreciation of the token of interest and fellowship revealed by the American Methodist Church in its gift of \$100,000 (£25,000).

What has been said needs to be supplemented by other facts in order that the achievements of British Methodism may be rightly estimated. In the early days of the war a fund of £300,000 was raised for the urgent needs of maintaining and supplementing allowances to retired ministers and ministers' widows. Then through these years work overseas, under the direction of the British Methodist Conference, has been an increasing responsibility. The expenditure for the year as reported at the last Conference was a total of over £840,000. Of this the home Church raised in that year some £600,000. The normal work of Methodism in maintaining its buildings and providing for its ministry at home involves an expenditure of over £4,000,000 sterling a year, a sum which would be greatly increased but for the fact that the allowances paid to the ministry

are on the basis of an approximate equality and that the service of the Church is sustained by some 30,000 lay preachers.

In spite of the appalling difficulties this period of the war and the months following have been for British Methodism a period of both thought and action. Grave attention has been given to some of the outstanding problems which the Church has to face, and the Conference has issued a series of considered declarations on these issues. These declarations include documents on "The Christian View of Marriage and Family," "The Christian Use of Leisure," "The Christian View of Industrial Relations," with corresponding documents on social evils like drink and gambling. Further, British Methodism has faced the fundamental issues and adopted a considered statement on "The Nature and Character of the Christian Church." Quite recently an important document, as the result of much thought, has been approved and issued to the Methodist people on "The Message and Mission of Methodism."

At the same time British Methodism has accepted responsibility for a definite forward movement and this may be indicated in three directions.

In various ways the Methodist Church has been true to its basic policy of evangelism and its sense of world mission. Four years ago, in the midst of war, a new form of evangelism was inaugurated under the title of "Commando Campaigns." The title had an immediate significance and beginning with the smaller towns and then taking the larger cities, a number of trained ministers and laymen carried out in these varied centers of population a definite challenge in the name of Christ. People were met in cinemas, public houses, factories, clubs, colleges, schools, and everywhere where men and women were to be found. Debates, brain trusts, rallies, film services were held and every possible opening was used for making known the Christian gospel and the way of Christ. This series of campaigns concluded in April of this year with a great united campaign in London, in which the Church of England and other Free Churches co-operated. This great work, inaugurated by Methodism, has shown what the Churches can do, and its results are to be found not only in what has already been achieved but in the greater work which remains to be done.

In the second place the Ministry of Education have in these recent years, partly as the result of war experience, emphasized the need for social work amongst youth, and have developed a youth service scheme. In connection with this but as its own definite contribution, the British Methodist Church has built up the largest Christian youth movement in the country. There are approaching 4,000 Methodist youth clubs, not organized primarily for denominational purposes but to give a Christian basis to the social work amongst youth. This, too, is part of the evangelistic mission of the Methodist Church, and is designed particularly to reach youth outside the membership and fellowship of the Church.

The third emphasis concerns the work overseas which, under the direction and by the aid of British Methodism, has been embarrassing in its success. The urgent need at the moment is a greatly increased number of ministers and other trained workers for the task of evangelism in these countries beyond. Others can speak, as can British Methodism, of the way in which the Christian Churches in China and Burma have endured during these tragic years of war. In this connec-

tion it is to be noted that the British Methodist Church is the one Church in Great Britain officially responsible for the great union scheme in South India, and the Methodist Conference, realizing difficulties, conscious of the risks which need to be taken, nevertheless gave its enthusiastic approval to what is possibly the most significant development of church unity yet to be actually realized.

There are certain darker shadows in this picture. The spirit of devotion, courage, and sacrifice of the members of the Methodist Church has been abundantly revealed in these years. Unfortunately there has developed over the whole country a spirit of secular paganism which regards religion as something irrelevant to modern life. The old sanctions of Sunday have largely disappeared and the social and moral disturbances consequent upon war seem to have had abiding effects. Whatever the cause, the attendance at Christian churches and the enrolled membership of the churches have tended to decline. This is not everywhere and the Methodist record has stories of churches here and there which have triumphed gloriously. But the general tendency is unmistakable. This is coming into increasing recognition and the spirit of British Methodism at present is a spirit of enquiry, of self-examination, and of increasing reliance upon God for his guidance in the ways of witness and service.

In conclusion it is worth while summing up what seem to be the deductions to be drawn from this experience of British Methodism during these dramatic and testing years.

While there has been a deepening concern for unity in the fellowship and witness of the Christian Church there has been an increasing conviction that the distinctive contributions of Methodism must not be lost.

If Methodism is to face its task in the difficult period which lies ahead, then its message and mission must be restated clearly and emphatically so that it may be understood by all our people. This task which has already been partly done needs to be complete both in theological statement and in the terms of living experience.

The emphasis upon evangelism, which is an essential part of the contribution of Methodism, must be interpreted along the line of new methods whereby the gospel of Christ may be communicated to the men and women, young and old, who are today out of touch with the Church.

Finally, there is no doubt that the experience of these years has deepened our confidence in both the message and the mission of Methodism. John Wesley had a short prayer which is very significant for these days: "Keep Thou our feet that we stagger not in the uneven motions of the world."

We are humbly thankful that the Methodist Church in Great Britain has been thus kept through the uneven motions of these years and that experience is the basis of our confidence for the future.

The Rev. H. G. SECOMB, Secretary of the General Conference, the Methodist Church of Australasia, speaking on "Sixteen Years of Methodism in Australia," said:

In any survey of church work and witness in Australia, one or two points should be kept in mind. For one thing, Australia is a young

country and Methodism in Australia is comparatively in its early stages of development. In four of the six states Methodism celebrated its centenary during the past sixteen years. In the other two the centenary celebrations had taken place a little earlier. So ours is quite a brief tradition and the Church in Australia lacks the ripeness and strength that characterize the Church in older lands. In this respect, I might mention that Fiji and Samoa, two of our older mission fields, commemorated in the period the 100th anniversary of the coming of the white missionaries. The Australian Church thus has a background of little more than 100 years and is still in its infancy.

The other point to be noted is that the population is still relatively small and is becoming more and more concentrated in the capital and larger provincial cities. This drift from country to city, which constitutes one of our major problems, was accelerated by war conditions. By some it is suggested that pressure of economic necessity will sooner or later restore the balance, but this view surely does not reveal a clear understanding of a complex problem. In any case mechanization of rural industries calls for fewer people in rural areas. Australia's population is approximately seven to eight millions; of whom there are roughly 10 per cent Methodist, 11 per cent Presbyterian, 18 per cent Roman Catholic, and 40 per cent Church of England. A disquieting feature of the census is the growing number of those who subscribe to no religious affiliation. At the present time we await, with no illusions, the results of the last census; but as far as Methodism is concerned it is only fair to say that there are relatively fewer camp followers than in the other denominations.

There are signs of a slow though sure movement toward a sense of responsibility on a national scale for the work of Methodism in Australia. The day is passing when state conferences were content to pursue their course in a more or less isolated fashion and the Church in the Commonwealth is already feeling something of the inspiration that derives from a sense of its common life and work. The recent establishment of the Federal (i.e., Commonwealth) Home Mission Council should go far to foster the wider interests of the connection as a whole. A policy for home missions envisaging the total sphere will shortly be introduced having behind it the persuasion that "we who are strong ought to bear the infirmities of the weak."

Similarly the Federal Inland Mission continues to minister to the very lonely people of the vast out-back which we call the inland. Perhaps what will prove most influential in awaking a national consciousness in Australian Methodism is the proposed Commonwealth-wide Crusade for Christ and his Kingdom. While on a recent visit to this hospitable land our President-General, the Rev. Dr. J. W. Burton, was stirred by what he saw and heard of evangelistic effort in the U. S. A. On his return to Australia he challenged the Church to launch a crusade of evangelism on a nation-wide basis to stem the tide of paganism that threatens to engulf the entire life of the Commonwealth. Plans are in hand for the initiation, at the General Conference next May, of an Australia-wide campaign of evangelism.

Passing reference should be made to a new experiment called the Christian Community Center which aims at integrating the Christian way of life into the complete round of personal interests. Initial success

may be reported but it is not possible to speak at this stage with confidence as to either the extent to which the movement will spread or its real and lasting value.

In recent years Australian Methodism has sought to find its place in the life of the connection throughout the world. In token of this the late Mr. E. J. Cato's endowment of a lectureship may be cited. Shortly before his death Mr. Cato made financial provision for bringing to the triennial General Conference a Methodist scholar from overseas to speak on a subject, religious or educational, of particular interest to Methodist people. The lecturer is under obligation to write a book dealing in ampler form with the material of the lecture, and the book, which should be a new contribution to the subject, must be published to the satisfaction of the lectureship committee.

Methodism in Australia continues to play its part earnestly and patiently in the field of Christian unity. The movement for the union of the Presbyterian, Methodist, and Congregational Churches, which was launched early in the present century, was arrested in 1924. In that year the General Assembly of the Presbyterian Church of Australia, while declaring that there was "no bar in principle to the union of the three Churches, resolved that it was unable to proceed with negotiations to that end owing to divisions within its own ranks. In 1938, at the request of the Methodist Church, the matter was reopened; but in place of the old scheme of union a new "approach" sponsored by Presbyterian leaders, was favored by the three Churches as a basis for negotiation. A plan of federal union was contemplated, which, while aiming at corporate union as its objective, would not in the meantime interfere with the polity, property and separate existence of each of the contracting Churches. An authority would be set up to which departments of church work could be committed with the consent of the constituent denominations, the findings of such authority to be loyally carried out in each Church in conformity with its own constitution. The scheme has its advantages but at best it is a feeble step. The Methodists and the Congregationalists approved it unanimously. Already it is fairly clear that the Presbyterian leaders who first conceived the idea of federal union have failed to gain for it the endorsement of their church courts.

Progress toward Christian unity has been made in other ways. For thirteen years, at the invitation of the late Archbishop Head, Methodist leaders in Victoria have met in conference with the leaders of the Church of England. The fruit of common study and fellowship is now available in a book setting forth frankly the points of agreement and divergence concerning what is called the "Lambeth Quadrilateral," particularly in reference to "Episcopacy" in the United Church. The bishops intend to take the book to Lambeth next year, but the real results of the conferences may be seen in the clearer appreciation that each Church has gained of the others and in the cordial relationships that exist between them.

Another promising and constructive piece of work has been done by a group of church leaders of the major denominations in Sydney, N. S. W. The proposed declaration and mutual formula, designed to make ministers eligible to exercise a wider ministry in the Church of God, will be

studied with interest and has already won the favor of many in other lands.

The formation a year ago of the Australian Section of the World Council of Churches was another step forward. This epoch-making event is generally regarded by the Churches as the big contribution of this generation toward Christian unity.

The mission fields have sustained a very severe setback by the havoc of war. In the newer fields the native churches have suffered cruelly. Depleted missionary staffs are toiling at the task of restoration. Nine of our missionaries lost their lives when the prison ship *Montevideo Maru* was sunk by probably Allied gunfire off Luzon. Another missionary whose work had been among the aborigines of North Australia was taken prisoner and beheaded by the Japanese. Once again it is true that the blood of the martyrs is the fruitful seed of the Kingdom. The faithfulness of the native Churches throughout the grim ordeal has been the pride and the glory of the Church.

I must not conclude this survey—and it is by no means exhaustive—without affirming the conviction that Australian Methodism, at home and abroad, faces the challenge and the opportunity of these disturbed days with clear vision and purposeful devotion.

Dr. HOWARD pronounced the benediction, and the Thursday morning session adjourned.

AFTERNOON SESSION

The Thursday afternoon session was called to order in Trinity Church, Bishop IVAN LEE HOLT presiding. Conducting the worship service, Bishop RAYMOND J. WADE, of the Detroit Area, The Methodist Church, said in part:

In this very troubled period in the world's history, a great question pertains to the way Thomas doubted. He did not know the way. We are not always sure of the next step. Happy for us if in this day of turmoil and rapid change we follow the Master who said, "I am the way." . . . That way is the way of forgiveness, and forgiveness is not easy. . . . And . . . Jesus' way is the way of evangelism. It may and should be in the church, in the home, in business, on the farm, and in the school. . . .

The next speaker on "Sixteen Years of Methodism" was the Rev. J. B. WEBB, the Methodist Central Hall, Johannesburg, South Africa, Chairman, the Transvaal District, who said:

In common with all countries of the world South Africa is in the throes of momentous changes and developments, affecting every phase of its corporate life. Twenty-five years ago General Smuts said, "Humanity has struck its tents and is once more on the march." This dictum has certainly proved true of that section of humanity which lives in the great subcontinent of Africa, south of the Limpopo.

In 1930 the disposition of the work of our Church in this area was

roughly as follows: Since 1882 the area covered by the Cape Natal and Free State Provinces, together with the mandated territory of South-west Africa had been administered by the Conference of the Methodist Church of South Africa, the British Conference retaining a measure of control until 1926 when the South African Conference became completely autonomous under an Act of Parliament known as the Wesleyan Methodist Church (Private) Act 1927. The Transvaal, which is the largest and richest of the provinces of the Union of South Africa, continued to be administered as a missionary district of the British Conference until 1932 when it was brought under the jurisdiction of the South African Conference. The Rhodesias are still administered as missionary districts by the British Conference. Meantime, in 1930 the Conferences of the Primitive Methodist Connexion of Great Britain and the Wesleyan Methodist Church of South Africa resolved that it would be in the best interests of Methodism in South Africa for the work of the former in this country to be united with the later. This was duly effected by Act of Parliament in 1932, and we have now a united Church known as the Methodist Church of South Africa operating in the four provinces of the Union, as mentioned above, including also Zululand and Maputaland, the British Protectorates of Bechuanaland, Basutoland and Swaziland and the Portuguese Colony of Mozambique (Southern Section, with headquarters in Lourenço Marques).

These developments had the effect of considerably enlarging the scope of the Church and stepping up its membership to such a degree that it would not be a true reflection of the progress achieved simply to state statistics for 1930 and those for 1946. Suffice it to say that through these years there has been recorded a steady annual increase in membership and adherence, the figures for 1946 being as follows: churches and preaching places, 6,411; ministers, all races, 408; evangelists, 442; class leaders, 18,848; members, 223,258; adherents and scholars, 542,022; total net increase being 14,169.

That our Church in South Africa is primarily a missionary Church may be gauged from the following figures. In 1946 the European membership was 33,286, the African 177,173; colored 12,055 and Indian 744—which means that roughly speaking we have six non-European members for every European member and over ten non-European adherents and members on trial for every European in similar categories.

This fact colors the whole life of the Church. In every district synod and in conference, first place is given to missionary affairs. The most important fund administered by the conference is the missionary fund. Last year the total contributions to this fund were nearly £40,000, an increase of one hundred per cent on the amount subscribed in 1930 from both the South African Conference and the Transvaal District. We always have been and continue to be the largest missionary Church in the subcontinent, including the Roman Catholic Church.

Certain developments, however, have taken place during the interval of time which may profoundly affect the future of missionary enterprise in South Africa. The most important fact to remember in this connection is one of the implications of the autonomy granted to the South African Conference—namely, that now all the money raised for missionary work must be raised within the area of its jurisdiction. We are no longer an

outpost of some home base providing men and money for our work. As figures have shown, we have a comparatively small European membership upon which to call for gifts, and the economic standard of the African is such that his gifts, generous as they are, are necessarily small. This is the background against which must be placed what I am now about to say.

Southern Africa has become the happy hunting ground of missions of every doctrinal shade. The Roman Church with its immense resources and multifarious orders, has made great strides in South Africa, especially in the educational and medical fields. Certain orders within the Anglican Church are purely missionary, and draw financial reserves from England. The Dutch Reformed Churches of South Africa (of which there are three main groups separated doctrinally but not racially) have recently awakened to their responsibilities toward the African peoples, and much of their missionary work is dictated by certain attitudes toward subject and backward races which do not commend themselves to us, as having a certain political bias. They are the wealthiest and numerically the largest branch of the Christian Church in South Africa, with immense potentiality.

Certain other missions have come into the field, doing no European work to speak of, but drawing agency and capital from other countries, which have enabled them to make great strides in a short space of time. And, to me one of the most unfortunate developments of late years, we have witnessed a tendency toward separatism and schism among the African people which has already brought great disrepute upon the Christian Church as a whole. Today there are more than 500 so-called denominations and sects operating in the African field—many of them offshoots from the major denominations, many of them entirely African controlled, with a strong anti-European bias, and some of them having lapsed back into thinly veiled heathenism practices, with the flimsiest façade of Christian belief and practice.

These separatist tendencies have weakened the influence and witness of the Christian Church just at the time when its voice is most needed and its power to hold its people in unity and loyalty was never more urgently required. For other voices have come to be heard in the land, enticing, inflammatory, and aggressive, and their words are falling upon ears ready to hear and their thoughts penetrating into hearts made sick by hope long deferred.

During the past sixteen years a great movement of a people's soul has taken place, and in a very real sense we as a Church initiated that movement and provided its first momentum. For the main function of the Methodist Church as of all other missionary bodies, apart from evangelism, has always been education. In the sixteen years under review we have made considerable progress in this field. Today we have no less than 1,220 primary day schools in our care with nearly 200,000 scholars and 3,500 teachers. The buildings in which these schools operate all belong to the Church, and the salaries of the teachers used to be paid by us. Now, however, the state has come into the picture, and pays the teachers' salaries, and makes rent grants in respect of certain of the buildings used as schools. In addition to these, we have sixteen post-primary institutions in which the scholars proceed to matriculation stand-

ard, or take teaching diplomas, and pass on to become either teachers, evangelists or ministers. Other schools and institutions are being built as fast as money will permit, since, whatever the policy of the Government may be in the future, it will be many years before the co-operation of the Church can be dispensed with. Even now only one non-European child in four can be accommodated in school.

Meantime we are reaping in the country as a whole what we as a Church so patiently have sowed through the years, but the harvest at the moment is very mixed. Illiteracy amongst the African races is still very high, but none the less lower than it has ever been in the history of South Africa. About 25 per cent of this generation is being taught to read and write. Of these, increasing numbers are being trained for such professions as are open to them—notably those of teaching, medicine, and law. At the last synod of my own district we had occasion to send our congratulations to those of our own people in signal academic achievements: Dr. W. F. Nkomo, B.Sc., M.B., Ch.B.; Dr. Mary Malahlela, M.B., Ch.B., the first lady African doctor to be fully trained in S. A.,; and Mr. W. Maseko on the attainment of his B.A. Others of our African people are entering other fields of employment hitherto closed to them. Some are employed as clerks in trading stores. Others have entered business on their own behalf and become shopkeepers, butchers, greengrocers, etc., while others have become court interpreters and hold responsible positions in the Native Affairs Department. A few are being trained as social workers and are being employed as such by local and central governmental authorities, and of course the teaching profession is absorbing a great many educated men and women and will continue to do so in increasing numbers. Today we have at least half a dozen Bantu papers which are widely read, and it is no uncommon sight to see Africans poring over the national dailies, published in English. The significance of this movement toward literacy is impossible to exaggerate. A new world is swimming into the ken of ten million people. The impact of European civilization is being increasingly felt, and during the last sixteen years this process has been speeded up at what some would regard as an alarming rate.

Side by side with this movement is to be noted the gradual detribalization of the African, and his attraction to the towns and cities and absorption in the great machine which has grown up around the mining industry. Today farm labor is more difficult to come by than ever before. Tribal life and sanctions are gradually disappearing. The chiefs themselves are no longer master in their own house, but either administrative officials of the Government, or figureheads, relics of a bygone dispensation.

This movement toward the urban areas has created problems still unsolved. First of all the housing section has become acute and all housing authorities are suffering from the results of a policy of *laissez faire* in the past. Around Johannesburg, for example, we have a series of squatter colonies with living condition that are a shame and a disgrace to any nation. But just the time when houses are most needed, they are most difficult to come by and all kinds of building materials are in short supply.

Secondly this situation has thrown a great strain upon the resources of the Church in the urban areas. Almost overnight there has come to

town, so to speak, an entirely new constituency—the African who has thrown off the restraints of the Kraal, only to be placed under a new bondage of racial and economic discrimination in the urban areas. He has to carry a pass, sometimes up to half a dozen different kinds of passes—identification and otherwise—and has to produce them on demand.

I understand it is possible that a single African male may be required under certain conditions to carry no less than twelve separate certificates to show who he is and what his business is, and he must produce any one or all on demand by a police officer. You can understand what a state of affairs this can be to them.

He is subject to curfew and travel restrictions. His home is often miles away from the place where he is employed, and transport is neither easy nor cheap. And the cruel and rigid color bar excludes him from whole realms of usefulness and from selling his labor in any market save that of unskilled or, at best, semiskilled trade. To name one or two examples, no African, however skilled he may become as a motor mechanic, may so much as apply a spanner to an engine part of a car. The most he can do is to change a wheel, pump up a tire, or fill the tank with petrol and the engine with oil. No African in an urban area may lay one brick upon another, however good a bricklayer he may be. He is debarred from doing work as a carpenter, joiner, plasterer, or painter. No European member of any trade union would work next to an African or colored skilled worker. Non-Europeans are debarred from membership in any trade union. They have responded to this exclusion by forming their own trade unions, which, after years of agitation, are now being given tardy and grudging recognition by the authorities. African mine workers unions, however, have been refused recognition, because so great a majority of the workers in the mines are so-called raw natives, who are recruited from country areas and brought to the Reef in huge batches, under contract with the mines.

This situation—and I have said nothing about other bases of discrimination: separate carriages on the railways, trams and busses in the town, entrances to shops and offices—has formed a fruitful soil for communistic agents to sow their seed and they have not been slow to do this. Not many months ago the African laborers on a number of mines along the Reef were stirred up to demand higher wages on a scale which would have upset the whole economy of the mining industry, and in order to stake their claims they were organized on a huge scale to march in Johannesburg. The march began, those participating being armed with crowbars, pick handles, bicycle chains, knob kerries and other homemade instruments of persuasion. The end was as unfortunate as it was inevitable, and they were headed back by a large police force, some shooting took place, and there were some deaths on both sides.

As may well be imagined, this kind of thing is good for nobody, and throws a tremendous responsibility for right and wise guidance upon the real friends of the African people. I am happy to say that so far as I can gauge the position, our Church has always retained the confidence of the people, and our African ministers have proved themselves to be trusted leaders of their own folk through these critical days. They have formed an extension of every description, and on the whole the rank and file of the great African Methodist Church has remained remarkably

loyal and level headed. But it would be foolish of us not to recognize the legitimate claims and aspirations of this large and important section of the population of South Africa I spoke earlier on a movement of a people's soul. I have tried to indicate the evidences of it. The last question I would deal with is: Whither away?

Whatever lies ahead of us in South Africa, we as a Church are together in it—all sections of the Church's membership. We have complete equality footing in the courts of the Church. It is possible for Africans to become superintendents of circuits and governors of institutions. Indeed we have them already. There is no standing order of Conference which precludes any man from becoming chairman of a district or president of the Conference by reason of his color of skin. He is elected to these offices by the free and unfettered franchise of his peers. In principle we stand for the abolition of the color bar, confident that the great body of African people desire racial integrity and purity as much as any other race group on earth. But we feel most strongly that the way in which those aspirations and dreams of the African people may best be achieved is through the channels of an enlightened and wholly dedicated Christian citizenship.

This is the goal that we set ourselves from the beginning. I hope we shall never be diverted from it.

First speaker of the Western Section of the Methodist ecumenical movement was the Rev. Dr. WILLIAM WARREN SWEET, Professor of American Christianity, University of Chicago, Chicago, Ill. Dr. SWEET said:

It is no exaggeration to say that the past sixteen years constitute one of the most momentous half generations in the whole history of civilized man. The mere listing of the major events of these years supports with overwhelming facts the validity of this statement. The period opened at the beginning of the most disastrous world depression of modern times, the effects of which reached into very nearly every home and into every life in this land, and indeed throughout the world. The period saw the rise of Hitler to power and the terrible blight of Nazism spread over Europe with its threat of besmirching every decent thing in our civilization. Then came the second world war, the most cruel, the most destructive, the most beastly war in all the long history of warfare. Thank God, the period also witnessed the ending of that war, but it left the world in vast confusion and darkness, groping its way, let us hope, into order and light. The development of atomic power came with all its tremendous potentialities for good and evil. Its destructive power is beyond all calculation and it has terrified us all. This is the period which I have been assigned to appraise, and my task is to try to find the part American Methodism has played in this era of world upheaval and confusion.

I. *The Depression.* When the last Ecumenical Methodist Conference met in Atlanta, Ga., in 1931, the worst world depression in modern times was just beginning its disastrous course and was to reach its peak two years later. Mr. Hoover's presidential campaign slogan in 1928 "two chickens in every pot" and "two cars in every garage" was a sad irony

on the economic situation in the country when he relinquished office four years later. During these years the nation's wealth declined from an estimated \$360 billions in 1929 and \$145 billions in 1933. The situation in the country caused by the economic collapse is well summarized in the episcopal address issued by the Council of Bishops of the Methodist Episcopal Church in November, 1933: "Millions are jobless and wageless—without income of any kind, dependent upon public and private charity for their sustenance. The demands for relief are beyond those of any previous winter. Our resources are reduced below anything we have hitherto experienced. The means of aid at our command are tragically depleted."

The coming in of the New Deal and its attempt at a planned economy, with its NRA and WPA and the other alphabet agencies, met widespread approval at first, for the country was now well aware that prosperity was not "just around the corner." The episcopal address of 1933 indicates this when it states:

To restore the system to its normal functioning, as we have been advised to do, is to trifle with a terrible catastrophe. . . . The naive faith in our present economic gods must go. . . . No system built upon poverty, suffering, and injustice can longer be allowed to go unchallenged.

The concentration of wealth and power in the hands of a steadily narrowing minority, the control of the means of production and distribution, the ownership of the resources of the nation by the privileged few threaten the economic freedom and security of the people as a whole.

Though disclaiming any desire to pass judgment on ways and means of accomplishing these changes, the bishops insisted that: "Some way should and must be found and, if necessary, new principles of social justice be accepted and applied."

It is interesting to note that the widespread approval of the New Deal which it received during the early depression period soon gave place to sneering criticism of the whole planned-economy program, when the first faint rays of returning prosperity began to brighten the economic horizon, at least for the upper economic classes, which included not a few Methodist men of substance.

The depression affected Methodism in many ways, direct and indirect. In the first place, it carried in its train financial distress throughout the whole Church. The great building programs of the prosperous years left great debts, at the very time when subscriptions to church budgets were sharply declining on account of curtailed income on the part of the great majority of the membership. The result was reduction in pastors' salaries, the dismissing of instructors in Methodist colleges, the cutting down of programs all the way from the great benevolent boards to the local churches. The Episcopal Fund was so depleted that for some time the bishops' salaries were cut in half and the episcopal brethren had to limp along on half pay, or less. As to whether or not this experience was spiritually profitable to the chief pastors, I have no way of knowing.

The effect of the depression upon church finance is illustrated by the

marked decline in World Service giving. In 1932 the sum contributed in the Methodist Episcopal Church was \$4,786,462; in 1933 there was a decrease of \$1,248,575. In 1933 there were 80,000 unemployed teachers in 33 states.

An indirect consequence of the depression was the rapid increase in the number of Pentecostal and Holiness sects throughout the nation, and an emphasis upon the preaching of premillennialism and other poor-men's doctrines. It has usually been assumed that hard times tend to develop in people a larger concern for the things of the spirit—that when temporal affairs are in decline, men turn to religion. There is little indication, however, from church statistics that this was true to any great extent among the larger religious bodies. For instance, instead of large increases in membership, nine of the large Conferences of the Methodist Church, South, showed a loss in 1931 over 1930 of 21,712. It was the small sects which grew most rapidly during these years, whose work was among the people most disastrously affected by the depression and drought.

If Methodism had been able to maintain its ability to attract people in the lower economic strata of society as it had once done, the story of the depression as far as Methodism is concerned would doubtless have been very different. The Church of the Nazarene, built on Methodist models and emphasizing some of the Methodist doctrines, increased more than 100 per cent from 1926 to 1937. The Assemblies of God grew from a membership of 48,000 in 1926 to 175,000 in 1937, which was about 400 per cent increase. The two Churches of God, stressing the doctrine of holiness, had about the same proportion of growth during these years. These bodies are more or less directly related to Methodism, though we have been reluctant to recognize our offspring.

II. *Religious Education.* No religious body in America did more to promote the new emphasis on religious education during the first quarter of the century than did the Methodists. The purpose of the Religious Education Association, formed in 1903 by an impressive list of religious leaders in the country representing the principal evangelical churches, was to raise the standards of religious and moral instruction and to increase the competence of the Sunday schools. No Church gave greater support to this movement than did the Methodists, both North and South. Professorships of religious education were established in the Methodist colleges, while schools of religious education at Northwestern and Boston universities were established to train prospective teachers in that field. Many of the larger churches installed directors of religious education; Methodist Conferences created a new official to take over the direction of this work on a Conference-wide scale. The output of professional religious-educational leaders by the colleges, theological seminaries, and universities was so large that by 1933 there were in the Methodist Episcopal Church alone 5,439 on the accredited list of religious-education instructors and probably an even larger proportion in the Methodist Episcopal Church, South.

The depression was partly responsible for puncturing the religious-education bubble. In the first place, it was soon found that there was an oversupply of half-trained persons who were strong on technique but weak on content and common sense. To use Shailer Mathews' phrase,

they "minimized the churches as institutions, hid God behind a smoke screen of psychology, and minimized the importance of instruction in the Bible," with the result that we have found ourselves with a generation of religious illiterates on our hands. The cutting down of church budgets screened out from the churches many inadequately equipped religious-education directors and turned the attention of the General Educational Board of the Church to the necessity of reconstructing the whole emphasis in the religious training of children. The discovery of the pathetic religious illiteracy among our young people brought the whole matter of religion in education to the fore and it is now a major concern, not only of Methodism but of American Protestantism, and our educational leaders are valiantly at work on the problem.

III. *The Repeal of the Eighteenth Amendment.* The campaign for the repeal of the Eighteenth Amendment was a matter of great concern to American Methodism, since they were more responsible than any other body for putting it into the Constitution. The campaign reached its culmination in the presidential election of 1932, though in the campaign of 1928 it had been one of the major issues. In fact, Al Smith's defeat for the presidency in that year was undoubtedly partly due to his unabashed advocacy of the return of liquor and plenty of it. It was this issue and Al Smith's Roman Catholicism which broke the solid South. In both campaigns, those of 1928 and 1932, the temperance boards of the Methodist Episcopal and Southern Methodists were the victims of the most vicious attacks on the part of the wet press and the so-called liberal congressmen, who displayed an astonishing disregard of facts and a fanaticism surpassing anything that could be found among the advocates of prohibition. It soon became evident that repeal would come regardless of which party should win the election. Those advocating repeal promised that the saloon was never to return; that the evils of bootlegging and rumrunning would automatically disappear, while the federal and state governments were to reap a golden harvest in liquor taxes. The Methodist press and most Methodist preachers and many leading laymen did their valiant best to stave off this disaster.

But leading Methodist laymen like John D. Rockefeller, Jr., had become convinced that the prohibition experiment was a sad failure and welcomed the defeat of the dry cause.

In the midst of the third year after repeal, Harry Emerson Fosdick declared in a widely quoted sermon:

The repeal of prohibition did not solve our problem. It simply plunged us once more into the intolerable situation which our fathers faced two generations ago, when they rose up in indignation against the liquor traffic. Once more we face that traffic, everywhere anti-social, not to say criminal, in its consequences. . . . This present tipsy, cocktail party generation cannot be the last word in the history of alcoholism. As sure as history repeats itself a revolt is due, a change in public attitude born out of disgust with and fear of the intolerable estate we now are in.

Methodists always knew that repeal was a mistake and more and more the American people are becoming aware that repeal is a failure and a fraud.

Pretty generally Methodists throughout the nation, through the press the pulpit, fought for the retention of the Eighteenth Amendment, though perhaps not with the vigor or conviction of some of the old Methodist war horses like George R. Stuart, who often said he would fight rum until he wore his fists off, he would kick it until he wore his feet off, and then he would butt it until he wore his head off. Opposition to alcohol as a beverage is in Methodist blood, and when they cease to be antiliquor they have ceased to be Methodists.

IV. *Theological Trends.* A theology which began to filter into American Protestantism during the early depression years, the "Crisis Theology" or Neo-orthodoxy was perhaps better known as Barthianism. The name Karl Barth was introduced to America in the last year of the prosperous era with the appearance of Barth's *Word of God and the Word of Man* in an American translation. By 1931 it became evident that the seed had fallen on good ground and was taking root. Three nineteenth-century German theologians—Schleiermacher, Ritschl, and Lotze—had exercised a significant influence on American theological thought. They did so because they all represented an emphasis more or less in harmony with American tradition. Ritschlianism, for instance, stressed religious experience as more fundamental than doctrine and was a dominant influence in American liberal theology for a generation, and indeed was one of the factors in creating the social-gospel movement in American Protestantism. Barthianism, however, was entirely out of harmony with American tradition, and particularly out of step with the historic position of Methodism. It had arisen out of the European tragedy and collapse following World War I and stressed the complete helplessness of man in the face of a wrecked world. It rejected the possibility of a direct relationship between man and God. It held that our knowledge of God can come only from God and not from the religious nature of man. "Even in the revelation of Christ," according to Barth, "no general idea of God is revealed." This all boils down to mean that God and man cannot work together to make a better world. And that means the complete rejection of the social-gospel emphasis. Though mediated to American Protestantism in a less extreme form through the voluminous writings and visitations of Emil Brunner, Neo-orthodoxy even as so modified remains entirely out of harmony with the Methodist way of looking at the Christian task.

This type of theology found relatively wide acceptance in America during the years of the depression, even among Methodists, and still holds the allegiance of some among us. Theology tends to swing back and forth between two extremes—what God does and what man does in salvation. During good times the tendency is to overemphasize man's part; in hard times the natural tendency is for man to throw up his hands and put all the burden on the Lord. In good times we become self-savers; in hard times we have nothing to do with salvation either of ourselves or of society. Thus we swing from a complete confidence in ourselves to a complete dependence upon God.

Two Methodist books, Professor Edwin Lewis' *Christian Manifesto* (1934) and Professor Cell's *The Rediscovery of John Wesley*, the first inveighing against the softness in religion which had crept in during the comfortable years and "sentimental theism," and the second attempt-

ing to make a Barthian of John Wesley, are indications of the Barthian influence in Methodist circles. Both books were written out of the conviction that unless something were done to check the sliding of Protestant teaching into humanistic paths it was doubtful whether the Protestant Church had a future. However, the European influence did not sweep the common-sense Methodist theologians from their moorings, though it has served a good purpose in recalling us to our dependence upon the Eternal as our only source of strength and power. Methodists are still activists, in the best sense, believing that they must work with God if they are to serve him and our confused and groping world.

V. *Methodist Unification.* The largest church unification ever achieved in the history of Christendom was that between the three Methodist bodies, the Methodist Protestant Church, the Methodist Episcopal Church, South, and the Methodist Episcopal Church. A general unification plan had been carefully worked out by commissions representing each of the three bodies and was adopted by the Annual Conferences of the three Churches in 1938. The final culmination was achieved at the Uniting Conference at Kansas City, Missouri, in May, 1939, where the new Methodist Church came into being. It was an almost 100 per cent unification. The attempt of a small body of Southern Methodists centering in South Carolina to perpetuate the Methodist Episcopal Church, South, failed after a long series of court hearings in the state and federal courts. The leadership against this divisive movement was taken by the eight bishops of the Southeastern Jurisdiction, all of them former members of the Methodist Episcopal Church, South.

The healing of these most important historic divisions in American Methodism was an achievement of much more than Methodist significance, for it highlights a trend in world Christianity, which looks toward the healing of all historic schisms of the Christian centuries. The most important thing in world Christianity today is the ecumenical movement.

Fortunately, the great Methodist divisions have not been caused by theological differences. Therefore to heal Methodist divisions it has not been necessary to reconcile different doctrinal points of view. That too often has proven a hopeless task. Methodists have pretty generally gone forward on the principle that "we can no more think alike than we can see or hear alike," but that we can all love alike. Methodism's arbitrary system of church government inherited from John Wesley has been the fruitful cause of controversy and division in Methodist ranks.

The American Methodists, whether North, South, or Methodist Protestant, had never lost sight of their common historical heritage. John and Charles Wesley, Francis Asbury, William McKendree were always held in equal reverence by all branches of American Methodists throughout all the vicissitudes of controversy and division. An interesting example of the recognition of the same historic background is illustrated in the trade names of the publishing houses of both the Northern and Southern Churches. One adopted the name of the town in Maryland where the first Methodist college was founded, Abingdon; the other the name of the college established there, Cokesbury. A common past was undoubtedly a large factor in keeping alive a spirit of unity among Methodists everywhere.

Some, however, advocated that the way to union was to forget the

past. But the only way to deal with the past is, not to forget it or ignore it, but to understand it. Undoubtedly one of the factors in Methodist union was the growing historical-mindedness among the Methodist leadership. By historical-mindedness I mean a willingness to see all sides of the issues which caused controversy and division. Within the last generation Northern, Southern, and Protestant Methodists came more and more to accept the same historic viewpoints in regard to the old controversies. Here is an example of the practical value of history. Fifty years ago there was not a single account of the slavery controversy in the Church which was not written to defend one side or the other. The same thing held true of the issues out of which came Methodist Protestants. Such books, instead of promoting unity of feeling, were written to perpetuate differences and justify division. It was the entrance of the trained historian into the field of American church history which transformed the whole historical approach. It was this new way of presenting the historic background of division that played a significant part in bringing together the three uniting bodies. It meant that each of them was now able to see and fully appreciate the other's viewpoint. It did not mean that the old issues had been forgotten but rather that they were now fully understood.

A unification movement which has just been happily consummated, and which has large significance for a fully united American Methodism, is that between the United Brethren and the Evangelical Churches. Although they do not bear the Methodist name, both arose out of the same general evangelical movement which gave birth to American Methodism. Both in their origin ministered to the German-speaking people whom the Methodists had neglected and both were organized on Methodist models and have an episcopal form of church polity. The founding fathers of each had ties with Francis Asbury and his coadjutors, and Philip William Otterbein and Jacob Albright have permanent and honored places in the early history of American Methodism. The next normal and natural step for John Wesley's spiritual sons in America is to bring together these two newly united Churches, the United Brethren-Evangelicals and the Methodists.

The three large Negro Methodist Episcopal Churches with a combined membership of 1,800,000 represent the largest body of American Methodists outside The Methodist Church. When and how these great bodies shall become an integral part of one united Methodist Church in the United States remains for the future to reveal. Of the fifteen remaining Methodist bodies in the United States only the Wesleyan Methodists and the Free Methodists have a membership of more than a few thousand.

VI. *Methodism and World War II.* Following World War I there arose among the younger ministers of the Protestant Churches a type of pacifism which found a relatively large following among Methodists. Although there developed several shades of pacifism, all were rooted in a distrust of armaments and a conviction that nothing could be worse than war. In 1931 *The World Tomorrow* sent out a questionnaire to more than 50,000 clergymen of all denominations and received more than 19,000 replies. Sixty-two per cent gave it as their conviction that the Church should refuse to sanction or support any future war;

more than 10,000 gave it as their present purpose to refuse to sanction any future war or to take part as an armed combatant. In March, 1939, one hundred prominent ministers, several Methodists among them, signed an Affirmation of Christian Pacifist Faith in which they state that "the gospel of God as revealed in Jesus Christ leaves them no other choice but to refuse to sanction or participate in war."

The coming of Hitler to power in 1933 and the putting into immediate operation of his ruthless anti-Semitism, together with the unleashing of the cruel Japanese plan of subjugating and exploiting her peaceful neighbors, caused many Christian pacifists to reconsider the consequences of their position. Many, however, especially the more vocal leaders, who had put themselves on record as to what they would or would not do under any and all circumstances, found themselves unable to change their position. The outbreak of World War II in September, 1939, brought the American Churches once more, within a generation, face to face with the fact of war. The question of American participation in the war speedily became the all-absorbing issue before the entire nation and in all of the Churches. Could we stand aside and see the world crushed under the heel of ruthless military dictators, or should we give assistance to those people who were resisting? Many Christian pacifists lined up on the side of nonintervention, though most of them repudiated any sympathy with isolationists. The logic of events, however, threw them into the arms of the isolationists of the *Chicago Tribune* type, together with the President-haters, the anti-British, the pro-Nazi, and the pro-Fascist, and others who for one reason or another wanted to keep America from participation in the war and from helping the Allies. It was, indeed, a strange and motley crowd which lay down together in the America First organization. Perhaps nothing was more disastrous to modern pacifism of the social-gospel type than its willingness to compromise itself with such discredited organizations as America First. Numerous polls taken in all the Churches from September, 1939, to December 7, 1941, revealed that there were probably more Methodist pacifists than in any other religious body.

Pearl Harbor transformed most pacifists of the social-gospel type into reluctant participants. The *Christian Century*, among whose subscribers there were and are more Methodists than of any other body, declared, after Pearl Harbor, that our entering the war was now "an unnecessary necessity." Pretty generally Methodist Conferences, with other religious bodies, recognized the necessity of the defeat of the Axis powers, but in no instance was there the faintest attempt to put the Church's sanction upon war, as such, and there was no move, as there was in the first world war, to make a holy cause out of it. To the people in general and the church people in particular there was nothing glorious about it; it was simply a grim and ugly business which needed to be done.

Conscientious objectors were treated more fairly than in the first world war, and a law was passed by Congress requiring draft boards to consider the plea of conscientious objectors, and if the boards judged their plea valid they were not to be inducted into the armed forces.

Among the services performed by the American Churches was that of supplying chaplains for the armed forces of the nation. Never before had the government been so concerned with the proper training of men

for this service and chaplains' schools were established under instructors representing all the Churches and every prospective chaplain was trained to minister to men of all faiths. Prior to 1943 The Methodist Church had furnished 1,000 army chaplains and 300 navy chaplains and by the end of the war twice that number were serving in both services. These numbers, however, represented only about two thirds of the Methodist quota. It would be instructive to know why the Methodists were unable to recruit their full quota of men for this service.

VII. *In War and Peace.* With the successful landing of the invasion forces of Great Britain and America in Normandy in May, 1944, it soon became evident that the war was nearing its close amidst a holocaust of destruction beyond our wildest imaginings, and the Christian forces of America began to think in terms of peace. The mood of American Christians of all religious bodies as they faced the problems of peace are summed up in this brief prayer by Dean Willard L. Sperry: "Save us, O Lord, from letting our righteous anger ever to become unrighteous hate, and from all presumptuous desire to take upon ourselves the office of that vengeance which is thine alone."

Methodists took an important and significant part in the planning for peace. No gathering of Christian leaders looking toward the healing of the world's ills had greater influence than the two conferences which met in Delaware, Ohio, at Ohio Wesleyan University in 1943 and 1944. The Seven Pillars for Peace adopted at the 1943 conference more or less set a pattern for peace which found support among both Protestants and Catholics and in the nation itself. In January, 1944, the Council of Bishops inaugurated a Crusade for a New World Order, which was heralded throughout the nation. The president of the Federal Council of the Churches of Christ in America, which never before had exercised such profound influence upon public opinion throughout the nation as during these critical years, was one of our Methodist bishops.

In closing, I can do no more than simply enumerate some American Methodist activities in trying to do her part in relieving the suffering of a devastated and war-torn world, nor is her program of Christian helpfulness limited by race or clan. In 1944 there was inaugurated a Crusade for Christ, the first objective of which was to raise \$25,000,000 for world rehabilitation and relief. This sum was soon oversubscribed by more than two million dollars. In 1941 a special fund for overseas relief had been inaugurated and, by 1943, \$1,250,000 had been given by American Methodists for this purpose. But lest we think too well of our own generosity, let it be said that fifty times this much is needed.

In the face of all the suffering and want across the sea, American Methodism is growing richer and richer. Never have our churches and colleges been so prosperous; never have endowments mounted so high; there have been more church debts paid off in the last two years than ever before in Methodist history. The staggering debt of the Board of Missions of \$3,000,000 was paid off to the last dollar in 1944.

In 1947, the Methodist Publishing House had the largest sales in its history, amounting to the sum of \$8,850,000; while *The Christian Advocate* boasted the largest circulation in its history, 345,000. But we Methodists need to bear constantly in mind that mere bigness is not greatness; and lest we assume that it is, let us humble ourselves and remember that

He who possessed nothing of this world's goods is our Lord and Master.

That we remember, too, the words of our Lord Jesus and how he said, "It is more blessed to give than to receive."

After the singing of "A Charge to Keep Have I," Bishop HOLT introduced Bishop ELEAZAR GUERRA, of the Methodist Church in Mexico. Bishop GUERRA said:

I came to the Ecumenical Conference with expectation, conscious of the fact of the great blessings that may come from it and trying to gather inspiration and strength to help me in ministering to my people. I want to take this opportunity to thank the Mother Church in America for their missionary spirit and for the wonderful help our Latin American countries have received in the way of spiritual guidance.

Seventy-five years ago for the first time your missionaries crossed the borderline and entered into Mexico, bringing with them the wonderful message of salvation through our Lord Jesus Christ. Since then, in unbroken way, the Methodist Church in Mexico has continued her effort in ministering our people. It is a wonderful inspiration to see thus reunited the different branches of Methodism and to realize that our heritage has been a noble one. No matter what nation, or race or color, what grade of intellectual level or social conditions, once the basic doctrines of Methodism grow deep into the heart of the believer we all experience the same warm heart as our founder John Wesley did. The inspiration on the spiritual bodies and the effort to acquire perfection in character reflect the life of the Methodist Church the world over.

I come from a land of beauty and splendor with a people that is decidedly religious. Our past history tells us of the deep spiritual celebrations and of the desire of the people to worship. That is why the god of war and the 1,000 more gods that were worshiped by our ancestors came into existence, and even at this time we find traces of that past history. Because our people are so religiously inclined it was easy for the pioneer conquerors to Christianize Mexico and the other Latin American countries, bringing to them the Roman Catholic faith. Even with the zeal for Christianizing expressed by that Church and their genius for building wonderful cathedrals and churches they failed to give to the people the living Christ and went on a rich ritualistic form, mingling with this ritualism and the ancient form of religious worship of our ancestors. Thus they created a new type of religion, colorful and appealing but without any profound touch on the soul of the worshippers.

Stories have been told again and again to convince the Protestant world that it is not necessary to send missionaries and Protestant teachers to Latin America because Christianity had been established there 400 years ago. Some of our religious leaders agree with this idea, but we are here, at this historical moment, to testify before you and the world that the type of Christianity that goes on in Mexico and Latin America is not the type of Christianity that presents the living Christ. It is a Christianity wrapped with ritualistic splendor and exterior cult, touching the life of the believers superficially but not guiding them to the water of life, to the abundant living, to the personal experience of the living Christ. When I compare the civilization of this country and

Canada and England and all those Protestant nations in the world with the civilization in Latin America I sometimes wonder why there is such a great difference. During the last two wars the Protestant nations in the world took a leading part in securing the liberties of life for the world. From these Protestant nations a tremendous and wonderful influence flows into the whole world bringing glimpses of the beauty, social equality, self-respect experienced through brotherhood, and all those marvelous qualities that belong only to the people that accept God and Christ by personal experience. Their progress has been so wonderful that now this nation stands as the most powerful, most influential, and the high place she has obtained is due to her Christian principles. Why have Mexico and Latin America not progressed any more? We are just in the beginning of our development in social relations, political, social, and educational. Why, if we have the intelligent people, because we do have a great historical background; why, if our people love music and art and poetry and literature; why, if our people are capable of learning and making progress—why are we so insignificant that it looks like we are just emerging from the Middle Ages? I don't have any answer to all these perplexities except to say that the great difference in our civilization and yours is the living Jesus Christ!

It has been my privilege to travel through Latin American countries in the last two years, and although I am not an expert in the history of our Methodist Church in Latin America, from the contact I have had with those nations I can express to this Conference, at this hour, that there is a great future in Latin America because we have now firmly established the Methodist Church. This is especially true in Argentina where we have a strong organization. There there is a great seminary and our churches have grown immensely in the last few years. It is especially true also in Brazil, for there we have the strongest Methodist organization in the Latin American countries. Thirty-five thousand belong to the Methodist Church there and the work has grown so much in the last sixteen years that we now have several bishops where we used to have a single one before.

In Chile our experience was wonderful. We noticed that the Chilean people were hungered for the word of God, and we went to special missions and from place to place. The spirit was the same, and the churches were filled to capacity. Throngs of people were coming to the altar and receiving and accepting the message of love and salvation. In Puerto Rico the experience was similar. We had a wonderful opportunity there because of the small size of the island, so densely populated with 2,000,000 people. It is easy in that beautiful land to have great gatherings and we had thousands upon thousands of people coming to our services. We experienced in our own hearts the joy and the glamor of the powerful message of God going into the hearts and ears of those at the altar accepting Christ.

In Cuba our work is progressing rapidly and new things are taking place. At this very moment we are trying to go into a complete revival campaign. Perhaps "revival" sounds queer here today but to us it represents the very place of our religion in the Mexican Methodist Church as it is now. It was organized in the year 1930 and is working under the name of the Mexican Methodist Church.

56 PROCEEDINGS OF SEVENTH ECUMENICAL CONFERENCE

The Mexican Methodist Church is composed of two Churches of equal strength and has missions established in the western part of the country in the State of Laredo. We have in our Mexican Methodist Church 218 preaching places that are ministered by seventy-five ministers who belong to the Annual Conferences. To help these great ministers we have 150 other workers who take places of responsibility in our churches. We have twenty-seven institutions. In these institutions we have schools, hospitals, and social centers. Our whole membership is 24,392, but our whole constituency is about 45,000. We have on this side of the border another Mexican Council. Although this belongs to the American Conference it is of Mexican construction. We have 5,000 members in a constituency of 65,000. We have another seventy-five preachers and 250 workers. In all Mexico we have at the very moment 150 itinerant preachers and 50,000 active members on our rolls. We have 138 Sunday schools and we have 106 missionary societies. That is how our work is progressing lately since 1930.

Due to the organization of the national church we face danger. There is danger everywhere. Our Mexican government saw fit to pass certain laws which restricted religion in Mexico. In a big way they barred all foreign missionaries and all foreign priests from Mexico and therefore our Church remained alone. Missionary men were recalled from Mexico and that left us only a few who stayed in the capacity of laymen. The women's missions recalled some of their missionaries and so we have left only about twenty-four of them working in Mexico to carry out the work of the new program of the Church in harmony with our program of women.

We are facing dangers because we are in a position of unrest. Revolution after revolution came to Mexico, bringing distrust in the feelings between the Mexican people. With this law we saw our strength could stay, but we were facing real dangers. Many of the schools were closed and the great majority of the missionaries left the country and we were left alone with the full responsibility of carrying on the work.

In 1932 we had an annual meeting in the city of Torreon and at that time we were facing the darkest hour in our history. Several great leaders were ready to quit the work in Mexico and come across and work with the Mexican people in the Southwest or California, and they left us with only a handful of preachers who were so desperate during that conference that we were beginning to lose faith. One night at one of the services a group of these preachers came together and we went into a special room and we knelt down in prayer. We stood there for hours and hours and on the next morning, when we felt in our own hearts the warmth that comes from above, we decided to go on in spite of dismay, in spite of difficulties, lack of money, lack of trained leaders, lack of teachers, lack of everything, but that we would go on from that moment.

We decided to formulate a new plan of advance in the Church in spite of all this; we formulated this plan, having four basic points of advance. The first point in our advance was evangelism. The young Churches believe in evangelism, and that has been our most powerful weapon. Our people are so emotional and so religiously inclined that if you go to them and present to them the workings of the living Christ they accept him. We called all the preachers and asked them if they

wanted to go into this enterprise, and they accepted it, presenting the word of Christ in 281 preaching places.

After years of working and laboring we are happy to report to you that we were able to double the membership of the Church. It was 12,000 and it is now 24,500.

The second point in the program of advance was the organization of our laymen. For years and years we were striving to perfect our organization for one Church by helping the preachers, but we had forgotten our laymen. We were beginning to create a new type of Methodist in Mexico. From the very beginning the work was practically all with the poorer classes. We were not able to reach the upper classes at all, but now we are beginning to have them; and if we have influential men in our churches and can give them a program big enough for them to do, they will help carry it out.

When we went to a meeting in 1943 we saw for the first time 150 of our laymen working; working for the first time together for the greatness of the Church. In that gathering were represented the well-to-do men—the industrialists, the merchants, the professionals—the laborers, and the poor classes; for the first time in the history of our Church our laymen had begun to do the work and they did it in a grand way. At the end of that historical meeting they subscribed 68,000 pesos for this. Our movement program of the Church went to the businesses to organize men in every congregation, and now I am happy to report to you that we have thirty-eight of those organizations in the local churches, and they are taking under their care many issues of importance in our Church.

The third point in the program of advance has to do with the training of the ministry. Sixteen years ago there were, in our Church, only five ministerial students. One night I visited our institution and the teacher of a certain class was so happy because he had the fortune to have all those five ministers in his class while the other thirteen teachers were waiting their turn to have that opportunity. What could we do with such a Church? I wonder what any great Methodist Church can do if it doesn't have well-prepared and trained, spiritually minded ministers. We took the same dream and went to work to make it conscious in the hearts of the preachers to go and look for young men to prepare for the ministry, and we set up a goal of fifty ministerial students for our Church. After years of praying and labor I am happy to inform you that we have, now, almost that number in our seminary. I have had the privilege to ordain as ministers in the Church over thirty-five young men in this period of time. We are not satisfied with this because the future of our Church depends on the type of ministry we can produce.

The last point in that program of advance was the building program. We were dreaming of building new churches for our people. We have been at a tremendous disadvantage in Mexico because the Roman Catholic Church, with its generosity in building churches, went out in a big way building wonderful and marvelous cathedrals. I can't think of any other place in the world where you can find more wonderful or beautiful church buildings than in Mexico. Those buildings were built by the Roman Catholic Church. When the Protestant faith went to Mexico, the people were forced to worship God in inconvenient places, as we cannot match the beauty or the splendor of the Roman Catholic churches.

Oh, I feel so happy this afternoon while I am looking and worshipping in this magnificent sanctuary. Oh what beauty! Oh, if we could have this type of building in Mexico or Latin America, we would progress even faster than in the past.

We decided to build thirty-five new churches and parsonages in Mexico and this building program was prepared for years. Some people tried to discourage us in attempting this enterprise, but we saw the need of having these beautiful churches and we wanted to work for it. Through the response of the Board of Missions and the New York Christian Mission, of our dear Bishop Holt and Dr. Ralph Diffendorfer, we started our campaign by trying to raise funds for the building of thirty-five churches and parsonages a few years ago. The people of Texas received us with warm hearts and in two months time we raised among the Methodists in Texas over \$100,000 for these buildings. Even at this very moment they are asking the question, "How did you do it?" And I say to them, "It was because the Methodist people are givers by heart. It is because our Mother Church still thinks in terms of missionary enterprises and because it is in their hearts to see other people happy."

We raised an equal amount of money in Mexico and when we put the money together we were able to finish twenty of those churches. At this time the other fifteen are under construction. Now, we are putting our eyes into the future, to see what the future of the Mexican Church will be.

Fathers and mothers of the gospel, we have faith in the future; we we have faith in God, and we have faith in you. We are setting a new plan of advance which is even larger and greater than before. We have consulted with the leaders in America and have come to the conclusion that we must launch a forward movement in the whole country. We want to win our country for Christ.

The first basic point on this forward movement for the future will be evangelism again but we want evangelism that doesn't have anything to do with professional evangelism. We want churches to be evangelistic rather than evangelical. We want to go forward and go out of our churches and into the heart of everyone who wants to hear the wonderful message of love and salvation.

We are calling all pastors and asking them to train their congregations to be evangelistic minded. Our desire is to win for our Lord Jesus Christ 10,000 souls in the next three years. When I was invited to come into this Conference my heart was trembling because I don't know how to present the things I have in my heart. It is a tremendous handicap making yourself understood in a foreign language and I wish I could speak in Spanish at this very moment, but this is in my heart and I am bringing it to you from a young country and from young Churches in Latin America. We are expecting from Methodism for the whole world to take the opportunity of this hour now and to be prepared to launch forward a movement equaled by none launched in the past. We are expecting from this great gathering of Methodists that a resolution will be passed that they might go to the whole world trying to present the living Christ to the little nations and the little people. We need Christ. Not Christ for providence of the world but Christ as the only real force in the world. No atomic power is equal to the power of Jesus and the Holy Spirit. If his preachers and his Church, this great

Methodist Church, go out into the world then they have the greatest power of any spiritual power, based on Jesus Christ the Saviour.

I wish to go back to my country and the Latin American countries and tell them we have been in the most wonderful Ecumenical Conference that has ever been because our fathers and mothers in the gospel are determined to go on with the preaching of John Wesley's doctrines based on the warmth of the heart and wonderful Christian experiences.

I don't know but maybe this will be the last opportunity I will have to speak to such a representative group as this because in Mexico bishops are elected for four years only. But while I am here I am trying to argue and plead with you to organize your forces, your spiritual forces, because the duty of the old world depends on you.

I don't think there is any question in the mind of anyone that this nation is the greatest nation in the world today. But, unless this great nation comes into the waters of life and unless this great Church of ours comes back with power, with His power in the number one place, the world may be relinquished to some other power, and God save us if that power is not based on the living Christ.

Let us humble ourselves at this hour and let us pray that the spirit of our founder, John Wesley, be revived in us again and that we go back with that in our hearts to preach the warm message of salvation. The gratitude of the Latin American Methodist Churches comes to you at this hour.

My God, my wonderful God; my Christ, my wonderful Christ; may he be with you always.

Bishop HOLT made several announcements concerning the Conference and then called up several people from the audience, including the Rev. Dr. H. C. TUCKER, who brought greetings from the Methodist Church in Brazil. Dr. TUCKER said:

I have been commissioned by the three bishops of the Methodist Church in Brazil to bring their greetings to this Ecumenical Conference. I went to Brazil sixty-one years ago and my father-in-law, Bishop Granbery, organized the smallest Annual Conference ever organized in Methodism with three preachers and a communicant membership of 220. The last Annual Conference held last year, elected three bishops, and the three Annual Conferences have 30,000 communion members, 32,000 in the Sunday schools and with about 10,000 registered in the schools and colleges, with various organized activities of Methodism throughout the life of the Church. I thank you.

Bishop HOLT then pronounced the benediction, and the Thursday afternoon session adjourned.

EVENING SESSION

The Thursday evening session convened in the Municipal Auditorium, the Rev. Dr. WILBERT F. HOWARD presiding. The service of worship was conducted by the Rev. E. W. ODELL, Superintendent of the Central Mission, Bristol, England. Mr. ODELL said in part:

. . . I go back to the first days, to those days when the Roman Empire sought to crush out the tiny little Christian Church. It was a miracle, and only through a miracle surely, that the Christian Church survived. When you think of the human frailty and the weakness of the members, when you think of the whole Roman Empire against it, when you think of the careless, cruel world in which the early Christians lived, if the Church saved the world in that day, it can save the world today. It outlived and outdied the pagan world. Yes, and they outthought the pagan world, too, and perhaps that is one of the things we ought to do today. . . . After Paul and Barnabas you go through a long period when nothing very much seemed to happen . . . until you realize that in that time the Christian people were changing their neighbors and their friends, and their enemies, too, from being pagans into being followers of Christ; and it must surely have been because every man and woman made up his mind to tell his neighbor what Christ had done for him. There is no substitute for that, from that day even unto this. . . . So we, today, must go forth in the name of Christ and try to win at least the majority of the people in this world to him. . . .

Dr. HOWARD then introduced Bishop W. Y. CHEN, of the Methodist Church in China, who was greeted by the delegates with a standing welcome. Bishop CHEN said:

The subject assigned to me is "Sixteen Years of Methodism in China." The past sixteen years were the most momentous years in Chinese history, though they were only a short period in its life. During these years three strong forces have been surging through China and throughout the old world—namely, imperialism, communism, and Christianity. Both imperialism and communism attempt to occupy China by force; Christianity tries to retain her true love. Imperialism exploits; communism divides; Christianity heals and makes whole.

There is a tiny story of a great educator who saw his pupil with a round cake in his hands, and he wished to eat it. He said to the boy, "Give me your cake and I will make it a crescent form."

The boy was very much afraid of the teacher and gave the cake to him. The teacher ate a mouthful and it looked like a new moon.

But the teacher was not satisfied. He wanted to have a bit more and said to the boy, "Now, I can make you a cake in the form of an English X." The boy gave the cake to the teacher and he ate another mouthful on the other side of the cake and it looked like an X.

Yet the teacher was not quite satisfied. He wanted to keep it all and at last he said to the boy, "Now, I can make you a cake into nothingness." Well, the boy gave him the cake and he ate the last piece.

Now, this is exactly what imperialism tried to do to China and what communism and communists are now trying to do to the Chinese people—namely, to make China into nothingness.

The aim of Christianity is not nothingness; it is abundant life.

Christ said, "I am come that ye might have life," and that they might reap abundance. This is what the Chinese want and this is what the Methodists could give to China—a new life, a life born of the spirit.

"If any man be in Christ, he is a new creature," is a text that John Wesley preached on more than 100 times.

These sixteen years of Methodism in China form into three periods: First, the prewar period from the year 1931 to 1937, a period along the road to reality. The second period is a period of war from 1937 to 1945, a period of advance through the storm; the third, the postwar period from 1945 to the present time, a period of looking toward new adventures.

Now, the first period for Methodism, the years between 1931 and 1937, are years of opportunity and challenge. During this time China, under national government, underwent a transformation unparalleled in human history. Remarkable progress was made in political and economic developments. By the year 1936 the country had obtained a vast degree of unity, peace, and order. It was this progress that Japan and the communists were seeking to obstruct, although their assiduity was to stay opposed to each other.

The struggle for national unity proved hard. There were several denominations and they formed the Church of Christ in China. The Anglican Church of the United States and Great Britain united and formed one Church. The Methodists, however, were not very far behind. Members of three great Methodist bodies in Great Britain—namely, the Primitive Methodists, the United Methodist Church, and the Wesleyan Methodists—formed into a new Methodist Church, consummated in the year 1932, and this brought about a similar coming together of these Churches which attests to the truly united Wesleyan bodies.

A first meeting of the delegates and representatives of these Churches was held in Ningpo in November, 1932, and steps were taken for the formation of a union in China, being practically the same as the example of the British Society. The Free Churches of America were formally united in 1939, and this automatically brought about the union of the churches of these three denominations, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. The first session of the China Conference of the Methodist Church convened in May, 1941, at a most significant period in Chinese history. The Conference was undergoing a baptism of fire and blood. The largest Methodist bodies work in over fourteen provinces, from Fukien and Kunlong in the south to Kalgan and Peking in the north; from Ningpo and Shanghai in the east to Kunming and Chengtu in the west. The influence of Christianity in China was tremendous while the nation was struggling for political unity and searching for a new life. The strain on Methodism in China does not lie entirely or necessarily in organic union, but never, fundamentally, can unity be conditioned by a similarity of religious experience but by crucial life and by common richness in heaven. In unity there is strength, and a divided church cannot prosper in the world, we know.

Now, the second period is the period of war; eight years of war that has taken tens of millions of lives in China. Sixty million people became homeless; nine million orphaned; 150 million people forced to leave their homes for shelter. Then came a longer period of time with migrations of institutions to distant parts of the country, which was unique. Methodist preachers, teachers, and doctors followed the refu-

gees in their long treks, ministering to their needs and sharing their tribulations, risking their own lives in God's love and mercy.

Destruction of property was appalling. In Changsha, the capital of Hunan Province, almost all Methodist property was destroyed. Despite this most difficult condition, Methodism in China forged ahead as it never had before, in social and national service. During the war there were three nation-wide movements and they were all started by Methodist laymen. These laymen called it a New Life Movement and the Society of Friends of the Wounded. The New Life Movement was similar to the early Methodist movements in Great Britain with an emphasis on order, cleanliness, and punctuality. New life, according to Generalissimo Chiang Kai-shek, the founder of the movement and also a Methodist layman, is born from within, with the spirit of love and service as exemplified in the life of Christ. The Society of Friends of the Wounded first started in Chiankiang by William Shi, from North China, who was able to interest almost the whole population of the city in becoming Friends of the Wounded, by giving the wounded comfort, food, and other necessities. Similar societies soon spread like wildfire throughout the country.

The movement for the People's Gold Offering was started first by Fan U Shang, the Methodist minister, and layman Fin Yang Tu. It was a movement among Christians to offer to the Chinese Government what they had for income until the war ended for civilian relief and aid to servicemen and their families. The movement soon grew beyond the business circle and was growing by millions of non-Christian Chinese.

Now, Methodism was a movement, in fact a lay movement. The early Methodists were deeply interested in social service and the better environment. Yet, with the early Methodists, such an environment came after and because of their religious experience, due to the power and source of it all.

We are told that we are very much concerned about atomic energy. In China the word "atomic" is a slogan. It is used in trademarks and on signboards. There is the Atomic Fountain Pen and the Atomic Hat and the Atomic Restaurant, and you must be careful if you go there to eat. But we are more concerned about the spiritual power, the dynamic power of God which is 1,000 times more powerful than atomic power and which alone can control it. I believe it is the power of God that is to save China, and the world must not make atomic bombs.

When Madame Chiang Kai-shek left Chungking for Nanking, she presented their own residence and twenty government buildings to the Methodist Church for establishing a school and a church. I was teaching there and was told by one of the attendants to go up to the upper room in the general's home. As we walked up the staircase that led to the room, the steps on the stairway suddenly became white. When we were in the room he bowed his head in meditation and whispered to me, "This is a prayer room of Generalissimo Chiang Kai-shek." Then he said, "The generalissimo used to lock himself in this room for hours for meditation when he came back from his office burning with the problems of the day. When he emerged from this room you saw his face was a

little white—before it looked weary and tired—but it was radiant with hope and life.”

I said, “The Church is praying for the generalissimo.” And he replied, “If it were not for the prayers of the Church and the incessant prayer given by yourself, I do not see how the people could have stood it in these terrible ten years of war.” Methodism, through the power of God, has sustained China through the war.

During the war, half of the churches were in occupied territory and half in free China. In the occupied territory the Church was struggling under the surveillance of the enemy. It was cut off from the support of the Mother Churches in the West on one hand and the declining monetary coffers of the enemy on the other. The Church discovered its own resources for its support during the war. All this time during the war, the Church never yielded to emperor worship in spite of threats and pressure, and it never lost the faith by which the Church lives.

In free China, the work of the Church was in Fooche ministering to the millions of refugees, proclaiming the gospel of love, faith, and hope and winning men and women for Christ. Such is the spirit of Methodism in China. Such a spirit nothing can destroy, not even war.

Now, the third, the postwar period. In postwar China, Methodists look toward new adventures. We have never been afraid of untried seed. We shall have a new unity: In November, 1947, the Methodist Church will hold a centenary celebration in Wenchow and it will continue into 1948, which marks the beginning of the work of the former Methodist Episcopal Church, South, in China about a century ago. It will be a rededication, a time for Methodists in China to renew their vows and to concentrate themselves to the fulfillment of the historic mission of our Church. A new scheme has been worked out to unite the two great Methodist bodies in China, probably in 1950, when the British Methodists celebrate their 100 years in China. It will be a union of the two Churches with the thought being that they all alienated from the Mother Church in Great Britain and the United States. It will be a new kind of merger, a new adventure, but the Methodist Church always has been a pioneer Church.

We shall have a new opportunity: Once Abraham Lincoln said, “God must love common people, otherwise he would not have made so many of them.” Similarly God must love China, for a large majority of the population are common people. The Methodist Church is a Church of the common people. In 1944 I had the privilege of speaking in a great many Methodist halls in Great Britain and most of the congregation were a real class of people. As soon as I was on the platform I was very much at home with them because they were all common people. One of the members at the British dedication in 1944 said, “Methodism has saved Great Britain from revolution, and the influence of Methodism is still alive with the laboring class.”

In his day, John Wesley visited almost every new industrial town and won the largest number of converts. Methodism in China has a unique opportunity to identify itself with the interests of the common people whom the communists are trying to win. Methodism is a prophetic religion endeavoring to change human lives by the power of God, raising

protests against injustice and oppression and crying a challenge to a new order.

We shall have a new morale: In a period of transition there is always a morale setback, especially after a war. The future integrity of Chinese culture is undetermined; the love of idealism is trembling; the old Chinese traditions and religious beliefs have broken down in the lives of the people of China today. There is the eventual evil spirit of love of gratuity. Communism with its materialism has found fertile soil. The Church must take as its supreme task to fill that faith with the power of God. The Christian Council of China has launched a three-year Christian Forward Movement. Leading it in the country and the associate directors of the interdenominational movement in China are Methodists, but the Church is facing a very severe problem—inflation and lack of crucial workers.

At this point an ecumenical aid may enable the Church in China to set a number of people completely free for this work, or an ecumenical deputation of men and women, clergy and laymen, may be sent to the field to preach to the people of China the tidings of love, hope, and joy.

The last is a new hope. Methodism is a world Church. John Wesley said, "The world is my parish." At the close of the war we thought we were utterly in a new world order, but you know that quarreling is there and that our calm confidence of entering into a better order than the old is quite the contrary. There is disquiet, distrust, and misunderstanding. There is a great deal of misunderstanding among nations and races and it is entirely through ignorance.

I remember when I was in school in Berlin University a fellow student invited me to spend the Christmas holiday in his home. He lived in the northern part of Italy. They had never seen a Chinese person before, and the people of the village came out to see me because they had heard that my friend had brought back with him a cannibal from the Berlin Zoo. My friend said to me, "It is because you are of different flesh."

But I told him not to worry because if I took him over to my country, to the remotest part of West China in Tibet where the people had never seen a foreigner before, they would also come out and see him and call him a "foreign devil." Now, between a cannibal and a devil there isn't much choice. It is always the same—misunderstanding.

Without confidence and mutual understanding there cannot be a real popular action. This is the cause of the failure of the League of Nations and now is the problem of the United Nations. We must have a Christian fellowship with a general understanding and trust. The world is one and we must be one or we will be none. China is one of the members of the world, and Chinese Methodists are one of the members of the family of world Methodists. The world will not be safe if 400,000,000 souls in China are not saved. If Methodism can save people from revolution and if Methodism can sustain China through her trials, I believe Methodism, through the power of God, can save this world from a possible calamity. What we need is a real experience of a warm heart.

The delegates sang, "Watchman, Tell Us of the Night." The Rev. Dr. PAUL HUTCHINSON, Editor, the *Christian Century*, Chi-

cago, Ill., then spoke on "The World in Which Methodism Serves." Dr. HUTCHINSON said:

The topic assigned me constitutes a command to attempt to bound chaos. Methodism serves in the same world all the Churches serve in, the same world in which "all the men in all the lands" must work out their destinies. It is a world of chaos. Old boundary lines, moral and social as well as political, have disappeared or are disappearing. The majority of men find themselves under an all-but-intolerable burden of fear, of want, of hopelessness. There is a mood of commingled hardness, savagery, frustration, disillusion, and nihilism to be encountered on every continent and at every level of income and education. Stalin seeks to build an impregnable socialist fatherland out of the slave labor of millions trapped in his concentration camps, and we point the finger of moral scorn at him. But the same people who are so alive to the immorality of Russian policy invoke the plea of "realism" to support the idea of a preventive war against Russia while we still have sole possession of the atom bomb.

Men as individuals give the impression of being in almost complete mental and moral, and hence in physical, confusion. For the past fifty years they have not known for what they were dying; today they do not know for what they are living. It is a spiritual as well as a physical fact about our day that the provision of institutions and hospital beds for the mentally ill cannot keep up with the demand. And it is another fact that, after we have thrust these victims of our deranged times into mental institutions, the problem of their care and rehabilitation so out-matches our resources that in authenticated case after case we virtually abandon them to unspeakable brutalities which have no higher aim than to impose a species of order on bedlam.

But men in their social relations are equally at sea. The totalitarian threat has not been ended by hanging Mussolini's carcass, like that of some obscene animal, from the girders of a Milan filling station, or by driving Hitler to his suicide and immolation in that bomb-scarred bunker in Berlin. Neither does the totalitarian threat continue because communist Russia continues, though the influence of the Soviet Union is heavily on the totalitarian side. But the essence of the totalitarian threat lies in the failure of other societies outside the Russian orbit to produce a viable alternative. The alternative, we say, is democracy. But the requirement for a healthy and powerful democracy is that men's full enjoyment of their rights shall be balanced by the full discharge of their obligations. And that is something which democracy, in its actual working today, is conspicuously failing to accomplish. In some instances it is because men are concerned only to demand rights and have no intention of fulfilling any duties out of which they can manage to wriggle. In other instances—and here in the United States this carries the more somber implications for the future—men who have an awakened sense of their social responsibilities and a desire to discharge them, can find no way to do so. The democratic process that we exalt in our words, in our practice ends in the vest pocket of a Boss Hague or in the anonymous irresponsibility of the stockholders of a United States Steel Corporation.

To understand the point of confusion and desperation at which we

have arrived, consider the extent to which thoughtful men have turned to two books for enlightenment. One was discovered by the Western World after World War I, though its conception and most of its writing antedated that contest. The other has been the literary sensation of the post-World War II period, though its erudite six volumes had been issued—and promptly hidden away on university library shelves—before that war started. What is it that has so attracted survivors of these two world wars to Spengler and Toynbee? The fact that both claim to be able to tell us why civilizations die, for we instinctively interpret the chaos in which we find ourselves to mean that our civilization is dying. We turn to Spengler and Toynbee, therefore, in the macabre hope that we can read our own post-mortem before we are carted away to the cemetery. One might almost describe this world in which we are now living by saying that it is a world in which the history is being written in a funeral parlor.

I presume that the committee on arrangements, when it asked me to speak on this particular topic tonight, expected that I would say something about the devastation which has overtaken our world. The committee knew that I had recently completed a circuit of the globe which took me into a good many places across which the tides of battle have recently rolled—and into some where they are still rolling—and it perhaps thought that I could tell you what is to be seen there. I will not attempt to do so. That is to say, so far as the physical destruction is concerned I will not attempt to describe it, because I know from my own experience that no one who has not seen it at first hand can even begin to understand what it is like. One who lives here in our physical immunity (or what has been our physical immunity) reads books and articles, listens to returning soldiers and lecturers, looks at the illustrated magazines and the newsreels—and still undergoes an acute and terrible physical shock when he steps into the actual rubble.

I asked an AMG engineer in Berlin last summer how long the task of clearing away the debris there would last; for the sight of those girls and women digging by hand into those ruins, cleaning off the bricks, hauling them away in their little handcarts and piling them in great mounds—punishing labor that would exhaust rugged men—is not a pretty one. How long is it to continue? “If we could fill a freight train of 250 cars with this debris,” this engineering officer told me, “and ship away such a train every day, it would take fifty years of such shipments just to clear Berlin of ruins!” Berlin is by no means the worst, even in Germany, to say nothing of other parts of Europe. And to say nothing of what the wooden cities of Japan were like when our incendiary raids got through with them!

The devastation which we need to think about in such a conference as this, however, is the human devastation—the moral and spiritual tragedy which has engulfed men. How can one begin to suggest, let alone comprehend, this? One can talk about the hordes of homeless, stateless, sick, hungry, ravished, orphaned, maimed, brutalized, revengeful or dead eyed and hopeless who have been turned loose on Europe. Some of them are jammed into already overcrowded and underfed areas where their presence is naturally resented and every day of their continued enforced sojourn is building toward a future explosion. Some

of them are still behind barbed wire, or have recently been brought back from a vain flight for freedom and put back there. Some of them still wander the roads or try to hide in the forests. And the case is even worse in China, where the Government reported this month that it has already provided food, clothing, or shelter for 43 million refugees. At the moment, more horrible are the things that are happening to refugees in India, and there are disquieting intimations as to what will be revealed when the truth comes out about what has been going on in Indonesia.

But these are the victims. What has happened to the moral sensibilities of the victors? There are Americans who profess themselves astonished by the relatively slight interest aroused in England and France at the fate of half a million prisoners of war held in virtual slave labor, or by the Russian retention of perhaps four times as many slave-prisoners. There are also Americans who find it hard to understand the apparent indifference of the Czechs to the despoiling and ill treatment of Sudetens and Hungarians expelled from that country. Yet what can be said about the refusal of the United States, at a period of peak employment, to open its doors even to the 400,000 carefully screened refugees for whom the Stratton Bill would provide, or of our callous refusal to do more for the harried Jews than tell the Arabs and the British that they should immediately make room for them in little Palestine? Who can read the reports of the terms in which organizations like the American Legion and the Veterans of Foreign Wars discussed and then turned thumbs down on the Stratton Bill without perceiving that something morally precious has gone out of American life—something the ancients called magnanimity of soul?

It is this sickness which afflicts the souls of men that is the most terrible fact about this world in which we are living. One can see evidences of it in all directions. It shows in the something-for-nothing spirit in industry and in the gambling craze. It shows in the petty graft that pockmarks business, so that Western commerce is becoming as disfigured by squeeze and the cumshaw system as Eastern ever has been. The recent Howard Hughes hearings in Washington have given us a close-up view of this, their significance largely lying in the fact that in the person of Mr. Hughes we saw an individual businessman who despised the whole dirty mess and refused to touch it with his own hands, but who nevertheless testified that he had to authorize his agents to engage in it if his firm was to receive the contracts it had to get to keep going.

This moral sickness is revealed in novel after novel coming from our presses, in film after film from Hollywood, in play after play acclaimed on Broadway. It crowds our divorce courts, it turns a word like "Puritan" into a stigma, it debauches our journalism from the high ideals which once possessed a Samuel Bowles of Springfield and most of his contemporaries in the journalistic field to our present lamentable status, where our most highly paid journalists are those who are most successful peeping through bedroom keyholes or passing on the silly gossip of the vacuous set whose idea of a successful career is to be addressed familiarly by a night-club head waiter. It comes out in our latest income-tax reports which show the largest salary in the United States paid last year to a race-track director.

There is one other aspect of this moral tragedy in which we are caught that must not be left out of account even in such a hurried and superficial review as this. I have in mind now the loss of hope which is so striking and widespread a characteristic of our times. The cheap criticism so much heard in this country over the failure of European peoples to rebuild their shattered cities and economies and to stand on their own feet, fails utterly to take this into account. Yet what incentive is there to embark on great enterprises when you believe that before you can complete them, or that as soon as you complete them, the world will go back to war and everything you may do will be smashed to bits? One of the most devastating facts with which we must reckon is that most of the people in Europe and Asia today, except perhaps those within the communist area, have this expectation. They do not believe that mankind is emerging from a period of suffering and destruction. On the contrary, they believe that mankind is to suffer incalculably more in the not-distant future than has been suffered so far.

"You must go on with your writing, and I must go on with my preaching," said a world-famous German bishop as I bade him goodbye a year ago, "but both of us must know that nothing we do will have the slightest effect in holding off the coming cataclysm." That bishop, to be sure, has an apocalyptic faith which sustains him even amid the despair in which he lives in today's Germany. But what happens to the souls of men and women who cannot reach out to appropriate such a faith?

However, we have not yet reached the core of the problem represented in this loss of hope. The factor which makes this one of the major moral issues of these times is that this hopelessness is most present in the younger generation—the men and the women who fought the war or are today in our colleges. Who are the most baffled people in China? The students. Who are the most cynical in India? The students. Who are the most hopeless in Italy and France and Germany? The students and youthful veterans. How many times have I heard young Englishmen say that they had no real faith in the party for which they voted, but did so only because they could see nothing that offered more promise! And if you talk with American college students, how many of them have any confidence in the United Nations? How many think the United States is on the road to peace? How many of them, rather, after they have spoken of their bewilderment, their resentment, their sense of frustration wind up by saying something like this: "Well, I'm taking this college course because my G.I. benefits make it the easiest thing to do, and because I'm not fitted to do much else. But I expect that just about the time I finish my training and get my family founded and my business or profession under way, along will come the First Atomic War and the whole thing will be blown to blazes."

Now, the sobering thing about this mood of disillusionment is, not that it exists, but that there is so little in the political and social outlook with which to combat it. If you leave out of account the communist world, where a generation of intensive indoctrination has produced a genuine expectation of a golden age just over the future's horizon, it is difficult to think of a single part of the planet in which it is possible honestly to address youth these days in other terms than "Nerve yourself for

greater struggle! Take a new grip on your courage! Keep your chin up! Show the stuff of which heroes are made!" Such admonitions have a certain moral impressiveness, but they also betray the dire political and social straits in which we stand.

I will not try to picture the mind of a young Englishman or a young Chinese as he contemplates the prospects for the next twenty years, but seek to look into the mind of the thoughtful young American. His nation, he is told, is the most powerful on earth. Does that mean that he can face the future with assurance? On the contrary, he sees a political prospect of almost utter confusion and a social outlook composed largely of compounding conflicts. Walter Lippmann has brilliantly exposed the bankruptcy of the Truman Doctrine as a guide in international relations, and has proved to the hilt that the policy for dealing with Russia outlined by Mr. Kennan, the principal policy adviser of our State Department, in his now famous article in *Foreign Affairs* is even less likely to accomplish its objectives and more likely to end in a catastrophic war than was the policy advocated by Mr. Churchill in his lamentable Fulton speech. The Marshall Plan, which offered a new hope when its broad outlines were first sketched in General Marshall's Harvard speech, has fallen afoul the failure of the nations of Western Europe, on the one hand, to reach anything resembling a genuine co-ordination of political and economic action, and on the other hand the unreadiness of the American people—reflected by their Congress—to provide funds in amounts sufficient to give the Marshall approach an honest chance. In a day when the airplane has made surface navies obsolescent, if not obsolete, and atomic-mechanized warfare has made mass infantry armies as useless as the Macedonian phalanx, American foreign policy comes perilously close to being not much more than maintaining the largest navy the world ever saw, establishing a peacetime conscript mass army, hoping that the Russians are too battered to do more now than talk truculently, and that, before they recover from the wounds of the recent war, they will—as Mr. Kennan hopes quite openly in his *Foreign Affairs* article—fall apart internally. That is, I submit, not the sort of political prospect likely to give the younger generation of Americans that freedom from fear or confidence in the future which the last war was supposed to bring them.

Nor is the social outlook much brighter. Racial tensions in this country are not dissolving; they are growing more ominous, as was demonstrated during the war by the swiftness with which we threw overboard the protections of the Bill of Rights and adopted a concentration-camp policy for our Japanese-American citizens. Race tensions as between whites and Negroes are no longer confined largely to the South. Those best informed on this question fear that our worst racial conflicts will come in the North where all our worst race riots recently have broken out. The class conflict is not lessening; it is intensifying. Domestic government has largely become a struggle between social classes. Washington and our state capitals are the battlegrounds of warring armies of lobbyists. There is the army of capital and management; the army of organized labor; the army of the farmers. Then there are lesser armies, usually operating in alliance with one of the Big Three. The tides of battle swing back and forth. Sometimes one army proves strong enough

to write a Wagner Act; then another gains strength and writes a Taft-Hartley Act; or two combine against the third to prevent the enactment of a federal housing act. Some slight measure of social justice, it is true, does from time to time come out of this process. But the process itself is one of social warfare, and the outlook in this country is for a tightening of class and group lines, an increase of special class legislation and a consequent lessening of the sense of community.

To all of this, in attempting to face the realities of our world, we must add the threat of the atomic bomb. In the nineteenth century the machine escaped from moral control and spread social devastation to an extent that not even the most brilliant of our Christian sociologists have been able fully to measure. In the twentieth century the scientific laboratory has escaped from moral control, and our hearts all but stop when we contemplate what the results may be. Nothing would be gained if I were to repeat at any length the warnings the scientists have been giving us as to what the unleashed atom will do to us unless we swiftly and fundamentally alter our manner of political and social life. But if you are in the mood for apocalyptic reading, I suggest that you get the current (September, 1947) issue of the *Bulletin of the Atomic Scientists* and read the article by last year's Nobel Prize winner in medicine and physiology, Dr. H. J. Muller, on "Changing Genes: Their Effects on Evolution." Dr. Muller says in that article that when an atomic bomb drops in a heavily populated area it will kill a lot of people, but it will also render at least an equal number, over the next few generations, incapable of reproducing their kind. So that we only have to keep on dropping these bombs for a little while and, regardless of how many are killed immediately, the human race will become extinct in a matter of a few generations. That, too, we cannot forget, is the world in which we are living.

If this were the whole picture of our world, we would come to such a conference as this with nothing but the spirit of "firm and unyielding despair" which Bertrand Russell a long time ago declared to be the only legitimate state of mind of modern man. (There is, it should be remarked in passing, more justification for Mr. Russell's celebrated dictum today than there was when he made it.) But, thanks be to God, there is another side to this picture. If there is a discernible stumbling toward chaos in our world, there persists a pursuit of cosmos. *All* the factors in contemporary life are not destructive. There is still light shining in the darkness.

Part of that light is the faith of the Church, insofar as that faith is held firmly in the God and Father of our Lord Jesus Christ, in whom is our redemption. Part of that light is the witnessing of multitudes to the power of God, mediated through Jesus Christ, to transform inner purposes and outward actions so that their lives transcend the evils and fears which surround them and they become centers of healing and of a new moral energy in their own communities. I shall leave others on the program of this Conference to treat more at length with the fact and importance of this testimony.

But another evidence of the persistent shining of the light, which you can discover today on every continent, is the reawakening spiritual hunger of all kinds and conditions of men. In the light of recent history, man

has lost faith in himself as his own savior. The ideas of inevitable progress which were characteristic of Herbert Spencer's and Alfred Tennyson's world are not characteristic of our world. And the result is that men are asking the fundamental questions (What is the nature of the universe? What is the nature and destiny of man? Is there a God?) with an open-mindedness and an intensity unknown hitherto in this century.

At a time when the United Nations selects an avowed atheist to head its Educational, Scientific, and Cultural Organization, one must be careful not to make too extravagant claims as to what is happening in this direction. I know that you can still find hundreds of teachers, molding the plastic minds of youth, who deride the idea of a spiritual interpretation of life—and they are not all on the faculties of what our Catholic friends call the godless public institutions, either! Nevertheless, the signs of spiritual stirring are to be seen in every direction. C. S. Lewis of Oxford (who is himself one of these signs) has even been moved recently to warn that the present "widespread and lively interest in Christianity is precisely what we call a fashion," and that "whatever . . . mere fashion has given us, mere fashion will presently withdraw."

But there is, I am convinced, something deeper than fashion to the response which contemporary Italy makes to Silone, contemporary France to Bernanos and Claudel and Camus, contemporary Germany to Kafka, contemporary Scandinavia to Kierkegaard. There is more than a fashion among Englishmen in the spiritual pilgrimage of Aldous Huxley, of W. H. Auden, of Evelyn Waugh, and of the expatriate T. S. Eliot. Even in this country, where we still wait for some commanding Christian figure to arise from the mediocre level of our present literary life, it is surely significant that our best-seller lists for months have been headed by a book in which a Boston rabbi insists that Freud can team up with God to provide *Peace of Mind* and another in which a French biologist, in a translated volume that is anything but easy reading, argues that *Human Destiny* is in the hands of God. There is light in our darkness when the foremost of our philosophers, William Pepperell Montague, writing on the nature of our universe from the vantage point provided by that center of sophistication which New York City maintains on Morningside Heights, after summing up all that science has to say, answers that the ultimate reality is comprehended in Matthew Arnold's great phrase, "A power not ourselves that makes for righteousness." "To call such a factor the Will of God would, then, be no empty metaphor but the very truth," says Montague.

It may be objected that if this new awakening to the religious interpretation of life is to be seen in certain parts of our contemporary world, its importance should not be exaggerated while there is an equally rapid enlargement of the area within which Marxist dogma rejects religion as an opiate and proclaims its atheistic materialism. But one may well regard the rise of communism not so much as the repudiation of religion as it is the rise of a rival faith. I, for one, am convinced that it is impossible to understand the way in which communism takes hold on human loyalties except in terms of man's eternal search for a satisfying religion. Talk about communism as an ideology conceals its

essential power. What is communism in its missionary aspects but a religion? It has its sacred scriptures, its inspired revelators, its inerrant dogma, its heresy trials, its excommunications, its fiery inquisition, its saints, its martyrs, its hagiology, its demonology, its pope, its ruling hierarchy, its consecrated priesthood, its missionaries, its proselyting passion, its initiatory vows, its sacred shrines, its apocalyptic future to compensate for a grim present.

In the spirit which inspires communists, there is a limitless devotion and often a concern for human salvation that can hardly be understood except as the oblation of the religious zealot.

In thus emphasizing the essentially religious character of the communist crusade I do not mean to minimize in the slightest the challenge to theistic religion implicit in the rise of Soviet power. It would be fatuous, either because of Stalin's shift in policy regarding the Churches in Russia or for any other reason, to close our eyes to the real and serious denial of Christian assumptions in the atheistic Marxist dogma still tenaciously held by the communist leadership. The communist effort to woo proletarian support is a living threat to our hope of spreading Christianity throughout the world, because, first, it holds out to the exploited poor promises of a kind of social justice that may make more immediate appeal than any they see in Western democracy, and because, in the second place, if this communist offer is accepted it will thereby extend the area within which a materialistic world view holds sway.

That, I trust we all recognize, is the sort of challenge which can only be successfully met by demonstrating that our faith can produce an order of society which provides for all in it a more rewarding life. Aside from this issue, however, which we need to face with the directness its seriousness demands, there is an important clue to the nature of man in recognizing the religious spirit that makes communism, however much communists may try to repudiate the idea, in reality another faith.

One sees light in our darkness, likewise, in the growth of the urge for an ecumenical church. Again, we must be careful not to fool ourselves by claiming too much. There is no world-wide rush to the Churches, and too many whose names are added to the church rolls are little more than creatures of custom. The actual fact is that today, despite man's revelation of his spiritual hunger, in many parts of the world there is an undeniable drift away from the Churches. This is not entirely a postwar phenomenon. In his monumental *History of the English People* between 1895 and 1905, the famous French historian, Elie Halevy, notes that when George Cadbury, the Quaker philanthropist, through his newspaper, the London *Daily News*, made a study of the state of religion in the British capital as long ago as 1903, he discovered that only sixteen out of every 100 Londoners were practicing Christians—Anglicans, Catholics, and Nonconformists. The drift toward irreligion, which at that time even a Welsh revival could not stop, has increased rather than diminished.

Nevertheless, the longing for an ecumenical church is a reality, and it is a portent of hope. It is a recognition of the appalling extent and nature of the task which confronts the Churches, and of the insignificance or irrelevance in its presence of the things which divide them and thus

sap their strength. It is a reaching out by Christians to claim the resources of a realized Christian brotherhood. The criticism is heard that the ecumenical movement is too much of a headquarters affair, and in its organizational aspects there is ground for this criticism. But our sectarian headquarters are stirring, however belatedly, because they feel the impatience of the rank-and-file church membership which no longer finds meaning in denominational shibboleths. It is tragic that, with the Jesuit triumph of 1870, the Roman Church should have taken a direction which will exclude it from the ecumenical movement until, by the grace of God, it is willing to retrace its steps to that false turning and rejoin the main course of Christian history. But there is no pride of false doctrine condemning the other Churches to factionalism and stultifying enmity. For them the hour of ecumenical opportunity has struck, and with it the sense of ecumenical obligation. There is light ahead down this ecumenical road.

And finally, we cannot despair of this our world, even in this dark hour, while in so many parts of it we find so many making three great rediscoveries. I regret that I can do little more than name them, for they constitute the three most important ideas and potencies of this or any other age. The first is the rediscovery of the fact and authority of the moral law. Here is an event of transcendent historic importance, because it not only holds out the promise of ending the ruinous ethical relativism spawned by nineteenth-century positivism but also the only promise of solving that baffling problem of freedom and order which otherwise involves us in a devastating choice between individual anarchy and state totalitarianism. A world which has rediscovered the moral law, and thus put firm foundations under its conception of justice, is not a hopeless world.

The second event of great moment is the rediscovery of the worth of man. There was need for the emphasis on the ruin that may be wrought by man's pride, as that has been dinned into our ears recently. Let us never forget it! But we reached a point at which, in our fear lest man think too highly of himself, we were in danger of letting the state reduce him to a cipher, or a robot. In some respects the healthiest fact about our present situation is that we are beginning again to see man as a child of God; a creature, to be sure, but of infinite worth; a being capable of an inner greatness not to be destroyed by any circumstances which may harass him. One is struck by the part which this discovery plays even in the thinking of what is probably the most disillusioned and in some respects the most nihilistic intellectual movement of the hour, French existentialism. It is a long jump from the Christian view of man to that of the French existentialists; of that I am aware. But the point is that when you get to the very limit of the existentialists' insistence on man's absurdity you find that they are also insisting on his moral dignity. Albert Camus has said, "There is in man's condition . . . a fundamental absurdity as well as an implacable grandeur. . . . The absurdity is that the soul transcends its body so immeasurably." And when Jean-Paul Sartre, the high priest of existentialism, was asked to give the essential idea of this movement which is, at the moment, such an intellectual fad, he did so by pointing to Camus' novel, *The Plague*. That is a simple story of a doctor cut off in Oran, Algeria, while bu-

bonic plague is raging. Escape from the town is forbidden. The doctor knows that, since he has exhausted his vaccines and medicines, there is nothing to stop the spread of the plague, and that if he keeps visiting the plague-stricken victims he will soon likewise be stricken. But he does so, when all he can do is to bring moral encouragement, because he has something within him that makes him a *man*. A world with this conception of what it means to be man may be in dire extremity, but it is not wholly lost.

And the third great rediscovery is the one which I have already mentioned—the rediscovery of God. Man has, within the lifetime of those of us here tonight, espoused and lost three great faiths. The first was faith in science. The second was faith in the state. The third was faith in himself. Now, shaken and bleeding, he is in some places rediscovering an ancient faith, his faith in God, and in other places only beginning to ask, “Can this faith, after all, be true?” His very question makes this world, though filled with more devils than ever confronted Martin Luther, a world of opportunity for the Christian Church. If the Christian Church really knows anything about God, and about his will for men’s lives and their institutions, now is the time for it to speak up. For not since the days of John Wesley have men been so desperate for the word of salvation.

This is the world in which the Christian Churches serve today. And because the Methodist Churches are Christian Churches, this is the world in which Methodism must serve.

Dr. HOWARD pronounced the benediction, and the Thursday evening session adjourned.

THIRD DAY

FRIDAY, SEPTEMBER 26

SOCIAL TENSIONS IN THE MODERN WORLD

MORNING SESSION

THE FRIDAY MORNING SESSION CONVENED IN TRINITY CHURCH, Bishop IVAN LEE HOLT, Chairman of the Western Section, presiding. The worship service was conducted by Bishop ALEXANDER P. SHAW, the Baltimore Area, The Methodist Church. Bishop SHAW said:

Some time ago I ran across a definition of a fanatic . . . : "A fanatic is a person who majors in a minor and thinks he has mastered the whole curriculum." . . . True education is composed of more than mere learning. It involves two other grave factors—doing and becoming. So that the man who merely knows is only one third a Christian and has not attained even a passing mark. . . . Christianity is not a heaven-bound transportation system for deliverance from the turmoils and imperfections of this world. It is a bringing of heavenly conditions into the earth so that the earth may become full of God's righteousness and love and harmony and peace, even as the waters cover the sea. . . . Practically all of the tensions in the world are human and not in the nature of the world itself; but the only solution of the problem is a Christian solution, and the answer to that is the prayer of Jesus. We who belong to the Christian Church must see to it that it comes to pass, not as an ideal dream, but as a reality; because it is the plan of the Eternal: "Thy Kingdom come; thy will be done, in earth as it is in heaven."

Bishop HOLT made several announcements and then introduced the Rev. Dr. FREDERICK B. NEWELL, Executive Secretary, the New York City Society of The Methodist Church. Speaking on "Racial Tensions and Minority Groups," Dr. NEWELL said:

One rises to present a paper on racial tensions and minority groups with a deep sense of insufficiency. The subject is so vast and all-inclusive that it is questionable whether any one individual can approach it from a generic enough point of view. For "race" is one of those few terms like "humanity" and "mankind" which are absolutely and completely all-embracing. There is no one in all the world who is not enveloped and conditioned by this most controversial of all words, "race."

And it is just in this connection that the Church finds itself favorably situated to discuss and evaluate the questions involved in race. For, like

the all-inclusiveness of words like "humanity" and "mankind," the Church also is the one completely universal institution in the world. No nation, no labor union, no political, social, or economic phase of society reaches out as does the Church to envelop mankind completely without discrimination.

I. *The Methodist Church, a World Minority.* In such a sense the subject of race and minorities must be approached, and to deal with the subject fairly it is first of all imperative to set forth at least in simplest form some of the figures on race. And it is likewise necessary to adopt some acceptable definite terminology so that the possibility of misinterpretation may be avoided. For us it would seem wisest simply to conclude as we were taught in early childhood that there are five races—the Caucasian (the European and those who emigrated from Europe), the Mongolian, the Ethiopian, the American (Indian), and Malayan (Indo-Australian).

After an almost endless amount of figuring from encyclopedias and world atlases and after becoming lost in a confusion of mathematics it became evident to the writer that the most comprehensive statement on world population is to be found in the *World Almanac* from which for the most part the figures in the following five tables are taken. Certain specific figures, however, are taken from the *Evangelical Lutheran Church Year Book of 1937* and from the *Christian Herald* of New York (June, 1947). Grateful acknowledgment is also recorded to Miss M. D. Woodruff for special figures prepared under her direction by the Division of Foreign Missions of The Methodist Church.

The first two tables which we are to examine are an attempt to find out just how many Methodists there are in the world in relation to the total population. Two sets of figures are presented, one from the *Evangelical Lutheran Church* and one from the *Christian Herald*; only the former, however, giving the total population of the world. The Lutheran figure estimates that there are about 15,500,000 Methodists in the world, while the *Christian Herald* sets the number at nearer 12,500,000. The writer is inclined to agree with the latter figure. However, if general adherents and constituents were added as would be done in any statement set up for comparative purposes as between other sects and faiths the figure would undoubtedly be much larger.

The figure of a total world population of 2,200,000,000 souls is generally acceptable to most statisticians. The *World Almanac* and several encyclopedias use this as a fair estimate. Well, if the world has 2.2 billion souls and if only 12½ million of them are Methodists then the Methodists are only about one half of one per cent of the world's population. As Methodists we are very proud of the fact that we are the largest Protestant denomination in the world. In the United States about one out of every fifteen is a Methodist. In the world, however, only about one out of every 200 is a Methodist. In America, Methodism is a major factor of influence. In the world that influence is also noteworthy enough to command respect and here we come upon one of the self-evident truths of racism and minorities and one in respect to which most people are unmindful—namely, that a group may be a minority within certain geographical or numerical limits while under other circumstances it is far from a minority. And the second truth is equally important—

namely, that even though a group is only a minority in world figures its world influence may be very great. In other words, a group may be both a minority and not a minority at one and the same time.

It therefore follows that minorities cannot be judged solely from the number of their adherents or members. Many a minority is much more forceful in the world today than its numerical strength warrants and this is especially true where a minority employs superior propaganda techniques or where its ill treatment by others elicits the sympathy of other groups, particularly other minority groups. It is also self-evident that certain propaganda groups in the world today use the minorities and the ill treatment accorded them to lay claim to superiority for themselves. Thus Russia is constantly playing up the mistreatment of Negroes in America and certain central European forces are continually trying to gain sympathy for themselves by playing up the hopeless failure of Great Britain to find a solution of the Palestinian Jewish issue. Thus it is fair to point out at the very start that to judge a minority by its size, or its propaganda, or by its sympathizers is dangerous. True issues affecting any minority may be appraised accurately only by critical and analytical study of the real and often subtle facts of the issues.

Let us now examine Tables I and II. They are set up on different bases and thus cannot be studied comparatively to much advantage. But certain significant facts stand out clearly. For instance, look at South America on Table I. Here is the stronghold of the Roman Catholic Church and the Methodist total is only 38,841. Even if the Spanish-speaking Methodist totals on Table II are added together for all of Latin America, Brazil, and Mexico, the figure is only 80,000 Methodists out of 83,895,189 total population or about one Methodist per thousand. Here Methodism is a pitiful minority in numbers, yet any careful observer realizes that the influence of Methodism in South America is strong and rapidly growing as a challenge to the totalitarianism of the Latin American countries and the Roman Catholic Church. Or look at the statistics for Asia on Table I. If the figures are to be trusted at all they indicate that one half the population of the world lives in Asia and that eight hundredths of one per cent of that population is Methodist, that only one person in every 1,300 is a Methodist, and yet look at the power of Methodism in Asia. Look at the leaders in Korea and Japan and China and India who are Methodists. The strength of a minority lies not in its numbers but in its pattern of behavior and in the technique of the propagation of its faith.

Perhaps one of the best ways to illustrate how difficult it is to judge the problems of any given minority is to examine comparatively for a moment three minority groups which are about the same size. The Jewish population of the world is just about the same as the Methodist population. Before the war there were about fifteen to eighteen millions of Jews of whom four to six million were killed off by the frightful inhumanity of Nazis, leaving a world Jewish population of from eleven to twelve million. These two groups are both world minorities. One of them, however, is the most grossly mistreated of any group in the world and its condition save in isolated situations shows little possibility of immediate amelioration. But the other has no minority problems to speak of.

Or look at the American Negro group. It too has about thirteen or fourteen million members. Its condition is lamentable but yet gradually improving. It suffers under intolerable conditions, but tremendous forces of righteousness are seeking and achieving gradual improvement of these conditions. Judaism and Methodism are world minorities, but the American Negro thus far has shown very little concern for the fact that there are about 165,000,000 Negroes in the world. The American Negro has become a minority within a race with a different set of problems from the world population of Negroes. So once again let it be stated that the problems of any minority are dissimilar to the problems of any other minority, and it will be a long, long time before the minorities of the world can find any common ground of unity for thought and action. The racial problems of the ages to come will be upon broader terms and wider areas than the present so-called minority groups. And this leads us to the discussion of Methodism and the problems of race and space.

Table I
*Distribution of Populations and Methodists
in the World: By Continents*
(Lutheran Year Book)

<i>Continent</i>	<i>Population</i>	<i>Methodists</i>
Africa	147,900,066	439,413
Asia	1,117,221,353	887,799
Europe	551,186,022	2,994,353
North America	170,695,037	10,149,189
Oceania	85,204,342	924,158
South America	83,895,189	38,841
Total	2,156,102,009	15,433,753
Estimated Total	2,200,000,000	
Per Cent	100.0	.07

Table II
ECUMENICAL METHODISM
Statistics of Approximate Membership

The Methodist Church, U. S. A.	8,500,000
American Methodist Missions	710,000
China	70,000
India	300,000
Africa	75,000
Philippines	70,000
Malaysia and Burma	15,000
Latin America	30,000
Europe	150,000
Affiliated Autonomous Churches	106,000
Brazil	30,000
Mexico	20,000
Japan (prewar)	28,000
Korea (prewar)	28,000
Other American Methodists (18 bodies)	1,900,000

Wesleyan Methodists (British)	900,000
South African Methodists	170,000
Australasia Methodist Church	170,000
New Zealand Methodist Church	30,000
Total	12,486,000

The above figures are approximate only. Statistics for the eighteen small American Methodist bodies are from the *Christian Herald* reports. The figures for Europe make allowance for the large postwar increase in Poland but not for possible decreases in Germany and elsewhere. British figures are from *Encyclopaedia Britannica*, 1942, and represent prewar strength. The inclusion of probationers in mission fields would increase the totals at some points, and the inclusion of adherents or constituency would greatly increase all totals.

II. *The Methodist Church and the Problems of Race and Space.* In Table III an attempt has been made to enumerate the population of the world by races and to discover how many of each race are Methodists. The figures may lack accuracy due to the fact that population statistics are almost invariably made up by continents or countries and not by races. However, the situations they reveal are startling. While we claim to be a world Church, three fourths of our membership is Caucasian. If for the moment, however, we omit those Methodists from the figure which belong to racial denominations bearing in their names the words "African" or "Colored" then nine tenths of our membership is Caucasian.

Table III
*Distribution of Population in the World by Races
and Methodists*

	<i>Population</i>	<i>Methodists</i>
Caucasian	900,000,000	9,385,000
Ethiopian	165,000,000	2,300,000
Malayan (Indo-Australian)	575,000,000	450,000
Mongolian	560,000,000	350,000
American Indian (N. A. and S. A.)	600,000	15,000
	2,200,600,000	12,500,000

These figures are based on the assumption that Africa is completely Ethiopian and that Asia is 50 per cent Mongolian and 50 per cent Malayan and that Oceania is 50 per cent Malayan.

If we are to look hopefully for a world of greater mobility of population, Methodism may become a decreasing world power unless these disproportionate racial standings can be corrected. If we are to have world unity of thought and pattern of action and culture in the generations and centuries which lie ahead then Methodism must come speedily to the realization that one fourth of the world's population is Mongolian, one fourth is Malayan and less than one half is Caucasian—and Methodism must advance among the non-Caucasian groups. To think that Caucasians will continue to dominate the world is to be color blind in the field of humanics.

And this leads to the discussion of Tables IV and V. Someone has written brilliantly on *While Time Remains*. Equally important to the world may be the phrase "while space remains." Table IV is an attempt to discover how many persons there are to the square mile in the various continents.

Table IV
Areas and Populations of the World by Continents

<i>Continent</i>	<i>Square Miles</i>	<i>Population</i>	<i>Persons per Square Mile</i>
Africa	11,710,424	147,900,006	13
Asia excluding U. S. S. R. . .	10,347,491	1,067,222,353	106
Europe excluding U. S. S. R. .	1,993,112	404,222,840	213
North America	8,644,860	174,202,223	22
South America	6,937,551	83,855,189	12
Oceania	3,301,158	76,594,066	23
U. S. S. R., Europe and Asia	8,370,490	196,963,182	24
	51,345,086	2,150,959,919	40

A careful study of Table IV shows several important things. First, it appears that the average population for the entire world is forty persons per square mile, and second, it appears that those spots in the world where trouble keeps breaking out every few years are those congested areas where overpopulation is most intense and conversely it is apparent that where space is adequate the social upheavals are less world shaking in their effect.

Table V gives a similar set of statistics by nations. As you study them please pay specific attention to the fact that in the United States the number of persons per square mile is forty-three while the average for the world is forty. Also please note the hemispheric location of those nations whose persons per square mile are less than forty.

Table V
Areas and Populations by Countries

<i>Country</i>	<i>Persons per Square Mile</i>	<i>Country</i>	<i>Persons per Square Mile</i>
Australia	2	France	186
Canada	3	Austria	190
Argentina	13	India	245
Brazil	14	Hungary	255
Mexico	32	Korea	265
United States	43	Czechoslovakia	290
Hawaii	66	Germany	371
Manchuria	86	Italy	382
China	100	Japan	498
Philippines	141	Puerto Rico	544
Poland	157	England and Wales	713

The world will never be completely free until it discovers some plan of mobility whereby the tremendous overcrowding of some areas of the

earth are given outlet to those areas where the population is sparse. We have already fought two world wars, the cause of which was in part overpopulation. The future in this regard is ominous. Guy Irving Burch, director of the Population Reference Bureau, says, "In spite of recent natural and man-made catastrophes, about 17,000,000 additional inhabitants were added to the world population each year during the past decade. If the present rate of growth is maintained the twenty-first century will see a world with a total population about half again as large as today's or approximately three billion souls." And mark you well they will not live in peace except they find mobility of residence.

The past centuries have seen a world dominated by that part of the Northern Hemisphere which includes Europe and North America. To believe that this domination will continue in the centuries to come is provincialism and parochialism. Recently the writer heard an Englishman speaking of Colombia in South America. Said he, "Colombia has everything—grain, oil, gold, and many other minerals. Eventually Colombia will come into her own." And there are many great areas of the world like Colombia, parts of Africa, and China and Russia and India and Australia, waiting to come into their own. Thus you have the old world (the upper part of the Western Hemisphere) wearing out and in spots overpopulated, and you have a new world waiting to be born with great areas of abundant resources—some underpopulated and some overpopulated—and eventually, in centuries to come, the world must find freedom of movement whereby the overpopulated areas can push out toward space and toward abundance. Under what processes it will come, or under what limitations, one cannot foretell, but come it will; else the world will emerge from war after war only to plunge into still succeeding wars.

And what of Methodism as the world moves toward redistribution and new balances of power, with nine tenths of us Caucasians and most of this nine tenths in America and England? Will we have the strategy to realize that now is the appointed hour for us to move out into the space-areas and the abundance-areas from the population congestions? If we do not then we shall join the wearing-out processes in the world. We shall become a Church of introgression and of embolism and of erosion.

Before leaving Table V perhaps it is permissible to say a word about England and Wales. The population of over 700 persons to the square mile seems to demand it. One hesitates to say anything about England in the presence of such a gathering of British dignitaries. It has been self-evident for a long time that Central Europe, Italy, Japan, India, and Puerto Rico are sore spots of overpopulation, but one has always thought of England and Wales as self-sufficient and utterly stable. With the eyes of the world turned at this moment on England one may be forgiven for saying that unless immediate modern mechanization can come to England and unless her world market can be rebuilt, England, the land we love and honor, England which twice in two generations has saved our world may have reached the turning point in her destiny.

In Part I of this paper an attempt has been made to point out that the minority and racial problems of this confused hour in the world's history cannot be accurately appraised merely by group size or by geographical

location or by propaganda patterns. Part II attempted to predict that the centuries to come will find new and undreamed-of racial and minority problems due to the questions of space, abundance, and overpopulation. And this brings us to Part III which will attempt to set forth some general conclusions on the burning race and minority questions of the present hour.

III. *Conclusions.* Only with bowed heads and broken hearts may we look out at certain areas of the world in this hour. The suffering of the forty years of the first exodus of the Children of Israel was not more merciless nor attended with more cruel grief and misery than is the twentieth-century exodus of 4,300 Jews carried early this month from the very shores of Palestine back to the concentration camps of Germany. Our souls are torn with anguish to think that in this century, scarcely three years after the establishment of the United Nations, the plight of displaced persons, particularly those of the Jewish race, could be so dire.

Facing the question, one is forced to say frankly he does not know the answer. Clearly the right is not solely on the side of the Zionists nor solely on the side of the anti-Zionists or the Arabs. The problem is too complex for any one group to settle. It is to be doubted whether any world minority whose members are spread over a geographical area of several nations should ever have any major portion of its fate settled by any one nation. For clearly no one nation, as England is presently evidencing, has the ingenuity or the sagacity to settle the affairs of a world minority. To blend justice and mercy and opportunity in a humane solution requires world potency and power. And the only solution that can be suggested at the present moment is to have the nations of the world and the Jews themselves commit this problem of Jewry to the United Nations without equivocation or reservation. One reads with deep distress the growing vacillation and distrust of the United Nations which are beginning to appear in American periodicals and press.

Either we shall learn to live as a world unit, or as a world we shall surely die. And the *one* question which an empowered commission of the United Nations could solve is the problem of this world minority called Jews. One cannot but doubt that the present suggestion of the United Nations Commission to partition Palestine presents a final and satisfactory solution, for, eventually, the right of Judaism to live anywhere in the world it chooses must be established. Surely there are some nations in the world willing still to admit to their shores these tired and hungry and hopeless souls of whom six millions have already died by torture and starvation. God help us if we are not united enough to do this.

The second general conclusion is that the present world situation is so tense that any national or international realignment may suddenly and momentarily bring death and devastation to any minority almost overnight. We have always known how tense was the Indian question of Hindu and Moslem and Sikh, but see what three weeks of independence in India have produced. A *New York Herald Tribune* correspondent in India gave the estimate that three weeks of independence for Hindustan and Pakistan have cost the lives of nearly 50,000 men, women, and children, slaughtered in the fanatical communal outbreaks engendered by the division of India; they have cost the destruction of thousands of villages, burned or evacuated; they have cost a panic mass transfer of popula-

tions, involving already something like 1,000,000 souls and which may reach three or four times that number before it is over. These are statistics of death and devastation.

Once again, the hand of time and the basic principles of decency and humanitarianism demand more action and more power to act for the United Nations, else, as the bankrupt condition of world empires makes more and more withdrawal of colonial protection necessary, other minority groups the world over may experience the statistics of death and devastation. It is self-evident that no minority in this world of hate and suspicion is safe unless we move quickly. The world is changing hands and only the united insistence of the powerful of us all can save the plight of the few.

In urging one world and a more potent United Nations even to the giving up of some of our national sovereignties, one realizes this is only part of the solution. Hatred and animosity are the fundamental causes of minority suffering. If no one in the wide world hated the Jew or the Negro or the Moslem or the Catholic or the Protestant, then minority problems would soon be solved, and this leads to four suggestions:

Any time a minority loses its voice something in the world dies. As world Methodists let us pledge to minorities of the world the right of a voice—that to the uttermost parts of the earth. To the weakest group that lives, let us declare, "You shall never be without the right of voice."

Any time the rights of a minority are denied, death and devastation lie around the corner. As world Methodists let us pledge our lives to providing for the minorities of the world not *equal* rights—one cannot believe that the minorities desire equal rights—but the *same* rights. The minorities have found (sometimes within Methodism) that *equal* rights do not always mean the *same* rights. Let us pledge to all minorities everywhere the *same* rights we desire for ourselves.

But there is another side to this question of rights. There are some minorities which occasionally demand for themselves extra rights or special privilege simply on the ground that they are minorities, and when this happens something good in the world becomes soiled. Let us remember we are a minority whose privilege has been extraordinary. Let us pledge our lives not to exhaust our privilege by demanding special indulgence. And let us insist that other minorities do not demand for themselves special privilege just because they are minorities.

Any time a barrier of segregation is established in the world the hope of humanity becomes tarnished. Many years ago the writer had an Old Testament teacher who loved to use the word "diaspora," by which he meant the scattering of the Hebrews. It is quite evident today that the Jews are fearful of a diaspora. But the Negro has a different attitude. He seeks the right of diaspora. In the best sense of the word the minorities need a diaspora—an infiltration, a diffusion, an infusion. Eventually the culture and the character of the people who live next door to each other will efface the distinctions of color and race, provided people will only live next door to each other for a while and provided quality and character are the requisites of the undertaking.

And this leads to the last thing to be said. It would be unfair to the American scene where we are gathered were no mention made of the

Methodist Negro in America. The latest estimate of the Bureau of Census puts the total population of America in April, 1947, at 143,311,000 and the non-Caucasian population at 15,000,000. Probably 14,000,000 of these latter are Negroes. They represent the greatest missionary challenge faced by the Church, but our achievement in their behalf is pitiful. We are just completing eight years of experience with the Central Jurisdiction in the Methodist Ecumenical Church and the figures are appalling. Two years ago the total membership of the Jurisdiction was 347,096. The latest figures just compiled show a decline of 19,601 to 327,495, of which 69,320 are inactive and only 258,175 are active members. One doubts that this decrease can be charged completely to our plan of jurisdictionalism. Some of it is due to the movement of Negroes to the Northern cities; some of it to the movement to the Western Jurisdiction where the Central Jurisdiction doesn't operate.

But mostly the fault is lack of interest on the part of the Church at large and the lack of a forceful plan of missionary cultivation of this Protestant field. The Atlantic Coast Area paid 461 ministers an average of \$1,177 each; the Baltimore Area, 475 ministers with an average of \$1,144; the New Orleans Area, 508 ministers averaging \$885; and the St. Louis Area, 399 ministers averaging \$744. The Florida Conference has an average salary of \$292. The figures speak for themselves. Knowing these gallant men, one's heart bleeds for them and one imagines the heart of the Almighty must condemn a Church expecting results from this pitiful situation.

To condemn jurisdictionalism because of its failure in the Central Jurisdiction would be unfair, but the unsocial and unrighteous aspects of jurisdictionalism have some bearing on the situation. It is not possible or at the moment desirable to do away with jurisdictionalism, but at least we can change certain aspects of it. We can insist upon proper missionary support, else how can we expect to attract the brilliant Negro to the Methodist ministry. We can lay out a five- or even a ten-year plan to build a Methodist membership among the Negroes. We can find some way whereby the segregational aspects of jurisdictionalism can be diminished by permitting Negro churches and ministers to join the Conferences of the other Jurisdictions. We can start the practice of bi-racialism in churches and Annual Conferences as we have in the episcopacy and in the overhead boards. And if we do not, then we may have to content ourselves with a diminishing Negro membership while the Baptists and the African and Colored denominations and the Catholics take over the religious responsibility for the Negro.

This is the movement of the hour in labor, in politics, in education, in philanthropy—why not in Methodism? As in a previous paper, again I leave with you those holy words: "He hath made of one blood all nations and peoples." There is in all the world but one race—the human race for whom Christ died.

The Rev. J. W. WATERHOUSE, Vice-Principal, the National Children's Home of the British Methodist Church, then spoke on "Christian Ideals of Marriage and the Home." He said:

There are some philosophies which define man in terms of physical nature alone, there are others which deal with him in terms of spirit only. But since man is neither beast nor angel the Christian view is more realistic. It recognizes that man, as a physical as well as a spiritual being, has natural desires and impulses given by God, which may be exercised either for the highest or for the basest needs. Amongst these is the instinct of sex, without which there would be neither marriage nor family: "He which made them at the beginning made them male and female and said . . . they twain shall be one flesh." The purpose of this gift, however, transcends its physical expression.

The physical union of man and woman, as part of the divine intention, may with God's blessing further the highest moral and spiritual values of the human race. The New Testament regards the body as a vehicle of the spirit and never speaks in disparagement of its natural functions. Though "the flesh" may be represented as in conflict with "the spirit," "the flesh" does not there mean the body of itself, but the lower element in human nature which strives against the higher. Those who imagine that "the flesh" of itself is evil should recall that by the will of God "the Word was made flesh, and dwelt among us." Remembering also that Jesus said, "This is my body, which is given for you," the Christian must offer not only his soul but also his body as "a living sacrifice, holy, acceptable unto God." He must fulfill this obligation in many ways, and one sphere may be through the duties and joys of marriage. The purpose of sex is to glorify God. The Church knows nothing shameful about sex, except its abuse. Sex moves men and women to heroism and self-sacrifice, and is the source and inspiration of much great music, art, and literature.

It is not within the scope of this address to touch on themes related to marriage which are controversial. There are matters of opinion concerning which, like the Apostle, "we have no word from the Lord." These could not in fairness be dealt with in so brief a compass. There are more evident truths to declare. Christians have a message to proclaim with no hesitation and with no reserve, for the Christian Church throughout the world has a positive and definite doctrine of marriage. It speaks clearly on the essential purpose of marriage in the divine plan, on its sacredness, and on its obligations which are perpetual. Though such things might seem commonplace, it is necessary that they be stated because it is these fundamentals which are challenged today. Sometimes the challenge is defiant, informed, and sinister; more often it is the outcome of thoughtlessness and ignorance.

There is no distinctive doctrine of marriage held by Methodists alone. The Protestant Churches, though having varied forms of marriage services, unitedly declare that the loyalties of marriage and the home belong to the loyalties of the Kingdom of God. Moreover, this doctrine is shared by Catholics and Protestants alike. Catholics, however, seek to enforce what is the ideal of Protestants, when they declare that "marriage between Christians, duly celebrated and consummated, is dissolved only by death." Protestants say "till death us do part," and mean it, but in certain circumstances permit the dissolution of marriage where conditions have made the spiritual and physical partnership of life impossible. The whole Church concurs, nevertheless, that there is a common

standard of chastity for men and women which precludes all sex relations outside the marriage bond.

There are differences of opinion within the Protestant Churches as well as between the Protestant and Catholic Churches on matters concerning the regulation of family life. Significant though these differences may be, they do not constitute a threat to the fundamental Christian ideal of marriage. On first principles the whole Church speaks in unity and with authority. Christian marriage is lifelong marriage. It is not just a human arrangement. It involves a contract made before God. Marriage therefore, in words familiar throughout the English-speaking world, is an honorable estate, instituted of God, unto the fulfilling and perfecting of the love of man and woman in mutual honor and forbearance; and is therefore not by any to be taken in hand lightly, or thoughtlessly, but reverently, discreetly, soberly, and in the fear of God.

Because these ideals are widely disregarded, the fabric of Christian society is shaken. In Great Britain during the first three months of 1947, divorce petitions were filed at the rate of one to every five new marriages. America provides her own figures, and I shall not quote them, which point to the same tragic tensions in the postwar world. But the Church needs no new doctrine of marriage; her task is to maintain her ideals. Christian leaders are alive to the serious implications of the catastrophe which reveal the possibility of a complete breakup in the domestic stability of nations. The Bishop of London, preaching in Westminster Abbey at the inauguration of the recent Greater London Christian Commando Campaign, referred to the fact that some sixty thousand divorce cases awaited judgment in the British Forces alone and said, "If this kind of thing is to continue we shall rush down a steep slope into an abyss of nihilism which will make havoc of our society, of our morals, of our thought itself."

This warning cry sounds forth, not to Britain only, but to all lands where this dire process is evident. I quote figures from my own country because they are more readily available, and my particular task in the administration of the Methodist Children's Home, which shelters nearly four thousand homeless children, brings this problem daily before me. In the Children's Home, applications for admission are received at an average of 140 each month. Many factors have brought these children in need of help. The hazards and accidents of life may have caused the death of one or both parents. But the majority of children are deprived of a normal home for other reasons, chiefly the shipwreck of domestic and marital relationships. Children's homes, therefore, are increasingly being called upon to succor "difficult," nervous, maladjusted children who have lived all too long in an atmosphere of tension, suspicion, and bitterness at home.

The British Government has recently received a report—known as the Curtis Report—on the care of some 125,000 children who, removed from home, are described as "deprived of normal home life." It is our judgment that the majority of children "deprived of normal home life" live in their own homes, which are often a parody of *real* homes. Children's societies perform a kind of ambulance work, picking up the severer casualties. But the Christian Church must do preventive and not casualty work alone. It is our task so to teach, preach, and practice

positive ideals of marriage that we may diffuse that attitude and outlook which help to build home life upon the best and surest foundations.

The Christian doctrine of marriage and the home is no utopian theory. It is justified by countless Christian couples who live in love, loyalty, and harmony. The proof of the wholesomeness of the Christian ideal is for all to see, thank God for that. There is nothing more constructive for the building of a new world than the making of a Christian home. We rejoice that so many such homes have been, and are being, achieved. The need is for more. To this end, the Church must give herself increasingly to the task of educating young people for the privileges of marriage and parenthood. In 1929, Dr. G. Herbert Gray, who has accomplished so much for the spread of enlightened Christian opinion regarding marriage, said that "the Church has as yet done nothing" in the matter of educational preparation. Happily, Dr. Gray has lived to see great advances. Nearly all the denominations now have some definite program.

Besides giving greater attention to the privileges and problems of marriage, an increasing number of clergy and ministers are offering their time and experience in the service of marriage guidance councils, where many broken marriages have been mended. Opportunity, moreover, is taken by many ministers for private talks with young people who are about to be married. Here is a magnificent pastoral opportunity which, when handled with discretion and tact, can do much to bring about a higher standard of Christian home life.

The Marriage Guidance Council of Great Britain, which has recently received official commendation in the Denning Report—the work of an important committee set up at the instigation of the Lord Chancellor, in 1946, to investigate the incidence of divorce and its causes—has been pioneered by a Methodist minister, Dr. David R. Mace. It is now recommended that there be set up throughout Great Britain a State Marriage Welfare Service, with the double object of providing education and preparation before marriage and of offering help to those in marriage difficulties. This Marriage Welfare Service would operate in collaboration with the existing voluntary organizations; here again is an occasion for the service of Christian men and women. In this way the Church can implement her teaching on marriage, for she will thus influence many who would never otherwise have the Christian viewpoint brought to bear on their individual problems. Never let the Churches say, "Marriage guidance is not our job—our task is the salvation of souls." If souls are to be saved, then marriages are to be saved, for we humans are not disembodied spirits.

The Church's task with regard to marriage is, as the COPEC Conference enunciated, not educative only but redemptive. Our business is to seek and to save those whose lives have been shipwrecked on the rocks of unhappy marriage, and to challenge the evils in society which contribute to these disasters. Founding a home and maintaining a family life, with all its complicated relationships, never was an easy task. It is harder than ever today. The dislocation of family life caused by the war is vast. Christian understanding of these problems must be very loving and very kind. It must not savor of censoriousness, nor of patronage. It must bear the mark of Him whose compassion knew no bounds and

always resulted in action. Yet Christian understanding of human weakness must never lead to condolence of evil practices. In the story of the woman taken in adultery, though our Lord said, "Neither do I condemn thee," he added, "go and sin no more." Sins of the flesh are no less sins because they may be forgivable.

The Christian Church does not assume that marriage of itself brings lasting happiness. It teaches that the initial happiness of two people coming together in mutual love may pave the way for a redirection and increase of joy in the manifold activities of a home. The Church knows that the natural sequence of "and so they were married" is not "and lived happily ever after." Successful family life is something which has to be accomplished. Its achievement is an art, calling for the highest qualities of faith and character. It has been well said that the cause of most marital failures is failure not in marriage but in life. Unhappiness in adjustment to life outside the home generally reacts in the home life within. The home is not just a refuge from life, it is part and parcel of the world in which we live.

The Christian ideal is that home life should reach out beyond its own circle, for the truly Christian home is a power house of love which knows no bounds. We have a saying, "The Englishman's home is his castle." It should be a castle that welcomes invasion, not just by those who can return hospitality, but by those who need hospitality most—the stranger, the needy, the lonely and sick at heart. Christians throughout the world are "given to hospitality," and we may humbly add that Methodists have a genius for it. Let us dedicate ourselves with greater imagination to its ministries of love and compassion.

The Christian ideals of marriage and the home cannot be attained apart from the help of God himself. Without him we are not able to please him. The godless home, however prosperous it may seem, is the incomplete home. Though the worldly minded may imagine that they can achieve all that life has to offer, the time comes when the futility of this philosophy is tragically revealed. When ill health, financial worries, anxieties, and bereavement invade, disintegration begins. Life was never intended to be lived apart from the aid of our Maker. As Canon Peter Green used to advise the young folk who came to him for guidance, there are *three* pillars to a home, man, woman—and God. To leave out him who is the great sustainer is to court disaster.

The New Testament says that the family is part of the Church. A family at worship is the Church at worship. We thus proclaim the essential homeliness of our Christian religion of which the first shrine of worship was a cradle in the midst of a holy family. Our ideal of the "household of the faith" has important implications. Two of them may here be mentioned. First, that "church work," as we call it, includes the duties and responsibilities of home life. Our church work is not necessarily undertaken within the walls of a sacred building. A mother who brings up young children in the nurture and admonition of the Lord, and in her manifold tasks is prevented from sharing in the organized activities of the Church, nevertheless is doing the work of the Church. She is an invaluable person, an essential worker for the Kingdom of God. Apart from Christian homes there could be no Christian Church. Many a minister, giving his "testimony" at ordination, says proudly

and truly, "I have found Christ through my mother, my father, in the dedicated life of my home," and I too am among that number.

The second implication is summed up in the time-honored phrase, "the priesthood of all believers." We Methodists, whilst recognizing the high office of the ordained ministry, believe that God may use *any* man or woman to lead others to Himself. Parents, whether lay or ordained, have special opportunities to be thus used of God. The ideal is that all Christian parents should respond to this holy vocation. By the example of their lives, and in the intimate fellowship which they enjoy with their children, they may "offer" Christ. This is not done by mere strictness nor by the fulfillment of religious duties alone. It is achieved through the loving, patient understanding given to men and to women who themselves know Christ as a living, personal Saviour.

The Christian ideal is that man and woman, when united in marriage, should thereby be better instruments for God to use in his creative and redemptive purposes. Their union is not for their sakes alone, but for God's sake and for the sake of the community. Although the intimacies of marriage are private and personal, their consequences have profound effects on society. The joining of man and woman as "one flesh" offers a new vessel for God to use in the bringing in of his Kingdom, which is not a kingdom of men, or of women, but of both of the sexes living together in harmony with his purpose. Through the fellowship of marriage, many Christian men and women have come to know the deeper meaning of fellowship with God himself, for they have been led beyond the horizons of personal desire to lose themselves in self-surrender to another. Human love, at its highest, is a reflection of the divine love. Small wonder that so many of our hymns are love poems: "He that loveth not knoweth not God." Though there are many other kinds of Christian love besides that of Christian man and wife, we do not believe that there is any capable of higher possibilities for the building of God's Kingdom. Christian marriage and a Christian home are instruments God delights to use.

Perhaps the sweetest word in the English language is "home." If I am charged with sentimentalism, I ask you to remember that perhaps the most-loved, and certainly the best-known, story told by Jesus concerned a boy who in the far country realized the meaning of home. Jesus himself honored the family hearth. Did he not live thirty years in the midst of a family circle? Though the service of God's Kingdom may lead us, as it led him, to loyalties higher even than those of kith and kin, we believe that God calls men and women to serve him in their homes, rejoicing with them that rejoice, weeping with those that weep, bearing each other's burdens and so fulfilling the law of Christ.

My last thought is this: The life which Christians believe lies beyond this mortal span is a family life; not in the perpetuation of marriage, or of giving in marriage, but in a communion which is higher still, the life of heaven itself. It is not wishful thinking which describes heaven as the "homeland." There is "the Father's house." There is a place prepared for us. He is there waiting to receive us. If we are not at home there, it will not be heaven. God in his lovingkindness intends family life here to prepare us for family life hereafter:

And if our fellowship below
 In Jesus be so sweet,
 What height of rapture shall we know
 When round His throne we meet.

Announcements pertaining to the Friday afternoon discussion groups were made. The delegates then sang "Where cross the crowded ways of life." The next speaker was the Rev. Dr. GEORGE P. HOWARD, of Buenos Aires, Argentina, whose topic was "Social Tensions in International Relations." Dr. HOWARD said:

"The world," said Emerson, "is built on ideas and not on cotton and iron." Democracy cannot survive without great spiritual ideas and convictions. It must also include a deep concern for social justice and security. It will engender a desire to understand other peoples and an unqualified willingness to co-operate with other countries in the construction of international good will and peace. Democracy is an attitude of service in increasing patience and understanding, a desire to share with other peoples all we possess materially and morally and to accept thankfully what other nations have to offer.

What factors militate today against that warm sympathy which is essentially associated with Christian democracy?

First of all, there is our uncomfortable feeling of strangeness in a world suddenly grown small. We have physical proximity, but we lack spiritual sympathy. The very word "international" is new.

Then there are the profound differences between peoples and races, shocking differences in ideas of government, in what constitutes success, in the relations between the sexes, in ideals of home life, and in the value of life itself. The American way of life has produced a sensitivity which leads to acute suffering in the presence of pain, cruelty, and bloodshed. Many of the world's peoples, however, have always lived in the presence of the harsher aspects of life. Death and hardness are their constant associates. Human life among them is cheap. In the United States there is a strong desire to flee from or ignore the rougher aspects of life. Euphemistic expressions are used to hide unpleasant realities. In some countries a higher respect has been cultivated for the pledged word, a deeper repugnance for deceit and trickery, while others easily justify, in international relations, low trick and subterfuge. When one Christian statesman says, "My religion will not permit me to do that," it will be well to remember that other statesmen, representing countries where religion has very little if any ethical content, will not be able to understand him.

There is, in the next place, the language difficulty between the nations and peoples of the world. Language is the soul of a people. A word or phrase may be literally and correctly translated, and yet be far from saying all that the original implied. A very startling address by one of the Russian representatives at the United Nations was atrociously translated and led to much misunderstanding. Commenting the case, a New York paper said that a few more "translations" like that would enlist many recruits under the banner of some tongue designed for universal use.

Ignorance or lack of information greatly complicates our international

relations. The only hope that a democratic state has springs from the intelligence and judgment of the average citizen. An informed citizenry which is capable of weighing the merits of public issues is fundamental. And one is inclined to think that ignorance of the major issues that complicate international relations is less forgivable in the Christian than in one who has not envisioned the world as the Church's parish. The recent findings of the Gallup Poll in the United States relative to public opinion regarding the Taft-Hartley Act are very sobering. Great publicity has been given to this measure. In one way or another nearly every citizen will be affected in his personal interests by this legislation. Yet four voters out of every ten had not heard or read about it. Mass opinion is being formed too much on the basis of newspaper articles and radio comments.

What is really happening in Europe, in Germany or in Russia? "In the Russian zone of Germany," so German friends are telling us, "ten people are not allowed to gather on the streets or in public places. But hundreds or thousands can gather in churches or for religious meetings and are not molested. Any address to be given on politics or social questions must be submitted first to the censor. No such requirement is exacted for sermons or addresses given in the churches." When German Protestants expressed surprise at the encouragement given them to open their churches soon after the surrender, the Russians answered: "You do not manufacture guns in your churches." Do we know these things?

"Miners are cool to the plea to save British economy," say the headlines in one of our morning papers. But do we really know what is back of the British and Welsh miners' attitude? In a special report sent to the *New York Times* a well-known correspondent says: "The point . . . is not that the miners are spitefully settling old scores . . . but that the mentality in the coal fields is different from the mentality in London, Washington, Paris, or Geneva. . . . In London the people are talking about and longing for 'the good old days,' meaning the days before the war when Britain was collecting bills instead of paying them. But . . . you cannot talk to the miner for ten minutes before he refers to 'the bad old days,' meaning the days when the people of that region dug cheap coal for little money and lived mainly on the dole." Here is an international economic problem, but also a problem in Christian understanding which the Church dare not evade.

The Church must not be a bystander in the presence of these difficult problems. Bystanders are never innocent. Silence and cowardice have made possible the seizure by criminals of the governments of great states. Conscienceless gentility, the impassive bystander, the respectable citizen who looks the other way, the nonparticipant who plays it safe—all are moral cowards whose paralysis the Christian Church must cure.

The threat of war still hangs over the world. Arnold Toynbee says that years ago he would have said that the failure lies with the Tibetans and the Eskimos, because they occupied an unusually sheltered position. By sheltered he says he means protected from the dangers arising from human folly and wickedness, not sheltered from the rigors of the physical environment. Man's only dangers, he says—and these have been deadly dangers—have come from man himself. But now the homes of the Tibetans and the Eskimos are sheltered no longer, for the regions

where they live are the likely theater of some future war. The largest landing field for bombers in the world and the longest runway for bombers loaded with atomic bombs is near the North Pole.

Many of us in Latin America are deeply disturbed over the rearming of military groups in the South and Central American countries. Dr. Edward Santos, one of the creators of the Act of Chapultepec and a former president of the Republic of Colombia, recently expressed his fear that the Latin American republics would take on themselves a burden of armament which they could not afford, a degree of armament which will perpetuate petty tyrants in power. "Don't do this evil to us," he cries. "The course of armaments is like the vice of morphine: once begun the cure is almost impossible. You will ruin us with cruisers. Among nations heavily armed, peace is precarious, because there is always someone with the desire to try out the armaments and obtain from them some advantage."

Argentina in three years has increased her armaments threefold. Her arms and equipment are now to be modernized by the United States. By selling military equipment to the impoverished Latin republics the United States prevents that profitable business from going to Britain or Sweden and she will be able to keep her own ammunition and arms factories functioning efficiently against the next war. Has the Christian Church no word to say in such a situation as this?

Are we just pawns to be used for the digging of coal or the extraction of oil without which armies and navies are helpless? Is labor to serve only as a means of producing dividends on investments? Chairman David E. Lillienthal of the Atomic Energy Commission has no patience with "a growing tendency in some quarters to act as if atomic energy were none of the American public's business." This, he held in a recent radio address, "is plain nonsense, dangerous to cherished American institutions and for that reason dangerous to genuine national security." Fascism always begins with disdain for the "little fellow." Christianity has always championed the rights and importance of the common man.

Justice Vinson, addressing a large gathering of lawyers and judges, pointed out that the challenge to the supremacy of the law was not confined to the totalitarian regimes. "In our own country," he said, "we have seen evidence that there are those who have failed to realize that the only alternative to the supremacy of law is anarchistic chaos, or the reign of a personal dictator." May we not ask, therefore: Are we free, really free, free from prejudices? Have we built a fence around our thinking? Will not high religion always broaden a man's sympathies and interests? "We boast that Anglo-Saxon law is the same for rich and poor," said Justice Vinson; "and until that boast is a fact we have not accomplished the reform of the law that we need."

It is encouraging to hear such plain talk, for criticism, even constructive criticism, is becoming increasingly difficult in international as well as national affairs. This is another characteristic of our day. Fascism always starts with a controlled press and the suppression of public opinion. Because Protestants in the United States reacted to the five to four decision of the United States Supreme Court which sustained the validity of a State of New Jersey statute providing for the transportation of private and parochial school students in school buses, Cardinal Spell-

man in an address at Fordham University charged Protestant groups with waging a "crusade of bigotry" against the Roman Catholic Church. What the Cardinal was attacking was not "bigotry" but the Protestants' democratic right to hold an opinion on a subject involving the educational system and American democracy. It is interesting in this connection to study the Concordats drawn up between the Vatican and some of the Latin American republics. In all of them the governments agree to prevent any criticism of the Roman Church. Apparently that Church is not concerned with intellectual conviction nor spiritual conquest, but with mere outward conformity, the uncritical and unquestioning acceptance or the Church as it is. How can the Vatican, unyielding in its absolutist claims, be considered as a force vital and spiritual enough to relieve national and international tensions?

Carlo Levi, Italian editor, sculptor, and painter and author of *Christ Stopped at Eboli*, reports in an article in *The New York Times Magazine* that "the political situation [in Italy] in general is not good, for the old local interests [Fascist] have recovered their aplomb and are trying desperately to hold on to their power and to keep the peasants in a state of subjugation. In this effort the strength of the clerical party in the Government at Rome has abetted them." We would expect to have found the Vatican and the Church of Rome to have been a healing, creative force in Italy. That country, however, is in bitter revolt and on the verge of communism.

The Dean of Canterbury, according to current press reports, declares that the Vatican is one of the most powerful divisive forces in the world today. Don Juan, Pretender to the Spanish throne, who has the backing of Great Britain and the United States, declared in a recent interview that "the Church's present commingling with politics is bad for the Church." It is also a prolific source of international tensions. The Monarchists of Spain will inevitably rely upon the Church, whatever Don Juan may say about the necessity of separating church from state. In the consequent anticlerical campaigns, it is all too certain that the reactionary parties will once more pose as the defenders of religion, which is the same in Spain as saying defenders of the Church. "I know well what the Spanish Church has done to her people," said the great French Catholic writer Mauriac in 1937, "by what the Spanish people are now doing for their Church."

While Protestant and democratic Great Britain and the United States are working hard for world understanding and unity, the Roman Catholic textbooks used in the public schools of Argentina sow the seeds of dissension and misunderstanding.

Pearl S. Buck, in a recent magazine article, says that we must face the fact that any world thinking and world organization must take as a chief obstacle the individual hatred and opposition of millions of small human beings who hold a grudge against government and officialdom. "Scratch the mental and emotional hide of a citizen in any country," she says, "and you will find rising bristles at the word government." People have learned, she says, that no government is good—that is, "no government has ever existed for the benefit of the people. With whatever idealism it was set up, sooner or later government exists primarily to maintain itself." The Christian Church must see to it that the United Nations

organization is not an aggregate of nationalisms trying to establish some sort of control over peoples without regard to their feelings. Somehow, peoples must see that they are to be served.

Christianity is the friend of personality, of independence of character, and of private judgment. And Protestant Church life, in like manner, offers us freedom of high thinking and noble living, builds us, as it were, a dwelling place in that lofty country where they only can breathe who have the courage to walk and talk with God. The Protestant, in his freedom from sacerdotal subjection and sacramentarian superstition, finds himself committed to a creed of awful and lonely splendor which only men and women of some strength of individuality, and the developed instinct of personal religion, can dare to believe or aspire to preach.

Methodism has gone out into the world with the challenge of this deep passion for righteousness, this dangerous autonomy of the free man, this high confidence in one's self. It is giving the peoples of the world that personal, spiritual experience of Christ which bound the early Christians into a comradeship of faith and service against which the secular arm was powerless, and by which all secular authority was baffled. They recognized freely that they had a cause to fight for. In allegiance to that cause they took their *sacramentum*. The language of the early apostles was directed to the cultivation of the soldierly spirit. The obedience they owed their Lord was utter and absolute. These men who had foresworn all carnal weapons were, nevertheless, pledged to disestablish throned iniquities. Their influence was subversive of idolatries and superstitions. They were whole souled and white souled. No Caesar was able to break their spirit. And it was not long before it was discovered that they were the best citizens of the realm.

The peoples of Latin America, Asia, and Europe are on the march. The totalitarian political and religious systems in which they have been nurtured have hardly been favorable media in which to learn the lesson of co-operation and solidarity. They are inclined to stand alone; they must learn the spiritual lesson of standing by others. Secular empire and military despotism have made it easy for the masses to feel that they were only "things," cogs in the machine. They need to acquire the quality of private and internal strength. Only thus will they be able to become dependable members of a world society of nations. They are at last becoming conscious of themselves. They are beginning to hear the words: "I have come that ye may have life and that ye may have it more abundantly." They are inclined to think that these words come to them from Russia. We must have them know that they come from Palestine.

Lewis Mumford in his book *The Condition of Man* (1944) pointed to the reasons why the old pagan civilization at the end of the Roman Empire had been gradually replaced by the Christian community. The victory of Christianity was in his judgment not the submission of a minority of die-hard Romans to an overwhelming majority of Christians. It was, on the contrary, the abdication and capitulation of a confused, rotten, greedy, superstitious, defeatist majority to an organized minority which knew its own mind and spared no public effort and private hardship to carry out its mission. Do we know our own mind? Are we ready to carry out our mission of world pacification in the name of Christ at a heavy cost of public effort and private hardship?

Have we some word for the world? Mr. Chesterton says somewhere that the most helpful of the poet's functions is that he gives men words, for which they have "from the beginning of the world starved more than for bread." Some word spoken which lights up the earth and the heaven of life, like a flash of lightning which cuts a gash in the face of darkness. Is there anything on our lips to which the world will listen?

"God's in his heaven . . .," we can say. We can remind the world of the existence of that which Aldous Huxley calls the Ground—that awesome fundament of the universe from which goodness wells up as wine does from the grape. Let our voices be heard preaching the gospel to every creature. Let our aim be a derivative function of that preaching: the transforming of a secularized society into a Christian social order. Then let us advance to the new reformation: the ecumenical reformation, which is the Church's advance from sectarian impotence to united strength.

The Rev. Dr. MALDWYN EDWARDS, Secretary, Temperance and Welfare Department, the Methodist Church in Great Britain, then spoke on "The Modern State and Human Values." Dr. EDWARDS said:

The Cloister and the Hearth is not as generally read as it used to be. Indeed for those who desire historical accuracy it is not a reliable novel. Nevertheless, I know of no book which gives so vivid a picture of the closing years of the Middle Ages. Gerard, the hero of the book, is the father of Erasmus, who, more than any other man, signified the closing of one epoch in human history and the dawning of another. In the exciting adventures of Gerard, the reader receives a vivid impression of an age in which there were no tariff barriers and no passports, but an age in which mercenaries, pilgrims, and students jostled each other along the great highways of Europe. The Holy Roman Empire retained a shadowy authority over the peoples of Europe because nationalism had not yet come to its flowering. The Catholic Church still retained the undivided allegiance of the faithful because the Teutonic peoples had not come to a religious self-consciousness.

It was in many respects an impressive if somewhat inelastic unity which Europe presented, but the end was bound to come. In the famous dialogue between the Earl of Warwick and the Bishop of Beauvais in Bernard Shaw's play *Saint Joan*, the bishop says to Warwick, "As a priest I have gained knowledge of the minds of common people and there you will find a more dangerous idea. I can express it only by such phrases as 'France for the French, England for the English, Italy for the Italians, Spain for the Spanish. . . .'" The retort of Warwick is that the protest is that of the individual soul against interference of priest or peer. "If I had to find a name for it, I should," he said, "call it Protestantism."

The good bishop had not long to wait for the fulfillment of his words. With the breakdown of medieval solidarity, there came a fully fledged nationalism. Henry VIII, Francis I, Charles V are all Renaissance monarchs, rejoicing in their sense of power. The process of disintegration, once begun, had to work itself out. Hobbes was the great apologist for

absolute monarchy, Locke defended limited monarchy, and toward the end of the eighteenth century, Godwin, Paine, and Rousseau were advocating a democracy in which the people at last had come to their own. It was this philosophy, incidentally, which influenced the Declaration of Rights preceding the War of American Independence. The American Constitution itself was shaped largely by religious independency and by this particular ferment in political thinking.

After the Middle Ages, the Renaissance, and the individualistic democracy at the close of the eighteenth century there was a fourth stage reached roughly at the middle of the nineteenth century. The great legal writer, A. V. Dicey, has called this last period the "age of collectivism." Individualism has many advantages. In economics, it worked extremely well whilst markets were expanding and fresh trade was being continually developed. In politics it justified itself in its removal of all hindrances to individual initiative. To free a man from encumbrances is to render that man service. But individualism had its grave disadvantages. If the state is only content to keep the ropes while the fight is in progress and not directly to interfere, great hardship is done to the weak and unprivileged and handicapped. This began to be realized as the nineteenth century wore on, and so the state began increasingly to interfere on behalf of those who must need its help. Gradually, in the course of collectivist legislation, the state extended its scope and not merely removed hindrances but endeavored to create the right conditions for the living of the good life. This meant inevitably that the state by its very paternalism increased in power. This growth in the authority and prestige of the state was enormously increased by three factors in our modern world.

The ever-widening complexity of economic relations hastened the development from individual to state trading. There came the familiar stages of the private employer, the limited company, the combine, the monopoly, and then the direct or indirect control of the state. This has not only been true of internal but of external trade, so that a state more and more engages in trade talks with other states. In the recent discussions on the Marshall Plan, many of the nations under the influence of Russia adopted an attitude of economic nationalism.

But the modern state has not only grown in power because of the ramifications of commerce; it has also become more powerful through the epoch-making discoveries in science. We live at this moment in an age of atomic energy and this one discovery by itself threatens our very lives. It is obvious that discoveries of this magnitude cannot be entrusted to individuals but must be under the care and responsibility of the state. That means once again an increase in the power of the state over the individual lives of its citizens.

The third factor is the most important of all. We have suffered from two world wars with their long and bitter aftermath. After this second conflict the greater part of the world lies exhausted and most grievously sick. When Henry Carter returned from a recent trip to Europe, he spoke of the heart of Europe as only faintly beating. This condition produces fear and insecurity. People are not capable of making their own decisions. They fly too easily to the security and authority of the state. Above everything else, they desire to be freed from the nightmare of recurrent want and disease and war, and it seems to them that only in a

strong, effective state can they be secure. Although in the first world war one of the great slogans by which young men were urged to go out and fight was the slogan that "we were going to make the world safe for democracy," the world became most dangerously unsafe for democracy, and communism, nazism, and fascism grew out of a congenial soil. In like fashion the conclusion of the six-year world war made inevitable the further growth of totalitarianism. Democracy flourishes in days of peace and struggles desperately in days when the hearts of men have failed because of the things that have come to pass on the earth.

It is indeed a strange and fearful situation in which we find ourselves. Enlightened thinkers in all countries recognize that we have come by the movement of history to a point when a nation cannot achieve its own ends in its own strength. They have come to recognize further that even an alliance of nations cannot hope to gain its own ends against another alliance of nations. By the very logic of history men are being driven to a society of nations and that inevitably involves a limitation of the absolute sovereignty of national states. And yet at this very time when the safety of us all depends upon world law and some form of world community and the limitation of national power, we are being confronted with the spectacle of nationalism, naked and unashamed. But if the modern collectivist state is not willing to limit its sovereignty in the interests of world peace, is it likely to limit its sovereign power within the state for the preservation of human values? Before that question can be answered, it must be recognized that there are two directions in which the modern state can move. One is toward the police state in which the individual is set at a discount, and the other is toward an organic democracy in which the individual feels himself to be an integral part of the whole. It can be stated in another way. The issue in the future lies between a social democracy and a communistic form of democracy.

It is easy to see how nations, drunk with sight of power, find it easy to become rigid and authoritarian. Philosophically the idea of human rights rests on the fiction that man had rights first of all in the state of nature and these were guaranteed to him when he entered society. But when another school of thought arose and explained history in terms of economics, and spoke philosophically in terms of dialectical materialism, the whole eighteenth-century philosophy of individual rights came like a flimsy fabric crashing to the ground. Once you cease to believe in God, you cease to believe in the importance of man. If he has been cast accidentally onto the shores of time and if there is no God to whom he is responsible, the race goes to the swift and the battle goes to the strong and the state may sweat, exploit, or oppress a man with impunity. If God goes, the state will occupy the vacuum which has been created, and man, instead of worshiping God, will be called upon to worship the omniscient state.

But the eighteenth-century defense of human values has not only been exposed to the withering fire of Marx and Engels and indeed of the great nineteenth-century European socialists; it has been undermined by its own inadequate philosophy. With varying degrees of awareness, it began to be realized in the Western democracies that if an individual as an individual is credited with certain rights, they can be held even in opposition to the state.

This atomistic view of human nature could lead directly to anarchy and disorder. It became more and more clear that there must be an identification of interest between the individual and the state in the service of the common good. The first indication of this change of attitude is to be found in the writings of Mazzini. There are, he said, no rights but duties. In England, T. H. Green, Edward Caird, and Bernard Bosanquet spoke each in his own way, not of rights, but of obligations. Jefferson once wrote that a man has no private rights in opposition to his social duties. It was the setting forth of that organic democracy in which, to quote the glowing words of Edmund Burke, there is a living partnership of the governed.

It is this type of collectivism that we believe must be a pattern for modern democracies. But this dynamic conception of an organic state in which justice is done both to the whole and to the part, cannot possibly be realized except through the Christian faith. For it demands two great Christian postulates. There must first of all be the Christian valuation of God. Since God is Father and Lord, the state can never be an end in itself. It is an ordinance of God and can be either a worthy or unworthy instrument in his hands. "There is no power but God," said John Wesley. "To him peoples and governments are alike responsible."

In the second place, there is required the Christian valuation of man. Of himself, the individual person has no importance but he is of infinite significance as one for whom Christ died. The great service of Swedish theology in our day has been to direct attention once again to the *agape* of God. He loves the unlovely and desires us despite our entire lack of merit.

We can speak of inalienable human values because man is no disconsolate wanderer in an alien universe but is the very child of God. It is for this reason that Kant's maxim remains wholly Christian. No man must be treated as a means toward another man's end. When the late President F. D. Roosevelt affirmed the Four Freedoms, he was stating in a memorable way the right of the individual person freely to enjoy the good life. Human values derive not from man as creator but man as creature. His rights must be respected because he came from God and goes to God and is destined to enjoy a rich creative fellowship with God that death itself cannot destroy.

The modern state if it is to function properly, must rest on this religious principle, but how can this be done except through the uncompromising witness of the Church to the claims of God and the infinite worth of man. And within the mystical company, which is the very body of Christ, who can fulfill this function better than the Methodist Church throughout the world? We were raised up to stress the truth that a man can be saved by faith in God, that a man can be joyously aware of that salvation, and that a man can press on to full salvation. It is all an amazing commentary on the significance of the individual in God's sight and the amazing possibilities that open out to the humblest believer. The record of the Methodist Church from the first has been a championship of the poor, the sick, the ignorant, and the oppressed. If in Great Britain we have had an honorable record in social and humanitarian reform, if we have produced leaders in trade unionism and in municipal and national politics, a similar story can be told in other countries. It ought not to

be forgotten that whilst at Dumbarton Oaks no mention was made of human rights, six months later at San Francisco that noble clause was inserted and American Methodists played an important part with other Churches in that assertion of human values.

It is the Universal Church, in which we Methodists proudly take our place, that must ever be the conscience of the community. But conscience does not merely disapprove the wrong, it also approves the good. It is part of our witness to say No! to the overweening pretensions of the state. We have to offer an unwavering defense when human values are threatened. We dare not leave one sphere of activity to the state and occupy ourselves only with pietistic concerns. We cannot surrender the crown rights of the Redeemer. But as we say No! to Caesar worship, we say Yes! whenever the state takes any action which is timely, expedient and morally justifiable, for we recognize that the state is, in the argument of Paul's letter to the Romans, a constituted authority of God for the restraint of evil and the maintenance of good. Our task therefore is, not only to defend human values against any encroachment of the state, but to approve any state action which more fully conserves those values and enables man as a free and responsible agent to take his proper place within the life of the whole.

We who belong to the Church are, in the words of Jesus, the salt of the earth. Salt is a pungent preservative against corruption. That is why the Church has an essential part to play in the life of every country. If we succeed in our task, we may save civilization. If we are cowardly or timid or apathetic in the day of testing we pass under the condemnation of God. There is no judgment more terrible than that passed upon the salt that has lost its savor. If we fail in our duty we become that savorless salt that is good for nothing but to be trodden under the foot of men.

The Church is often derided and misunderstood and most certainly subject to strange neglect. Nevertheless it proclaims the Word of God, and that Word is the very charter of democracy and the final vindicator of the common man.

Several announcements were made to the delegates. The Rt. Rev. WILLIAM A. LAWRENCE, Bishop of the Diocese of Western Massachusetts of the Protestant Episcopal Church, pronounced the benediction, and the Friday morning session adjourned.

EVENING SESSION

The Friday evening session convened in the Municipal Auditorium, the Rev. Dr. WILBERT F. HOWARD presiding. The worship service was conducted by the Rev. W. H. JONES, Wesleyan Reform Union, Sheffield, England, who said in part:

During these days of conference, we are endeavoring to interpret the message and mission of Methodism. In very simple language, that message and mission is to save the world. Explicit in our gospel is first a personal experience of Jesus Christ as Saviour and Lord, and then a

reaching out to all men, imparting to them this good news. . . . relating our gospel to their needs. . . . The ordinary man desperately needs a gospel that saves. . . . The challenge can be made along two lines. . . . Moses made an appeal to Hobab. . . . "Come thou with us, and we will do thee good." . . . Man's own welfare is bound up with his attitude to religion on the highest grounds. . . . And then Moses made a further appeal. . . . "Thou mayest be to us instead of eyes." . . . The final appeal of Moses was, not for Hobab's own sake, but for the sake of others. . . . The man who follows Christ can immeasurably contribute to the welfare of the community. . . . Good men will make a better world. . . .

Dr. HOWARD then introduced the Rev. Dr. ERIC W. BAKER, Secretary of the Educational Committee, the Methodist Church in Great Britain. Speaking on "Methodism and the Common Man," Dr. BAKER said:

"The century on which we are entering—the century that will come out of this war—can be and must be the century of the common man." So spake Mr. Henry A. Wallace, then Vice-President of the U. S. A, in 1942, just after his country had entered the World War, and I imagine it was a recollection of that famous saying which inspired the title allocated to me this evening: "Methodism and the Common Man."

Before seeking to relate our Methodist message and mission to the common man, we ought perhaps to look at the common man himself. How stands he today and what are his prospects in the days to come? I need only briefly remind you of the astonishing transformation that has taken place in the political and economic scene during the last century and a half. Over a large part of the globe as a result of revolutionary activity, sometimes violent, sometimes peaceful—but no less effective and permanent for that reason—political power and economic emancipation have come to the common man. As never before, the common man's right to a fair share of the material goods of life is recognized, and after centuries of slavery and injustice he is at last master of his destiny.

This is, of course, an oversimplification of the matter. Even if we confine our attention to the political sphere, there are many reservations to be made. Democracy, government of the people, by the people, and for the people, is difficult to achieve and even more difficult to maintain free from corruption. When it fails, it is usually succeeded by tyranny as Plato taught us long years ago and our own times have tragically demonstrated.

Quite apart from all that, however, democratic man himself is discovering that if age-long chains have been broken new chains are being forged, chains imposed not by external force but as a result of the inherent weakness of human nature. In spite of all the advances that have been made, one problem remains unsolved. It is the key to all the problems. Emancipated man can make nothing of himself. He does not believe in himself or other people. Freed from constraints he does not know which way to go. For a generation at least he has ceased to believe in God and now he has ceased to believe in man too. He has no doctrine of man save of man's untrustworthiness. This is true at all levels of human relationships. Nations distrust each other, employers distrust their men,

and men distrust their employers. Especially does the common man distrust those whom he describes as the "high-ups" in politics and industry. Worst of all nobody trusts his neighbor. A year ago I went around to the churchyard of the church where I was minister, at a time when we had a Boy Scout meeting. There were sixty or seventy bicycles in the yard, and every one had a chain on it; and I mean a chain to tie it up so the wheels would not go around. This shows what sensible Boy Scouts I had and what a damnable world we live in! Nobody in a factory would dream of leaving anything of value on a bench for five minutes and expect to find it on his return. That is the worst feature of all—not that he does not find it but that he does not expect to find it, and has ceased to be shocked at not finding it.

One prerequisite of all worth-while and abiding human effort is a worthy doctrine of man, a belief in man's true status and dignity as a moral and spiritual being. Without it life is robbed of purpose and man feels that he is at the mercy of impersonal forces outside his control, which are carrying him to ruin. Humanism has utterly collapsed. In contrast to the easygoing optimism after the first world war the present mood is one of almost unrelieved despair.

With this dilemma of modern man in mind let us turn directly to our theme "Methodism and the Common Man."

From its beginning and throughout its existence Methodism has been essentially a religion for the "common man." In that, it is of course in no sense unique. In so far as Methodism is true, it is true because it expresses in a particular time and place the eternal truth of the Christian faith. New Testament Christianity was a religion of the common man. The common people heard Him gladly. That was their spontaneous reaction; though afterwards they were corrupted and cried, "Crucify Him." Of the first generation of Christians it was written that "not many wise after the flesh, not many mighty, not many noble" were called. It is equally significant that of the eight million Indian Christians representing the most recent ingathering into the Universal Church, the overwhelming majority are from the depressed classes of that country.

Consider the religious climate of eighteenth-century England. On the one hand was deism, which made God remote from human interests, and on the other Calvinism with its doctrine of selective salvation. Into this atmosphere came the Wesleys proclaiming the free grace of God for everybody. God was alive, real, at work in their hearts; the power of the Holy Spirit forgiving and transforming, was rediscovered as a personal experience. Man's universal need was matched by God's universal grace. Many of the most exultant hymns of the Wesleys are concerned with this theme.

This was religion for the common man. The first to respond were the miners of Kingswood, Bristol, and the societies that grew up all over England were mainly composed of the common people. Weekly meetings were held in barns and in drawing rooms, but the barns far outnumbered the drawing rooms.

From the outset Methodism invested the lives of converts with a purpose, but it was God's purpose. Those of you who are familiar with Dr. G. Croft Cell's work *The Rediscovery of John Wesley*—surely the most thrilling treatment of our founder written in our lifetime—will recall

how the author regards Wesley's greatest contribution to the Universal Church as the synthesis whereby he brought together, as no one had done since Paul, the Protestant doctrine of grace and the Catholic ethic of holiness. "The most important fact," writes Dr. Cell, "about the Wesleyan understanding of the gospel in relation to the Christian ethic of life is that the early Protestant doctrine of justification by faith and the Catholic appreciation of the idea of holiness or Christian perfection—two principles that had been fatally put asunder in the great church conflicts of the sixteenth century—reappeared in the comprehensive spirit of Wesley's teaching fitly framed together in a well-balanced synthesis."

So Wesley proclaimed the assurance of divine forgiveness as the wicket gate leading to a life of holiness. A divine goal is set before every man; Christian perfection, perfect love, entire sanctification. Call it by which name you will. In Wesley's view happiness is synonymous with holiness. If men are not happy it is because they are not holy. Wesley's own spiritual history was doubtless largely responsible for this emphasis. In 1725, thirteen years before his evangelical conversion, Wesley after reading William Law's *Christian Perfection* was, to use Dr. Cell's phrase, "seized by an idea that never after that let him go." This moral awakening played its part as a *preparatio evangelica*, and the ethical impulse so received persisted with unabated strength after his conversion to the very end of his life. Writing on the doctrine only a few weeks before his death, Wesley says, "If we can prove that any of our local preachers or leaders . . . speak against it, let him be a local preacher or leader no longer. I doubt whether he shall continue in the society." Only two months earlier he had written, "This doctrine is the grand depositum which God has lodged with the people called Methodists: and for the sake of propagating this chiefly he appeared to have raised us up."

There are theoretical difficulties in the doctrine, no doubt, and Wesley may not have always been entirely consistent. These theoretical difficulties, however, lose some of their force when it is remembered that for the Wesleys the believers' horizon was not bounded by this life which at best was an anticipation of the joys to come. But the practical fruits of the doctrine were unmistakable. Wesley writes: "The drunkard commenced sober and temperate; the whoremonger abstained from adultery and fornication; the unjust from oppression and wrong . . . the sluggard began to work with his hands . . . the miser learned to deal his bread to the hungry."

Similarly in the nineteenth century the practical side of sanctification is expounded by Benjamin Hellier, one of the foremost Methodist theologians of his day, thus: "Entire sanctification means the sanctification of everything. The sanctification, for example, of the daily work; that is, doing it to the Lord, and, therefore, doing it as well as we can. If a plowman be entirely sanctified, he will plow a straight furrow—or at least try his best to do so. If he be a mason, he will put no bad work into his walls; if a doctor, he will care more about curing his patients than about getting large fees; if he be a minister of religion, he will strive to serve the people of his charge to the utmost of his ability. . . . Entire sanctification means dedicating all our property to God. When Christians ask themselves, 'How much of my money shall I devote to religious purposes?' they do not consider rightly. There ought to be no question of

'how much'; all must be devoted to God. . . . Entire sanctification means simply this: spending all our time in the Lord's service; making our religion our life, our life our religion." It is important to notice that such holiness of heart and life was not an ideal to be achieved or pursued but a gift of God to be received by the common man through faith and to be expressed in common life; it was the work of God's saving grace.

Furthermore this doctrine made no small contribution toward the great social reforms which were enacted. "There is no holiness but social holiness," said Wesley, and again, "The Bible knows nothing of solitary religion." And it is no accident that six of the seven Tolpuddle Martyrs were Methodist local preachers, and that scores of the leaders of the trade union movement and the pioneers of the Labour Party were products of the same school.

How completely world-wide Methodism has regarded itself as the guardian of this aspect of Christian truth one quotation must suffice to illustrate. At a Methodist celebration in New York in 1866, John McClintock, the first president of the Drew Theological Seminary, said this:

Methodism takes the old theology of the Christian Church, but it takes one element which no other Christian Church has dared to put forward as a prominent feature of theology. In ours it is the very point from which we view all theology. . . . we are the only Church in history, from the apostles' time until now, that has put forward as its very elemental thought, the great central pervading idea of the whole Book of God from the beginning to the end—the holiness of the human soul, heart, mind, and will. Go through all the confessions of all the Churches, and you will find this in no other. You will find even some of them that blame us in their books and writings. It may be called fanaticism, but, dear friends, that is our mission. If we keep to that, the next century shall throw those that are past far into the shade. Our work is a moral work—that is to say, the work of making men holy. Our preaching is for that, our church agencies are for that, our schools, our colleges, universities, and theological seminaries are for that. There is our mission; there is our glory; there is our power, and there shall be the ground of our triumph. God keep us true.

That is Methodism, and that is the message to match this hour. Let us recall our picture of the common man. He despairs of mankind and in that he is surely right. He is at one with Christian orthodoxy. To retain belief in man when belief in God has gone is to live in a fool's paradise. It is when men despair of themselves that they may turn again to God. We know, as the common man knows, that unregenerate man is not worth believing in. But we know too—and of this the common man has not the faintest notion—that the common man is the object of God's unceasing love and care. The power of God who made the universe is available for him whereby he may become what God intends him to be, and by that same power he may remake this world after the pattern of God's eternal Kingdom.

That is the message committed to us and we must pass it on. I have purposely refrained from a discussion of method which properly belongs to another subject. It must be borne in mind, however, that the prime difficulty in all this is the re-establishment of real relationships with the common man.

In my country, at any rate, Methodism is predominantly middle class and the masses are almost untouched. The qualities of character displayed by the early Methodists carried them into positions of responsibility and prosperity in the fields of industry and commerce. In succeeding generations Methodism became the faith of the owner and the manager rather than of the laboring man, and this very fact contributed to that alienation of the common man from our Church which today constitutes so truly great a problem. Nobody who has lived through the last six years or who is in touch with young people today can be in any doubt as to their latent idealism, practical good will, and eagerness to live well and build a new and better world. Such feelings and desires, however, are in no way linked in their minds with religion, least of all with the Church. It is to politics, economics, and science they look and must needs look in vain.

While every special effort to bridge the gulf between the Church and the world is to be welcomed, there is no real solution of the problem save the assumption by the individual church member of personal responsibility for communicating his faith to others as an expression of his churchmanship, as natural and inevitable as it was for the early Christians or the early Methodists. This involves the breaking down of that taboo which presently prevents a man sharing naturally with his fellows his convictions about the most important things in life, while leaving him perfectly free to express his views on everything trivial. Had that taboo been operative in Ephesus and Corinth in the first century or in Bristol and County Durham in the eighteenth, we should not have been here tonight.

However that may be the world needs today what world-wide Methodism by its tradition and heritage is peculiarly commissioned to give. There are still influential Protestant traditions which preach a very different doctrine. The Universal Church still needs the contribution only Methodism seems likely to make. There is no room here for pride or complacency but rather a call to repentance and rededication. To whom so much has been given, of them is much required.

The real crisis today is moral and spiritual. Man has lost faith in himself and his fellows. Faith in man can only be restored as man recovers faith in God and therefore in what man can be when he responds to God's forgiving and enabling grace. Man is a child of God created in God's image before he is a political animal. Only this crowning deliverance from his own sinfulness can make man's political and economic emancipation other than an irreparable disaster. On this foundation alone can the shattered house of human life be rebuilt.

Here is the way forward from despair to hope, from fear to love, from death to life, to that new life which is a glorious reality here and now through faith in Christ Jesus, which itself is an anticipation in time of that perfect life God has prepared for them that love him in eternity.

The delegates sang "March on, O soul, with strength." Dr. HOWARD then introduced Bishop G. BROMLEY OXNAM, the New York Area, The Methodist Church, who, speaking on "Methodism in Action," said:

This subject can be treated in at least two ways: one descriptive, the other prophetic. I prefer the latter, but dare not disregard the former.

In either case the subject must be considered against the background of world crisis. Contemporary Christians have been catapulted into an era of change. The issue is no longer one of change or of continuity, but rather the nature of change. Is it to be the change of consent or the change of coercion? The former involves democracy; the latter may involve dictatorship. In one, reason rules and change is peaceful. In the other, emotion is dominant, and the violence that flows from greed and hate is present. If change is to be the change of consent, there must be agreement in the realm of ends, and sufficient agreement for co-operation in the matter of means. It is not enough to proclaim the ideal. The ideal must come alive in the common life and be translated into the realities of world law and order, economic justice, and racial brotherhood. The "good news" must be proclaimed, but the "good news" must become the good life.

In all this we must distinguish between the spent forces about to relinquish power and the dynamic forces about to assume power. In the society that is passing, the driving force has been the pursuit of self-interest; the chief rewards have gone to the owners of the means of production; inequality was accepted as inevitable but was lessened somewhat by charity; the possessors of property too often looked upon the state as a tool to be used by them and for them; and the underlying philosophy was materialistic. In the society that is coming, the common good will be supreme; reward will be based upon service to the group and greatness thus rest upon service; the necessities will be provided socially and all socially controllable inequalities will be removed; intelligent planning in freedom will strive for security; rights will be balanced by duties, among them the universal obligation to work; and underlying all will be the concept that personality is of infinite worth. Fundamental to the good society is the fact of freedom. Liberty must be preserved, but it must be used to establish equality and thereby open the way to fraternity.

There is danger in moving from the ideal to the concrete measure. The Christian must never identify the absolute Christian ideal with the relative measure now possible in practical life. But he must understand that we move to the absolute by way of the relative. He must support the practical proposal even though it be but a partial expression of the ideal, provided he is convinced that the measure moves man nearer the ideal. The perfectionist who rejects all presently practical measures because they are less than the ultimate objective, is an obstructionist. The so-called realist whose proposals are but expressions of expediency and unrelated to moral principle is a simpleton, not a statesman. Political structures reared on immoral foundations, like houses built on sand, fall in times of storm. But concrete measures must be found! We do not pledge ourselves to them in perpetuity. We accept them presently as expressive of the greatest common agreement possible, but subject to the constant judgment by the ideal toward which we march.

Methodism must create the mood congenial to constructive change, develop the character essential to a co-operative society, and proclaim the ethical ideals of Jesus as the objectives of the new day.

The fact of change stands out in sharp relief against the background of contemporary crisis. Another factor, which I regard as the most significant single social fact of our generation, must be noted. In every land upon the face of the earth, whether it be you visit the collective farms of Russia or the crowded villages of India, the famine areas of China or the productive rural sections of our own land, in every one of these lands you will find a yearning—in some lands a yearning that is inarticulate, in others highly vocal—a yearning for abundant life. But you will say, "Surely this is not the most significant social fact of our day. Men have desired better life before this." Yes, I know, but this desire is today indissolubly united with a conviction. Man now believes, for the first time in history, that his dream is realizable. *He is convinced that, with the advances in science and technology, it is only selfishness and ignorance that stand between him and more abundant life.*

This was never true before. In the days when man was a slave, when the worker was owned, there may have been rebellion in his soul but when he threw himself down upon some rude bed at night, he knew he would rise a slave, and if he were intelligent he knew that all the productive labor of all the slaves in the world would not produce enough bread to satisfy the hunger of man.

When at last serfdom followed slavery in that period we call feudalism, the serf while somewhat freer than the slave was nevertheless attached to the soil, and he too knew his desires could not be met. A stupid queen could talk about cake for people who cried for bread, but if all the cake of all the queens and all the bread of all the kings had been distributed there would not have been enough for the common man. A François Villon could sing, "We are good for nothing but to die, let us die for liberty." But neither his song nor his death could solve the problem of producing enough of food and clothes.

And even in the early days of capitalism, when the steam-driven machine had come to man, still there was not enough. But all is changed. The problem of production has not been completely solved, but men and women and little children now believe it can be. It is this yearning for life abundant linked to the conviction that such life is possible that constitutes a most significant social fact of our day. The common man now believes that it is only selfishness and ignorance that stand between us and the realization of his dream.

Any program for action must take the fact of change and the conviction that abundant life is possible into consideration. Men do not build wisely who seek to erect the structure of the morrow upon the foundations of the status quo.

When we speak of Methodism we refer to the Churches, religious agencies, and institutions which trace their origin to a movement begun by John and Charles Wesley at Oxford University in 1729. Today we see a world-wide movement with perhaps twelve million communicants and a constituency variously estimated from twenty-five to thirty millions, and exercising influence upon many times that number of people.

In passing, allow me to suggest the necessity of a central statistical office for world-wide Methodism. At present it is impossible to secure accurate statistics concerning our work throughout the earth. Our esti-

mates are but estimates and not even the approximations that satisfy the scientific minded.

I think it fitting for me as an American to restrict description to our Methodism and to that part of Methodism which we call The Methodist Church. The statistician's report for 1946, which did not include three months of the Crusade for Christ figures, showed 8,430,146 members. I mention these figures, not to boast, but to stress one aspect of Methodist action seldom noted and never recorded in statistical columns. I refer to the character education in the Methodist home where the families represented by these millions are influenced by the father and the mother who have taken their church vows seriously. My father was converted at the altars of a Methodist chapel in Cornwall, England. From that day to the day of his death, religion was his greatest joy and continued to be a vital experience. His children have always hoped that they might measure up to the Christian conduct revealed in the character of one who had accepted Christ long before. My mother's people came from Devon. She was born in the United States. It was because a Methodist minister took his task with sufficient seriousness and spoke to a young girl in her teens, she too possessed a similar religious experience. The result was a home in which Christmas carols were sung on Christmas morning, and prayers were offered each day, and the Book of Books became the possession of the children. Here is Methodism in action, perhaps its most important action. The service of these millions in their professions and work is a part of Methodism in action.

There is Methodist action in higher education. One hundred twenty-three colleges and universities are related to The Methodist Church. We have invested \$400,000,000 in them. The enrollment today is 168,554. In the church school, or the Sunday school, to use the former designation, are 5,147,508 members. Here we find a carefully prepared curriculum and note improved teaching. The periodicals and manuals of the Church now exceed a paid net circulation of five millions. We operate the largest religious publishing house in the nation. There is Methodist action in social service. In twenty-nine states are seventy hospitals representing an investment of \$118,991,883, in 1947 serving 965,605 patients. There are fifty-one homes for the aged caring for 3,726 persons, the homes representing an investment of \$25,106,580; and forty-six homes for child care into which we have put \$21,876,394 and which minister to 7,082 children. There was Methodist action in the war. Nearly a million of our sons and daughters were in the service. From our ministry we sent 1,750 chaplains. Thirty-one were wounded, ten were killed in action, and eleven died from other causes. There is Methodist action overseas, where we serve in fifty nations. Seven hundred seven missionaries of the Division of Foreign Missions and 160 missionaries of the Woman's Division of Christian Service are in these lands, where we have built 7,425 churches and have developed a membership of 870,000 members. Methodist women are organized for action. The Woman's Division of Christian Service records 1,382,379 members. Across this nation are 40,364 churches of The Methodist Church, with 24,205 ministers.

When one realizes the institutional strength of The Methodist Church a sense of responsibility steals upon him and he bows in humility. Marshal Foch in lecturing to the young officers of France prior to the first

world war, discussed the principles of war and often used three words: objective, mass, impulsion. He insisted that every move must have an objective, and the move of a squad like the move of the army must be in harmony with the overall objective of the higher command. By mass he referred to all he possessed in men, materials, and morale with which the objectives might be obtained. Impulsion he insisted was the important word, since impulsion involves multiplying your mass by concentrating it upon a particular section of the line so that even if the enemy have a larger army, the attacking force will have more at the point of attack. Methodism in action must master the principle of impulsion. Some way must be discovered through which we can concentrate our full strength upon areas of unrighteousness and thereby win victory. Haushofer, the German politician, insisted that power and purpose must be kept in balance. We have been promised all power. Our task is to develop a purpose sufficiently great for the power our Lord pledged us.

May I turn now from the descriptive aspect of Methodism in action to a consideration of certain areas in which Methodism, if sufficiently and wisely active, may make contribution of the first order.

First, Methodist action for world law and order. As indicative of our power and therefore of our responsibility, I desire to outline briefly a significant contribution to world law and order made by our Church. In 1943, a Crusade for a New World Order was led by the Council of Bishops. The crusade was an organized effort to register the opinions of the members and constituents of The Methodist Church upon the question of the participation of the United States of America in such international co-operation as might be necessary to establish world law and order. It was based upon a threefold conviction: first, that the religious forces of the nation must become influential at the place decision is made before it is made, so that their convictions might be regarded as creative and co-operative contributions; second, Methodists, after more than a century of missionary service throughout the world and more than a quarter of a century of education in the field of international relations, are world minded, and desire world order; third, the members of The Methodist Church, as citizens, desire such action by the government as will insure full participation in and continuing co-operation with such international organizations in the political, economic, and other fields as may be necessary to end war, establish world law and order, economic and racial justice, and to guarantee the freedom of the individual. The Council of Bishops conferred with the leaders of government, President Roosevelt, the members of his cabinet, the leaders of American business and labor, and sought to understand the terms in which political leadership conceived world order. Seventy-six mass meetings were held in the great centers of population, with an attendance of approximately 200,000. The church press with a paid subscription of more than five millions was used to deepen international understanding. The curriculum of the church school was revised so that for thirteen weeks the students were studying the problems of international order. The devotional literature of the Church was similarly revised, and the entire Church was mobilized in the creation of public opinion seeking to establish an ordered and peaceful world. Visitors were trained, and went from house to house, leaving leaflets, and calling upon the people to register their individual

opinions upon the issue under consideration. The crusade climaxed in a Day of Consecration when hundreds of thousands knelt at church altars, pledging themselves to work for a peaceful world. Members throughout the nation were called upon to write their representatives in Congress, registering their opinions, and it is estimated that more than a million such letters reached Washington. Radio transcriptions, prepared by leading Methodists, including Madame Chiang Kai-shek, were used for thirteen weeks over 243 stations. One feature of the mass meetings involved sending postcards to all Methodist sons in the service, advising them that the Church at home planned to make this the last war. The Methodist Church co-operated with the Federal Council of the Churches of Christ in America in the activities of its Commission on a Just and Durable Peace. The result was a wave of public opinion which had considerable influence when the nations met to draft the charter of the United Nations.

At the moment dark clouds hang over the international horizon. Many predict a third world war. We are confronting the Russian question hysterically. Calmer consideration convinces men that ideas cannot be destroyed by military force. It is possible to destroy the cities of an enemy, to bring his armed forces to surrender, to defeat him as far as his physical power to resist is concerned. But an ideology cannot be suffocated by poison gas nor demolished by atomic bombs. Ideas are conquered by better ideas whose truth has been revealed in practices that enrich personality.

It is easier to summon us to a holy war against Russia than to solve the problems involved in establishing economic justice and world order. If we were able to defeat Russia in a war, we would not by that fact eradicate a philosophy of materialism, solve economic problems, nor end atheism. Communism can be defeated by a superior world view, a dynamic faith that in freedom brings justice to men and brotherhood to society. I believe that dynamic faith is Christianity, but it must be a Christianity whose adherents are prepared to grapple with contemporary injustice and to die, if needs be, that Christ may live. Our present Russian policy is but blocking Russian imperialism by force. Such policy in the past has meant war. We are in danger of losing the good will of the people of Europe by our failure to make it clear that it is the free state we stand for as against the police state. We have nearly convinced them that our bread is, not for the starving, but for the hungry who will accept our economic way of life. I have heard it said that loans to a socialist Britain have no place in the program of a capitalist America. But a free Britain must be free to determine for itself whether a socialist economy is better for the common man than a capitalist economy. A free Denmark or a free Sweden must be free to determine whether co-operatives serve the people better than monopolies. And a free America must be free to choose free enterprise, or a free enterprise supplemented by such public corporations as the TVA and such collective public endeavor as the public school system or the building of a Hoover Dam and the reclamation of the desert. Most men would refuse to bargain their freedom for a mess of pottage if convinced they could be free and secure. It is the very failure to solve the problems essential to full productivity and the security born of it that gives the communist the chance to enlist the

exploited. We are opposed to the police state, whether of left or of right, and will not rest until all men are free, not only to vote but to enjoy abundant life. Our policies must be positive. A negative defense may hold off an evil day, but it is only a positive attack upon injustice that will insure the morrow. Let us support the Marshall Plan, but stress as he did that it is an attack upon hunger and poverty, not upon any nation or doctrine.

I believe this Conference should establish a Methodist Commission on International Affairs, charged with the high duty of making the basic moral issues in world relationships known to our people, and of mobilizing public opinion in support of those measures that give evidence of strengthening the agencies of world law and order, to the end that churchmen as citizens may become influential at the place decision is made before it is made. This commission might well relate itself to the United Nations. It could become a powerful factor in removing the causes that make for war and in creating the forces that make for peace. It should be generously supported so that its staff might possess the competency for leadership in this highly complex field. It should not be a substitute for the Commission on International Affairs of the World Council of Churches but an agency through which the World Council might move to the world Methodist family, and through Methodist organization reach the local parish where the real sources of public opinion lie.

Second, Methodist action for economic justice. Before the second world war began, I was of the very definite opinion that it would begin as a conflict between vertical sections. I meant by that that we must think of the nation as a vertical section with its rich, its middle class, and its poor, coming into conflict with another vertical section, a nation with its rich, its middle class, and its poor. I felt then that there was grave danger that, if the war were long prolonged, the masses at the base of things in one column might come to believe they had more in common with the masses at the base of things in the other column than with the classes above them in their own. There was the possible danger, therefore, of loyalties leaping across national boundary lines and the alignment shifting from vertical alignment of nation fighting nation, to a horizontal alignment of class fighting class. No greater calamity could curse mankind than class war on a world scale. Class is a concept too small to unite men for social emancipation. All that we can do upon the basis of class loyalty is to organize one class to war upon another. Man needs the larger unifying force that lies in the religion of Jesus in order to win the peace and justice of his dreams. However, unless we can move in upon concrete economic problems and solve them in the light of moral principle, class conflict is more than a remote possibility. We must discover means of removing the contradiction that lies in our ability to produce and our inability to distribute in a moral or rationally adequate manner. We must remove those great barriers that economic nationalism places between us and an unimpeded world market. We must find some way of protecting our own standard of living from the competition of lower standards of living elsewhere, not, I think, by erecting tariff barriers that mean eventually economic chaos, but by such co-operation that the standards everywhere may be lifted and the competitive factor

of the lower living standard eliminated. We have sought through the International Bank and the International Fund to deal with such problems as the flight of capital and the fluctuation and the flow of investment capital from one nation to another. We have not yet discovered a means to deal with the problem of the fluctuation in import demand. Some will say this has nothing to do with the Church, these are economic problems. Australian Methodists who are here know the contrary is true. The United States is a great importer of Australian wool. When there is fluctuation in our import demand the Australian economy is seriously affected, and that in turn reacts upon the church life and all of the individuals within Australia. We must recognize the imperative necessity of carrying our ethical principles through the trained engineer, economist, and executive into the economic life in such fashion that the economic order itself becomes worthy of the term Christian.

Third, Methodist action and race relations. Patience ceases to be a virtue when its effect is acquiescence in injustice. Patience and wisdom are both essential to the solution of such a difficult issue as that of race relations. We dare not speak a word of patience unless it be we have clearly in mind the action that will evidence progress toward brotherhood and justice.

Perhaps I can make the point clearer by relating a concrete illustration. In Gary, Indiana, 27 per cent of the population is Negro. A Methodist minister, the Rev. William Clark, fearful that race riots might develop there as they had developed in Detroit, faced the issue. He was a member of the Chamber of Commerce. Calmly and constructively he presented the whole question to the Chamber of Commerce. A committee was raised to face the problem. He served as its chairman. After several sessions, the committee came to the conclusion that at least they could advocate the principle that a man's right to earn his living ought to be determined by his character and his capacity, not by his color. They were not stressing the demands of the Christian gospel, but were insisting upon the practice of democracy.

One of the members of the committee was the editor of the leading newspaper of Gary, Indiana. The minister said, "Have you ever employed a Negro reporter?" He reply was illuminating: "Good heavens! That would blow my organization wide open." The minister said, "I doubt that we ought to go to the community with recommendations unless we are prepared to carry them out in our own organizations." The newspaper editor asked, "Do you think I could find anyone qualified to do this work?" The minister said, "I do not know. Let's see." They discovered a young Negro lady, a graduate of one of the best schools of journalism in the United States, and with excellent experience as a reporter. The newspaper editor decided to employ her. He called in his staff, told them what he was going to do. He said, "This is just an expression of Americanism. If anyone here does not wish to go along, he's free to leave." Two ladies, reporters, stated they could not remain. He said, "Then I shall give you notice, you may leave tonight, and I shall give you two weeks' pay in advance." They thought it over and decided to stay. The young Negro woman is still a reporter upon the paper.

Then they went to the hosiery factories and asked if they employed qualified Negroes. They were informed that the machinery was very costly, and they doubted Negroes could handle such machines. I am informed that twenty Negroes are working there now. They then discussed the question with the great steel mills. At that time Negroes were in the lowest category, allowed to do nothing but unskilled labor. They did not make much progress, but they did upgrade the Negroes two categories. They then went to one of the great department stores and asked whether Negro clerks could be employed there. They were informed that the white patrons would leave the store if Negroes were so employed. The minister asked, "How many Negro patrons do you have?" They said they didn't know. He said, "Do you mind if we stand at the door and count for a week?" They thought it over and said, "No, we don't want you to do that—we'll do it ourselves." They found that one in seven of their patrons were Negroes. There are Negro clerks there now. I do not mean that they have solved the problem. I do not say that this is the correct approach to the problem. But I am insisting that it will not do for us to preach brotherhood and then practice segregation which is the complete denial of brotherhood. There must be some way discovered through which the races can live in the family of God as brothers, and men of ability have opportunity to serve in terms of their ability rather than to be discriminated against and denied such privileges on the basis of color.

We should, I believe, set up a Methodist Commission on Social and Economic Problems, to act as a clearing house, so that we may know what changes are occurring in different lands, may share our experiences, and generally be a force in maintaining the free state in an hour when the concept of the police state has threatened and still threatens society. This commission might well include the racial issue within its terms of reference. A united Methodism, having heard its Lord say "Follow me," could shake the very foundations of injustice and build the structure of the morrow upon the solid rock of justice and of brotherhood.

Fourth, Methodist action and the reunion of the churches. The churches must become the Church. We must move from the exploration of the possibilities of union to the creation of the spirit and structure of union.

The Church Universal is divided into many churches. Among them are the Protestant Churches, the Eastern Orthodox Churches, and the Roman Catholic Church. In nearly all of them, the Apostles' Creed with its declaration "I believe . . . in the holy catholic church" is repeated in services of worship. No one of these Churches, to the exclusion of the others, is *the* Holy Catholic Church. All of them are parts of the Holy Catholic Church.

The union of Christendom can never be achieved by one part of the Holy Catholic Church insisting that all other parts shall deny their Christian convictions and shall discard their creative contributions in order to return to a part of the Church Universal. Since the Roman Catholic Church refuses at present to consider union except upon the basis of all other Churches repudiating their own Churches and returning to Rome, and since this exclusiveness which refuses even to share in co-operative religious services is both a denial of true catholicity and of

the spirit of Christ, first steps toward union must be taken by the Protestant communions. The Protestant Churches must continue the present brotherly and inspiring co-operation with the Eastern Orthodox Churches until such time as Protestantism is united and may then consider union with Eastern Orthodoxy, which we pray may be consummated in the not-too-distant future. When the full union of Protestantism and of Eastern Orthodoxy is accomplished and the Christians of the world belong to but two great Churches, the leadership of that glad day may be Christian enough and creative enough to kneel before a common altar, beg forgiveness of the Christ for disunity, and, sharing in the bread and wine of Holy Communion, rise in his spirit to form the Holy Catholic Church to which all Christians may belong.

The need for unity is urgent. Time runs out.

Our disunity is a denial of our Lord. It is disobedience of his command, disregard of his prayer. Disunity conceals the true nature of the Church.

We cannot win the world for Christ with the tactics of guerrilla warfare. We are not a resistance movement. We hold that Christ is to conquer, and that before his name every knee shall bow. This calls for general staff, grand strategy, an army. And this means union.

We can no longer call upon God to bless us in wasting wealth and talent in useless duplication, not to say downright competition. Such inefficiency is sinful.

We cannot preach with power when our consciences condemn the contradiction that lies in our proclamation of a gospel that unites and our practice of a polity that divides.

We dare not continue to impoverish our people by denying them the spiritual richness possessed by other communions. We cannot proclaim and establish our dynamic faith effectively as disorganized units, when confronted by dynamic ideologies that move as one. Theism and a spiritual philosophy must be proclaimed by a united Church within the freedom of democracy if mankind is to be saved from atheism and materialism promoted by totalitarian tyranny.

It is only a united non-Roman Christianity that can hope to save Roman Christianity from its exclusiveness and its ecclesiastical totalitarianism, and thereby enable non-Roman Christianity and Roman Christianity to work together for the eventual unity of all Christendom, and the building of Christ's Holy Church.

More than one hundred churches belong to the World Council of Churches. The World Council of Churches is not and does not seek to be a Church. It is the Churches themselves in co-operation at the world level, just as the Federal Council of the Churches of Christ in America is the Churches themselves in co-operation at the national level. It is devoutly to be hoped that such co-operation may create the spirit essential to unity, and that union may eventually result from such co-operation, but co-operation, while of great worth, is not enough.

A Church that seeks to serve a world struggling toward unity must reveal the unity to which it summons the world. Union must preserve and develop the creative insights and practices of the many in order to enrich the life of the one. Unity must be considered in terms of the spirit rather than in terms of form. Regimentation in the life of the

spirit is a contradiction in terms, since freedom is requisite to the full flowering of the spirit. There will be unity in essentials, diversity in non-essentials. The identities that unite are more significant than the differences that divide. There will be oneness in faith, variety in order. Within the Church Universal there must be liberty for the Quaker to await the moving of the spirit in silence, and freedom for the Anglican to experience spiritual ecstasy in the beauty and glory of the liturgy and the sacraments.

Basically, we are one in a common loyalty to Jesus Christ as divine Lord and Saviour. In him the Word became flesh and dwelt among us. God was incarnate in Christ. When Peter declared, "Thou art the Christ, the son of the living God," Jesus answered, "Upon this rock I will build my church." The Church was not built upon a person called Peter, but upon a confession made by Peter. Within the Church, the true seeker may find a consistent spiritual philosophy; unsurpassed moral teachings; full opportunity to express the life of the spirit in a life of service; and satisfying beauty in its services of worship, its music, its architecture; but antecedent to doctrine, morals, social service, and aesthetics is the "pearl of great price," Jesus Christ himself, our blessed Lord. It is he in whom we have believed. It is he who shall reign forever and ever. "Upon this rock I will build my church."

I believe union must be established. I believe that the union of the larger Protestant churches could be consummated within a decade. I believe our laity and our clergy desire union. I believe our Lord is calling upon us to unite.

We Methodists do not seek here to outline a plan. That must come of common decision in democratic conference. We seek solely to answer the promptings of our Lord. We believe union is possible. Our own experience in a united Church validates our faith. We are weary of discussion and of council tables where the purpose has seemed to be a defense of our denominational ways rather than a discovery of his divine way. Let us unite.

We believe the Churches should choose representatives empowered to confer with the representatives of all Churches earnestly desirous of Christian unity and, together, to draft a plan of union to be submitted for ratification to the governing bodies of the participating Churches. We believe such a venture in faith would remove the mountains that separate us. It is not enough for two denominations to negotiate for years in the hope that union may some day be achieved. Let ten or fifteen communions meet with their representatives solemnly charged to keep their eyes upon the Christ rather than upon the practices of a particular communion. We believe he will be present, and where he abides there lives the spirit of unity. We can preserve the precious forms of worship, and the individual local church can elect which form it prefers to use. There can be a common ministry. It may call for a nation-wide sacred service of reordination in which the hands of ministers of the different spiritual traditions may be laid upon the heads of all, and thereby each minister be blessed by the gifts that lie in all, each minister holding fast to the truth that Christ is the Consecrator and that the hands are hands used by him to ordain to sacred calling. The Sacraments of Baptism and of Holy Communion may be administered according to

the differing rites, but, as the years come and go, the practices may become similar as the blessings of each are brought together for the blessing of all. There can be full freedom for the preservation of the traditions of all. There can be united action at once in many fields. Our foreign or overseas missions can become one. We can have a common hymnal, a Protestant daily paper; common use of the radio and visual education; a united system of higher education unitedly supported in which we may train the lay leadership of the Church, the teachers for our colleges and universities, and, in united theological seminaries, the ministers of our Church.

The union of American Christianity would electrify the world and accelerate the trends toward union in every continent.

Our sons sleep beneath the crosses because we have not brought all men to the cross. "And I, if I be lifted up from the earth, will draw all men unto me." When a united Church of Christ is established, he will be lifted up.

Bishop HOLT then called on the Rev. Dr. J. W. BURTON, President General, the Methodist Church of Australasia, to introduce the Rev. SETAREKI TUILOVONI, of the Methodist Church, Suva, Fiji, who had been unable to reach Springfield in time for his address scheduled for Thursday evening. Rev. TUILOVONI, in greeting the delegates in the name of the Fiji Church, said in part:

. . . I could tell you, my good friends, that Christ is in action in Methodism. Christ has inspired the hearts of great Methodists to go out into all the world to preach the gospel of Jesus Christ, and that spirit of Christ is in the hearts of my people—those who were backward in sin, hatred, and strife. But because the message of Jesus Christ has been brought to us by Methodist missionaries, the darkness has passed and the light of a new day has dawned; and now I can show you that those islands that once were called cannibal islands—savage islands where nobody would like to visit—now, I assure you, because of the message of Jesus Christ that has been brought to us, those places are the safest places to live in nowadays in the whole world. . . .

Dr. HOWARD pronounced the benediction, and the Friday evening session adjourned.

FOURTH DAY

SATURDAY, SEPTEMBER 27

THE WITNESS OF METHODISM

MORNING SESSION

THE SATURDAY MORNING SESSION CONVENED IN TRINITY CHURCH, Bishop IVAN LEE HOLT presiding. The worship service was conducted by Bishop A. FRANK SMITH, the Houston Area, The Methodist Church. Bishop SMITH, recalling an inscription on a certain memorial stone, "Of the past, mindful; to the present, faithful; for the future, hopeful," said in part:

. . . Knowledge of the philosophy of history and of the divine plan of God in the universe . . . gives us poise and stability and power in the midst of the clash of arms and the fall of empires. . . . To know that finally righteousness will triumph is a mighty source of strength, but it brings small comfort here and now if we are to see our generation go backward. . . . "To the present, faithful." . . . Man's intellectual achievements have placed the resources of the universe at his disposal. . . . Then why is the world in such a fearful plight today? Is it not for one reason alone: because we have failed to make moral and spiritual gains commensurate with intellectual and material advances? . . . This generation need not be a lost generation, provided there are enough of us who will do his will upon earth as it is in heaven, to exercise a directive influence. . . . "For the future, hopeful." . . . I am hopeful for the future because of the younger generation coming on, the best-informed and best-trained generation that ever entered life. . . . I am hopeful for the future because we haven't lost the dream that brought us into the service of the Lord, we of the older group. . . . and we press steadily on with hope undiminished, leaving to God the realization of the dream, determined only to be faithful to the end.

Bishop HOLT then read two messages of greetings:

THE ECUMENICAL CONFERENCE, TRINITY CHURCH, SPRINGFIELD. GREETINGS TO THE ECUMENICAL CONFERENCE OF THE METHODIST CHURCH MEETING IN SPRINGFIELD FROM THE MASSACHUSETTS W.C.T.U. ASSEMBLED IN THE 73RD ANNUAL CONVENTION AT REVERE AS WE WORK TOGETHER FOR GOD AND HOME AND EVERY LAND. THE GENERAL ASSEMBLY.

BISHOP IVAN LEE HOLT, HOTEL KIMBALL, SPRINGFIELD. FRATERNAL AND ECUMENICAL SALUTATIONS. PLEASE CONVEY APPRECIATION OF WORLD COUNCIL

FOR SPLENDID METHODIST CO-OPERATION. MAKE SURE APPOINTMENT OF FRATERNAL DELEGATES FROM YOUR BODY TO AMSTERDAM. ALSO MAKE FORMAL REQUEST FOR EXTRA PLACES FOR METHODISTS FROM SUCH JURISDICTIONS AS CHINA. PERSONAL GREETINGS. HENRY SMITH LEIPER.

In the absence of the Rev. COLIN ROBERTS, General Secretary, Home Missions, the Methodist Church in Great Britain, because of the recent death of his wife, the first address of the morning was delivered by the Rev. Dr. HAROLD ROBERTS, Tutor in Theology, Richmond College, Surrey, England, and Secretary of the Eastern Section of the Ecumenical Council. A message of love and sympathy in behalf of the Conference was sent the Rev. COLIN ROBERTS. On the theme "The Evangel and This Time," Dr. HAROLD ROBERTS said:

We are often told that it is peculiarly difficult to commend Christianity to this generation. While the difficulties need not be minimized, it sometimes helps to preserve a balanced judgment to remember that no age in Christian history has offered ready hospitality to the Christian message. Christianity appeals to the highest and the highest alone in human nature, and since the majority of men and women are preoccupied with much that is clean contrary to the standards of Christ, there is little inclination to make a response.

Christ gives no quarter to selfish motives. Part of the popularity of certain ways of life which have gripped the imagination of men at different periods—the Hitler Youth movement, for instance—is due to the fact that a place is found for the best and worst in human nature. Christianity refuses to make terms with self-interest or to postpone the inevitable conflict between right and wrong by a policy of appeasement.

There are, however, special circumstances which must be taken into account as we examine the relation between the evangel and our time.

I. While the emergence of the social conscience has directed attention to issues with which the Christian faith is necessarily concerned, it has at the same time led to an almost exclusive concern on the part of our contemporaries with social and economic needs. The Marxist philosophy of history, which conceals so much that is true, is held by many to whom Marxism is nothing more than a name. It is assumed that events are determined solely by economic conditions and class interests. Marxism as a method of historical inquiry has obvious merits since none can doubt the influence of the economic factor on the historic process. When, however, that factor is regarded as the secret of historical development, as well as of true well-being, a formidable obstacle is put in the way of the propagation of the Christian faith. No reality is recognized other than that of the temporal world, and man is carried along and away by processes which are often at variance with his deepest desires but which he seems powerless to control.

We speak of Christendom but the word suggests a permanent structure to human life which integrates man's material, moral, and spiritual needs

on the basis of the Christian conviction about God and man. If that is Christendom, it certainly is not in evidence. It is the disappearance of such a structure that is awakening many people who care about human destiny from their undogmatic slumber, since its existence presupposes Christian convictions. We have referred in passing to Marx but let it not be thought that the denial of the transcendent is confined to communism. As we know, it is the basic philosophy of many who firmly reject communism and all its works. It is found in close association with an emphasis on individualism and free enterprise in commerce even though religion may be allowed to survive as an experience isolated from the main currents of modern civilization.

II. The predominance of science in modern education has had important results. Among them is the tacit assumption that what fails to yield to the requirements of the scientific method—which should command our respect both on the ground of its achievements and its salutary discipline—is either illusory or irrelevant. Another result is to be seen in the application of the historical method, the child of the evolutionary theory, to Christianity. We are told that the agnostics of last century had a favorite saying: We will not refute Christianity. We will explain it. Hence today there are those who are content to treat the Christian faith as an interesting historical phenomenon to be explained in much the same way as any other myth in human lore.

III. The growth of specialization which is a marked feature of modern life has contributed to the rejection of unifying standards of thought and conduct. Art, science, politics, industry—each has its own standards and claims complete autonomy. Any attempt, it would appear, on the part of reason, religion, or morality to exercise authority over every department of human life is doomed to failure. Accordingly, the question of ultimate truth does not arise. Morality is considered to be relative to economic conditions, and religion is left to those who are temperamentally inclined towards it. Hence arises the idolatry of money, an insensate nationalism, and the uncontrolled expression of impulses and appetites commonly called the development of personality. The Church must bear part of the responsibility for the evils of specialization. Had it been as eager to work out the implications of its faith as it rightly was to defend the faith against heresies, it would have helped to avert the present catastrophe in the modern world. We are today attempting the former task in a society which largely rejects our assumptions.

These three elements in the modern scene—the rejection of the transcendent, the predominance of science, and the growth of specialization—have resulted in the resurgence of a practical materialism which cuts across race and class. It has built itself up into a universal pattern of life. And yet, let us not forget that we have the old picture in a new frame. In the center of the picture is man insisting on his own rights, rebelling against any divine claim. Even if the modern tensions could be resolved, we should still be confronted by the perennial problem of human nature. What then has Christianity to say?

We are rightly reminded on all hands that the gospel must be restated in so far as it is possible in the language and thought forms of our day.

In our anxiety, however, to bring Christianity down to earth, let us see that it is not lost in the course of the descent or converted into a religion that nobody knows or wants to know. Intelligibility is not the only test that we should apply to a restatement. We have to ask whether what we have made intelligible is the distinctive faith of the Church.

But how can we communicate our distinctive faith to an age which is dominated by a materialistic conception of history and life? The obstacles with which we have to deal lie far deeper than language. The Christian Commando Campaigns were an attempt to pull men round to a personal recognition, extending to all their characteristic activities, of the redemptive purpose of God revealed in Christ and of the divine power available here and now to remake human nature. That indeed is the main business of the Church in every land, whatever methods it may adopt. The Commando Campaigns were but a relatively small part of the enterprise of a church that is alive to its responsibility for advancing the Christianization of society. Nevertheless, they challenged us as Christians to reconsider our vocation and served as a bridge which many crossed between Christ and human need. For the first time, hundreds of men and women began to see that the Church cared for them and that it had a message that was relevant to their situation. Results are notoriously difficult to assess but we believe that a way has been found through the Christian Commando Campaigns of establishing contacts with men and women who could not otherwise be reached and of opening a door to the fullness and richness of the Christian life.

It is important to bear in mind that although modern society seems to be organized apart from God, there are certain points of contact with the men and women of our time which we should do well to explore.

First, the collapse of human hopes is certainly a point of contact. If there is little sense of personal sin, there is a consciousness of the "sin of the world" even if it is miles apart from what Christianity means by that term. Most people seem to imagine that they have no share in the iniquities that devastate human life. They put them down to wrong conditions. Can we begin there?

It is fatally easy to fall into the way of thinking that man can only be frustrated by circumstances—by the social and economic conditions under which he lives. The ultimate frustration is sin or self-centeredness. And what is sin but putting yourself in the center of every picture so that every picture gets distorted? Man cannot put himself right. He seems to be at the mercy of a culture that is taking him at a tremendous pace whither he would not.

In the face of the human dilemma, Christianity makes a stupendous claim. It declares that God has come into human life in Jesus Christ in order to arrest the momentum of a self-centered culture and put a new kind of life into all who will receive it. The new kind of life that he puts into us is the life of Christ himself. Of course, the assumptions of this message need to be exposed to the fierce light of truth, and we need a long-term policy in Christian education so that the background of our faith may be rebuilt in the minds of adults as well as children. But there must be no confusion as to what we have to offer or by whom the offer is made. God was in Christ reconciling the world over the whole range of its existence to himself. There is no other way of ending

the disillusionment and despair which are sapping the vitality of our fellow men and of a society whose life is a reflection of its own sense of futility. And there is no other way of ending the reign of sin.

This new kind of life which Christ and Christ alone can put into us means a new kind of community. Have we not here another point of contact? Lying behind the sense of futility to which reference has just been made is the belief that the individual does not count. Where men and women belong to a community that is committed to something which they see to be worth while, the sense of futility disappears. True community presupposes the priority of persons and personal relationships; a common cause focused in a leader whose authority, while it is absolute, rests on the consent of his followers; a fellowship which transcends without suppressing racial, national, and temperamental differences and takes a man out of himself while giving him the chance to be himself.

No one would claim that the Christian Church in history is a perfect illustration of true community. But the Church when it is faithful to its own nature fulfills the conditions which have been mentioned. The cause is the Kingdom of God, which comes with Christ and which finds increasing fulfillment as life in all its varied relationships is brought under the divine rule. While the Church is not to be identified with the Kingdom, it may be described as the society of the Kingdom, dedicated to the ends of Christ. The cause can never be separated from the Leader. What is the Church but the Body of Christ, who is the source of its life and unity? Its members become One Personality. The power which binds them together in that unity and enables them to function on a new level is what the New Testament describes as the Holy Spirit. Within that community, the divisions which today lead to increasing conflict and strife are done away. Each member plays his own part and his individuality, far from being submerged, is enhanced.

The third point of contact between Christianity and our time is the quest for happiness. It is no use our saying that happiness does not matter or that happiness has nothing to do with the Christian life. Christianity refuses to make happiness, in the sense of personal satisfaction, an end in itself but it promises happiness. Of course, thousands of people are happy without God. But such happiness is liable to be disturbed by a change of circumstances. In any case, man is a religious animal and if we leave God out, we miss the kind of happiness which a life controlled by God alone can bring. Happiness comes of a quiet confidence that we are in the hands, not of impersonal forces, a cruel fate or blind chance, but of God whose character is none other than the character of Christ. It is the result of humble dependence on God. We are beginning to learn that the control of things when divorced from Christian values leads to tragic captivity. The meek, that is those who are dependent upon God, are happy for they know how to use the earth and their activities are rooted in worship. They face the facts of life, ugly as well as pleasant, in the light of God's purpose for the world and they are confident that all things may be used for their highest good which is to become conformed to the image of Christ. The chief enemies of happiness are sin, suffering, death. These were encountered by God himself on this earth. We are living in a world in which Christ suffered, died, and rose again. He overcame sin by the shattering impact of perfect goodness.

He made suffering a sacrament of divine love and he unveiled the imperishable quality of a life that is wholly obedient to God's rule. Happy are the meek, for they are dependent upon God and thus independent of everything that can permanently mar their peace.

The final point of possible contact is in the common plea that a man should be allowed to live his own life. "What I do is my affair." It is. Christ throws a man back upon himself. "What think ye of Christ, in relation to your own life and the world situation?" He appeals to our own mind and conscience, and if anyone is prepared to allow that appeal to go right home, he will find that positions are reversed and that he is listening to what Christ thinks about him. He is being judged, and however our contemporaries may react to the idea of judgment, they as well as ourselves have to be reminded that Christ cannot be known as Saviour until he is known as Judge. To empty Christianity of the idea of judgment is to do violence to part of its essential nature. Christianity is a personal encounter between God and man. It demands an answer from each individual. We have to stand on our own feet and accept responsibility for our own life. The answer which is given to the question proposed by Christ must be our own. It's our affair—and his.

The Christian Church has been put in trust with the gospel of Christ, and the future of the world depends more upon its fidelity to that trust and to its readiness to communicate it to men than upon any other factor. Given a church that is an embodiment in its worship, prayer, and witness in the affairs of men of the faith which it dares to profess; a church that is driven by a sense of urgency and by an overwhelming compassion to lead a world that has lost its way to its true home in the heart of God, and no power on earth can frustrate its endeavors. It will see of the travail of its soul and be satisfied.

The second speaker of the morning was the Rev. Dr. PAUL W. QUILLIAN, Minister, the First Methodist Church, Houston, Texas, who said:

Our theme, "Reaching the Unchurched," could be approached from the historical viewpoint. We could review with pride and profit how the Wesleys and the early Methodist preachers stirred the young church masses in England and Scotland and Ireland until the very meaning of the word "religion" gained a new and heart-warming significance. We could once more come to the story of the Methodist circuit riders and the spiritual contribution they made in formative years of these United States. For them every frontier was a challenge. They heard and heeded the spiritual cry and need of hamlets and farms and cabins wherever there were unchurched. No matter how long or arduous the trail the circuit rider came with the heart-steadying message of Christ.

We could refresh our minds with the story of the Methodist worldwide missionary enterprise, to reach the unchurched of other races and nations. Methodism has been and is today on the march to reach the unchurched in these United States. The greatest evangelistic effort in the history of the church was launched two years ago and more than 1,000,000 lives were brought into closer relationship to Christian churches as a result.

But I shall not use the historical approach to our theme today. I could seek to lay upon your minds and hearts the compelling urgency that times like these place upon us to reach the unchurched lest all the values we hold dear in this era of civilization be destroyed by a rising tide of paganism and brutalities. You need no such urging. You see it as clearly as I do.

My efforts will be to direct your attention to possible methods of more effectively reaching the unchurched today.

We are confronted, first of all, with the realization in the hearts of many of our ministers and laymen that there is not the holy confidence that Christ is able to save to the uttermost among those who have been sunk in the pagan environment of world order. We approach our task too often with humility, with a lack of confidence, when, although conditions around us are unfavorable, Christ in this and every day is able to do what he said he would do: "I, if I be lifted up from the earth, will draw all men unto me." No matter how dark the shadows are around us, Christ, if he be lifted up, will bring light. Our task is to reach these who are unchurched, who are outside this scope and influence and activity and program of the church, who are isolated from the message of the church.

These recent decades have brought the peoples of the earth into closer contact but have left them all too often isolated from the highest values in the culture that is ours. Nowhere is this more strikingly illustrated than in this picture of the churches' relationship to the communities in which they work. There are people who are hungry for some relief from their own weakness and their past. They seek to drown their sense of inferiority and failure, oftentimes in a resort to liquor and every form of devotion to secular things. It is not simply wickedness, but a sense of frustration and disappointment that they are not able to find the things in life which will bring them to their highest and best. This is not the characteristic of penitents at the altar, this is the characteristic of the man in the street.

Many of these who are unchurched are desperately hungry for something that can rid them of the weight of the failures of their past. Surely Christ's gospel, in every age, has had that word. Christ has come to save us from ourselves, to rid us of that body of living death, that past of ours which hangs about us to frustrate our highest efforts.

In these days many of these unchurched are hungry for a sense of adequacy in the present. They feel their own inability to cope with the burdens they have to bear, with the heartaches. They have problems that confront them with limitations in their daily lives, and here is the message of the gospel in which Christ has been so able to fill a man that he is not speaking foolishness but God's truth when he says, "I can do all things through Christ which strengtheneth me."

Here is the message eager to be heard if we put it in intelligible terms; a message of relief from the past, adequacy for the present, and confidence in the future. The young church people reach for Christ and the proclamation of the word, in despair. The Christian gospel has got a beginning, but can it accomplish its aim while surrounded with paganism, brutality, persecution, and a merciless environment? Methodism in the eighteenth century was saturated with paganism and it certainly had no fears of confronting the unchurched people of this land with the message

of Christ. We are confident that our word of hope will be heard with great joy by those now in a state of complete despair.

But how are we to reach the unchurched? Never before has there been greater separation between those within the Church and those without the Church. They are not reading the messages that the Church prints for its own people, yet the circulation of religious magazines and papers has increased "by leaps and bounds." The people who are unchurched are not attending revival services and Sunday worship in great numbers. As a matter of fact, the unchurched people in this country—and I believe it is true in other countries as well—have certainly been filled with complete misunderstanding of what the Church is all about. There has been propaganda as to the real motives of the church and these thoughts have gone into the minds and hearts of too many unchurched people who do not listen to preachers. They will tell you exactly what they think of the church, what they think of the ministers and the church people, and usually not in complimentary terms.

We have not simply a separation between classes, rich and poor, cultured and uncultured, but we face a developing separation between the church and unchurched. However will that be remedied?

In the first place, we are going to have to go where they are and will have to use the means and the channels of communication to them now open. They are listening to the radio, they are reading the newspapers, they are reading the magazines, they are looking at motion pictures, and they are going to see stage shows. Why then should not the church, in an endeavor to get an interpretation of life at its highest and best, be quick to use these avenues of communication that are open to the unchurched people of the earth? We are not right, in my estimation, when we say that we have solved the problem by putting church services on the air. The response of the unchurched to church radio announcements and to listening to church services or sermons is to promptly turn it off. There must be some new technique created so that intelligent, devoted minds will step down, or up—however you talk about it—to the great essential truths of the Christian faith. And, they must be in terms that can be understood by the masses of the radio population.

The use of motion pictures is wide open to us, but not in terms of religious propaganda in itself. The use of the stage is wide open before us, not for plays for propaganda toward the church and religion, generally, but for plays for the interpretation of life at its highest level. We have had too much realism in terms of the gutter. There is realism about life in terms that are heroic and of the highest.

We can call for the creative minds in the church to write books; fiction, yes, but books that have at their hearts the interpretation of what life can be when it is lived in fellowship, with a religious spirit. These books and these plays must have literary craftsmanship, have an appeal in themselves to reach the masses of the people. We do have enough creative artists in our congregations to do this in the church and we should send out a Macedonian cry for help in areas where ordinary teachers couldn't help. But we have to talk in the language which people can understand.

I was tremendously amused when I read this story in the paper. A book called *America's Needs and Resources* fills 812 pages, took four years to compile, and was written by twenty-seven economists. The

American Broadcasting Company believed it had a message that the American people ought to get. The American Broadcasting Company trimmed the volume down to an hour-long program. They reduced the polysyllables to radio speech, put in Walt Disney characters, and let Donald Duck and Jiminy Cricket tell the story. This experiment showed that the enterprising radio industry was indicating that the mental effect of bad verse, song, and chirps was better than an intellectual debate. What a message this has for us of the philosophical reconciliation of the Christian faith! That is a thing for specialists to work out in the laboratories of our theological schools, in the conversation of conferences, in ecumenical conferences like this. When we begin to talk to the people who are unchurched we had better learn from Jesus of Nazareth to talk in simple language, easily understood.

There is a high-power transmission line in front of the parsonage in Houston. I have been told to be careful and never to let anything of a metal character touch that because it would ground it and that high-power transmission line would give a shock that would kill you "quick as a wink." But between that transmission line and the house is a black box—a transformer. That steps down the power, and inside my house my wife presses my pants, cooks breakfast, and I study by an electric light that is made possible by a transformer that steps down the power to practical uses. Here on one hand is the high-power line of theological scholarship and ecclesiastical perfection, and here on the other are the masses of people who need desperately the practical service of a saving Christ. God grant that our church may act as a transformer that shall step down the power until it is of practical use.

We must learn to talk their language again, yes, and then we must begin to get over the message to the people in a way that they are not able to evade. I have spoken of the radio, of the motion picture, and drama and literature but let me come a little closer than that to suggest that we need to learn, in ecclesiastical work, the simple lesson from the world about us. I have here on the table before me a copy of a series of advertisements that appeared in 350 newspapers. Put out by the Life Insurance Companies of America, they are on the theme of "How to Plan for Family Happiness." Hundreds of thousands of dollars were spent by the Life Insurance Companies of America to make family life more meaningful so that as an indirect result there would be greater concern for families and therefore a greater concern for insurance.

Here is a series of advertisements put out by the New York Stock Exchange. Millions of dollars were spent to acquaint the masses of the people in America with the intimate service that the New York Stock Exchange renders to the common people of the land.

The Advertising Council spends over one hundred million dollars every year in various enterprises of benevolent, philanthropic, or patriotic nature and seeks to build racial tolerance and to stimulate interest in Community Chest campaigns. They seek to arouse the people of America to the need for preservation of their patriotic responsibility by a devotion to their citizen duties in local and state government affairs. This foundation is supported by voluntary contributions of great advertisers to set a pattern for us.

If we have an interpretation, in simple terms, of what the church is and

what the Christian gospel can do for the common man, we ought to be quick to present it in no uncertain terms where people can see it. It is not unreasonable to think of national advertising campaigns running in all the great national magazines, in full-page advertisements in local newspapers and strategic places across the country.

I have a folder of possible advertisements prepared by the brightest advertising minds in America. It is put out by the Home Church and School Foundation. Here are a series of thirty-five possible advertisements which are about as attractive a presentation of the Christian faith as I have seen.

Today, in the city of Houston, it costs \$100,000 to put one advertisement in every day for 150 days in our newspapers. With God's help, I intend to be a part of the group in that city that is going to raise \$100,000 in the next ninety days and try 150 days of telling the unchurched people of that city of our story of Christ in a language we hope, in picture terms, will pierce to their hearts and interest their attention in what the church has to say.

Now, having said that, there is the other side that must be presented if we are to reach the unchurched. These uses of drama, literature, interpretation of life by books, radio, and direct advertisements, are all very well, but they are simply processes by which we condition the mind, by which we awaken an attitude of interest and receptivity. The actual winning of people to Jesus Christ will never be done by radio messages, will never be done by newspaper advertisements. People must come to God, one by one, and there must be the human touch there; there must be that evangelistic concern on the part of individuals to win our Christ into the lives of these who know him not.

May I dare to show what I mean by an illustration from a very definite undertaking. We are a downtown city church and we have the privilege of serving many that turn to our church constantly for marriages, funerals, christenings, who are not members of the church; men and women who have never belonged to the church but who suddenly find that they must have a representative of the church to stand by the grave of the dead. Never a single funeral is held by our church of any family who are not church members; never is there a marriage performed for any couple who are not church people; never a christening for any father and mother of a group that has within its ranks unchurched people. That record was carefully made and we put people among the laity of our church for twelve months, systematically, to cultivate people who turned to the church in the stress of life, and I am happy to tell you that probably half of all the people who have come to our church in the last ten years, on confession of faith, have come because of the human concern of some of the laymen of our church in a time when God's voice at last could be heard.

Again, here is a great group of men in the town who are not interested in the church. Maybe they had some small contact with it in Sunday school as children, but now they are men; they are big men; they handle big business; they can't be bothered with religion and the church. They see no connection between what they are doing and what the church is doing.

I am one of a number of men in that section of our country who set

out on a definite plan to win, one by one, certain leaders in our community life. I saw one man who was rapidly gaining prestige in the city because of his interest in the radio. He had just purchased a radio station to go with his great hotel interests and I said to myself: "There is a man in the life of the city who could be standing for Christ if only he knew what Christ was really seeking to do." Every time I saw him at people's activities, at meetings, at community projects, I sat down and wrote him a note and thanked him for what he was doing and told him that that was the same thing the church was doing and he was helping in this great program Christ was undertaking.

He was interested in the Shriners' campaign for crippled children. He received a long and thankful letter because of his interest in and kindness to God's little ones. So on it went, and within a few months I saw him appearing in the congregation on Sunday morning. That gave me the opportunity to follow it up and I visited him in his office. Suffice it to say that for the last three years that man has been a humbly devoted friend, a Christian, and an official of our church.

After all, Christ can do the stepping down of his saving power in helping and enabling strength to be in an individual, but he must have some one of God's children as an instrument through whom he can work.

We have this task, not as preachers, but as laymen. Our people in public life can be and must be reawakened to a sense of responsibility to transform their social and business contacts to opportunities for constraining people urgently to come to the fellowship of the church. It is not so much more creeds we need, as examples of dogged devotion to duty and consolation for those who have never yet understood our creed; not separateness but sharing, not condemnation but companionship, chivalrous and shepherding. That, under God, will bring that gospel.

Bishop HOLT then introduced the Rev. Dr. HARRIS F. RALL, Professor Emeritus of Christian Doctrine, Garrett Biblical Institute, Evanston, Ill. Speaking on "The Teaching Church," Dr. RALL said:

One great and simple fact makes Christianity the revelation of God and of the way of life in Jesus Christ. We call that the gospel. But, in this one fact there is a wealth of meaning. How else could our religion meet all needs of men if that were not so?

As I see it, there are four factors: (1) The Christian religion is inner and personal experiences of life and fellowship with God; (2) it is an ethic, a way of living, for individuals and for society; (3) it is the fellowship, the Church of God, in which his children are united for mutual help and common worship and service in which God works and they have a chance to grow in life; (4) it is a movement of God in the rise of history, whose goal is that Kingdom of God which shall endure when history comes to an end.

But, Christianity has still another aspect: it is truth—the truth of God and from God. We use various terms for this revelation but the gospel word is God. When the church tries to set it in orderly fashion we speak of "teaching a doctrine or creed." If we are very daring, we say, "theology"; but it takes some daring to say that because the season on theologians is always an open one.

Christianity is more than an historical church; more than a mystical experience or worship or laws of continuity. It is prophetic religion, a religion where God speaks and where men hear and understand. Our Lord is known as the Word, the Word that God speaks to men in life. It is said in many ways that his life was the light of men. Now, that is why we must concern ourselves, not with something abstract and intellectual and remote from life, but in teaching the work of the Church as something that underlies all that we do.

Christianity brought a revelation in life, but back of this lay a re-valuation implicit in faith, hope, ideas, and ideals. It was not simply that the disciple was a new preacher but that for him all things were new. These first Christians, in the words of R. Glover as quoted here a day or two ago, "not merely outlived and outdied contemporaries but they out-thought them as well." Whatever the field of our activities, it has been illustrated right along in the program of social reform, evangelism, missions, that underneath all there is a Christian truth which must be made plain to men. Jesus went about teaching men of the early church and scattered abroad everywhere were witnesses. Paul went with nothing but a message which he proclaimed in the synagogues, market places, private homes, on the street, everywhere that men would listen. And however it appeared to the gentiles, to him that message was not foolish, but the very wisdom of God, a light shed on all the life of men.

Now, some say that nineteen centuries ago when Christianity was new that was true, but today, at least in our Western world, everybody knows Christian ideals and ideas, and what we need is to get men to live by them. I think it is time the Church realized, as many of its leaders do, how far this picture is from the truth.

The Church has a problem in the Western world, not of aggressive hostility to Christianity, but in that vast ignorance and indifference which has been commented upon here again and again. At the close of the first world war religious leaders checked with the armed forces and after careful studies declared that four fifths of the country had little or no vital connection with the churches. Back of this lay a deep misunderstanding of the Christian faith and its ideals. The American group agreed and said that the most serious failure of the church is evidenced in the army. Now the change, at the close of the second world war, if anything, is for the worse.

We are in the midst of widespread paganism and secularism. I take secularism as the philosophy of life which denies any higher reality than a world of things of men. It may hold to certain ideals and values but it has no place for God. It is not necessarily pagan but it offers paganism the kind of climate in which it flourishes. Secularism denies the faith of Christianity. Paganism denies its ideals, denies its moral standards. As such, it is not so much immoral as amoral; its laws of life and self-interest values are material; its reliance is on cleverness and force. Its values, as I understand it, make possible a machine, a machine that supplies good for man's pleasure and with the power to destroy man himself.

Its influence is seen in the ideals and policies of national and international life as well as in individuals. Across the water we have seen one nation swept off its feet by aggressive, nationalistic paganism, and there is no reason for ourselves to be proud or confident. One of our brothers,

speaking from Switzerland, refers to the meager knowledge of the Scriptures and elementary Christian teachings as well as what those teachings mean for life. The masses simply barred the church, and, as for Christians, some of the nominal Christians in their midst often retain the shell of Christianity while discarding its heart. It leaves everything standing but completely emptied of significance. In the words of those of religious faith, it "declaims the polite ceremonial of a creed upon which most people do not dream of acting." For an example, just compare the opening prayers of legislative assemblies with the business that follows!

Meanwhile the mass of people are never readily "exposed to the Christian message," as Dr. Quillian so effectively said. The radio, movies, daily press, and the mass circulation of weeklies furnish the climate in which they live and the atmosphere in which they breathe. But, as the doctor said, we must face these facts in order to realize what we have to do.

We must not, of course, forget the other side. We have everything that the first church had when it faced the ignorance and paganism of that old Roman world. We have the God of our faith; we have a message to say to others, the word of a forgiving and redeeming God whose help is here; we have the revelation of the Way that is waiting for men, which is not so much the demand of a ruler as it is the finger of a Father pointing to the way that men and nations are to follow if they are to have a true life. We have a Church, a minority group, it is true, but a true church fellowship of Christ's followers has always been a minority group moving toward a greater unity of faith and fellowship. The Church is very much alive, and when others failed during the wars the Church maintained its witness around the world.

We have no need to be discouraged, but one thing is clear. The Church, to meet the situation of ignorance and indifference, of secular and religious illiteracy, must take up the neglected task of teaching security for our own people, not only of deeper spiritual life, which of course it must have, but intelligent faith. It must make known to the pagan world about it what Christian faith is and what it has to offer to men. To that end, we must first of all make clear to ourselves what this truth is we have to demonstrate and what special relevance it has to the conditions of life today.

I cannot, of course, survey the whole truth of Christian religion but simply suggest points which I think need special emphasis at this time. For such brief suggestions, I have taken five words. Each of these must be tested by twofold questions: Does it root in the gospel? Does it lay hold on life? For our concern in teaching is not in abstract, futile declarations. I wonder at some of the things said by theologians. The fault is not with theology but with our theologians. I wonder whether the men of the Methodist Church have not been neglecting a great opportunity, in view of the tradition which we have behind us, of bringing to the Christian world today a theology which shall be open in its mind, which shall be Christian in its spirit, which shall be less concerned about the elaboration of a system of absolute logical consistency and more concerned to bring forth the deep truths which are implicit in the gospel and to show its relevance to the needs of life for men.

The first word I would suggest is God. He is our first word and our last. His religion is the first thing and the last thing, and until man has found God and is found by God, he becomes no king and comes to no end. He may have friendships, loyalties, scraps of honor; all these fall into place, but life itself falls into place only with God. "Only with God"—I am quoting from a novel written at the close of the first world war and the words are true today. They were forgotten by the generation that followed, and even, I fear, by the distinguished novelist who penned them—H. G. Wells.

But it is not enough for us to cry the name of God with whatever trumpet tones are at hand, for to summon people to return to God we must make clear to men the reality of the doctrine: What he is in Christian faith to the believer in Christ; how he works in the world; what he may mean to men. We must begin with our own people, and we must help them to know about God and then to know God. Especially urgent is the need of bringing the Christian vision of a living God as he works in the world, his grasping for us, to make clear to others the Christian philosophy of history. Men have lost God. That is what is back of the widespread disappearance of moral standards and these can only be secured when faith in God is eternal and his righteous will is above men and nations.

It is the loss of God which has brought about the current mood of cynicism and despair. Men thought they did not need God and trusted in man, science, and the machine. Now, we have lost faith in these things and they have, indeed, become the source of our fear. We must show men, not only the power and goodness of God, but how, in wars and fears, he is still present with his sure purpose as Christ reveals it and how he is working that out, even today, in judgment and in mercy.

Our second word is man. Here is the place where we need our Christian teaching against the shallow optimism of yesterday where man was god and his own savior. We see man's dependence, his deep-seated sinfulness, the hopelessness of disillusioned liberalism as set forth by man who was made for high things—for freedom and self-mastery, co-operation, and service—against impossible individualism and intolerable totalitarianism.

As was well suggested at the close of yesterday morning's session, man, as God intended him, is an individual who can be a man only in a society which is here to serve the individual and which can live and grow only under God—an order of freedom, justice, and love as against exploiters of men, whether it be fascism, capitalism, militarism, or racism. There is a certain Christian principle, "Man is a child of God and all men are sacred in his sight." I don't know how we can have a democracy that shall rest on a secure foundation of clearly grasped principles that shall become effective in life unless it lays its basis upon the Christian conception of man—indeed, a new order among the nations of the world.

The third word is the Way. Christ is the Way, and today that is becoming increasingly clear in industries and among nations. The Christ way, the mutual regard of love, of justice, of common efforts and common good, apart from which no nation however powerful, no class however privileged, and no individual however fortunate, can achieve the

true goods of life and lasting possessions. We have the difficult but inescapable task of showing how Christ's way must be applied in every field of the associated life of men.

The fourth word is help, salvation. I have a lot of sympathy with that suggestion about the danger that lies in words. It was a distinguished leader in educational journalism, editor of one of our large important monthlies, and at present in a Midwestern state university, who said that if the preachers of this country were to forget the fifty words they used, you could expect to have a revival in religion all over the country.

I venture to say that next to the message of our God, the church is nowhere more lacking than in her teaching of her message of salvation. Religion is faith looking up to God and to demand from God his coming down to man, but it is also a help which God gives to men as they enter human life. How deeply they need that! Note the growth of psychiatry; consider how much of the work of organized charity is taken up with personal counsel and help. My daughter happens to be in the work of organized charity in Chicago, and she tells me that much over half of their work has no direct relation at all to the material aspects of life. We see men turning to the cults and isms, to mail-order religions which promise help and wealth and power for only \$25. From this adolescence we finally see how the entire nation is under the pressure of a need to surrender its body and soul to the glowing assurance, not of some fascist dictator, but of Christ, our Saviour. We need a new realization of religion, the saving element of God, in the human life.

I have great admiration for the millions of things that appear in the Youth for Christ movement, but I read with consternation that one of the leaders of that movement illustrated what it meant to accept Christ to a young man by saying, "Here is a half dollar. Will you take it? All right, you take it and that is the way you accept Christ." I wonder whether that kind of teaching will get men any conception of how Christ lays hold upon all lives of men; what it means to accept him as Lord, and how he lays hold of all the deepest impulses, instincts, thoughts, and purposes of the human heart as he becomes the Saviour of men.

We have left out important areas, especially the great idea that dominated the prophetic visions and the New Testament, the hope and idea that God was working in his kingdom of love and righteousness, that he was coming with a saving purpose, and that God was working, not only through the people of God, but in these people, and they neglected too often holding on. With all this, there remains for us the traditional emphasis of our evangelical preaching, especially as it appears in Methodism: The dimension of height reaches to God, when he forgives man and brings him into living fellowship with himself; the dimension of depth when the power of new life makes a man over in the whole range of his heart and life.

We may need a new vocabulary to present this teaching to a new generation or the Baptism of the Holy Ghost will close the door; with some people, it will close the door of their minds instead of making it an entrance. Of course we are not going to sacrifice truth, the eternal verities that meet the everlasting needs of men, but, again, we need a fresh and clear understanding of what they mean in all their scope and all their depth. We need to put them in the language of the common man. Let's

not forget that the New Testament was written, not in classical Greek and not in philosophical or theological speech, but in what is known as common language, the speech of the common people. This is still the great news, the good news, for man: Beyond the world of things of men which are greater forces of evil is One who is good, and we have life abundant in union with him. To see what that means and to teach it to the people of the world is a great challenge.

Our final teaching task is concerned with the church. Think of all we have to tell our people about the church; the fellowship of worship in our town, the historical fellowship of the past, of Israel and the early church, the Bible record of the past. Those same living words are for us today and the church with its centuries of world fellowship binds all of God's children together all around the globe.

Now, there is still the question, the very difficult question, of how? All I can do here is to suggest what this task includes, how wide reaching it is and how serious a study it is. It will be met and already we have had some fine illustrative material given by Dr. Quillian. It demands teaching in the pulpit and that means reading and studying for the ministry. It demands teaching missions, distinct teaching missions or teaching evangelisms to the older and younger people, to have briefer or longer courses, group studies, and special-purpose studies.

The last word I had before I came here as an honored member of this body was with a judge, the head of a court of domestic relations. He said to me, "Tell them that the church must conduct classes for young people to teach them to meet the problems that they will face in married life." That is just one illustration of the teaching work that we have to do. We must make vastly increased use of the printed page, leaflets, pamphlets, books, journals, using the best talent we have for its preparation and presentation.

I stepped into a Roman Catholic cathedral in a Midwest city and found they had two big racks containing material, and I bought a few copies as I, myself, like to learn about our brethren of other communions. We must plan for its distribution, beginning with the literature rack but not stopping there. We must study all possible uses. We have had suggested here the use of the radio, movies, and daily press, but we must restudy the whole program of what we call religious education, and we need to realize that we are in a work of religious education which has had a little too much guidance from the secular education which is motivated by the philosophy of naturalistic humanism. We need to realize that the Christian education is life centered. Experiences, yes, but life and experiences that go to the truth of the God who has spoken to men. So, it is truth centered and life centered and the two go together.

I want to close by suggesting to you some of the things that we need to do in our systematic teaching. I wonder how it would be for the pastor going to a new charge if he would consider not only the needs with reference, for example, to the financial program of the church, or the communion service of the church, or the organization of the young people, or the one thing after another that comes along; but if the pastor would consider the question, before he maps out the plan of his work, after consultations with men who plan the work, "What do my

people know about Christian faith and the Way?" Let the program we adopt for getting it across be that of the early Church, so again it will be a teaching church. The Church of today must remain a teaching church.

Delivering the final address of the Saturday morning session, the Rev. Dr. W. E. SANGSTER, Minister, Central Hall, London, the Methodist Church in Great Britain, spoke on "The Transforming Gospel." He said:

There are several ways, I suppose, by which the claim of a body of believers to belong to the true Church of Christ might be put to the test.

The first, and, of course, the chief, would be a doctrinal test. Is their teaching in harmony with the Book of God? Do they hold the holy catholic faith? In addition to declaring that Jesus is Lord, is the teaching of the Apostles' Creed received among them?

All of us are agreed that sound doctrine would be the first, and acid, test. But not the *only* test.

If this teaching is truly received into their mind, it will have transforming effects upon their lives. If these doctrines are not just lying like academic lumber in their thought, they will change and quicken and irradiate the men and women who hold them, and, to the incredulous gaze of people who knew them before, they will seem transfigured souls, so completely that people who have known them for a long time will say, "He is a different man; she is a different woman."

Indeed, if the faith really takes hold of them, their conduct will be, at times, so unusual that they may need to defend themselves, like Peter at Pentecost, against the charge of being drunk, and, like Paul before Agrippa, against the charge of being mad.

Now, Methodism has always claimed that it preached a *transforming* gospel. To receive the faith, as the early Methodists understood it, was not just to add another set of ideas to the ideas you held already, but to be radically changed: to illustrate in your own person the apostolic dictum that if any man is in Christ, he is a new creature; to be so altered from within that folk could tell almost at a glance that you are no longer the man you were.

The truth of this is all the more plain when one remembers the relation of Methodism to Puritanism. There are senses in which Methodism is an expression of the Puritan spirit. It belongs, in the main, to that school of theological thought. It found much to admire in the Puritans of the seventeenth century. Thomas Goodwin and Richard Baxter and John Bunyan were heroes to the early Methodists. My medical friends tell me that the human body needs a certain amount of iron—not much, but it is necessary. Now, Puritanism, it seems to me, is the iron in the blood of the nation. We are concerned in England, and I say this in frank terms, sir, that Puritanism isn't so obvious in the nation as it once was. And, unless I misjudge, my dear American friends, I doubt whether it is as obvious in America as it once was.

Two days ago, between sessions, I slipped away from Springfield to visit Northampton and pay my obeisance at the shrine of Jonathan Edwards. When I arrived at the church named for Jonathan Edwards, the ladies of the congregation and their friends were concluding a very

bright afternoon of cards—a fine showing for Jonathan Edwards, thought I. They told me that, in a sense, I had come to the wrong church; that there was nothing there but his name. And they convinced me of that!

I asked where his crypt was, and they told me it was down the street. I went down the street and there they had a plaque to Jonathan Edwards, but nobody knew where he was buried. I finally had to ring up the town library and they said they would look it up and let us know later. I don't put much weight on that. New England is not going to forget its Puritan heritage and its own admiration of Puritanism.

There are ways in which Methodism differs from Puritanism. Methodism brought back to the evangelical Church what Puritanism had left out; it brought back joy. Notice this: the characteristic weakness of Puritanism (which its honest admirers are compelled to admit) was a drab joylessness. They tended to steal the color from common life. Noble men though they were, they often equated religion and gloom. John Milton saw things gray, and not because he was blind only, but because he was a Puritan. In England the Puritans even prohibited maypoles and mince pies! They thought God frowned on mirth, and they made life, not merely serious (which, of course, it is), but *always* solemn (which it was never meant to be).

Now, it was one of the great services of Methodism to the world that it brought joy back to evangelical religion. It was a faith that you could sing about. It was glad—indeed, exuberant. The real religion of Christ always is. Whenever this fount of living water bursts fresh from the rock, it is ebullient. The first Christians were accused of being drunk. The first Franciscans had to be reproved for laughing in church because they were so happy. The first convents of the Reformed Carmelites were most happy places, despite their austerities, because St. Teresa insisted on musical instruments and a jolly time in the hours of recreation. The first Methodists stole some of their hymn tunes from operas, and set the songs of Zion to dance music.

My God, I am thine;
What a comfort divine,
What a blessing to know that my Jesus is mine!
In the heavenly Lamb
Thrice happy I am,
And my heart it doth dance at the sound of his name.

The first Salvationists jumped with joy. General Booth always told them that if they felt the Spirit move them they could leap in a hymn or a prayer. They leapt! Dr. Farmer, the organist at Harrow School, to which Mr. Churchill went, used to tell how he adjudicated once at a great musical festival, and heard a Salvation Army band in action. His musical soul was offended by both the drummer and the man with the French horn. He is said to have appealed to the drummer not to hit the drum so hard, to which the beaming bandsman replied, "Oh, sir, I'm so happy, I could burst the blessed drum." When Dr. Farmer turned with a word of similar appeal to the man with the horn, the enthusiast held up the much-twisted instrument and said, "But, sir, I'm so full of joy, I want to blow this blessed thing quite straight."

It is so easy to hear these stories and feel rather superior. It is not a

bit hard to purse the lips and think—if not to *say*—that exuberance and devotion *cannot* belong together. They can. Church history is witness. It is when the fires in the individual heart, or in the denomination, are dying down that convention frowns on exuberance and an air of superiority is affected towards those who cannot restrain the primitive joy.

That Methodism transformed men and women, no English preachers now bother to say. The secular says it for them. It is a fact of our past, like Magna Charta, and the glorious triumph of Parliament over that lying doctrine of the Divine Right of Kings, and the blessed memory of the Pilgrim Fathers (our memory as well as yours).

The gospel, as the early Methodists preached it, transformed men and women. It transformed them at every level where it met them. The drunkard was sobered. The prostitute was made chaste. The thief of the eighteenth century, like the dying thief on Calvary, rejoiced to see "that fountain" in his day. The smugglers forsook the black market of the period and worked as honest men. The transforming gospel swept through the slums and drink shops and prisons and countryside of England—and through the towns and hamlets and forests and frontier settlements in America as well.

But it wasn't only for the poor. When it seized the people who were then called "people of quality," it made them people of quality indeed. The Countess of Huntingdon and others like her were subdued. Charles Wesley who, unlike his brother John, was inclined to be a bit of a snob, found that this transforming gospel burned the snobbishness out of his soul as it burned the thieving propensities and evil promiscuousness out of the souls of other people, and, in them, he now recognized, for the first time, his brothers and sisters in the family of God.

At the very time of his conversion, and as the first fruits of his new experience, he cries:

Where shall my wondering soul begin?
How shall I all to heaven aspire?

He wants to tell of the wonder of it—and it won't go into words!

O how shall I the goodness tell,
Father, which Thou to me hast showed?

And he looks around—and looks with love on people he only despised before.

Outcasts of men, to you I call,
Harlots, and publicans, and thieves!

Hallelujah! The snobbery is burned out of him, as if by quicklime. The gift of supernatural love is given. He loves where he cannot like. His song ends, as the song of a converted snob should end: "Come, O my guilty brethren, come!"

This gospel, I say, *transformed* at every level. The people "above-stairs" and those "below-stairs." It dealt with the sins of the body, and the sins of the mind, and the pride of the soul. It was mighty in the hovel and (when it was given the chance) in the mansion as well. It

changed men and women. What it did in Old England, it did in New America. I have sometimes closed my eyes during this visit to America and imagined the land as it was when Asbury rode the forest glades. I have seen, with the eye of reverent recollection, the glorious evangelical cavalry he led—Caleb Pedicord, Freeborn Garrettson, Jesse Lee, William McKendree, Thomas Ware, Philip Bruce. I think on the hardships those transformed men endured, and I do not wonder that their greatest transformation came early to most of them. Of the first 700 Methodist preachers in this country (I have been told) nearly half died before they reached thirty years of age.

I suppose it is a mystery to some people why this tide of new spiritual life should have had this special transforming power.

It might be argued that, of course, it wasn't a new gospel. It was "the faith once delivered to the saints." It was the *eternal* gospel. The Methodist preacher offered nothing *new*—in the sense that a Mormon or a Christian Scientist offered something new. He didn't *want* to. "If it isn't plainly in the New Testament," he would have said, "I will drop it. I build on the Book of God."

Why, then, did it *sound* new?—and work such blessed transformations?—and provoke people to say, "We never heard it in this wise"?

There was a theological reason for it. It belonged to the message of Methodism, as the pioneers faithfully delivered it, to hold before people the possibility of glorious transformation even in this life. The Calvinist preacher, in the main tradition of Puritanism, had no such hope to hold before the people.

He talked of sanctification, of course, but he took a dim view of it really. He held with the Westminster Catechism that, not even "by any grace received in this life" is it possible to keep the commandments of God. To pursue holiness, therefore, was like seeking water in a mirage. All one could hope for was that, in the act of death and by a stroke of omnipotence, God would give you that holiness without which no man can see the Lord.

The Methodist preacher, secure in his conviction that the teaching was in the New Testament, urged his hearers to believe that God could do more than that. "He does not merely impute righteousness," he argued, "he imparts it.

He breaks the *power* of cancelled sin,
And sets the prisoner *free*.

Put no limit to what the grace of God can do. It is blasphemous to set boundaries for the Almighty. He can do more with sin than forgive it. If he can deal radically with the sin in you on your deathbed, why not a year before—or two years? If you can live a moment without sin, you might live an hour without it, or a day—and if you lived *in* him, and *by* him, and 'a moment-by-moment life,' wonders could happen, and happen *now*."

So they held the goal of holiness before the people. I think, perhaps, these hearers forgot that in their use of the word "perfect" they were thinking of the exclusion of impurity, while still recognizing the fact of immaturity. You can have a perfect bud, but it isn't yet a rose.

If you want to know why this gospel so impressively transforms, look at this old and dear doctrine again, and bear two things in mind as you examine it.

Firstly, the early Methodist people had a high and holy *goal* held before them all the time: conversion is a beginning, they were taught, not an end.

Secondly, they flung the whole thing back on God. Not by my efforts will this be done. Not by the way of the "religious" in Roman Catholic teaching. The Methodists explicitly asserted in one of their hymns:

Not in the tombs we pine to dwell,
Not in the dark monastic cell,
By vows and grates confined;
Freely to all ourselves we give,
Constrained by Jesus' love to live
The servants of mankind.

This miracle of the transformed life was all of God: the answer of the Holy Spirit to the importunate prayer of faith. Not by scourgings, segregation, maceration, and all the apparatus of classical Catholicism, but by the blessed act and gift of God. They sang:

'Tis done! Thou dost this moment save,
With full salvation bless;
Redemption through Thy blood I have,
And spotless love and peace.

I am well aware, of course, of the difficult controversies which fringe this theme that I am handling. I ask you again to let me leave them aside, as not being our prime concern now.

We have really found the answer that we sought. Whether they were right or wrong in their ways of putting it, this, at least, is plain. Those early Methodist preachers begot a people who were always eager for more grace. In that alert passivity (which is the heart of real prayer) they reached out to God for *more*.

And he gave it! The holiness in John Fletcher, which almost struck the incredulous Voltaire dumb, appeared in thousands of obscure disciples, and is, even yet, still known in our midst.

Would to God that we had more of it! If I had to put all my longings for Methodism in its personal aspects into one simple wish, it would be that. That we might, as a world-wide communion, recover the burning passion for holiness again: that we might lift this teaching away from the people who distort it, and belittle it, and even (at times) besmirch it—and hold it up before our people again in all its winsome power.

The goal—and the God who could bring us to it! A transforming gospel indeed!

I must not conclude without insisting that the gospel, as Methodism proclaims it, is not for the transformation of individuals alone. It transforms society, too. All that is implied in "social transformation," our fathers did not fully see. They were in resolute opposition to plain social evils. The classic concerns of the Puritan conscience were on their minds, and they fought intemperance, sexual immorality, and Sabbath desecra-

tion. If they were slow to see that sin could inhere (in certain ways) in systems as well as in persons, that is only to say that, like us, they were, to some extent, the children of their age. We know now that we must enlarge, by consequence, our definition of holiness too, if the transformation of society is to go forward as it should.

The modern Methodist can no longer exhaust the word "sin" by heaping together "impure thoughts," "Sunday golf," "neglected devotions," etc. He sees sin also in the selfishness which refuses to examine dubious systems of economics, which remains in willing ignorance of the hard lot of masses of his fellow countrymen, which is careless concerning the vast inequality of opportunity which still exists for the citizen's health and leisure and education.

Nor can he think of perfection as exhausted by the finest collection of private virtues and public generosityes. He sees it working out in large sociological thinking, in the deep unselfishness which truly seeks the good of all—and one's own good only as part of the whole—which admits that, in the ultimate sense, it is not possible to live a perfect life in an imperfect world, and dares to believe that the God who made the world in the first place will fashion it, at the last, close to his heart's desire.

The full consummation may be far, far off. But the pilgrims of the night will not weary, because, as the dying Wesley said, "God is with us," and they know that they are marching to the dawn.

Bishop HOLT then introduced two bishops from the Evangelical United Brethren Church, Bishop JOHN S. STAMM, of Harrisburg, Pa., and Bishop GRANT D. BATDORF, of Dayton, Ohio. In his message from that church, Bishop BATDORF said:

It is a distinct honor and a holy privilege to stand in this presence and bear the sincere greetings of my own beloved church to this honorable body of distinguished churchmen. It was good of the officers of your organization to extend to us the warm invitation to appear in your midst as fraternal messengers of good will. In response, our Board of Bishops elected Bishop John S. Stamm and myself to this high privilege. On their behalf, and on behalf of the church which we represent, we salute you today in Christian love and fellowship and bid you Godspeed.

We remember with very great appreciation the visit of your distinguished Bishop G. Bromley Oxnam to our uniting General Conference in Johnstown, Pa., last November. The blessing which he pronounced upon our union still lingers with us to bless and cheer.

While in the actual numbers of its membership our communion stands in comparative smallness alongside of the great Methodist Church, it is by no means least among the Princes of Judah. We come, therefore, as citizens of no mean city. Both of our former churches are purely American-born churches. The one is the *first* one distinctively so born on American soil and embodies in its organization and active life the basic principles of our American democracy, and the other is a close second both as to time and characteristics. Both had their beginnings in the great spiritual awakening which visited North America after the middle of the

eighteenth century, and their history has been altogether honorable and praiseworthy.

When Francis Asbury came to America in 1771, the famous "Isaac Long Barn Meeting," which marks the birth place and the birth hour of the Church of the United Brethren in Christ, was already four years old, and when Philip William Otterbein began to preach the gospel of an evangelical experience and to hold prayer meetings in his church in 1758 and 1759, and in which he was later joined by the flaming Jacob Albright, there were as yet no Methodist preachers in America.

Thus history writes the humble beginnings of revolutionary and world-changing events. The fact of an effective organic union between these two religious bodies, consummated on November 16, 1946, without the loss of a single local church or a single individual member, gives it the stamp of solidarity and spiritual strength which commends it warmly as of no small consequence to the whole Christian community throughout the world.

From the very beginning there existed the most friendly spirit among these three groups. The friendship between Asbury and Otterbein was beautiful and constant. Otterbein's presence and assistance at the consecration of Francis Asbury as the first Methodist bishop in America is well known to all of us. Both of these men had yielded to the same truth; they had experienced the same things; they preached the same doctrines; they were each entrusted with a great mission.

Early attempts were made to bring the two movements into unity. In 1809 a committee was appointed by the Baltimore Conference to "ascertain whether any, and if any, what union could be effected between the Methodist Episcopal Church and the United Brethren in Christ." And while nothing definite resulted from this effort, the most kindly spirit continued between the two groups, and in a letter from the same Conference under date of March 27, 1811, the Methodist Brethren declared: "We hope you will not indulge for a moment a suspicion that we wish to interfere in your Conference and church concerns." This message was given warm consideration in Otterbein's vestry, as Bishop Christian Newcomer relates in his journal, and resulted in a closer relationship between the two societies.

Likewise friendly have been the relationships between the Methodist Church and our former Evangelical Church. The transforming experience of Jacob Albright and his welcome into an active membership in the Methodist Church over a period of years need no rehearsal here. When finally it seemed wise under providential direction to organize his movement into a separate fellowship, the Methodist Confession of Faith and Discipline were freely placed at his use; and thus the marked insignia of that great church became more evident in the organization and polity of the Evangelical Association, while that of the United Brethren in Christ, through the mind of the great Otterbein, carried more of the Reformed theological conception and culture in its genius.

Primarily the kinship of these three groups consisted in the similitude of their common experience of religion and in the basic note of their preaching and witness. While John Wesley sat in a little Moravian Chapel in Aldersgate Street and listened to the reading of Luther's commentary on Galatians concerning the change which God works in the

heart through faith, his own heart responded, his eyes were opened, and he too believed. "I found my heart strangely warmed. An assurance was given me that Christ had taken away my sins, even mine, and saved me from the law of sin and death."

Otterbein too had been thoroughly trained in the languages, in philosophy, in history, and in religion and had preached with great eloquence and power for a dozen years. One Sunday morning, at the close of a most searching sermon on repentance and faith, one of his awakened auditors came for spiritual direction. "My friend, advice is scarce with me today," was Otterbein's reply. He himself had not yet found the answer. A great religious crisis followed. He then sought his closet and ceased not his struggles until he obtained the peace and joy of a conscious salvation. By a similar pathway, Albright entered into his spiritual inheritance.

The basic fact which was now proclaimed by Wesley and Otterbein and Albright, as well as others of pronounced Christian experience, was that of a personal assurance, an unanswerable witness to the heart. This doctrine of assurance received primary emphasis. The last utterance of the lofty-minded Olevianus, given in answer to the question whether he was certain of his salvation, was a glorious "*certissimus*." In the presence of a dead and blighting theology and a cold and lifeless intellectual ritualism, Wesley brought the whole Christian world back to religion as experience of the heart. Both Otterbein and Albright by their own alive experiences gave added impulse to this fact by forever making religion a living and creative and glorious reality.

The church is in grave danger today of a return to such a cold intellectualism which is devoid of all emotion and passion. It needs again abundantly the fresh affirmation of these spiritual fathers. It is already high time that the Protestant Church should again recapture from the athletic fields and the political arena its lost emotion and restore it once more into the heart of religion and in the church where it rightfully belongs.

We are standing today on the very brink of a terrible deep. It is the end of an era. A new world is aborning. In six thousand years the race has built up more than a dozen civilizations, each more refined and more terrible than the preceding one, and then turned around and one after another destroyed every one in turn. Today we are nearer the verge of a total destruction than ever before. The Christian Church alone has the answer. Only by the message of Christ crucified and risen again from the dead can we be saved from self-extinction. The world's problem is moral and religious. Sin is in its heart. By way of Calvary is the way back. Once more the Church must sound the trumpet and call Christians into action.

It is no accident that, in a time like this when the world is divided and in mortal wound and nations are in constant clash under the urge of conflicting ideologies, God is bringing the Church into social and spiritual unity. For back on August 24, 410 A.D., Alaric, the wicked king of the Goths, laid siege to ancient Rome. All the barbaric tribes of Europe joined him in the fray. Chaos and confusion were everywhere. Cities were razed to the ground; libraries and palaces were burned and all their treasures confiscated. There was no law and violence was the

order supreme. When he was through, Rome lay in ruins, and nothing was left.

Yes, the Church was left. Upon the wreckage of that desolation, the Christian Church built a new world and a new civilization whose glory far surpassed that glory that was Rome. It must be so again. The miracle waits upon the response of the Church, united and empowered from on high.

Bishop STAMM then pronounced the benediction, closing the Saturday morning session.

EVENING SESSION

The Saturday evening session convened in the Municipal Auditorium, the Rev. Dr. WILBERT F. HOWARD presiding. The worship service was conducted by the Rev. Dr. W. L. NORTHRIDGE, Principal of Edgehill College, Belfast, Ireland, former President of the Irish Conference. Dr. NORTHRIDGE said:

. . . There are three things, the prophets say, that are outstanding about God. . . . God's requirements are always moral rather than ritual. We are not sure about the attitude of the prophets to ritual religion as such, but we do know they abhorred the kind of thing that left out of account the practice of religion in daily life, disregarding its meanings and the fundamental principles of morality. . . . The Lord requires, in the end, "to do justly, and to love mercy, and to walk humbly with thy God." The words of . . . all the prophets are apt for our times, in these days when the world is so far away from the truth, from honesty and integrity.

The second thing they reminded us of is this: that God is always active in the world. He is not, as to the Greeks, a hypothesis to explain the unanimous plight of the universe. . . . God's message . . . may come to us through the lips of men who do not acknowledge God at all. God is in action in the world he rules and controls, and there is our hope.

The third thing is this: God brings about his will in the world, often through suffering. . . . The finest evangelism of the Old Testament comes to us in the writing of the second Isaiah, a prophet of exile, when his nation was humbled and broken. It may be that God, through the afflictions of some nations in these days, is simply working on his plan and purpose. . . .

Dr. HOWARD introduced President CHARLES H. WESLEY, of Wilberforce College of Education and Industrial Arts, Wilberforce, Ohio. Speaking on "The Methodist Tradition," President WESLEY said:

Methodism has given an important place to tradition, in so far as it relates to ecclesiastical doctrine, and it has followed the Pauline admonition, "Stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." Through the organizational life of the

Church, there has passed from ancestry to posterity a body of doctrines, opinions, practices, rites, and customs, both written and unwritten, which have provided for Methodist perpetuity. The Articles of Religion, the Doctrines and Discipline, and the worship forms were planned and transmitted as aids to the spiritual growth of the membership, the development of respect and obedience for the teachings of the Church and the prevention of doctrinal divisions in the denomination.

There are radical differences of views upon the values of these aspects of our tradition. One view is that through tradition we are provided with a body of established truth with which reference may be had in settling questions of belief and action. Another view asserts that we should educate and indoctrinate the people so that they may both have appreciation for tradition and learn to settle our questions as they may have appeared to the traditional authoritative leaders of the past. There are educators who would follow this view today. Among them is Dr. Robert M. Hutchins, Chancellor of the University of Chicago. While stressing the traditions of liberal-arts education, he writes in his *Education For Freedom* as follows: "To be free, a man must understand the tradition in which he lives."

A similar emphasis can be suggested for Methodist tradition, which aside from its doctrinal standards had mainly its moral and spiritual force for the evangelization of its world. It had no political force and no organized responsibility in its origins. The essentials of its tradition had already been accepted by Christendom prior to the rise of Methodism, and they were not exclusively peculiar to Methodism. Its doctrines were based upon the Scriptures, but its application of them to life and worship was distinctive. Justification by Faith was a leading doctrine of the Reformation, and Sanctification was substantially accepted by the Universal Church. The body of our tradition is more than a thing which is doctrinal or theological. It was concerned not only with the Scriptures but also with life. It was evangelical and it was personal. Said John Wesley in his conference of 1765:

"In 1729 my brother and I read the Bible, saw inward and outward holiness therein, followed after it, and incited others so to do. In 1737 we saw this justification come by faith. In 1738 we saw we must be justified before we were sanctified. But still holiness was our point; inward and outward holiness. God then thrust us out to raise a holy people."

There are two significant facts about this eighteenth-century movement which are characteristic of Methodism wherever it is found. The first was that the gospel message was taken directly to the people of all classes. They did not wait for the people to come to the churches. The preachers went out into the highways and hedges and preached to them there, converted and inspired, carried their appeals to the urban poor and to the farm workers who had lost contact with the Church. The idea of a universal Church had been an active concept for all Europe in the Middle Ages. Protestantism with its revolution within the Church had broken up the idea of human solidarity. Methodism sought to restore this idea, to adjust the masses to society and to promote humanitarian reforms.

The second fact was the emphasis upon personal salvation and personal religion. The preachers of the new faith passionately preached the new

truth, denounced aloofness, formality, and ritualistic ceremony as found in the Anglican Church. Methodism was thus a protest and a program in eighteenth-century England. Spiritual life was on the wane in the Established Church and among the nonconformist groups. The Church of England had permitted political appointments and personal preferment of the clergy to affect its work. Ecclesiastical sinecures for the less qualified were a common practice. Sermons had become lifeless and stereotyped. Religious literature was sterile. Social evils went unchecked and unchallenged. In the midst of this low ebb of religious life, Methodism arose.

It has not been difficult to defend Methodism by going back in its history, calling up the names and teachings of Wesley, Asbury, Coke, and staging a defense of the origins of the church upon these grounds. This habit has given less emphasis to the living present and the challenges of the future. At the same time the bonds which have kept one generation in line with the convictions and belief of the preceding ones have been weakening today. For now knowledge from the school, the press, the radio, motion pictures, the theater, the pulpit, and the platform have caused opinions to spread and to diversify. Today's people live in a big world, and we cannot fix the horizons of their knowledge merely by calling forth loyalty to past tradition. Among the aspects of the new learning which we have faced have been the theory of evolution, higher criticism, industrialization, the scientific life, nationalism, racism, humanitarianism. The world in its cultural manifestations is radically transformed from that of even forty or fifty years ago. When Methodism has faced these, it has stopped only for the moment, and yet it has continued its march forward. We must not take too great satisfaction in our past. On the contrary, while using the best of our past experience, we must move forward in the present.

We can either be discouraged over the obstacles placed in the path of the Church as it faces social change and as the new generations seek to free themselves from the dominance of outmoded tradition, or we can rejoice in the new enthusiasm which comes with the necessity of adjustment. There are elements in life which change continuously and there are those which are unchangeable. Life is ever in transition but some of its values are changeless. We can retain the abiding spiritual values of the tradition of the past, while we take account of new truth and of the problems of character and conduct in our day. New frameworks of thought and modes of expression may be needed for our day, for eighteenth-century words and meaning differ with ours, but there is no difference in the necessity of our spiritual task of gaining spiritual ascendancy over the evil of our world as our predecessors have done. Loyalty to tradition need not mean verbal sameness, but it may also mean the utilization of our inheritance in the making of new attitudes and new adjustments. Continuity with the past can be expressed more by spiritual identity than by the parrotlike repetition of the same thoughts and beliefs. We can face the new day with a creative spirit, building upon the past for the sake of the present and the future, in the fullest sense of not having come to destroy but to fulfill.

There can be little sympathy among the thoughtful with that comparatively small group of religionists who are overly worshipful of the past. Carlyle has characterized this group as those who "march magnifi-

cently *backward* into the future." It should be clear to the prophets of our Methodism that our task is to march magnificently *forward* into the future. Men are now questioning whether Methodism will go as far as its tradition urges it to go. Our tradition and our attainment of it have now become the explicit bases upon which we shall be judged. John Spykman in his *America's Strategy in World Politics* has a significant comment in this connection when he writes as follows:

"Historical precedent and the voice of the Fathers can be used as a means to gain support for a doctrine but not as a proof of its soundness. Not conformity with the past but workability in the present is the criterion of a sound policy."

We ourselves must come to the realization that it is not an exclusively dogmatic belief in our tradition which we need, nor the blind acceptance of arguments for our kind of theological theory which we seek, so much as the conception that we as Methodists do not know as yet how to fulfill the tradition which has given us this our heritage. For the basis of the attack upon the Church has been shifted today from doctrine and belief to social living and dynamic personality. The average man, as well as the scholar, knows that organized Methodism shows only in part the moral power which its great tradition demands. Whether we consider this tradition as a thing or a spirit which must be permanent and unchangeable is beside the point when we realize that Methodism is an incomplete task and that the journey ahead is still slow and difficult. We are called upon then to justify our tradition by definite action and to show loyalty to it in a perplexed and skeptical world by applying Methodist principles to contemporary situations.

Does Methodist tradition deal explicitly with a creed, a church government, apostolic succession, modes of baptism, and only implicitly with the spiritual needs of men and the moral needs of the people? If we have produced saints, prophets, apostles, martyrs in the days of the rise of our tradition, may we not again create their peers who are worthy to stand in the succession of their greatness?

It is well known, and will be repeated again and again in this assembly that the Wesleys, John and Charles, laid the foundation of Methodist tradition and that this tradition has grown and expanded through the years in the Eastern and Western sections of our Methodist world. Moreover, the life and teachings of John Wesley and the faith described in the hymns of Charles Wesley constitute a tradition from the past which has not failed to endure.

This story has been told with simplicity in his "A Plain Account of the People Called Methodists," issued in 1748. He commented in summarizing this experience:

"Thus arose without any previous design on either side, what was afterward called a Society; a very innocent name, and very common in London, for any number of people associating themselves together. The thing proposed in their associating themselves together was obvious to everyone. They wanted to flee from the wrath to come, and to assist each other in so doing. They, therefore, united themselves in order to pray together, to receive the word of exhortation and to watch over one another in love, that they might help each other to work out their salvation."

The Society or Holy Club expanded its membership to various parts of England. The two brothers became missionaries to the new world; accompanying Oglethorpe to Georgia. In his *Journal*, John Wesley wrote, "I went to America to convert Indians, but oh, who shall convert me?" His purpose was evangelization, but he could not avoid the reaction upon his personal life of his own religious interest in others. The societies multiplied rapidly under Wesley's direction, as he appointed itinerant preachers as well as lay preachers for the growing work. Thus the Methodist Church in its tradition was both evangelical and missionary. Its objective was a universal one. It seemed to say:

The arms of love that compass me,
Would all mankind embrace.

This tradition did not stop growing with the close of the eighteenth century or in the following century. It spread rapidly through four continents into Great Britain, Scotland, Ireland, the United States, France, Africa, India, and the islands of the seas. The Bible societies, the tract societies, the religious periodicals, the Sunday-school movement, the abolition of the slave trade, the emancipation of the Negro, and the uplift and advancement of the social condition of the people were influenced directly or indirectly by this great Methodist tradition.

This tradition has its background in the past, but it also faces the future. No project should be of greater concern to the present-day church than the use today of the past out of which the present has developed. We may look upon our history as a glorious fact, but we should see its present as a challenge on the basis of our past. Our tradition must be not only of the dead past, but it must be alive for what Whitman has called the "living present." It must cast its shadows before or it ceases to be worthy of our praise and loyalty. Of what value this touchstone of the past, unless it so inspires us of this day and generation? What a challenge from the past! "To limn, with absolute faith, the mighty living present."

There are interesting parallels between the century in which Methodist tradition was born and the situation which we face today. The reaction of the leaders of its day contrasts sharply with the actions of the leadership of our day. Then they faced autocracy, selfishness, lack of knowledge among the people, and paternalism on the part of those in authority. The tradition now faces organized industrialism, self-seeking greed, acquisitive possession, and the suppression of individual expression and development. In the day of the rise of the tradition, Methodism was a small minority loosely organized in societies and clubs under a leader who carried no title of bishop or lord. Methodism is now organized in closely knit units of large corporate bodies under commanding leadership. It is encrusted by two centuries of religious history and organized wealth, and pride fills the heart of the Methodist world over its past. We are realizing, however, that we cannot regard past tradition as the measuring rod to which all future development must be made to conform. For there is a gulf between our doctrinal tradition of the eighteenth century and our modern life. On the one hand, they in their day had a dependence upon God and his guidance, while our generation seems to

have a dependence upon man to manage and control his affairs through his own intelligence. We can best serve our day by laying hold of the power exhibited by the founders of our faith and by applying their spiritual techniques of personal salvation and missionary efforts to the twentieth century.

There are three significant areas which require the emphasis of our tradition in the living present. The first of these is represented by the struggle between an autocratic way of life and the democratic way of life. The second is concerned with the contest between education for service and education for self. The third area is the distinction which has to be made between the organization and the individual person. Each of these has meaning for our day, as we throw them over against the great tradition of Methodism. Let us examine each of them briefly.

The first emphasis of our tradition which affects the relations of peoples is concerned with autocracy as opposed to democracy. The Protestant movement in history was in its beginning a reaction against autocracy and dictatorship. It was an adventure in liberty, an advance in freedom. Within a short period, it had substituted one authority for another. It had replaced the international leader and the hierarchy with lesser dictators. It demanded freedom of thought and it denied it. It urged a free conscience, and it suppressed its expression. Protestantism had its contradictions. Methodism was an effort to free its people of those obstacles to the advancement of the religion of Jesus and the guidance of the Bible. The path of progress for Methodism has been a highway which has widened as it ran forward, but there have been cross paths and parallel trails in its changing world.

The eighteenth century was the period of the benevolent autocrats. The people had no voice in their own government. The class of the better born ruled for the people. The authority of the Church was still placed behind the king or ruler, in spite of the Protestant revolution. The early Methodist Conference, however, gave opportunity to its members to express themselves in the formulation of decisions. This was a small matter, but it was the sowing of the seed of democracy. When a man was made to realize that he was the master of his own soul, it was not long before he realized that he was also a part of the state and deserving of participating in its activity.

John Wesley believed in the authority of the state's ruler. His letters show that he had no use for "King Wilkes," as he referred to John Wilkes, or for "King Mob," as he described the small revolting groups of people of the mid-eighteenth century. He preferred King George III to these. He stated his reasons for this decision: "The first is, he [George III] believes the Bible; the second, he fears God; the third, he loves the Queen."

It may be argued that this places Wesley on the side of law and order and not on the side of anarchism. In this sense, he was not a revolutionist. He was an architect who was building upward from a foundation. He would lift the people from the lowly plane to a higher one. He did not desire to see England placed in the way of the guillotine or of the rope and faggot. He wrote many letters to the humble folk, who made such good revolutionary stuff. To one he wrote the exhortation "suffer and conquer all things."

Nevertheless, Wesley sympathized with America in its struggle for liberty, although there was contradiction in his expressed beliefs. He declared, "All my prejudices are against the Americans," but he added, "I cannot avoid thinking (if I think at all) that an oppressed people asked for nothing more than their legal rights, and that in the most modest and inoffensive manner which the nature of the thing would allow." He also asked whether it was "common sense to use force against the Americans." And yet, at the Christmas Conference of 1784 in Baltimore, Maryland, a letter of John Wesley's was read stating that "our American brethren are now totally disentangled both from the state and the English hierarchy. We dare not entangle them either with the one or the other. They are now at full liberty simply to follow the Scriptures and the Primitive Church."

John Wesley was a voluminous writer and Methodism has never agreed to accept as its tradition all that he wrote and thought in the span of years between 1703 and 1791, for he lived for eighty-eight years, preached thousands of sermons, and wrote thousands of tracts and letters. We know that he grew, matured, and changed in his views. Earlier statements were modified in his later life.

Wesley's constant appeal and the direct appeal of Methodism was to the people—the people in the streets, the fields, the byways and the by-paths of England. It was to them directly that the Wesleys and the Wesleyan preachers made their call. The one condition for all was the desire "to flee from the wrath to come and to assist each other in so doing." In a day of suppressed speech, he believed that "everyone here has an equal liberty of speaking." He did not believe that some should have preference over others, for he declared there are "none greater or less than another." He was opposed to what was called "popery" and to the "shackling of freeborn Englishmen" in any religious way. Wesley said that some of his helpers had demanded "a free conference" or "a meeting of all the preachers wherein all things shall be determined by most votes." All that he wanted was that "the preachers who choose to labor with me choose to serve me as sons in the gospel, and the people who choose to be under my care choose to be so on the same terms as they were at first."

Methodist tradition was opposed to autocracy, fascism, and dictatorship. It had no part with them in its beginning. On the contrary, it believed in the people and championed their cause. It followed the advancing democratic frontier in America. Its circuit riders and itinerant preachers have carried the gospel of love, tolerance for the views of others, equality of opportunity, and justice for all throughout the world. It has spiritualized a large part of the world by this gospel preached and lived among the common folk and the socially disinherited. This is still the opportunity of America. We as a nation are within the shadow of this tradition. The famous words on the Statue of Liberty in New York harbor raise again for all the world this idea:

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tossed, to me:
I lift my lamp beside the golden door.

Methodism's attention and interest were directed against slavery and exploitation. Wesley gave his benediction to William Wilberforce, who was fighting in "a glorious enterprise" against the slave trade, which he described as "that execrable sum of all villainies."

On several occasions, John Wesley preached to mixed groups of persons in which there were Negroes and whites in the audiences. In January, 1788, after noting the effect of his sermon upon his hearers, and directing attention to the Negroes present, he exclaimed, "Shall not his saving health be made known to all nations?" Several months after this event in Antigua, the British West Indies, he baptized two Negroes, and of one of them wrote that he was the "first African Christian" he had known, and of both of them he said, "they are the first African Methodists I have known."

The Negro membership responded to the appeal which was made to them by the disciples of the Wesleyan Movement. In 1787 here in the United States the ministers were directed by the Conferences to give their attention to the Negro population, and "to leave nothing undone for the spiritual benefit and salvation of them within their respective circuits or districts; and for this purpose to embrace every opportunity of inquiring into the state of their souls and to unite in society those who appear to have a real desire of fleeing from the wrath to come; to meet such in class, and to exercise the whole Methodist Discipline among them."

The aim of Methodism in bringing the gospel to the lowly and the unfortunate whether in fine buildings, private houses, the streets, or the fields was not wasted upon Negroes. The evangelistic work of the Methodists brought results in shorter time among the Negroes than did the work of the Quakers, the Presbyterians, or the Episcopalians. The reasons rest largely in the ceremonies and practices of these denominations, and then, too, one is inclined to give credence to the opinion of Benjamin T. Tanner, African Methodist Bishop, who wrote:

While the good Presbyterian parson was writing his discourse, rounding off the sentences, the Methodist itinerant had traveled forty miles with his horse and saddlebags; while the parson was adjusting his spectacles to read his manuscript, the itinerant had given hell and damnation to his unrepentant hearers; while the disciple of Calvin was waiting to have his church completed, the disciple of Wesley took to the woods and made them re-echo with the voice of free grace.

Methodism had thus laid a foundation in democracy among the people both in England and in the United States. It had arisen as a protest and a revolt against the aristocracy and exclusiveness of the Church of England. In England and in the United States, Methodism had shown that its development could come by vigorous protests against the tyranny, the oppression and religious pride which subordinated manhood to autocracy, custom, and ritual.

A second aspect of our tradition emphasizes education for others rather than education for self. The founders of Methodism were heirs of the Oxford tradition. The earliest leaders were university men. Scholarly men at later periods have contributed to the traditions of Methodism by tongue and pen. University graduates, profound scholars,

authors, and pulpiteers have given distinction to our faith and have taught and guided the generations. Others who were educated outside of the college and university have made their contributions in accordance with their varied abilities and opportunities.

While Methodism in its leadership sprang from the university and college background, in its service it served the people. It translated the results of scholarship to the plain people and accomplished an invaluable work for the Methodist movement. Scholarly preaching was emphasized, based upon the Scriptures. The test of leadership in the early years was preaching which was attractive and effective. The slogan "Preach like a Methodist" was a characteristic description of the preaching of the traditional period. These men studied and searched the Bible as their textbook, so that they could preach from the Scriptures. They spent little time in speculation and in metaphysical discussion. They had also a sound, practical philosophy of living for the people.

From the beginning, Methodist leadership was not concerned with self, but with others. Scholarship meant to them service to others. Preaching meant salvation for others. Beyond self was the group. Reaching beyond personal salvation and personal character was their responsibility to others. This is a definite part of our tradition, my friends. John Wesley was prone to say, "I am not to consult my own ease, but the advancing of the Kingdom of God." In this sense, he sacrificed personal ambition and the desire for distinction even within the Established Church. He neither created nor sought the high office of bishop. He went the way of sacrifice, but in so losing his life, he found it. It is not at all strange that he became the leader of Methodism. His appeal was to the workers of England, the oppressed and the forgotten. Wesley believed in the words, "the gospel of Christ knows no religion but social; no holiness but social holiness." He emphasized the value of work and the virtues of thrift. He exalted the home and the moral life. All of these virtues need to be preached and lived in these days of opportunity. It is well known that changes for the better took place in the life and status of the English working class. Methodist leaders aided in the organization of the workers, and the British Labour Party owes a part of its existence to this great Methodist tradition. Prison reform, social relief, public health, and public education were developments from the traditional Methodist social conception of religion.

Our world, my world and yours, will not stabilize itself unless we again emphasize these endeavors by words and deeds found in our tradition.

Life for many in our day can be an egocentric process. Everything can be directed to self and its immediate satisfactions. How easy it was for the selfish man who had his barns filled, tore them down, built larger barns and filled them again for his own satisfaction, to have shared his new increases with his workers. Instead, he was forgetful of others. Jesus protested against this type of life. He saw the leaders with superior craftiness rob the helpless. He saw the rich forget the poor at their gates. He saw the advantaged neglect the disadvantaged, the learned lord it over the unlearned and the more talented scornful of the less talented.

Methodism has followed this protest of Jesus. It must not lose this

tenet of its faith. The hierarchy of preachers, superintendents or presiding elders and bishops makes quite possible self-seeking opportunities. Men thus have the opportunity of fighting for place, of selling their souls for pelf and of pushing forward upon the trodden bodies of men as steppingstones while they look forward to the superior positions of power and prestige in organized religion. They can either become men of power and might, who regard other men as pygmies or they can be leaders who are servants of God and man, in a great Christian enterprise. Some few men with power in high places have become a sort of kindly police force for Methodism and have perpetuated their vested interests also in their successors. Only an intelligent, critical, and informed opinion among our preachers and the general public can prevent such results, so that the bases of preferment and honor shall always be primarily Christian.

The third emphasis of the Methodist tradition is the distinction which must be made between the organization and the individual. Methodism has become a huge organization, a mighty business, a wealthy church corporation. It must be careful that the complex ramifications of the organization does not subordinate the individual person. The organization can become group conscious as it increases its operation, while the individual may seem to be of least importance. This was not the way of early Methodism. The Wesleyan idea was that religion began with the individual. It was the person who "must be born again." It was the individual self who had to have a personal religious experience. Out of his conversion there would come service to society.

The informality of the early preaching programs and the less rigid organization of the church are in sharp contrast with the expansive development of our day. We now have in the church, as in business, a centralization of control which may happen to fall into the hands of a few persons. This has been the rule in the rise of modern business. It may happen in the church. A similar situation has arisen in modern politics, in which the state has become all-powerful and the individual as nothing, especially in the fascist and communist nations. These nations believed that the individual was of no consequence except as he related himself to the state, for the state was regarded as an end in itself. Christianity and democracy on the contrary have exalted the individual. His rights and duties constitute a large part of the body of laws adopted by the democratic state. The leading eighteenth-century advocates of the rights of man adopted this point of view.

Christianity placed its emphasis upon the individual person as the important factor in life. The teachings of Jesus show his abiding concern for the life of the individual. He defended the individual against all tyrannies and particularly those which grow out of pride and selfishness. The same emphasis upon the value of the individual and his responsibility for his own salvation have had frequent expression by the Old Testament writers. However, they often made the individual a part of a group. There was at periods a chosen people or those who had conscious grouping because of some special consideration.

This aspect of social grouping has manifested itself in opposition to persons unlike ourselves. It reveals its most hideous form in prejudice because of nationality, race, color, or creed. Individuals seem not to be

able to think and act for themselves when the traditions of a group have invented and perpetuated fixed attitudes towards persons. Where these attitudes have gathered power with succeeding generations, the plight of the individual is all the more tragic. Such people take over almost by direct inheritance the patterns of caste and color, in spite of religious, scientific, and historical data and evidence which disprove the traditional assumption.

This view was not accepted by the founders of our tradition. They declined to accept the stereotyped attitude towards either the church or persons. They were not controlled in their thought and action along these lines either by the older religious leadership or the mass mind of the Established Church. They were courageous pioneers who broke with the known, and blazed trails into the unknown. For them, there was no people at the bottom of life. None should lord it over the other. So far as they were concerned, they were all one through Christ Jesus, their common Lord.

This tradition should live again in Methodism. Where are the leaders who will give men the opportunity to emerge as individuals from the mass formations into which custom and law have placed them? The outbreak of two world wars, from which no part of the world's people could be isolated, should show us that our past divisions must cease and a new basis of unity must be discovered if we desire to save our world from its own destruction of itself. For the present crisis is not only economic and political, but it is also a spiritual one. A properly guided human spirit could correct any and all of these false objectives towards which we have been moving since the close of our last world war. Unless we can grasp the concept of the task which is before us, we shall be in a third world war of controlled atomic processes, of rockets and giant airplanes and submarines, of disease-bearing bombs, of destruction by fire, of radio-controlled, rocket-driven missiles, all in a new era of destruction of peoples, through the clash of their economic and political ambitions.

If we indoctrinate the human mind and spirit with suspicion, fear, jealousy, enmity, falsehood, and error over physical differences of the human being, sheer madness in war and hate will inevitably possess the peoples of the world. The only defense against this new type of world division is the supremacy of the basic spiritual power which has demonstrated its capacity to rule and guide—this power grows out of the teachings of Jesus of Nazareth upon which our tradition rests.

This spirit can motivate the creation of a world of brotherhood, while other forces are beginning trends in the same direction. We live in a world which has come physically nearer. The nations are linked together by railways, steamships, airways, telegraphs, cables, radio, foreign trade and travel, teletype, telephotography, and television. We may soon be hopping from continent to continent in jet or rocket-propelled planes. International societies and congresses of thinkers and workers, world conventions of scientists, historians, and economists have assembled. Repeatedly Catholics have held their eucharistic congresses and Protestants have held their councils, and particularly the Methodist Ecumenical Councils, until there has been gradually formed an international mind. World economic conferences, disarmament conferences, food conferences,

the proposals for a United States of Europe, all tend to pull humanity together and to lead us all to realize that we may be "many as the waves, one as the sea." We still plan in our own ways for world organization and the present period witnesses the development of the United Nations organization, the United Nations Educational, Scientific, Cultural Organization and its auxiliary bodies. These organizations must move rapidly if they would stop trends to a new war.

A similar approach has been made between the races. Individuals of different backgrounds and cultures have come to greater understandings. Interracial committees have helped to maintain sympathy and co-operation. Decisions of courts, local and national, have led to equality of treatment and better relationships. The advancement of the peoples of color has aided in the struggle for larger freedom. The related theory of democracy has worked itself out in practical instances in many places.

The Methodist tradition can operate in all of these modern activities, and it can be a living thing, if we will that it shall be. It must challenge social injustice and not substitute a mere philanthropic activity for the challenge. We must not become a church of and for the middle class rather than a church which seeks to redeem the whole life of society. For this cause we need Methodists who are primarily Christian and not merely church members. A Methodist who demands a free election in Europe and defends an unfree election in South Carolina cannot be a Christian leader for our day, as he was not in the day of the rise of our tradition. A Methodist who seeks to terminate fascism in Europe and Asia, while he defends the white primary and racial exclusiveness cannot expect to be regarded as a Christian leader. An educator although a Methodist by designation is not Christian, who advocates the spending of millions of dollars to remake the schools of Germany and Japan, while he permits without protest the spending of less on the education of one child at home as compared with the other. A businessman, although a Methodist in name, who joins in the mad scramble for profit growing out of higher and higher prices for food, shelter, and raiment which are increasing the burdens of the people cannot be looked upon as Christian. One cannot be Christian and encourage the people of a nation or a part of this people to be arrogant, proud, haughty, presumptive, conceited, or insolent. When Jesus said, "Blessed are the meek, for they shall inherit the earth," he meant the people who do not proudly hold themselves aloof from others because they have that which others do not have; the people who do not claim by thought, word, or deed to be a master race. He meant the people interested in the welfare of others as well as their own; the people who may be prosperous but who share their prosperity with others; the people who, recognizing their strength and greatness, are yet willing to humble themselves before God and man.

Our Methodist tradition must be made to live again. We can infuse it with spirit and life. This activity must take place, not only in this great assembly, but in the local congregations. To this end, may we reproduce the powerful traits of our first leadership!

In the Wesleyan Chapel at Nottingham, England, it is said that William Booth, the founder of the Salvation Army, was converted. A tablet helps to keep alive this tradition. An aged Salvation Army worker was reported to have entered this chapel and was heard to pray with bowed

head and clasped hands, "O God, do it again! Do it again!" Such a prayer should be prayed by all who assemble here. With the shadows of the Methodist tradition still encircling us and the cloud of historic witnesses encompassing us, we would pray, not for doctrinal tradition nor for our theological abstractions, but for the dynamic spiritual tradition which fought for democracy rather than autocracy, directed education in service for all the people, and linked the organization of individual persons with the value of the individual self. We shall then see a mightier church. This tradition with its heroic leadership must live in such a time as this!

Final speaker of the fourth day of the Conference was President UMPHREY LEE, of Southern Methodist University, Dallas, Texas. On the topic "Methodism and Modernity," President LEE said:

I take it that the subject assigned to me, "Methodism and Modernity," required me to discuss the significance of Methodism in our present world. I have had too much experience with Methodist historians to imagine that they can agree as to the nature of Methodism, and I have read too much of other people's writings to assume that any two observers of our modern scene could agree on a description of this present world. But it may be possible to find some characteristics, both of Methodism and of the modern world, which will not arouse too much dissent from those who ought to know.

It is customary to say that the modern world began with the Renaissance, or with the Reformation, or with the seventeenth century. With the learned men who trace the characteristics of the modern world back through the centuries I wish to have no quarrel. But the world to which we have become accustomed, the world of factories, of railroads, of airplanes, the world of labor and of capital, of capitalism and of communism, in short the modern world did not begin to become apparent to the observer until the eighteenth century. Indeed if one wished to be melodramatic one might say that the modern world began on November 1, 1755, when the city of Lisbon was destroyed by a now famous earthquake. And it may be that in the future historians who want to catch the attention of their readers may say that this same modern world ended on August 5, 1945, when the first atomic bomb was exploded over Hiroshima. Without stopping to argue about dates, for no period actually begins on a certain date, we can at least use these two events to underline some of the characteristics and some of the dilemmas of our time.

The earthquake which destroyed a large part of the city of Lisbon on November 1, 1755, presented to Europe in dramatic and terrible form problems which philosophers and theologians and scientists had been arguing about for decades. The earthquake was not an event in faraway Asia but something that happened to an ancient and honorable city in Europe. It was of an intensity unparalleled so far as records went and killed some 30,000 people in Lisbon alone, with a total fatality of 50,000 or 60,000 souls. Because Lisbon was a cosmopolitan center, reports went out through Europe and eyewitnesses were soon describing with horror the scenes they had watched during those eventful hours. Magazines were full of letters describing the experiences of survivors, and learned men and learned societies were involved with questions which affected

the traditional beliefs of European civilization. Was the earthquake that destroyed the city of Lisbon an act of God, punishing men for their sin? Was it simply an incident in the best possible of worlds, an incident that if understood rightly could be correlated with all the other activities of men and proven to be eventually for human good? Was the earthquake a natural event, to be explained by a proper knowledge of the earth, without reference to philosophical or theological causes?

Philosophers, poets, dramatists, theologians—all joined in the effort to explain the catastrophe. To Voltaire it was a superb opportunity to lampoon the superstitions of the religious, and the hero in his novel, *Candide*, visited Lisbon, where the philosophy of optimism was put to its severest test and where the follies of the religious could be exposed. Immanuel Kant wrote three short treatises advancing his theory of earthquakes and insisting that men must consider such phenomena from a scientific viewpoint, even though their humanitarian feelings would dictate a different approach.

It is true that Voltaire and the rest did not keep the Protestants from pointing out that the earthquake occurred in a Catholic country, nor did it prevent the Catholics from suggesting that the presence of heresy in Lisbon might have had something to do with the catastrophe. John Wesley himself thought that the sins of the people had doubtless brought down the wrath of God on the offenders, and he hinted darkly that London might be the next to suffer. His sentiments coincided with those which Charles had expressed five years before in a sermon, "The Cause and Cure of Earthquakes." Charles thought that the Lisbon earthquake was possibly the beginning of the end of the world.

It would not be correct to say that the earthquake at Lisbon marked the end of theological explanations of natural events, but it did mark a trend away from the period when men approached nature with preconceived notions, theological or philosophical. And it marked also the beginning of the end of the Enlightenment, the time when men explained theoretically the evils of the present by the mistakes of the past, assuming with Rousseau that man could return to a state of nature; or, with others, that an increase of knowledge would automatically rid the world of injustice. Voltaire ridiculed not only theological explanations but this shallow optimism that did not take into account the natural miseries of man. Lisbon was a fact, a brutal and frightening fact, that no amount of sophistry could evade.

But there was one approach to the tragedy which was to persist and perhaps will continue to persist. This was the first scientifically investigated earthquake. The Marquez de Pombal had letters sent to every parish in Portugal, inquiring concerning the date, the hour, the duration, and the extent of the shock. While no general report seems to have been made, the material, rediscovered in the nineteenth century, has been important for seismologists. The theories advanced throughout Europe as to the cause of earthquakes may have been faulty but the trend was obvious. Confronted with such a catastrophe as the earthquake at Lisbon, men in this modern world replied by an attempt to understand natural causes without recourse to theological or philosophical explanations.

To seek for the natural causes of an earthquake or any other earthly event seems to us so natural that it is hard for us to believe that its

adoption by educated men—and later in part by others—could ever have been a turning point in civilization. And it is hard for us now to appreciate the sense of freedom, the expectation with which our forefathers left their speculations as to philosophical and theological secrets for this new pursuit. A century before, Francis Bacon had sounded the watchword of the modern world which was to be useful knowledge—knowledge which would enable man to control nature: "Is truth ever barren? Shall he not be able thereby to produce worthy effects, and to endow the life of man with infinite commodities?" The eighteenth and nineteenth centuries—not to mention our own—have had metaphysicians who have ignored Pope's dictum, "presume not God to scan"; but on the whole our age has bent its energies to more mundane concerns. One might almost characterize modern times with Samuel Smiles' famous title, "The Lives of the Engineers."

It is customary, I believe, to say that the two great driving forces of the period up until recent decades have been democracy and industrialism. The latter, it is plain, is the application of knowledge to what Bacon called "operation." Spinning jennies, steam engines, electricity, the whole collection of things which have transformed the slow, divided, medieval world of the eighteenth century into the industrial world of today, is the realization—and many have believed the justification—of the Baconian dream. That democracy is related to all this is too well known for argument. If gunpowder made the foot soldier the equal to the nobleman, it is not chance that democracy and the machine age have come together.

It is no wonder that men have expected from machines more than was reasonable. If they early learned that conquering nature was not always an undiluted blessing, they also early decided that by extending the sphere of nature they might correct the balance. If nature's laws could be mastered and controlled so that the physical universe becomes the slave of man, why not the laws of society, the laws of men? So the advocates of *laissez faire* and the proponents of Marxian communism both appealed to laws of nature, immutable, inevitable. And those who disagreed with both yet believed that we could by knowledge of social laws and of individual behavior achieve the better world. It is no reflection upon men who retained a devout faith in God as the final source of all reformation to say that the nineteenth century and the early decades of the twentieth saw many who thought it unprofitable to depend upon so unknown and uncontrollable a Power and turned their faces toward the new gods. Was not Science, they said, the god that brought us out of the mud and squalor, the ignorance and the superstition of the Middle Ages? "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me."

Then something happened to the dream. It happened a good while before 1945, but when the American flyers dropped their bomb on Hiroshima, the issues were dramatized, as other issues were dramatized by the falling splendors of Lisbon. For the bomb over Hiroshima was a culmination in man's struggle for the mastery of nature. For years physicists had dreamed of tapping atomic power. They had imagined a world in which men did not have to dig coal from the earth or to generate electricity, where the ultimate secrets of the universe could be made to run

trains and to plow fields, to make breakfast foods and motion pictures. Then the brains of the Western nations had been commandeered and wealth that princes never dreamed about had been used. The result was a new way to kill 60,000 people. Perhaps the most significant comment on it all was not the cry of the dying but the fright of the scientists. They had realized the Baconian dream; and pride and joy left them, and they were afraid.

The endless reports to learned societies, the letters to the newspapers describing the horrors of the Lisbon earthquake have an undertone of curiosity. What caused this catastrophe? And there is in much of it, too, the hope that the question might someday be answered. The modern world began with optimism: nature could be conquered. It might be long in doing, but the end was not unattainable. Hiroshima aroused no man's hope. Only here and there did anyone ever speculate as to possible peaceful uses of the new knowledge. Hiroshima to the majority of men spelled death. Therefore, to many the question simply is: will there be time enough for any constructive effort to correct the mistaken trend of the modern world? Or will death come first? If there is time, how will it be possible to correct that trend? For there seems to be agreement now that man's control of nature will not give him happiness, will not even insure him life, unless he can know the intentions of those who have learned to control. It is easy to see that it is important to know who has atomic bombs. It would seem that we should have long ago asked: who controls the powers of nature which men by searching have found out?

To find what significance Methodism may have for all our present world, we might turn first to some consideration of the word which Methodism had for the epoch which was just beginning when Methodist preachers first preached their message in the rising industrial districts of England and in the backwoods of America. For one thing Methodism did its part in overthrowing ancient orthodoxies. John Wesley himself was not a metaphysician, which is another way of saying that he was an Englishman. The gospel which was welcomed by British workmen and American pioneers was something that they could understand, not a theology for philosophical minds.

Methodism was from the beginning a practical religion. This is not to say, as all of us know, that Methodism was without a theology, but its primary emphasis was upon those elements in Christianity which affect human life here and which can be grasped in experience. Some unkind things were said by Methodist preachers about theology, words which have had unfortunate effects when taken without due examination and proper qualification. But the appeal of the Methodist to what men can know about God here and now and to the fruits of religion in joy, peace, and righteous living was an appeal agreeable to a practical age.

It was part of the practical nature of Methodism that it appealed to Christian experience. Salvation was defined by John Wesley in terms of man's life here and now. ". . . the moment a man receives faith . . . he is saved from doubt and fear, and sorrow of heart, by a peace that passes all understanding; from the heaviness of a wounded spirit, by joy unspeakable; and from his sins, of whatsoever kind they were, from his vicious desires, as well as words and actions. . . . By salvation I

mean, not barely, according to the vulgar notion, deliverance from hell, or going to heaven, but a present deliverance from sin, a restoration of the soul to its primitive health, its original purity; a recovery of the divine nature; the renewal of our souls after the image of God, in righteousness, and true holiness, in justice, mercy, and truth."

The Methodists were aware of the wider theological significance of salvation, and many of them could state as completely and as dully as anyone else the possible cosmic significance of a sinner's conversion; but the emphasis was upon those aspects of the change which even the simplest man could understand. And the appeal for the validity of the gospel was to experience:

What we have felt and seen
With confidence we tell;
And publish to the sons of men
The signs infallible.

Wesley was aware of the apologetic value of this appeal to experience. He himself believed in the traditional defenses of the Christian faith, but the objections that were being brought against these evidences were too strong to be easily answered. It was necessary, therefore, to lay far more weight upon what he called "the internal evidence of Christianity." Indeed, Wesley thought that unless such appeal were made the external evidences would be given up, "so that in a century or two the people of England will be fairly divided into real deists and real Christians."

It was this practical character of Methodism which is reflected in the so-called creedless Methodist churches. Methodism was by no means creedless, if by this one means being without fundamental Christian beliefs. But Wesley and the Methodists after him were concerned with Christian living. They assumed much that a later day would have questioned, but they were not concerned with the theological battles which had so long raged in Christendom. In his notes on Pope's lines,

For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right,

Bishop Warburton tried to prove that Pope was referring only to those controversies over matters "confessedly above reason, amongst those adorable mysteries, which it is the honor of our religion to find unfathomable." Whatever Pope may have meant, Warburton pretty well defined Wesley's meaning when he turned his back on certain theological controversies and held even those theological doctrines which he himself loved to argue not to be tests of Methodist membership. So far as the Methodists were concerned, it was the honor of their religion to hold some Christian doctrines "unfathomable." The test of a man's orthodoxy was primarily his life, not his theological beliefs.

Everyone knows that the modern age saw a reaction against a heartless commercialism and an equally heartless science. The too great exaltation of the senses and of the practical called out the Romantic Movement, which expressed itself in almost every aspect of Western life. Methodism cannot be accused of carrying water on both shoulders; but it used both hands. Part of the practical nature of Methodism was its recognition of

emotion. Methodist feelings have become famous. But here again, the Methodists were appealing to the whole man and in a very practical way. The evidence was what they had seen *and felt*. The driving power of religion was in the affections, and joy and peace were not results of rational demonstration, neither were they virtues to be attained after hard striving. The Methodists were a singing people, even in a world where there seemed so little to sing about. The emotions are more respectable today, and no writer on politics or morality or almost any other phase of human activity neglects them. But "heartfelt religion" is a phrase that is seldom admitted into the more sedate Methodist circles. Methodist ways crop up in unexpected places, but sometimes their parents do not recognize them.

I have been interested, as many of us have, in the methods used by Alcoholics Anonymous which have been effective in saving many alcoholics. A medical friend of mine recently observed that the methods of Alcoholics Anonymous are too emotional; he feared for the future of some of the patients. His observation doubtless had some truth in it, but the methods used today for alcoholics are in many ways startlingly similar to the traditional Methodist technique. And there is no doubt that in many instances one's emotions must be involved if there is any hope of relief. There are some devils which are not cast out by rational conversation. The Methodists were not only in consonance with their age when they stressed the emotional life, but they were using sound methods—although frequently exaggerated.

The moral character of Methodist religion needs no stressing here. There was, indeed, a concreteness about Methodist morality that has offended many. The General Rules, once read regularly in every congregation, provide specific directions concerning conduct, and righteousness was supposed to be one of the fruits of salvation—and an indispensable fruit, at that. The morality of Methodism was conceived in individualistic terms, although it had social implications. There was little of what later came to be known as the social gospel at the beginning of the Methodist movement, but the concern for the righteousness of society was a natural interest for those brought up in the tradition. It is customary with some to speak of Methodist discipline in an earlier day as an unwarranted interference in the innocent pastimes of the people. But Dr. William Warren Sweet's study of Methodism in early nineteenth-century America would seem to indicate that the charges against both ministers and laymen which were considered by the proper church bodies were of a nature that even our more lenient age might find undesirable. It is true that many of these cases which Dr. Sweet records were of sufficient importance to be appealed at least to a Quarterly Conference, and may not, therefore, be representative of local discipline; but it is noteworthy that these cases concerned lying, slander, fraud, stealing, sexual irregularities, and the like. A considerable number of the charges against laymen, at least, were for fighting.

But the point is that Methodism moved largely in the world of the practical, the concrete. The charge of otherworldliness so often directed against the Methodists overlooks the essential emphases of Methodist doctrine and practice. In an age when men were turning away from speculation to what could be seen and handled, when the heady theorizing

of another day was rejected for the laboratory and the factory, Methodism based its claims on the fruits of its labors, exhorted men to prove their salvation here and now, to profess a religion which could be felt and known, and to be saved from their present sins.

To this concrete, practical religion, Methodism added a goal which could be attained in this earthly life. Dr. W. E. Sangster has rightly stated his preference for the term "perfect love" rather than perfection, Christian or otherwise. And despite all the extravagances that have gathered about holiness movements, the Methodist doctrine of perfect love attainable by men here and now has given a lift and a hope that a more somber religion does not have. In a period when the expanding powers of man were registering material triumph after material triumph it was no small matter to open to men a possibility for their inner lives—even if that possibility involved grave dangers. To quote Dr. Sangster, John Wesley's question, "Can God do nothing with sin but forgive it?" calls for such an answer as Charles Wesley gave:

He breaks the power of cancelled sin,
He sets the prisoner free.

So far I have dwelt on the positive ways in which Methodism spoke to the modern age, that age which is typified in the responses to the earthquake of 1755. Methodism turned its back on futile speculations concerning matters beyond the final judgment of men. The concern of the Methodists was for a religion which could be known by the individual, which showed itself in ways which men could see and judge, and which set before men a goal, not of automatic progress, but of a God-given advance in love. There is, of course, another side to the picture. Methodism did not only meet certain needs in the spirit of the age; there were times when the new religious movement was itself affected and modified by the time spirit. It is impossible to claim that Methodists have not sometimes been affected by the ideals of the time until the original message of the gospel has been very nearly lost.

Everyone knows that the really modern man felt no need of salvation. What could he be saved from? Certainly not from sin, for that was an outmoded word. The so-called sins had become simply the expression of man's personality. It is true that this took the ancient romance out of sin. So long as man broke time-honored social laws at the risk of his immortal soul, the sinner had the dash and courage of a rebel, some of the color of the Miltonic Satan. But when man acts like a beast at no risk to himself, he is merely nasty. Nevertheless, to be truly modern one had to smile at old-fashioned ideas of responsibility to a moral law and to God, and even religious people sometimes felt a bit shamefaced talking in such outmoded terms. After all, if a soul were sick there was always the psychiatrist.

Moreover, the Marxists were in the background with their economic interpretation of life. If only men had enough to eat and to wear, enough of this world's goods, there would be no moral problem. Here was something concrete. The natural bias of the religious man in favor of justice worked to aid a more modern interpretation of religion. Perhaps the scientist was right: he did not need God as an hypothesis. To heal

the sick soul or to feed the hungry, ordinary means could be used which men could understand and scientific minds would approve. It was a little hard to fit Jesus into the picture, for he has some peculiar ideas: "Is not the life more than meat, and the body than raiment?" But perhaps he was talking about the rich; and, anyway, they didn't know everything down in Judea.

Sometimes it must be admitted that Methodism got very practical and came to terms with genuine modernity. There is a latent genius for organization in Methodism, and if you cannot do anything else, you can organize. If the world's picture becomes too dark, one can always remember that no churches are richer than the Methodist, and there are ten million American Methodists.

I am not trying to be cynical; indeed, I am making a conscious effort to keep from being so. No one can deny that, even when some of us came nearest to yielding to the time spirit, there was always behind the Methodist resolutions and the Methodist trust in the modern equivalent of horses and chariots, a sincere faith that God intended this to be a better world and that he intended all his children to have a part in it. Because it was a religion of grace, Methodism could never be fully at home in the modern world. Of course, it all boils down to the question whether man can raise himself by his bootstraps. If he cannot, then there is but the alternative: there is no hope for him, or man must have the help of Almighty God.

Long before Hiroshima modern man began to be uneasy. Before World War I, Spengler had already developed his theory that we are in the twilight of Western civilization. And World War I and the great depression were twin blows struck at the confidence of Western peoples. The measure of man's disease is in the extremes to which he turned for help. The two experiments with what Toynbee calls "the God with the Time Machine" were in nazism and communism. One turned back to the old barbaric gods of race and blood; the other toward a future utopia of the classless society. Both offered men as a preface to the happy land something worse than blood, sweat, and tears: namely, tyranny and terror. Man must become less than man to try again to be man. But to millions anything was better than the hollow future when their dreams had died.

In the last thirty years modern man, who thought that there was nothing wrong with him that a psychiatrist or an economist could not cure, has learned again the dark truths about himself. A young lieutenant in the American forces is said to have remarked when a bridgehead had been secured in Normandy: "What would happen if we Americans got to like this kind of thing?" Citizens of other countries may be able to understand the shuddering significance of this if they will remember that citizens of the United States have thought of themselves as people who never liked to go to war, who could not possibly be lured into any struggle for selfish reasons. It may have been self-deception, but the feeling was there. The wars have taught us a lot about ourselves, and we have not liked it.

And the wars have taught us a lot about other people. Bergson says somewhere that society is held together partly because we do not believe that other people are as bad as we know ourselves to be. The seeming

paradox simply means, I take it, that men know that they themselves have had evil impulses which they have not always restrained, but they have taken it for granted that their fellows are not all stricken with the same infirmities. We have consistently painted the world as better than it is. Now we have been thrown together in a world that modern technology has made, ironically enough, one world, and we are startled by our new neighbors.

A friend of mine was with the soldiers of another country during some months toward the end of the war. A soldier in my friend's outfit lost a jeep which was discovered to have been stolen by a soldier of the other country. My friend protested to the other commanding officer. The officer offered to return the jeep. "But," said my friend, "are you not going to punish the thief?" "Certainly," said the other. "We'll do anything to oblige you. Do you want me to shoot him?"

Modern man was like the man of the Enlightenment, who believed in a reasonable world. He did not understand everything yet, but soon he would know enough to set things straight: in the meantime all was well.

But just as two hundred years ago men found it hard to believe that the thousands of dead at Lisbon were part of God's benevolent plan to make somebody happy, so modern man has been unable to see how the happy world can be worked out by nations with weapons like the bomb at Hiroshima. To many a thoughtful person it looks more like Charles Wesley's interpretation of Lisbon:

The cities of the nations fall,
And Babel's hour has come.

Of course, one of the most important truths about these years is that modern man has been brought face to face with death. Life had seemed so good for so long that we refused to think about the mortality of man. To dwell upon such a subject was to be called morbid, and to a modern man there could be no greater insult. We killed men in war and in peace; we had concentration camps and gas chambers. And then we invented instruments which might enable a weak people to blot out suddenly the heart of civilization. For the first time in two hundred years, modern man has been scared by death.

Facing the fact of death, some have gone back to ancient pessimism. Others have decided to have business as usual, the modern equivalent of "eat, drink, and be merry." Still others have set themselves honestly to devise means of preventing catastrophe, believing that there is room to hope that reason or self-interest or something else will move men to co-operation.

Has Methodism anything for a time like this? Naturally, we may have men who can speak in national councils. We may have men whose economic advice may help to guide the peoples in times of crisis. I do not minimize the contribution that may be made by some of the millions called Methodists. But all this other groups have also. There are men who do not believe in God whose judgment in international affairs may be wise. Many a man who is the product of modern humanitarianism is as concerned for human welfare as any of us. I think we ought to keep in mind that our political and economic contributions are possibly on a level

with those of other people—no less and possibly not much better. If we have anything to say, not as scientists or as businessmen or as politicians, but as Methodists, it must be something specifically religious.

Just now there is a place for practical religion dealing concretely with men's fears and miseries. But the solution needed is a religious solution. There is no certainty to be restored to men upon the basis of hypothetical solutions based upon historical contingencies. There are hysterical voices proclaiming this or that course of action which will prevent war with Russia; but no sane man will propose any solution which is certain of success. This is no argument—and cannot be honestly twisted into one—for any cessation of thinking about the Russian problem of our time. I am saying to you that the sickness of the modern man's soul cannot be cured by political or social programs which depend for their success, not only upon our honesty and fairness (if that could be assumed), but upon other nations' honesty and fairness also. Every proposal today for peace carries with it the awful alternative: suppose we fail. The Christian must have an assurance that brings peace to men even if we do fail.

John Wesley preached a religion of present peace and joy. It was a message of peace and joy for men who were broken by their own sins. We need today a gospel for a world which has been sickened by our sins, but we must also find poise in a world which has suffered by other men's sins. There is a cosmic significance in the gospel of Christ: he died for the sins of the world. Only that gospel can avail which is big enough to enable the Christian man to walk with assurance in a world where the sins of all men are upon us.

I have noticed recently that when I have talked of the present world and its dilemma, some have said to me, "You don't give us any hope." And for a time I was puzzled by this. I was not painting the world worse than it is. I was not saying that we are in a ruined age. But I have at last come, I think, to understand what people—even religious people—want. They long for assurance that our human plans will not fail; that war will not come again; that everyone will live peaceably and co-operatively together. Modern man cannot bear the possibility that his plans may not work out. Now I do not believe that we have no hope of a peaceable solution of our international problems. On the contrary, I think that some progress is being made. But I do not believe that a hope built on these plans is a religious hope. It may be worthy and in line with religious aspirations. But if this is all we have, then there will be times when we are of all men most miserable. Modern man must have not only a confidence that he will not fail, but confidence even if he does fail.

Methodism is a religion of grace. Whatever our interpretation of some of the theological problems of our faith, there can be no doubt that our trust is in God, not in man. And the confidence that men need now is a confidence that the Almighty is our refuge, the Everlasting is our strength.

It may be time to recall some of the aspects of Methodism which were little emphasized in the days of great expectations. The Methodist was one not fettered by tradition but he was a man of the Church, who knew the value of Christian fellowship signified and heightened by the symbols of the faith. A church which is in a true sense a means of grace may

give a sense of stability to men who have seen empires fall and economic systems done away. Lonely souls have found a false refuge in the pseudo-brotherhoods of race and class. Methodism has from the beginning believed—although it has sometimes forgotten—that it claims to be part of the Church Universal, the Holy Catholic Church.

Within this Church men strive toward a great goal. The modern world began with a great optimism about man's knowledge; it is ending in a great despair concerning his character. We are crying out everywhere that we have discovered that man can be utterly cruel and utterly selfish. Recently I sat at dinner with a number of business and professional men, all men high in their own circles. One of them lectured the others about the selfishness of the world and rebuked them for being sentimentalists. The only clergyman in the group, I listened with almost ludicrous astonishment. I never dreamed that practical men of the world needed to be told such simple truths. Not a theological writer for two thousand years—excepting only a few who mistook the nineteenth century for the beginning of the millennium—but had said far worse things about men. The simplest savage a thousand years ago knew all this. We have made no new discoveries about men's sin. We have gone about crying that we have learned what man will always be when we have only rediscovered what he is. But that he will always be thus no man knows. The Methodist belief is that he may become a child of God and perfect in love. This is optimism beyond optimism, but it is easier to believe than to hope, as some seem to do, that evil men will create perfect economic and political systems and that these systems will react on their creators to make them worthy of their creations.

But the appeal to the eighteenth-century world cannot be made to the twentieth. Wesley and his followers preached to men of the free grace of God, and while they met ignorance of the darkest kind, they preached to a world that believed in God. There were deists and all varieties of the Christian faith, but God was still somewhere about. It is idle to talk about free grace to a people who do not believe there is such a thing as grace. It is idle to talk about Christian morality when the people to whom one talks have no conception of Christianity. We have to go back to fundamentals. We must first convince people of God.

The Western world, if we attempt a generalization which omits millions of people, some of whom are sophisticated, well read, others of whom are illiterate, is made up of people most of whom believe in Science and in the State. Many of them are on bowing terms with God, but they expect their most important blessings to be discovered by Science and distributed by the State. It is, of course, possible to claim that the purpose of religion is to urge people to demand that the State give them more of the blessings discovered and made possible by Science; but this is a roundabout way of using God to bring pressure on the State to produce something that God can't do anything about himself.

If men are going to be confronted with God they must realize the need that man has of God, and this is something more than the danger of a lowered standard of living. There have been many dramatic phrases coined for the present troubles: the predicament of man, the dilemma of modern man, and the like. But whatever we call it, man is faced with crisis. His world has skidded dangerously toward the edge of the cliff.

He has devoted his brains for more than two centuries now toward the control of nature, and he has reached the highest goal of that effort—in a bomb that killed 60,000 people. Few earthquakes have done better than that. We do not need to stop and argue, as they did at Lisbon, about what caused the explosion at Hiroshima. We know what caused it. We do not have to debate whether it was divine punishment upon Hiroshima for their sins. We know that it was punishment upon them because the Japanese people had not surrendered to the United Nations. We know too much about the bomb at Hiroshima. In fact, we know everything about it except how to stop it from being used again. And it may be that only God can do that.

The task of Methodism in this day, whether this be a new world or the end of the modern one, is to persuade people about God. Ours it is to bring men and women to present salvation, a salvation from "doubt and fear, and sorrow of heart, by a peace that passes all understanding." It is for Methodism once more to convict men of the infinite possibilities of the spiritual life, so that the physical and social problems which loom before us now may not seem insuperable. It is for Methodism to call men to the fellowship of the Holy Catholic Church, that those who have seen kingdoms die may realize that there is an institution planted upon eternal foundations for the nourishing of men's hearts. It is for Methodism, by discipline as well as by exhortation, to point men to those practical, ethical ways only by which men may live together in peace and brotherhood.

Many years ago I used a story which has come back to me recently. It was just after World War I that I visited a parishioner in a little church not so far away. The family was a widow and a boy who was not quite bright, and the boy was just coming to the age and to sufficient intelligence to realize that he was not like the other children. The hard days were setting in for the mother. When I went into the little house I couldn't keep from noticing that there were holes in the roof, and the mother saw that I noticed them. It was all right, she assured me. The snow came in sometimes at night and lay on the bed. But she said that she liked the roof that way, and when I asked her how she could possibly like a roof that leaked, she answered, "I like the holes in the roof, because there are times at night when I like to look up and see the stars."

The wisdom of God is foolishness to men. When we need a better plan for this and that, and something must be done at once to avert catastrophe, it seems silly to talk about the grace of God. But kingdoms have come and gone, and God's stars are shining yet.

Dr. HOWARD pronounced the benediction, and the Saturday evening session adjourned.

FIFTH DAY

SUNDAY, SEPTEMBER 28

EVENING SESSION

THE SUNDAY EVENING SESSION CONVENED IN THE MUNICIPAL Auditorium, Bishop IVAN LEE HOLT presiding. The worship service was conducted by Bishop RALPH S. CUSHMAN, the St. Paul Area, The Methodist Church. Bishop CUSHMAN said:

. . . At the close of the first world war, . . . perhaps the outstanding Jewish Rabbi in America . . . had just come back from studying Europe. He described its breakdown in very gloomy terms, and after he had gone through one country after another he . . . said, "This never would have happened if you Christians had been true to the teachings of the great Nazarene." . . . Can Methodists be born again? Yes, if we can recapture our passion for assurance that the living Christ may become a reality in our lives.

Bishop HOLT then introduced the Hon. NORMAN J. O. MAKIN, Ambassador from Australia to the United States, a delegate to the Conference. Ambassador MAKIN said:

My dear Bishop and my dear friends: I am most grateful for that very generous expression of welcome that has been made to myself. I am very happy in the great privilege that my country has given to me to be Ambassador in its name in this country, but greater still do I feel the honor of being an ambassador for my Christ. And I want to say that in these days when we are in the twilight it is most opportune that a great gathering of this character should so come, to give inspiration and leadership in great world concerns.

It is appropriate that we should be meeting at the same time as the meeting of the United Nations. I hope that that great gathering of leaders from all parts of the world will catch some of the inspiration and power that has been manifest in the deliberations of this week and so assist in helping to resolve the complex problems which so agitate the world and bring bewilderment and fear. But only through the grace that God makes possible to men can we resolve those circumstances which give us such concern. "And I said to the man at the gate of the year, give me a light that I may tread safely into the unknown. And he replied, 'Go out into the darkness and put your hand in the hand of God and that shall be to you better than a light and safer than a lone way.'" Thank you.

The Rev. Dr. HAROLD ROBERTS, of Richmond College, Surrey, England, discussed "The Spiritual Power of Methodism." Dr. ROBERTS said:

This is a Methodist gathering and, during the past few days, we have been talking a great deal about Methodism. I do hope that if there are non-Methodists here that they will not think that we are unmindful of the existence of other branches of the Christian Church. You see, this is a family gathering and we have not met for some years. I know that we live in a small world, but it does take time to get from one end of it to the other and there have been many additions to the family since we last met and we are anxious to see them. You know what has happened in your own case. In recent years when we have had family reunions you have spoken to one another about domestic affairs; you have shared with one another, your hopes and your longings; you have recalled the past, and you have made plans for the future. That is what we have been trying to do in this conference.

It is fitting that, at a Methodist Ecumenical Conference, we should be reminded that Methodism is something more than a religious denomination with its own peculiar tenets and organization. Methodism, in the words used in the statement on doctrine embodied in the Deed of Union (1932), claims and cherishes its place in the Holy Catholic Church which is the Body of Christ. Today, every religious communion is anxious to establish its claim to catholicity. One of the most significant signs of the times is the growth of a catholic outlook in the Christian Church. In so far as this means that we have abandoned sectarianism and that we are eagerly awaiting the dawn of the day when the broken fabric of Christian fellowship will be restored, the catholic emphasis should receive warm encouragement on all hands. There is, however, a species of undenominationalism abroad which is little more than sentimentality even though it may describe itself as catholic. Dr. Inge speaks of those who are honorary members of every religion and humble adherents of none. They confuse catholicity with a tolerance that refuses to acknowledge the exclusiveness of truth.

A church that is truly catholic, far from being a colorless residuum, has sharply defined contours, for it is committed to a specific theology which finds expression in its life and worship. Its ideal of unity is, not absorption, but the correlation of distinctive traditions representative of and mediating a genuine insight into the unchanging gospel by which the Church is constituted. We can indeed best serve the cause of reunion not only by a more sympathetic acquaintance with the life of other communions but by rediscovering the riches of our own inheritance.

The message of Methodism is the message of the Universal Church. It has, however, a characteristic approach which no church that claims to be catholic can afford to neglect. Historic Methodism is the proclamation of the gospel as the power of God unto salvation. To put the same thing in another way, Methodism rediscovered and reinterpreted the doctrines of the Holy Spirit. By the Holy Spirit, we mean God himself as revealed in Christ personally active in the life of the Church and the world. We mean the omnipotence of redemptive love in action. We mean God dealing with man on his own scale and in his own way so that he may be conformed over the whole range of his life to the image of Christ. We are not concerned to differ if other communions declare that their own emphasis is to be found here. The times are too serious for fruitless arguments of that kind, and, in any case, we recognize that

as Methodists we have often obscured our historic witness by flirtations with presentations of the gospel which are alleged to be more amenable to the requirements of modern thought. By all means, let us be in the forefront of the movement to translate Christianity into terms of contemporary life and thought. We have, however, to beware of giving such a free translation that, as in the days when we indulged in free translation of Greek and Latin texts, the original text cannot be recognized. If we are to be faithful to our historic witness we cannot allow any consideration—economic stress, the claim of modern knowledge, the quest for reunion, the decline in church membership—to neutralize our witness to the gospel as the Holy Spirit in action and the power of God unto salvation.

What, when all is said, is our fundamental need today the world over? On every side, our hopes are frustrated and our noblest desires are mocked because we lack moral and spiritual reinforcements. The natural tendency is to put ourselves into the center of every picture, to assert our own claims over against God's. Yes, and you will find that among quite respectable people. A short time ago a very crowded train drew into one of our English railroad stations. You know our trains are divided into compartments which seat about eight. One man said to the other, "You mind my seat for me, I want to get a newspaper." So he left the compartment to get a newspaper.

Presently, there appeared at the door a very large lady, and the man said, "I'm sorry, madam, but that seat is taken."

"Oh," she said, "there is plenty of room." Well, there might have been in certain circumstances. She sat down and in a moment or two the man returned and looked a little surprised.

"Oh," she said, "there's plenty of room." He tried to sit down and found himself in the position which is neither standing up nor sitting down, and then she proceeded to take out her knitting. Now I don't know a great deal about knitting but I have noticed that some ladies knit from north to south and others knit from east to west. Well, this large lady knitted from east to west to the considerable embarrassment of the people on either side. You see, she had learned to love herself and she got herself into the center of the picture. Doubtless she had her virtues but that was her characteristic life. I felt that you had there a picture, in miniature, of the world as we know it today. How are you going to get people to put something else in the center of the picture? We are afraid, almost, of using the word "sin" today, but that is what sin is. It is not just frustration by circumstances, it is putting yourself right there. If you are going to be realistic you must recognize that sin is a positive reality.

Dr. H. H. Farmer tells us in one of his books that on one occasion after a service in a little chapel in which they had been speaking, and singing about the cross of Christ and of its revelation of God's love, he and a few friends went on a tour of inspection of one of the largest iron and steel works in the world. The predominant impression, he says, was of the stupendous forces of nature which the human brain had harnessed and controlled. Every machine seemed to shout at them, "You can trust us to deliver the goods."

For a moment, they felt that this seemed to be the true line of human

progress. Here was physical power disciplined so that it might minister to human need. Their thoughts went back to the little chapel with its hymns and sermon about Jesus and his cross. What had these to do with one another? As they came away, they began to relate what they had seen to certain other things which for the time they had forgotten. They saw this wonderful modern man who was able to control such stupendous forces losing his temper with his wife and turning home into hell. They saw the battlefields and remembered what steel could do to the human body. They thought of the divorce clubs and night clubs, the wealth of the West and the squalor of the East, the ill-health and nervous breakdowns. Yes, they thought of the poor level of living of respectable people like themselves. And then the steel works began to look small and insignificant—even irrelevant.

This is the age of atomic power but this frightening discovery—and scientists are frightened even if the rest of us are unperturbed—simply sets in even bolder relief our moral and spiritual impotence. Nevertheless, beneath the confusion of our day, there is a deep-going desire not only in the churches but among all sorts and conditions of men for world security and the enrichment of personal life. It is becoming increasingly obvious that a permanent basis for world civilization can never be found in political and economic agreement alone and that the regimentation and mechanization of modern life is rapidly crushing out human personality. That there should be a sense of defeatism as man contemplates the gulf between his desires and the possibility of their fulfillment should occasion no surprise. Here lies the human tragedy, for tragedy has been well defined as nobility spoilt. And it is spoilt for lack of power. But here also lies the relevance of the gospel and of the triumphant affirmation, "I believe in the Holy Ghost, the Lord and Giver of Life."

The spiritual power of Methodism and of the whole church of God is the power of the Holy Spirit. But what does this power do? It is creative of a new quality of life. Those who allow God to deal with them as he comes to them in and through Christ are in possession of a transforming experience which is least adequately described as a new birth. They are made all over again. The life that was in Christ, the life that was faithful even unto death and which triumphed over sin and death is put into them. A miracle, it is true, if by miracle is meant an event that cannot be explained apart from the action of God, but a miracle that has an uninterrupted succession of witnesses throughout the Christian centuries. The Christian life is not rightly conceived as the imitation of Christ nor is the power of God to be regarded as a moral crutch to enable us to reach an otherwise unattainable ideal. It is life in Christ. It is Christ dwelling in us through the Holy Spirit.

The characteristics of this new life are set before us in the pages of the New Testament and they are illustrated again in the history of Methodism.

First, there is a passion for holiness. The word "holiness" hardly makes a magic appeal today. It is associated with a particular type of experience that is isolated from the main currents of human life. But no interpretation of its meaning could go more tragically astray. Christian holiness is life as a whole, individual and social, controlled and per-

meated by God in Christ. That indeed is our calling. We have almost been afraid of referring to holiness as the goal of human life, partly because it has so often been misrepresented, partly because in a world in which the nobler elements of paganism are being ignored it seems vain to expect men to rise to the heights of perfect love.

For the passion for holiness we have substituted common decency and we have become resigned to the permanent reign of sin in human affairs. How far we have traveled from the New Testament and from our own tradition is nowhere more poignantly displayed than in this grievous capitulation. And what of national and social life? Are we to abandon the hope of a holy nation which inspired the heroism of the Puritans and lay behind Wesley's concern about the moral standards of England in his day? No one would wish to minimize the intricate social and economic problems in which we are all engulfed or the need for patient thought combined with courageous action. But does the power of God cease to operate in the social and economic sphere? If the gospel is the power of God unto salvation, there is no situation with which God cannot deal, neither is there any final obstacle to the attainment of sanctity in every human relationship.

The second characteristic of the new life in Christ is fellowship. We read in the narrative of Pentecost that those upon whom the Spirit descended steadfastly adhered to the teaching of the apostles and the fellowship. That fellowship was the new thing which God created. It is here and not in rare supernatural phenomena or in the establishment of a clearly defined organization that we discern the true meaning of Pentecost. When Paul prays, "the communion of the Holy Ghost be with you all," he is referring, not to the communion of the individual believer with God or the communion of believers with one another, but to something which includes both. He has in mind the communion of believers which has been created by the Spirit through their common union with Christ. This fellowship manifested its own divine character and power in the deepening of intellectual insight, in a capacity for organization, in the growth of social responsibility and above all in the breaking down of hitherto insuperable barriers.

The secret of this fellowship was recaptured in the Methodist Revival and in spite of many betrayals we, today, are not wholly ignorant of its meaning. It found expression in the distinctive institution of Methodism, the class meeting which is the symbol and instrument of Christian fellowship; in worship and particularly in the regular observance of the supreme family meal of Christian people, the Sacrament of the Lord's Supper; in preaching, for the voice of the preacher was that of the re-deemed community that steadfastly adhered to the apostles' teaching and the fellowship; and in a gradual recognition of social responsibilities. Today, we have an opportunity of demonstrating to the world the power of a fellowship that is a divine creation and that knows no barriers, as the late John Oman once said, except those it exists to remove.

The third mark of the new life is a steady confidence. We are often told that Methodism recovered the note of Christian joy and the place of hymns in the life of the Methodist Church in every part of the world is sufficient evidence of the truth of this statement. But let us not imagine that it is by singing the old Methodist hymns, as we sometimes

call them, that we shall find the secret of joy. The early Methodists sang, not because community hymn singing appealed to them, but because they had something to sing about. God had put them in a right relationship to himself and to life with its frustrations and trials and sorrows. He had shown them himself in Christ and his cross. What Christ did for men by making an offering of complete obedience to the Father's will, God by his spirit was now doing in them. They were pressing on even though they knew they had not attained. They were confident that they were on the right road and that they were in the hands of One whom they dared to call by the intimate name of *Abba*, Father. Because they were being delivered from the power of sin which, in its essence, is self-centeredness, they were free to live for divine ends; free to love God and their neighbor. They knew that they were living in God's world and could walk abroad unafraid. And they could contemplate death and face it with unabated assurance.

"Our people die well." And they died well, not as some have foolishly thought because they wished to avoid the ills of this life, but because they knew the love of God and confided in it. They knew, as Christians in all ages know, that there is no situation in this life or beyond with which God in the power of his love cannot deal. Those who share this confidence have a spontaneous joy for they are more than conquerors through him that loves them.

The fourth mark of the Christian life as displayed by historic Methodism is communicability. We speak today of the duty of evangelism. That word "duty" is looming large in our vocabulary, and, of course, any conception of the Christian life which excludes the sense of obligation is a misrepresentation. But the prevalent emphasis on duty in certain quarters—the duty of worship, the duty of service, the duty of evangelism—may mean that we are losing the spiritual glow and converting the Christian faith, unintentionally, into a species of legalism. If Christ dwells in us, all share his concern for the redemption of the world. The life that we now live will be itself communicable. What we call evangelism is not an added duty; it is of the essence of life in Christ. You cannot remain in fellowship with Christ unless with him you seek to save a lost world.

But is the Christian gospel meant for everybody? We are no longer hampered by the Calvinistic doctrine of election nor in Christian lands is there much doubt that if a man is to have a religion at all, it should be Christianity. The problem we have to face is of a different kind. There are many who believe that while it is necessary that everybody should conform to a certain level of decency, a transforming experience of God such as has been described is for the few. It is a gift, like music or painting, which only a few can enjoy. If the church were better acquainted with human nature, it would lower its expectations, vary its methods of approach, and save itself the discomfiture which the failure of its efforts so often occasions. Such a view is a denial of the Christian doctrine of man and the redemptive purpose of God. Its final refutation is the history of the Christian Church. "Outcasts of men, to you I call." They were called to live in the orders of society. We can, however, only convince our own generation of the reality of the miracle of changed lives in so far as we are prepared to be used by the Holy Spirit to offer

to others the new life in Christ which we enjoy. Every generation has to produce its own evidence of the truth of the Christian faith.

Modern evangelism needs to be conceived on a scale that is commensurate with the magnitude of human needs. We need an army of men and women philosophers, theologians, scientists, economists, leaders of industry, statesmen, doctors, teachers, who have themselves been reborn into the Christian life and who are proud in their various spheres to think out and work out the implications of their faith. But at all times we shall need the testimony of those who, while they have no special claim to distinction in the world of affairs, know in whom they have believed. The most effective propagation of the gospel is still done by those who as priests hold individual souls before God in prayer and then go forth, guided by the Spirit, to serve them. You cannot account for the spiritual power of Methodism unless you recognize the place given to individual and corporate prayer. And this ministry, which is the most far reaching of all in its effects, is open to all.

The church of God is almost paralyzed by the gigantic forces which challenge its gospel, and depressed by the meagerness of its achievements. Towards the end of the last century, Dr. F. B. Meyer visited Winona and spoke to about 150 Presbyterian ministers. They were holding a morning meeting where they sat on fallen trunks and spreading roots. Mr. Meyer turned to Dr. Wilbur Chapman and said, "My friend, one ounce of testimony is worth pounds of argument. Would you mind telling these men how God has dealt with you?"

To his surprise, the minister began with a marked reference to Dr. Meyer. Pointing to Dr. Meyer, he said, "I owe more to this man than to anyone in the world. Some four years ago, one Monday morning, I was thoroughly worn out and exhausted, so disappointed with the results of my work that I almost thought of relinquishing my work. Suddenly, the servant brought in the New York *Tribune*, containing an address which Dr. Meyer had delivered in Northfield the previous Friday. In that address he said that everything depended upon whether a man worked for God or allowed God to work through him. Instantly, I saw a new source of power open to me. Up to that point, I was conscious of having worked for God to the utmost of my power but from that moment I saw that I must allow myself to be an instrument rather than an agent and that God's mighty power would flow through my life to me."

Those words made a deep impression, and with one consent all turned to prayer, and as the summer afternoon waned, one after another said, "O God, I would no longer work for thee but do thou work through me." That afternoon, says his biographer (*F. B. Meyer, His Life and Work*, by M. Jennie Street), was the beginning of a great work for God.

And this conference, charged as it is with an incalculable potency for the advancing reign of Christ, will mark the beginning of a greater work than either we or our fathers have seen if we are prepared to lay ourselves open to the redemptive power of God. All things are yours. Ye are Christ's and Christ is God's.

The Rev. Dr. LYNN HAROLD HOUGH then spoke on "The Catholicity of Methodism." He said:

Catholicity is a noble word and it has had a distinguished if somewhat confused and embattled history. If we paraphrase the classical definition and say that the catholic is that which has been held always, everywhere and by all Christians, the almost too obvious reply is that this definition describes an ideal which has quite failed of objective existence. The intellectual and ecclesiastical divisions of the church make it completely clear that this sort of unity has quite failed to manifest itself in history. There is no intellectual form which has been held always, everywhere and by all. And if you modify your position enough to say that the catholic is that which ought to have been held always, everywhere and by all, then the smallest and most obscurantist sect is ready to shout to high heaven that this describes precisely the position held by its votaries. A recalcitrant majority has quite failed to bear witness to that eternal truth which a tiny minority holds shining before the face of God. It may be that beyond these contending voices there is the peace of a great unity, but it seems clear that in the midst of those voices there is only confusion worse confounded.

But the situation is really not so bad as these words might seem to imply. There is such a thing as classical Christianity and its central position as held by the great historic churches, Latin and Greek, state and free, whatever accretions may have been added to these classical forms of thought. This we may call the catholic faith.

The first thing to be said about Methodism is that it was born within this great tradition. The Anglican Communion in the time of Elizabeth had entered upon that type of thought and life represented by the historic phrase, the *via media*. The historical faith of Christendom and the positions made potent by the Reformation were brought together in such a fashion as to maintain the historic continuity of the ancient church and unite it with Reformed positions, which indeed themselves claimed to be apostolic. But as regards the central matters in respect of the intellectual content of the faith, there was more *via* than *media*. And this faith was in essence that of classical Christianity. It was the catholic faith.

It was in this tradition that John Wesley grew up. And he made this classical faith his own. In a sense he became a revolutionist, but he was a radical rather in the sense of taking seriously what many Anglican parsons repeated formally than in the sense of introducing new and different ideas. He accepted the catholic faith. But he set this faith on fire and he set it burning throughout larger and larger areas of human life. If he accepted

Organized thought forms
Cold and iced
In the name of a cautious
Dialectical Christ

he soon saw that the forms were correct, but they had the correctness of a skeleton rather than the vitality of a living organism. It was his task to prophesy to those dry bones and to set them marching like an army with banners. But his intellectual work was not that of contradiction. It was that of fulfillment.

It is sometimes said that John Wesley was not a theologian and that the movement he founded was not theological. But as a matter of fact

there was more theology in his little finger than some men have in their loins. Every proclamation of his great evangel was based upon some theological truth. And without the theological basis the proclamation and the invitation would have become meaningless. These theological truths upon which he based his great invitation were precisely the truths of classical Christianity. They were the very positions which lie at the heart of the catholic faith.

Everything he thought, everything he said, everything he did, was based upon a great faith in the living God, a conscious person, the ultimate intelligence, the ultimate power, the ultimate goodness of the universe. Particular Methodists of far later generations may sometimes have thought that they could get along with something not unlike Matthew Arnold's "power not ourselves which makes for righteousness." But this impersonal, unconscious goodness which is at the heart of some modern nontheistic religions would have been viewed by John Wesley with something not unlike moral horror. The type of experience which his preaching made vital in men's lives was a conscious relation to the living God in whose life all perfections came to conscious focus and deliberate expression. In his doctrine of God, John Wesley belonged to the catholic faith.

But the precise little Oxford scholar, we may say with equal certainty, proclaimed a faith centered in Jesus Christ. He had no doubt in the world that all that God is, in eternity, became real, in time, in Jesus Christ. Because God was in human life in Jesus Christ, he was able to be both Lord and Saviour. The forgiveness which John Wesley offered to men could have had no relevance to human need had not the ultimate authority of the universe spoken in the words of Jesus. When he said, "Thy sins be forgiven thee," the whole authority of Almighty God was in his words. This sense of the ultimate lordship of Jesus Christ was also a part of the corpus of classic Christianity. It was an essential part of the catholic faith.

But the thing which united a strange awe with a singing gladness in the invitation of Wesley was a profound conviction that in Jesus Christ, God himself had suffered for men upon the cross to make possible the opening of the gates of life to men. Long before the days of that doughty evangelical, Peter Forsythe, he could have accepted Forsythe's great phrase, "the cruciality of the cross." Long before the days of that brilliant New Testament scholar, James Denney, he could have accepted Denney's dictum, "the death of Christ is Christianity." Long before the days of the great Dr. Dale of Birmingham, he could have accepted Dale's insistence upon the strategy of the cross. It was not an accident that many of the best young men in England Methodism in Dale's time received their theology from the great Midland preacher. Perhaps it is better to say that something of the theological insight of the great eighteenth-century revival had mastered the mind and conquered the heart of Robert William Dale. But this sense of the cross is also at the heart of classical Christianity. Here, too, John Wesley proclaimed the catholic faith.

The terrible moral incisiveness of Wesley's preaching came from the sharp clarity of his doctrine of sin. To him sin was the responsible misuse of freedom. It was, to use his own words, "voluntary violation of

known law." That men chose evil in precisely the situation where they might have chosen good was central in Wesley's moral attack upon the conscience of mankind. He did not ask men to repent of sins they could not help committing. In his battle for the Arminian position he could speak very sternly. He felt that a God who could foredoom men to an inevitable career of evil was more like his conception of the devil. And as he brought home to men their misuse of freedom, he became an ethical evangelist of unsurpassed power.

Doubtless there were advocates of extreme forms of the Reformed faith who feared Pelagian elements in the doctrine that sin is essentially the misuse of freedom. But even the most extreme of them, when they wished to speak to the conscience of men, had to come to the moment when men who might say "yes" to God utter the horrible "no" to the Most High. The doctrine of free men choosing, upon which John Wesley based his whole appeal to men, is really a part of classical Christianity. It is an element in the testimony of the catholic faith.

But John Wesley, who believed in free men, also believed in the final royalty of the Lord God Almighty. To be sure the sovereignty of God was such sovereignty as can come to a deity who is righteousness alive. He had the sort of power consistent with his own moral nature. He had such sovereignty as could belong to a god of ethical love. God was morally responsible to his own goodness. He could not deny himself.

So Wesley was saved from a fatalism like that of Islam. His sovereign God was the father of our Lord and Saviour Jesus Christ. It was with the awful and sublime authority of this conviction that he set forth the moral tragedy of sin and the mighty glories of redemption. Here again he was only saying what is essential to the very character of classical Christianity. Here again he was proclaiming the catholic faith.

John Wesley had a way of testing his theology and everything else in his thought and action by its relation to living evangelical experience. So glorious a thing did this become under his leadership that sometimes it is described as if Wesley had a unique relation to it. Christian experience, we have a way of saying, came into its own in the movement led by the Wesleys. Now in the sense that the Wesleyan movement gave a particularly dramatic expression to the central significance of Christian experience, we have a right to say this. But when we go back to New Testament religion and New Testament theology, we find precisely the same situation. The experiences of New Testament men were crystallized into intellectual forms in the theology of Paul. And when we view the whole history of the Church through the centuries, we find that to an astonishing extent theology was just crystallized Christian experience. To be sure, after the process of crystallization became complete, men of formal mind often carried on the intellectual pattern without the warmth and glow of living experience. But it was only through the living experience that the forms had ever come to exist. So John Wesley in his emphasis on Christian experience was quite within the frame of classical Christianity. He is expressing another aspect of the catholic faith.

We might go on and on, but we have, I think, made it quite clear that John Wesley expressed the very qualities which we have a right to connect with the word "catholicity." And it is quite clear that his movement in the eighteenth century had just those characteristics.

And now we come to the very searching question: How far has the Methodist movement in the nineteenth and twentieth centuries, and in many lands, maintained the catholicity of the founder and of the first century of the existence of Methodism?

The answer to this question is neither simple nor easy. Indeed there may be many answers. And competent representatives of the Methodist Church from many lands attending this conference may have their own answers. It seems to me, however, that, speaking broadly, we may say that the catholic assumptions of Methodism in the eighteenth century have been implicit in its life and in its teaching ever since. Sometimes they have been assumed rather than declared, and sometimes the assumptions have been held so casually and lightly as almost to disappear. But there they were, and it has always been possible to appeal from a formal or worldly Methodism to those deep and permanent sources of its life and power.

There is a sense in which the hymns of Methodism have maintained its catholicity even at times and in places where its contemporary interests seemed to cloud its relations to those sanctions which had the breath of eternity upon them. Of course it is also true that the great hymns of the Church Universal cross all denominational bounds and bear the witness of a lyrical ecumenicity in spite of all the divergent influences which so strangely and tragically hold the communions apart. But in a particularly intimate fashion the great and deathless hymns of the Methodist revival hold men to the awareness of the central matters of the catholic faith.

It has been one of the chief glories of Methodism that it has made its own powerful contribution to social betterment in every period of its life. John Wesley's famous letter to Wilberforce, encouraging him in his fight against the slave trade, strikes the true Methodist note. It was not an accident that men who were trained in Wesleyan class meetings, in the time a little before our own, became leaders in the labor movement, and came to high political recognition. Methodism has always recognized that the Kingdom of God is not only the sharing of an eternal fellowship; it is the kingdom of good here and now. The tradition of Kingsley and Maurice in the Anglican communion had its profoundly important parallel in the social ministry of the Methodist people. This sense of a ministry to human need has been a part of classical Christianity in every age, and so at this point also Methodism is within the orbit of the catholic faith. But we speak of the matter here just because this profound and glorious concern for human rights and human welfare may be the inevitable expression in action of a great evangelical experience, or in an odd and tragic fashion it may be the substitute for an evangelical experience. Whenever the social thought and action is the experience of a deep and vital Christian experience soundly based upon the truths of the catholic faith, there is cause for the profoundest gratitude. But when the social interests become so engrossing that they take the place of that deep religious life which is their true source, all is not well and there is much cause for a close and searching examination of the whole situation. That just this has happened at times to some members of Methodist churches and to some particular groups of the people called Methodist, no honest student could deny. And when this has happened it has meant a

loss of the vital energies of religion and of a true and sound position within the catholic faith.

The situation has been complicated by the fact that since the time of Karl Marx, men in many groups have been infected by the Marxian idea that in the name of an ultimate social consummation, you have a right to do all sorts of things, which, considered by themselves would indubitably be evil. This perversion of ethics for the sake of an ethical goal has not been without its influence upon some bright and keen and eager young men within some Methodist circles. The problem of saving their social idealism and improving their ethics is one which must be solved when such young enthusiasts appear.

Methodism was born in a university, and from the beginning it has had a noble relation to the cause of education. That education itself not only offers solutions but presents problems is increasingly clear all about the world. Sir Richard Livingstone has been wielding his powerful pen in order to lead men to a more critical analysis of the educational process and a sounder pursuit of its activities. The reading of his clear and masterly pages will be a good experience for a man who has given unhesitating and enthusiastic support to a type of religious education which has never been subjected to a really critical examination. The type of religious education which discards the theological basis of the religious life, and is actually, if covertly, scornful of evangelical experience, proves to be something which is only to be described as an emasculation of religion. When God becomes to the universe what Uncle Sam is to the United States, and every historical position of the Christian religion is viewed with lifted eyebrow, then surely religion has ceased to be either evangelical or catholic. That in some places and with some persons this has happened even in Methodist circles is not a matter subject to dispute. And wherever it has happened the recovery of the evangelical and catholic position is of the utmost importance.

The processes of education must be responsive to every good and living movement of the human spirit. And contemporary educational studies and practices are of the utmost importance. But they must be made a part of the catholic faith and not a substitute for it.

I think it was Lord Macauley who said that John Wesley had a genius for government not inferior to that of Richelieu. This genius included a capacity for organization of the utmost brilliance. This gift for organized activity has continued to be a part of the power of the people called Methodists all over the world. And since the Christian Church has a body as well as a soul, all this is a true part of the catholicity of the Methodist movement in the world. But here again, organization can be the expression of moral and spiritual power, or it may be a substitute for it. Sometimes, and under certain circumstances, Methodists are tempted to say what amounts to something like this: "We have lost the glorious vitality of evangelical experience, therefore let us have a drive." And in such situations the glory of the catholic faith may be lost in a perfect ferocity of mechanical action. Such tremendous gifts for organization as the Methodists possess are only safe when the spiritual sources are deep and rich and controlling. There faith and action make one music as before but vaster.

In the vigorous days of the war in the American national capital,

sometimes frenzied men were tempted to cry out that the war would be lost under the weight of thousands of tons of blueprints. The gloriously efficient Methodism of ours sometimes presents the same problem. When a pastor is kept so busy reading endless pronouncements from denominational offices and making endless, almost microscopic reports of the activities of his parish that the activities themselves are likely to suffer, and there is small time for the study of great and enriching books, and smaller time still for meditation and the practice of the spiritual life, the deep sources of catholicity are sure to suffer. There must be a golden mean between a careless and lazy ministry and a ministry crushed under the wheels of the great ecclesiastical machine. Wheels are all very well if the spirit of the living creature is in the wheels, and if they move at the dictation of the spirit.

It must be said in all honesty and with full emphasis that the problems we have been discussing are of just that nature which characterizes living institutions. When a movement becomes stereotyped, you are free from certain problems. But you secure the freedom at the expense of the sterility of the institution. There is no reason for undue sadness when a living institution confronts problems which are a necessary by-product of life. Just the same, the problems are real problems. And in respect of any one of them a wrong solution would have tragic results.

There is one last matter which we must consider in discussing the catholicity of Methodism. This has to do with the matter of authority and the method of its exercise. From the beginning Methodism has found its authority in the potency of living evangelical experience. It has claimed no authority not validated by its own vitality. Of course this is in the sharpest contradiction to that conception according to which institution becomes itself authoritative. The institutional conception of authority may quite crush out vital elements in the moral and spiritual life and so deplete the church at the very point of its greatest need. Is the vital to be at the mercy of the institutional? Or is the institution the servant and not the master of Christian vitality? There is no doubt at all that by its very nature Methodism has taken the second position.

Another question thus arises. Is this vital conception of authority in deeper agreement with the catholic faith than the institutional conception? Once get this question clearly asked and let the appeal to Christian history be honestly made, and I think there will be no doubt about the answer. In the period of the New Testament, one of the outstanding crises came when the new life in Christ confronted formal and entrenched authority and the formal authority went down. To obey God rather than men was to follow the new life in Christ. And from the apostolic age the institutional has been the servant of the vital. So deeply is this true that in spite of great institutions which hold another view, we may say that this position is of the essence of the catholic faith. Here again Methodism has the marks of true catholicity.

There is then such a thing as the free catholic faith. And to this free catholic faith the future of the Christian enterprise belongs.

Of course, no one communion is more than a part of the whole Christian community in the world. An exclusive church denies the very nature of true catholicity. And Methodism is wise enough, and in a noble sense humble enough to see itself as a part of that great body of Christ which

constitutes the catholic Church in the world. As a great orchestra consists of many instruments, each making its own contribution to the rich harmony of the symphony, so the orchestra of the Christian Church requires many instruments for the making of the music of God in the life of man. It is enough for Methodists to see that their instruments are in tune and are making their own contribution to the whole. So it takes its place as a part of the Holy Catholic Church, which is the final achievement of God's grace in the world.

Dr. HOWARD pronounced the benediction, and the Sunday evening session adjourned.

SIXTH DAY

MONDAY, SEPTEMBER 29

THE CHURCH IN LIFE AND DEVOTION

MORNING SESSION

THE MONDAY MORNING SESSION CONVENED IN TRINITY CHURCH, the Rev. Dr. WILBERT F. HOWARD presiding. The service of worship was conducted by Bishop W. J. WALLS, African Methodist Episcopal Zion Church, Chicago, Ill. Bishop WALLS said in part:

Every man is a conscious unit of the universe with an infinite resource, but unrealized when left to himself. Only when he surrenders in an experience aware of the Divine Dynamic does he come to himself and a growing realization of his infinite possibilities. . . . A man appears before [Jesus] who is totally deaf and partially dumb. . . . Jesus addresses the man . . . commanding him aside from the crowd, and there He performs the act of unshackling his powers by a brief impressive ceremony. The impediments are immediately gone at the summoning touch of our Lord. This is Jesus' way. He does not crowd his canvas. He blesses the multitude by blessing the individual. . . . So it is God's way all through the ages that when he would use a man for great purpose among his fellows, he calls him aside from the multitude. . . . He called Abraham aside in Chaldea to wander as a strange and unintegrated person in communities where he moved to become the Father of the Faithful. . . . This man of the text [Mark 7:31-37] is nameless in history, but represents the common man who is being called forth, not for great places historically, but for the greater place of common spirituality and upward living of average everyday characters. There every man's eyes are opened by the divine touch and his speech is untied, and vision glows like the sunbeams in the morning sky of hope; truth finds revelation and life finds a true destiny. Then, like Memnon's statue struck by the rosy fingers of the dawn, unearthly music is heard in himself and truth's messenger starts forth to enlighten an unfriendly world. . . . We are called aside for these ten days by the providence of God, not for reviewing a conquest in the recent years of the Kingdom, but to confess the sins of the church. . . . When we go down from this retreat with Christ, we must carry the house of the Lord into the midst of the issues—religious and ethical, political and social. Opposition will be similar [to that suffered by the early Methodists], but this is a day of *must*. Men of vision and faith must not falter, because the world must be set going anew. . . .

First speaker on the theme "The Church in Life and Devotion" was the Rev. Dr. EDGAR BRIGHTMAN, Professor of Philosophy, Boston University Graduate School, Boston, Mass. On the topic "Personal Religion," Dr. BRIGHTMAN said:

Personal religion is a fulfillment of human personality in relation to the personal God. The private luxury of a solitary hermit is not personal religion. If you enjoy the Lord but people do not enjoy you—beware! Personal religion is a soul serving as receiver and transmitter of the electric current of God's loving purpose for all souls.

In the seventh century before Christ, Jeremiah, an expert in personal religion, spoke for God: "I will make a new covenant. . . . I will put my law in their inward parts and write it in their hearts. . . . They shall all know me, from the least of them unto the greatest of them."

In the nineteenth century after Christ, Matthew Arnold, less expert, spoke for his age:

[We] see all sights from pole to pole,
And glance, and nod, and bustle by;
And never once possess our soul
Before we die.

Which pictures better the twentieth century—the idealistic prophet or the realistic poet? The poet (who is more "Jeremiah" than Jeremiah himself) describes the symptoms of our materialistic disease; the prophet prescribes the treatment that will cure us. The poet is fact finder; the prophet is act finder.

The face of all prophets is set toward the future, as Jesus set his face steadfastly to go to Jerusalem, when the hard road to Jerusalem was the only road by which he could find the goal of his life. The future faced by prophetic religion may contain many a Calvary, but beyond every Calvary is an Easter, an Easter which the realistic poet could not descry for the tumult around him. Prophetic religion, personal religion, is concerned with the "world to come," "the coming age."

If we translate Hebrews 2:5 exactly, we catch a glimpse of "the world that is to be." The word for "world" is not "age" here, but it is the same *oikoumene* that appears in "ecumenical," meaning the inhabited world, the world of all persons. The writer of Hebrews would not be surprised at an ecumenical conference, for he knew that believers are bound together with all persons. He dared look to the future because he, like every believer, could find in his personal experience of Christ signs of the presence of the Eternal, and he could be certain that in every person's future the Eternal would be somehow present. Religion, as Borden Parker Bowne has said, is "the soul's Godward flight forever and ever." "The need for the Eternal," Josiah Royce reminded us, "is one of the deepest of all our practical needs."

Personal religion is the lifeblood of any Methodist ecumenical conference. Without the reality of personal religion, the name Methodist and the name ecumenical are mere labels stuck on skeletons (thanks to Hegel for this figure).

Genuine personal religion can be the lifeblood of this conference only if the church is more ecumenical than Methodist. The lifeblood of personal religion circulates, not to perpetuate Methodism, as against Catholicism or communism, but to do the will of God in the world. Every church is but an instrument of the will of God. God's Kingdom is larger than all visible churches. One very self-conscious Protestant

denomination, which we shall call "Q." once surveyed a certain community, finding several churches, but none of the Q brand. The survey reported the community as "unchurched." May Methodists never be Q's! Where personal religion pulses through veins and arteries, partisan sectarianism cannot exist.

The life of religion is personal. No organization—not even *this* organization—can substitute organizational loyalty for personal religion and hope to survive as a Christian church.

Is there any official of any Methodist body, any leader in social and economic reform, any statesman, who is so efficiently active that he needs no inner life? Is there any religious program so mechanically perfect that it can be "run" (as we say) without personal religion? Mechanically perfect officials and programs may produce excellent country clubs or amusement centers but they cannot generate religious life. People soon learn to detect the absence of the real thing, and people, like nature, abhor a vacuum.

Personal religion, then, is man's relation to God—something universally ecumenical, no mere denominational peculiarity. But one who moves in the Methodist tradition has a special privilege in the Methodist accent on religious experience. John Wesley's heart was strangely warmed at Aldersgate; he challenged a worldly age with the inner demands of the eternal God revealed in Christ. Wesley spiritualized the interview between the bloodthirsty reformer, Jehu, and Jehonadab the Rechabite, into an immortal picture of personal religion: "Is thine heart right, as my heart is with thy heart? . . . If it be, give me thine hand." Thirst for religion of the heart—that is, of the inner life—is mirrored in the Methodist yearning to be made perfect in love in this life, of which our British friends have eloquently spoken.

The class meetings of yore—still sparsely surviving—were conducted by leaders with a searching concern for the universal in personal religion. "Brother, sister," the leader would ask of each member, "how has it gone with your soul since last we met? Tell us your experience." Class members would answer: "My wife has died, but the Lord sustains me." Or: "I voted yesterday, and Jesus looked over my shoulder in the voting booth." Or: "God gave me hope and joy when I was in despair." Or: "The Lord moved me to increase the wages of the men who work for me." Or: "I was tempted to speak selfish, angry words, but God helped me to control myself."

Whether the experience was sacred reality or dust and ashes, the class leader assessed it at its true value as he saw it, and all went away instructed. Prayer meetings at their best nourished personal religion, and in some cases still do. No wonder that the Methodist fathers called their faith "experimental Christianity," before the awful word "existential" became a fad. They found in experimental religion all the reality and the exciting discovery that a scientist finds in the laboratory. Does our modern religious education have the same quality of inner transformation that our fathers found in their experimental Christianity? We need a modern class meeting, with accent on experience.

Yes, Methodist tradition calls us away from secularism and formalism to ecumenical experience of God. Tradition and organization are helpful. But it must never be forgotten that the lifeblood of all organization is

personal experience. Every institution arises from personal needs. Every institution is tested by its personal output. Not the Constitution, but Americans, are the test of America; not the Bible, but Christians, are the test of Christianity, as President Charles H. Wesley has pointed out. The words of the charter are noble ideals; but actually united nations, whose citizens are inspired by devotion to union and just peace, prove whether the words of the charter are true or false. Everywhere the test is personal. All value, as T. H. Green rightly held, is in, of, and for a person. The Sabbath was made for man, not man for the Sabbath; churches are made for persons, not persons for churches.

What then is the personal religion which is the lifeblood of this conference? It is a personal relation to God, experienced through Christ. Whether we call it conversion or salvation or sanctification or abundant life, or new life, makes little difference, as long as the inner relation to God is there. Beatrice Webb, the great British social leader, had her mind formed in early years by the agnostic Herbert Spencer. Nevertheless, she declared that she had learned more about the true goals of social living from the experiences of prayer than from any other one source. Prayer is the chief need of the church.

Whatever leads us to God inevitably leads us (if we follow) to a new vision of the Beloved Community. It is true, of course, that better communal organization may deepen and inspire personal religion, as this conference seeks to do. Equally true is it that even a church may stifle personal religion by unspiritual and unethical practices. Loud praise of personal religion itself may be, in such a church, a mere device for preventing personal religion from having the slightest effect on economic or social or moral life. Emotional orgies are not personal religion. Personal religion exalts social justice, frees the oppressed, abolishes race prejudices, heals the sick, and preaches the gospel to the poor. Where such signs are absent the impartial spectator may be sure that what is present is not religious.

Personal religion is inner life. Whatever the vast social consequences of religion may be, it must be remembered that religion is essentially inner life—faith, hope, love. All life is from within. A church may, for example, enact impressive and beautiful pageants. But if the inner life of the participants does not enter into the spirit of the pageant, there is nothing but a show. It may have the form, but lack the power, of godliness.

Personal religion is the only religion there is. A swami once was asked how many Hindu religions there are in India; he replied: "Let's see, how great is the Hindu population of India? 300,000,000? Then there should be 300,000,000 Hindu religions in India." There is no Hinduism; there are only Hindus. There is no religion or Christianity; there are only religious persons, or Christians.

Personal religion is inner life, as distinguished from mechanical action. Mechanical action exhibits amazing forms. Who can view without wonder the aeroplane, radar, the atomic bomb, and countless other mechanical inventions? But every machine is made by living persons to serve their purposes. Let us suppose that no human being were "able and willing to work," to quote Mr. John Lewis. If everyone's inner life refused to participate in mechanical action, then there would be not merely a

strike against management, but a universal strike against God. The death of inner life would be the death of outer life, too.

For theistic personal idealism, every operation of mechanical law and every event in physical nature is the divine will in action. But man's ordinary experience of God's activity in nature is not religion. The devils also experience the mechanisms of nature, and tremble. Nevertheless, mechanical law stands in very close relation to the inner life of religion. Nature restricts human freedom, it is true. But the mechanical laws of nature may serve as instruments of the inner life, also. The religious value of the material depends entirely on its relation to the inner life. The evangelist who said, "Let us create an atmosphere," was mechanical, not spiritual.

Ritual or statistics, resolutions, money raising, churches, universities, or hospitals, may all be dead, formal, and mechanical; or, as expression of inner personal life, they may be alive with faith and spiritual value. Religion is never merely mechanical. It is inner personal life. If it is religion, it grows like life, it takes nourishment, it generates offspring in other life. Life grows from within.

Personal religion is inner life that finds God. It is not enough to say that personal religion is inner and personal rather than mechanical. It is not even enough to say that it receives power from God; power is received in every physical event. To have personal religion is to find God as personal companion, as redeemer, as enlightener, as lover. God and man seek for each other. Man, to quote the early Methodists and John Dewey, is an inquirer; but God inquires for man before man inquires for God. Man and God are both personal selves in William James's sense; they are "fighters for ends." The "end" of inner relation between God and man may be experienced every day. The more truly we find God and are found by him, the more inexhaustible are the vistas which open ahead. God's infinite love means that something better always lies beyond the present.

The experience of God is life's highest achievement. Consider the words used to describe it. It is love, joy, peace, power from on high. To speak of it as pleasure would be flat and cheap; imagine saying, "I had the pleasure of meeting God yesterday." To call it happiness, even, is too thin and weak. Straining for the utmost heights of language, those who know God speak of blessedness, beatitude, bliss.

Such relation to God is intimate and personal. The pure in heart possess it; they see God and are blessed. They are conscious of "the witness of the Spirit." They are branches of the vine which is Christ, members of his body which is the Church. They are said to "know God." They have power over unclean spirits, in contrast with many of us who neglect the sources of power because we now have a scientific redefinition of unclean spirits, forgetting that no redefinition can make the unclean clean.

One of the simplest and most universal statements in the New Testament is found in the words of Jesus: "Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls." Personal religion is both yoke and rest. Yoke, from the Sanskrit *yoga* means originally union with God. It means what mystics have called the *unio mystica*. The yoke of union brings rest and peace. This leads to the next thought.

Personal religion is maintained only by practice. Personal religion is a

gift of the Spirit; "and that not of yourselves; it is the gift of God." But every gift needs to be received and used; and God's gifts are not given arbitrarily. They can be truly given only to those who are willing to be God's fellow laborers. It is pure sentimentalism to dream that God will maintain man's personal religion without any effort on man's part, solely, perhaps, as a result of Christ's death or of mother's prayers. God forgive us for many Mother's Day sermons! All saintly souls tell of preliminary disciplines before the vision of God dawns on the soul. Just as no one can play the piano without ceaseless practice, so no one can hear God's divine music without practice in listening.

Personal religion requires frequent—but not morbidly frequent—self-examination into one's own transparent sincerity. It also requires moral devotion. The ethical teachings and the moral personality of Christ are basic to any orthodoxy, old or new, and are more fundamental than any doctrinal formula. One may well be suspicious of a "personal religion" which by-passes the Sermon on the Mount and its Golden Rule, or the Parable of the Good Samaritan, or the Parable of the Prodigal Son. All personal religion is an experience of the "Father who sees in secret."

Social practice is needed. Worship of the all-seeing Father requires social expression and necessitates social disciplines. This truth follows both from the nature of personality and from the nature of religion. Personality is social. A self-centered person contradicts himself; he seeks privileges for himself which he will not grant to others, but which he must grant, if he lays claim to any right to his own way of life. A person must respect the rights of other persons, and must join with the community of others in the creation of values which come only through shared efforts. A person attains fulfillment only in co-operation with other persons.

Religion also is social. It is a relation of the soul to God, the Father of all, and therefore it is a relation to all of God's children. Jesus probably did not have modern social reforms in mind, but no follower of his is free from the obligation to apply the law of love to the contemporary social order. It is equal mutilation of life to try to find God without finding man, and to try to find man without finding God. Personal religion and social practice are inseparable.

All forms of practice are in danger of collapse or abuse without intellectual discipline. The inner life includes reason. Self-examination, moral idealism, social service—all require a rational mind at its best. Philosophy is not necessary to salvation, but there is no religious virtue in ignorance! A rational mind, able to see God in all things and to interpret his word in Scripture and in nature, can experience a richer personal religion than a rambling and unthinking mind can ever know. As the great apostle says in his psalm to reason: "I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue. . . . If the bugle gives an indistinct sound, who will get ready for battle? . . . Brethren, do not be children in your thinking; be babes in evil, but in thinking be mature." Rational thought is required to understand one's own personal religion, to guard it against fanaticism and indifference, to guide its growth to its proper goal, and to interpret it to others. Reason is a peril to faith only when the ideal of truth seeking is forgotten and skill in reasoning is used for unreasonable ends.

Yet there may be moral or social or intellectual development without personal religion. For real religion to flourish, all human effort must be integrated with "the practice of the presence of God." Religion cannot be deemed a mere by-product of other values; it must be cultivated directly. The apostle may have exaggerated, but he had the clue when he said, "Pray without ceasing." For concentration on God, control of attention, inner poise and calm, constant and systematic self-discipline are essential. Spiritual exercises are needed as obviously as physical exercises. Jesus warned against "vain repetitions." But it is equally important to remember that not all repetition is vain. Daily meals, nightly sleep, sunrise, sunset, and tides are repetitious but they are far from "vain." Spiritual exercise, like physical, is fruitless unless repeated. We Protestants may well learn this lesson from Roman Catholics like St. Ignatius Loyola, or from Orientals like Sri Ramakrishna.

Regular repetition, morning and night, of Scriptural passages, of the names of Jesus or of God, or of other religious formulae, serves to prepare the soul for spontaneous prayer, and to usher us into the presence of God. When I used to hear my old Methodist grandsire on his knees, voicing the name of Jesus over and over, I thought that he was a little queer. Now I see that he had learned the secret of spiritual exercises. This systematic discipline may be private or it may be public. It may include silent or spoken prayer. It may use printed forms, but never these alone. It may be found in conferences or retreats of Ashrams. It may lead to the organization of prayer groups or cells for the common cultivation of personal religion. Whatever form it takes, the goal is to know God, whom to know aright is life eternal.

Finally, personal religion is headed toward the future. No past experience can contain the meaning of personal religion. Like Columbus, the soul sails on and on. Anything in life can be endured if there is something better ahead. Personal religion rests on the faith that there is always something better, for in every future there is God.

Unfortunately, the forward look of religion has often led men to confuse prophecy with prediction, and to engage in mathematical calculations about the end of the world, which serve only to cheapen religion. "The end of the world" is a phrase with a double meaning. The English "end," like the Greek *telos* (of which it is a translation), means both goal and stopping place. The thought of goal or purpose is far more religious than the thought of stopping place. The end of the world, religiously, is the goal or purpose of the world, not its destruction. Jesus said that his disciples will "hear of wars and rumors of wars, . . . but the *telos*"—the end and aim, the purpose of life—"is not yet." The future is beyond war. The religious future is neither a cosmic explosion ending the world, nor is it merely life after death. It is the whole world that is to be, both in this life and beyond the grave. The future is as inexhaustible as the infinity of God's love. We need a new eschatology, one which sees that in God's world there are no "eschata"—no literally last things—because the onward march of God outlasts all worlds.

Devotion to personal religion leads to new hope for the future of humanity, based on clearer insight into the nature of God and of man. There has been too hasty criticism of the thought of progress. To abandon all hope for progress is to abandon faith and trust in God's love

and power. It is, indeed, unrealistic to regard progress as automatic, linear, and inevitable. But it is even more unrealistic to close one's eyes to the good that has been accomplished. We must, of course, banish the fallacy that advance to a better future consists in making more things available to more people unless the things are truly good. As Baron von Hugel has said, "To circulate counterfeit coin does not make it genuine."

Personal religion will also banish the sentimental fallacy that any act becomes religious if only it be social, regardless of its effects on personality. Canon Hastings Rashdall tells of the apple given to a circle of sentimental altruists; each altruist passed the apple on to the next one and no one tasted it. Sentiment flourished while hungry men starved. The apple should have been shared.

So with religion; it is not something to be handed on intact as a mere tradition, nor something to be privately enjoyed, but something to be shared.

Personal religion puts spiritual values first. Its great contribution to progress is that it guides men to meet material needs while revealing the basis and meaning of the material in the spiritual. Unless this guidance is accepted, progress will be long delayed for anguished humanity.

The hope of the world is in the faith of religion. Its cry is: Forward with God and to God! All agree that things cannot remain as they are. Communists and Christians, Jews and Hindus, all see that our lives ought to be changed. Karl Marx might have been a Methodist when he said that "other philosophies have only interpreted the world differently; the main thing is to change it." Yet some sensitive souls believe that man cannot be changed. In *Flight to Arras*, Antoine de Saint-Exupery held, as Schopenhauer did, that man's being is unchangeable; that "no one could by a wind of phrases found brotherhood or love"; and that "the seed of the cedar will become cedar, the seed of the bramble can only become bramble." Saint-Exupery has only half the truth. We must, indeed, face human nature as it is. That is his half-truth. But all who know what personal religion has accomplished in their own lives know that man in co-operation with God can do what "man in revolt" or man in despair could never do. Believers in God dare hope for a new heaven and a new earth, based on a new covenant written in the hearts of men.

Jeremiah, you were right; Matthew Arnold, you saw the problem, but not the solution; long before we die we can possess our souls, because we do not possess them alone. To bring this hope to me, Jesus lived and died and rose from the dead into life eternal which we share in personal religion. Let Methodists keep this hope alive; for the kingdom of this world will become the Kingdom of our Lord and of his Christ.

The Rev. Dr. ROY L. SMITH, Editor of *The Christian Advocate*, Chicago, Ill., then spoke on "The Church and Contemporary Morals." He said:

Somehow, news of the grisly affair filtered back among the mountains of Gilead and even the goatherds were talking about it, a desperate fear clutching at their hearts. It was as if the very earth were shaking under their feet. Unless someone or something came to their defense—unless this terrible and evil thing were throttled—no man's life or property

would ever again be safe so long as the world stood, and so far as the goatherds could see there was no someone or something anywhere in sight.

It had seemed like an unusually smart bit of strategy when Omri, the shrewd old king of Israel, had contrived the marriage of his son Ahab to Jezebel, the daughter of Ethbaal, king of Tyre.

At least it had been a master stroke in economics. The Israelite farmers, shut off from all access to the sea, were at a very great disadvantage in trying to sell their produce on the world's markets. Ethbaal, the hard-driving pagan priest who had turned from religion to politics, controlled every port out of which grain could be shipped with the result that every measure of grain that crossed his frontiers had to pay him an exorbitant tribute. The very first harvest following the royal wedding proved the alliance between Tyre and Israel to be one of very great benefit to the farmers for both kingdoms had won large advantages. Israel had been granted tariff concessions which upped the price of grain and Tyre had achieved a monopoly over Hebrew exports. Incidentally, both kings profited handsomely so far as their private incomes were concerned.

Among the Israelites the benefits were evident immediately. With grain commanding a good price the little kingdom was soon flooded with money which meant a vastly increased purchasing power. Perfumes, cosmetics, dyes, tapestries, jewelry, fine linens, and delicate treasures hewn out of sandalwood filled the bazaars. Life began to take on a brilliant hue, first in Samaria and then in the suburbs.

An even more significant change took place in the cultural and religious life of the nation as a result of the new alliance. The personable young pagan queen was a religious zealot thoroughly devoted to the worship of Baal, in whose rites she had been trained by her father, himself a priest of the cult during the years of his youth. In the entourage which accompanied her from the garish capital of Tyre to the homespun town of Samaria, there were several hundred heathen priests whom she proposed to deploy as missionaries throughout her young husband's kingdom.

The vastly improved economic conditions which resulted from the free flow of wheat to the world's markets and the vigorous and sensuous missionary program promoted by Jezebel swept the unsuspecting peasants completely off their feet. The simple rites at the Jehovah shrines seemed extremely dull in comparison with the fanfare and spectacular drama which surrounded the altars of Baal under the direction of the imported priests. The new rich turned to paganism for their adventure and excitement. Stable old desert convictions which came out of the wilderness were submerged in the bustling and brilliant life of the new times. The nation did not sense the terrible cost it was paying for its unaccustomed prosperity. Everything seemed good because prices were good.

It has been so in every period of false prosperity. It was the Naboth case that shocked the nation into a realization of the dire calamity to which it had unwittingly extended hospitality. The Children of Israel, in fighting their way into the Promised Land; had brought with them the simple economic concepts of the desert. In the wilderness every man's life had been completely dependent upon access to water and pasturage. Anything that shut him away from these was fatal; any man who could control the water supply could dictate to the desert.

Among all nomads the oases, with their fresh water and fertile lands surrounding, were esteemed to be the gifts from God. They were not, therefore, subject to ownership. They were benefits intended for all men.

Once inside the Land of Promise this concept continued with some modification. Now there was land for all. Each family was given its holding. But still it was believed that fertile land was a gift from God and was not, therefore, to be sold but was to be held in perpetuity. To have bartered away one's patrimony would have been as sacrilegious as to have denied one's family name or to have trafficked in a mother's virtue. This was the issue in the Naboth case.

Not far from the royal palace in Samaria there lived a humble man, Naboth by name, who farmed land which had come down to him from his great-grandfathers who had come in from the desert with Joshua. Frugal, industrious, devout, he asked nothing more than to be allowed to till his soil and enjoy its fruits in quietness and peace.

It so happened, however, that Naboth's little estate was greatly coveted by Ahab, the king. He needed it in his plans for the royal gardens. There is nothing in the Old Testament story to indicate that the monarch resorted to any trickery nor that he threatened any violence in his dealings with the farmer. He only asked him to repudiate the most basic and honorable conviction of his life by surrendering his estate to the crown. This Naboth flatly refused to do!

Then Jezebel took a hand in the affair. According to economics commonly accepted in Tyre, Naboth was utterly unreasonable. Had he been Ethbaal's subject instead of Ahab's that ruthless old tyrant would have executed him without apology and appropriated his land without even the formality of a legal excuse. Jezebel, the queen, reared according to Tyrian standards, was completely at a loss to understand Ahab's hesitancy. A monarch with moral scruples and a sense of justice was a mystery to her. Finally, resourceful as she was, she invented a subterfuge, contrived the murder of Naboth, and then because he died leaving no heir his land reverted to the crown. It was just as easy as that!

In Tyre the Naboth case would not have rated space even on the back page alongside the want ads, for this sort of thing was a commonplace among the Tyrians. In all that pagan kingdom no voice was ever raised against high-handed proceedings for the simple reason that there was neither a popular ethic nor any religion that associated morals with economics or politics. Such acts might be unfortunate, or even calamitous, but no one protested them because they were wrong! Justice was an orphan. Nowhere did it have any ally except an occasional and unpredictable whim of some king.

When the news of the Naboth tragedy found its way back into the mountain fastnesses of Gilead where the goatherds listened to the tale with mingled anger and terror, it lashed the soul of one of the most significant characters who ever lived. He was a mountaineer who lived apart from the busy haunts of men, and perhaps for that very reason was able to see issues clearly and judge them according to high moral standards. He realized instantly that if Naboth's murder and the sequestering of his land went unrebuked, then no man's life or property would be safe anywhere in the kingdom, and brutality would be the law of the

land. If human rights were destroyed in Israel they would disappear from off the earth. Their only hope lay among the Hebrews.

History has preserved for us few details of the case beyond the simple fact that Elijah came thundering down out of the mountains of Gilead demanding justice in God's name.

The world has yet to realize the vast implications of the scene in Naboth's vineyard that morning when the prophet of God, representing religion, confronted the frightened and guilty king who represented all the politicians of all time. On that day religion took its stand as an active ally alongside social morality.

We are so accustomed to thinking in terms of morality, both personal and social, that we find it extremely difficult to realize that there ever was a time when they stood apart and alone. Until the day when Elijah came down from Gilead, shaking the earth with his denunciations and claiming the sanction of Jehovah, justice had known few friends besides the caprices of kings. Religion, preoccupied with blazing altars' pungent incense, had no time left over in which to be concerned with justice. It was busy with incantations designed to seduce the gods in the interest of fertility for fields and fecundity for flocks. Its future depended upon its ability to invent charms that would flatter unmoral and immoral divinities into dispensing material favors. Any despoiler or debaucher of men was entirely welcome at the sacred altars and might go unrebuked for his immoralities, providing he brought fat rams for the flames and sweet-smelling oils for the fires and stained glass! Of course he would be expected to intone the oft-times obscene chants correctly, but that could be excused if rams were numerous enough.

Historians take delight in tracing the lineage of concepts back to their original sources, but it is one of the amazing oversights of that honored profession that it has given scant attention to the Hebrew prophets and the unique service they rendered. They were the seers who linked morality and religion. No more holy union has ever been consummated on human thought or action. Since that day when Elijah demanded justice from Ahab no man has ever been able to claim the full authority of God who has ignored contemporary morals, either social or private. In that hour religion assumed the right to judge the state and pass judgment on the morality or immorality of its acts. The two mightiest streams of influence in all the area of human affairs—religion and morality—had come to their confluence.

It is extremely interesting to note that national rather than personal morality engaged the attention of the prophets down until the day of Jeremiah. Amos, Hosea, Micah, Isaiah—each was desperately concerned for the nation, their promises were to the kingdom, their preaching was all social, the salvation they promised was economic and political, never personal. With the preaching of the great prophet of the last days, however, the base was broadened and the sins of individuals came up for judgment. Salvation began to take on a personal coloration. God was depicted as one who dealt directly with individuals as well as with nations. But he continued as a moral divinity, and those who worshiped him must worship in morality and in truth.

This principle, once established by the great Hebrew prophets, has come down to us as one of the most imperious claims in all the portfolio

of religion. The Christian Church can never ignore it except at the price of its very soul. No individual or institution can lay claim to any status as an agent of redemption which does not have a message concerning contemporary morals.

Immediately that this status and responsibility is granted to the Church the implications involved begin to appear in infinite variety. As an illustration, the actions, policies, and decisions of any state are acts which are either moral or immoral. There is no neutral ground where morals are concerned. If the Church is to fulfill its function as an ally of justice and morality, it must act as a judge. Alliances, international charters, treaties, political programs, and politicians themselves must be judged as to their morality or immorality. If they are found wanting, the Church must bring to bear upon them all the moral pressure it can command.

As a second illustration, the policies of great industries and economic agencies must likewise be judged by religion. They must be estimated by their fruits, by their effects upon the lives of human beings. If they are guilty of injustices they must be condemned. If they debauch men and women and despoil them of that image of God in which they were born, then they must be brought to judgment.

It is exactly when the Church of Christ attempts to pass social judgments that it becomes involved in a conflict with principalities and powers. Politicians, industrialists, profiteers, entrepreneurs, exploiters look in on church conferences with a certain attitude of superiority and tolerance, if not actual amusement, when theological issues are being debated. It is when the Church of Christ becomes concerned about wages, working conditions, the moral effects of employment upon workers, the relation of price controls to the realization of the abundant life, and other practical matters, that the economists and politicians become concerned. They would be quite satisfied to allow the Church to pass moral judgments on strictly personal conduct. It is when it wanders out into the field of social relationships and begins passing judgment that it begins to suffer the really vicious and determined attacks.

The Naboth case reveals a series of extremely interesting facts, the meaning of which must never be overlooked if the Church is to fulfill its function as an ally of morality and justice. The Israelites lived under one economic system and the Tyrians lived under another which was immoral. For his king to require him to renounce his claim to his land was immoral. For anyone to deprive him of it in any way was immoral. All this was a part of the Hebrew system.

In Tyre the situation was entirely different. A Tyrian peasant might sell his land without violating any moral canon. The Tyrian king might persuade him to sell his land, or he might compel him to dispose of it against his will. He might even expropriate him without attempting to justify his ruthlessness. He might actually murder him to have him out of the way and to simplify the situation. Against none of those monstrous acts would anyone have protested. The Tyrian system approved them all. To have guaranteed the Tyrian farmer security it would have been necessary to "convert" the system. To guarantee Naboth security it was only necessary to "convert" the king. That in itself is significant.

Elijah's problem inside Israel was comparatively simple. The ancient

code of the desert was still authoritative among the Hebrews. Even Ahab conceded that, in spite of Jezebel's objections. The prophet had only to summon the king to judgment. That might call for courage but it did not call for revolution. Had the prophet found it necessary to have invaded Tyre with his moral code, and had he been compelled to crusade against the Tyrian king, he would have been under the necessity of facing an altogether different system. There he would have been under the obligation to battle an economic and social system in addition to fighting a brutal monarch.

It is precisely at this point that the Church must think clearly concerning its responsibility for judging contemporary morals. It is confronted by vicious individuals who must be restrained by the due process of law, but it is also face to face with an unregenerate system which must be converted to a faith in the Lord Christ.

Here we encounter the most bitter controversy that rages inside the Church itself. One might expect to find the opposition concentrating from the outside. The truth is we are beset by foes from within. This is true, at least so far as the Church in the United States is concerned.

The Barthian philosophy, so popular inside Christian circles in Europe, is very near of kin to a concept which dominates a very large segment of American Christianity. Those who accept this view stoutly maintain that "the Church must keep out of politics," by which they propose to deny the right of the Church to pass judgment on moral matters beyond the individual level.

Interestingly enough, this situation is just now affecting our evangelistic efforts very seriously. There was a time a generation ago, as Dr. Charles C. Morrison pointed out so graphically in his Earl Lectures, when the average layman sat in his pew and listened to the preacher as he attempted to convert the sinner to the layman's theological position. For such a service the layman was quite content to pay. It gave him a certain sense of superiority to hear the sinner denounced, and the more logical and denunciatory the preacher might be, the easier it was to raise his salary. In the year 1947, however, the situation has changed. Many laymen have the uneasy feeling that their preacher thinks they are the sinners, and very few men take any real satisfaction in paying for their own conversion.

Ignoring all the historic antecedents of the doctrine, it is the strategy of these spiritual isolationists to invoke the sacred doctrine of "the separation of church and state," and by utterly distorting its original meaning they cite it as their authority for disassociating themselves from all social and political issues, however immoral those issues may be conceded to be. Had such religions lived in Elijah's day they would have insisted that Naboth's cause was none of their business; they were divinely called to keep the fires blazing on the altars at the shrines, to intone the chants which were designed to bring prosperity to the nation, to flatter and cajole the gods into granting a few more ephods to the acres and a few more lambs to the flocks. The death of a poor wretch who refused to repudiate his sacred rights might be too bad, but it was something altogether outside the range of their concern.

As a matter of fact this type of separatism did not appear in the religious life of the Hebrews. Every one of the great writing prophets was

opposed bitterly by the "false prophets" who demanded that Amos and his kind should "keep out of politics" and "stick to the pure gospel." Read the story back of the story of Jeremiah's ministry in the pulpit of First Church, Jerusalem, during those last terrible days of the ill-fated little kingdom, and you will discover that he was opposed by some very modern foes who "preached the fundamentals" and got the crowds.

There is a very intimate spiritual kinship between those who fought the linking of religion and contemporary morals in Jeremiah's day, and those who would shut the mouth of the modern preacher who cries out for social justice in the name of God in this year of our Lord.

If the case needs further illustration it may not be entirely amiss to turn for a moment to the crisis which developed in connection with the first break in the ranks of the apostolic Church. The implications of that circumstance, little understood by modern readers, are very far reaching.

Jesus of Nazareth was crucified by a Roman procurator who was frightened into ordering his execution by the threat of a riot which would have meant his recall to Rome, and by the taunt that his refusal to execute the Nazarene would be represented to Caesar as an evidence of communism, I mean his disloyalty. The Jewish prosecutors were no friends of the Empire, but their economic relationship as the payers of huge sums in taxes gave them much influence on the Tiber. Roman arms, in turn, kept the world quiet and thus insured a good tourist business, and it was upon this that the hierarchy in Jerusalem depended for the revenues.

According to Roman law it was required that an announcement be posted above the head of every person crucified, which would identify the crime for which he died. In Jesus' case it was published: "Jesus of Nazareth, King of the Jews." He did not die because of his theology, but because the priests convinced Pilate that he was socially and politically dangerous.

The day Jesus died there were at least a million and a half of visitors crowded in and around the city of Jerusalem in addition to the quarter of a million of the native inhabitants. A very large percentage of the latter were attached in one way or another to the Temple, which was the chief industry of the city, and from it they derived their livings. Jerusalem was a city with but one industry, and at least fifteen thousand priests and their families were employed in its services. Anything that affected the Temple affected the entire economic structure of the metropolis.

The Roman Intelligence Service reached out to the last corners of the Empire. It has always been true that those who rule by force must know exactly what is going on in the minds of the people before trouble can come of age. In this respect the Romans were past masters. One historian has declared that there was no city of five thousand population anywhere in the world that did not have its little cell of secret police who reported to Rome regularly and exactly.

The inflow of a million and a half of visitors upon a country capital like Jerusalem was an event big enough to attract even the attention of Rome, and Pilate, as the procurator of Judea, moved his headquarters and staff, including his domestic establishment, over from Caesarea during the periods of the feasts in order that he might be on hand and personally direct the policing of the city. The Jews have always been a yeasty peo-

ple. Agents of the secret police and plainclothesmen were everywhere, listening, noting, and reporting. A smart procurator left nothing to chance.

With Jesus hanging upon the cross, adjudged and executed as a seditionist, every one of his friends was suspect. None of the eleven was safe in Jerusalem. They all went into hiding with the expectation that they would slip out of the city very early on the morning of the first day of the week, and make their way back to the northern towns from whence they came and where they could prove their citizenship. That explains why Jesus on the morning of the resurrection sent word by Mary of Magdala that his disciples were to meet him in Galilee. In Peter's house in Capernaum they would be in Herod's territory and out from under Pilate's jurisdiction.

Among the Christians there was one supreme concern for many months following the crucifixion. No man's life was safe. They must not run afoul of the government. The fact that many of their meetings were held in secret could not fail to arouse the suspicions of the Romans. Even late in Paul's life he was still cautioning the Christians against a clash with the Empire. The infant church could ill afford to take any chances. A single incident contrived by the secret police might have snuffed the entire movement out in a single raid. Had not their leader been executed as a radical and as an enemy of the realm? Rare indeed is the politician who can understand theology, and partially for that reason he is loathe to take chances with the theologians.

It reminds me of the conversation between Mrs. Einstein and her neighbor. "Do you really understand Mr. Einstein's theory of relativity?" asked the neighbor. "No," said Mrs. Einstein. "I don't know about Albert's relativity but I do understand Albert."

Under such circumstances the safety of every member of the Christian community became the responsibility of every other member. Each man's life was at stake when any other man talked. The survival of all became dependent upon the integrity of each. Partially as an assurance of absolute dependability, and as a full committal to the cause, all the disciples put all their possessions into a common fund. No man owned anything. They were automatically emancipated from the seductions of possessions.

To this group of Christian disciples a certain man and his wife applied for membership. The New Testament record is very incomplete and there are many details concerning which we would like to know which we can never know. But we do know that they were people of substance. How rich they were no one knows and that is not important. No man is damned by the amount of money he possesses but by the way his money possesses him.

It seems that the couple owned a piece of land which they sold at a good price. That may actually have been their undoing; they may have made a neat profit which they were not expecting. At any rate they kept the matter a secret and salted the cash away in some safe place where it might serve as a nest egg if the Christian movement cracked up and they had to make a new start. It was good business but it was poor judgment.

The couple's lack of confidence in the group caused a high tragedy. The only record we have of the case was written nearly fifty years after-

ward and is necessarily incomplete, but one fact stands out with crystal clearness. Their failure rooted back in social relations and not in theology. The first defection in the Christian ranks originated in economics and not in doctrine.

Precisely what those early Christians believed about the virgin birth we do not know, but whatever the others believed Ananias and Sapphira also believed. The exact form in which they expected Jesus to return to earth to take up his task again is also subject to various opinions, but whatever the Church believed in this regard we can assume the rich couple also accepted. The common belief concerning the deity of Jesus, whatever it was, was one in which the aristocratic pair shared. There is not the slightest evidence that anyone in that infant Church ever raised any questions as to their theological orthodoxy. They were very evidently "sound." The failure which induced their tragedy occurred in the field of economics and social attitudes. They were unable to break with the social traditions and the economic caution in which they had been reared, sufficiently to measure up to the standards which the fellowship required. They could conform theologically, but they could not reform socially.

That is the same stern and inescapable test which modern Christianity must also face in this early morning of the atomic day, if it is to attempt to judge contemporary morals.

The fatal weakness of the modern Christian Church when it attempts to pass judgment on contemporary morals appears in the fact that it is filled with members who belong to something else than the Church of Jesus Christ. Their names appear on the rolls of the church but their fundamental loyalties are to their political parties, their economic classes, their social organizations, and their prestige groupings. They measure their actions, their motives, and their attitudes, not alongside their New Testament but alongside the pronouncements of their party press, their bank balances, and their chamber of commerce memberships. They put their faith in a conservative Congress and newspaper clippings into their Bibles.

In large sections of the Church we are making the mistake of granting the name Christian to men who are able to prove their theological orthodoxy regardless of their social usefulness or their moral integrity. When applicants for membership stand at our altars we ask them what they believe about the nature and person of Jesus, what they accept as a theological creed, and whether they will contribute of their substance toward the expenses of the institution of which they are seeking to become a part. If their answers are satisfactory we "admit them into the fellowship."

Now clear and accurate thinking about matters of doctrine is highly necessary. Unless men hold certain convictions concerning Jesus, and their own divinity, they can never be transformed into loyal Christians. But one sometimes wonders what would happen if the Church applied a Christian judgment concerning contemporary morals and refused to accept as members any persons who refused to bring their lives into harmony with the social and economic ideals of the Kingdom of Heaven. Suppose, for instance, that every person standing at a Methodist altar seeking membership were required to give satisfactory answers to such questions as these:

Have you brought your social acts and attitudes into harmony with the ideals of Jesus?

If not, will you, by the grace of God?

Will you renounce your political affiliations, your economic advantages, your special privileges, and your vested rights for the sake of the Kingdom of Heaven, God being your helper?

Will you vote democratic if necessary?

As an employer, will you make it your first responsibility to deal justly and equitably with your employees, granting them those rights and privileges and paying them those wages which befit their status as men and women born and created in the image of God?

As an employee will you faithfully promise God and your fellow Christians that you will render an honorable service, abundantly earning through efficient and faithful toil whatever compensation you have agreed to accept?

Will you take all your recreation as in the sight of God, and lend no support, either personal or financial, to anything lewd, lascivious, or indecent, even when you go to New York on vacation?

Will you put all your possessions at the disposal of God, to be used for the advancement of his will on earth, and will you administer them as a holy trust from God in behalf of the welfare of all men?

One of the most insidious evils with which the Church of Christ is contending in its efforts to pass a Christian judgment on contemporary morals is the fact that the pagan mind has such a large share in making up the Christian mind. Secular voices speak with such effectiveness and in such volume. Columnists number their audiences by the millions. Piffle is purveyed wholesale and at a good profit. Secular newspapers whose advertising columns are crowded with liquor advertising provide so much of the material which enters into the making of Christian opinion.

I speak at this point as the editor of a denominational paper which is in many respects the most fortunate periodical published in Protestantism. In circulation, financial strength, and editorial independence it enjoys a status altogether unique and is the envy of the Protestant world. I cannot then be accused of pleading for anything personal. It is a fact, however, that the Methodist Church is the only one of the major American Protestant denominations that has a press which reaches anything more than an infinitesimal fraction of even its own membership. A uniform appeal, if published in every denominational organ of American Protestantism, would not be read by more than twelve to fifteen per cent of all the Christians in the nation even under the most favorable conditions. A single columnist like Walter Winchell or Westbrook Pegler will reach three times as many Americans in a single day as all the editors of American Protestantism can reach in an entire week and will help to make up their minds.

Literally millions of American Christians of Protestant sympathies never read so much as a single line in any serious religious periodical from one end of their year to the other. They know absolutely nothing about the thinking being done by the great religious leaders of the nation except that small and discolored dribble which filters through the files of the city editor's desk after the big financial, political, and sporting news of the day has been put on the wires. This means we are trying to

redeem the world through the agency of a church that is not only spiritually illiterate, but ignorant even of itself. It is not that our right hand is ignorant of what our left hand is doing. Hundreds of thousands of busy little fingers do not know they are even a part of a body, to say nothing of the tongue.

It is a small wonder then that vast multitudes call themselves members of the Church but, like that first-century couple, they break with the fellowship any time they are asked to follow the implications of their faith over into the field of race relations, industrial justice, or social attitudes.

On the ridge of my father's barn, more than half a century ago, there perched a crude little figure of a rooster, clumsily carved out of a shingle. My brother had mounted it on the ridge of the roof that it might indicate each morning the direction from which the wind came. It was a great experience in my little-boy life when I discovered one day that the clumsy little rooster did not give orders to the wind. It shocked me to discover that its only function was to show what the wind was up to.

All too many pronouncements the Church has made concerning contemporary morals during the last fifty years have served no better function than that little thin shingle rooster. They have shown the direction from which the wind was blowing. I know how difficult a task I am urging upon the Christian Church, and I know how painful it is apt to prove. There was a time, not so many years ago, when men who defied entrenched evils lost their lives; now they are not apt to lose more than their livings. But I am appealing to my beloved Methodism to stir up a wind. Let us create a conscience rather than reflecting it; let us fashion contemporary morals rather than merely fuming at them; let us set ourselves to the task of changing the moral climate of our world. Bishop Francis J. McConnell, in one of his most incisive moments, reminded us that the triceratops and dinosaurs disappeared from off the face of the earth because something happened to the global pattern, and with the retreat of the global glacier those horrid monsters with their forty tons of bulk and their two-ounce brains, which reminds one of a political machine, were not able to endure the change of climate.

If this seems to be an insuperable task, let me remind us of Jesus' own words: "All power is given unto me in heaven and in earth," and of Paul's words, "I can do all things through Christ which strengtheneth me."

Between the first-century Church, in its attack on contemporary morals, and the twentieth-century Church as it enters upon the atomic age, there is this essential difference. When those early disciples came together they talked about their powers. When we come together we talk about our problems.

The third address of the morning session was delivered by the Rev. FRANK CUMBERS, Assistant Book Steward, the Methodist Church in Great Britain. On "The Religious Life and Worship," he said:

So far as I see, my task is threefold in this address this morning; to speak of divine worship, to speak of the value of worship, and to sug-

gest ways in which the worship of our churches may be induced and improved.

Anyone on my side of the Atlantic would know that if ministers or others get together to speak about worship it wouldn't be very long before someone would mention the name of Evelyn Underhill, whose benefactions to the writer of this paper will be evident to those who know her remarkable work. She speaks of worship as "the total adoring response of man to the one Eternal God"; as "the utter self-abandonment of the creature to God as the Existent of all existents." Worship may be described as a glad, adoring recognition of God's excellence both in his threefold person and as revealed in the work of Christ. Herein we may see something of the reasons why the question "What is worship for?" is one that cannot be answered. If a man asks, "Why should I worship?" the only answer is "Because God is God, and I see him." The person who asks the question has not seen God; and I like perhaps best the definition of worship as "a disinterested delight." Worship isn't "for" anything.

Since we see life properly only when we worship ("This is life eternal, that they might know Thee"), it follows that the Church's service to the world is to lead men into reality; hence worship is the Church's supreme task.

We may see that there is nothing here that leads to quietism. Worship is not inactive; it is difficult. It is "a humble and costly co-operation with God's grace, moving towards the complete dedication of life . . . a free self-offering without conditions to the transforming energy of God." (Underhill.)

Why is worship so important—what is the value of worship? We remember the thought-provoking answer of one, that such a question is, in the strict sense, blasphemy! And truly, a satisfactory answer is impossible to the person who knows not God—and unnecessary to one who does. Nevertheless, there are things to be said.

First, worship is a doorway into reality. It cleanses us of subjectivism, it purifies, enlightens, transforms. Man's relation to his Maker is too apt to decline from adoration to demand; a strong impulse is needed to neutralize the self-centered trend of the human mind. Worship which is adoration leads the creature out of his inveterate self-absorption into a knowledge of God. Thus, losing our life, we find it.

Second, another fact which is akin to this is the reflection that worship cures the world of a self-conceit that is the way of death. True life is to realize that we have no resources outside Him. Unfortunately, despite the failures in living, the wars and dissensions of the latter years, man still seems to have no doubt that in himself is the power to "do things." Therein is his ruin. We know that there is a flaw, a weakness in man; that He who made us can alone guide us to proper life. The life of worship for the world would mean a true orientation, a looking unto Him in whom is life.

Third, briefly (and much more could be said), the realization of God's excellence which is worship, gives hope in a pessimistic surrounding, a background, a permanence in a changing world, a richness, a treasure in difficult days, that has upheld Christians since the days of Paul. They have known the meat that other men know not.

Fourth, because worship sets the awful perfection of God against the imperfection of the creature, worship becomes the effective cause of conviction of sin, without which man cannot rise to new life. What else can convince us of the reality of sin, what else but the sight of great excellence and resource can give us a sense of need, but only the seeing of Him? So it has been, from the time of Abram's "horror of great darkness," through Isaiah's Temple vision, through Peter's abasing sense of unworth, to the very latest triumphant issue of conversion in this very day of grace.

Fifth, revival (for which we passionately long today) has ever come through people who have worshiped God because they saw him and gave themselves utterly to him. So it was with Wesley and with every other.

Sixth, we may claim that it is worship that motivates all activities and all service. How are we to know to serve until we have seen the pattern in the mount. What is man for? We know, when we worship. Those who worship serve the better because they know what they are doing and can judge the signs of the times. By now, the protest has been upheld against the idea of mystics as "do-nothings!" Whatever complaints were made against Amos or Teresa in their days, certainly this charge, of doing nothing, was not included! Brother Lawrence was a mystic who glowed in a kitchen—one may assume that, had he not been effective there, he would have been removed! Moses saw the invisible, and Moses moved a race—those who see, burst into the world of men with their message. So Luther or Bunyan. "If you see what I see, you must do this thing!"—or that. So the Christians of Germany earned Einstein's well-known tribute. Only those who see the other world are sure of the value of this one.

How can we induce the spirit of worship?

Where I preached yesterday morning the pastor told me what a man of his congregation said on being asked why he didn't come to church. "Well, pastor, I put up my feet and get my pipe and listen to the radio sermon. What is the difference?"

How urgent this question really is, how vital to our continuance as a church, must be evident to all. The spirit of reverence, of love, of adoring awe, is often strikingly absent from modern worship. Yet nobody can worship to order. The answer can be given in a sentence—we can induce it only by bringing men to see God. That, were there time to speak of it, involves some kind of institution; it involves a teaching ministry. We must bring men to see God. It is the vision of God which is the first cause of all worship; the awed conviction of the reality of the eternal set over against us.

I should like to have glanced at the twofold tendency, the constant tension in all worship between the formal institutional worship which cherishes history and tradition, and the individual spontaneous approach which tends to stress the need and feeling of the moment. This tension is never resolved, but the tension itself is productive of what Studdert Kennedy called "creative conflict," and each aspect keeps the other healthy and alive.

Practically, then, we may offer the following suggestions:

(a) Worship must receive a high status and end-value among us. The preacher must show and declare that worship is what counts; we

must make this our job. One way to commend this outlook to the present generation will be the claim, already enunciated above, that worship brings knowledge, and that service without knowledge is vain, especially as life becomes more and more technical. The willing volunteer becomes a nuisance today, unless well informed! We must all know what we are for: and worship is the way. Not, then, that we are not to serve God, but rather that we must get our commission; we must see what God has done, where we start, and where we take up what he has done. Service to God must be what God wants, not what we think he ought to want! This approach is psychologically true, too; the most burning adjurations to serve and to help may lead only to wistful longing; whereas a warm Methodist declaration of what God has done, leads us to feel like children with coins burning holes in their pockets. "Now we can do: for God has done!"

(b) We must design all things in our services for worship as far as possible. We cannot bring the fire from heaven; but we can arrange the altar. We must make worship the chief note at our service. Bissett Pratt has a searching word when he says that the worshiper must be made to feel as the Catholic feels at Mass, that something is being done in the service; something in addition to the subjective changes in his own consciousness. It would be good, indeed, if we could always feel that our service was doing something.

Were there time, we should go through the items of our service now; the hymns, noting the sad degeneration from Charles Wesley's idea of a hymn as something which announces ecstatically the supernatural good news, to the hymns of social interest and nature worship so lamentably popular today; the scripture reading—surely a truly sacramental note of the service, demanding an awestricken care and a bending of all the preacher's faculties—the prayers, when we should note the growing liturgical tendency among us, but would surely ever make room for a truly extempore mood, a true following of the Spirit.

We should consider the tragic break in the atmosphere of our service caused by the collection, noticing how many of the congregation seem to consider this a sort of "halftime" for gentle conversation and comments; and remembering also the unworthy nature of so many of the announcements; and when we come to consider the sermon in our worship needs, we should remember how it must breathe awe, joy, and thanksgiving to God; how it should announce the good news, being not so much a statement of what man must do for God (though such sermons will have their place) as a glad declaration of what God has done for man. We shall remember too the timely declaration of the Christian drama at appropriate times of the year; Christ's coming, his temptations, his life of holiness and service, his passion, death, resurrection; the marvel of the Trinity. There would also be opportunities taken to instruct the worshipers in the parts and institutions of their worship life.

We must raise our worship standard. Then, as Paul promises, the heathen who may stray within our gates will acknowledge that God is in our midst, and themselves be touched and brought home. "Jolly" services of the Samuel Smiles type, "little talks," "pep talks" will never do it. We deal in the oracles of God. So, too, when these things are done and

felt and proclaimed aright, little children in our midst (who, by the way, understand far more of our adult services than some child experts of today are willing to allow) will find the vital meaning of the things we do, growing steadily upon them.

True worship, then, means a fellowship of praying souls, joined in a greater fellowship of past, present, and for all I know, future, held in essential contact with the utterly High and Holy, yet not forgetting their social task as servants of this living God. True worship has a two-way course; for when we worship, we gain new strength, new purpose, new opportunities for life and service; in a word, we live. And when we so serve, we return with something more of His excellent power revealed, something more to worship for. And between the accomplishment and the aspiration which spring from the vision of God, between the mount and multitude, we spend our happy days, knowing for ourselves the truth of Charles Wesley's cry:

'Tis worth living for, this,
 To administer bliss
 And salvation in Jesus's name!

My remnant of days
 I spend in His praise
 Who died, the whole world to redeem;
 Be they many or few,
 My days are His due,
 And they all are devoted to Him.

There is the spirit of true worship. May our church find it and live it. Have the church of common sinners exalting in their Saviour. Many are the trials that come, even to the exalting, the rejoicing, the worshiping and many are the trials but to lose the upholding sense of God in any darkness is not among them.

The final speaker of the Monday morning session was the Rev. W. RUSSELL SHEARER, District Chairman, Stoke and Macclesfield District, the Methodist Church in Great Britain, his topic "The Sacraments and Christian Living." He said:

The Sacraments are Christian living, all of it! They are the essence of the setting forth of the divine life which is the Christian Church. They are the expression in corporate action of what the ministry of the Word declares in speech. If a nominally Christian community by-passes its pulpit, its conscience and mind grow unenlightened and its ethical values become lax and confused, but if it neglects its Sacraments it is paralyzed at the source. For the Sacraments are what God himself in Christ does within the living fellowship of his Church. In other words, Christ lives in and through his beloved and redeemed people, and of this supernatural life the Sacraments are the supreme sign and witness.

Throughout the Bible as a whole we are continually being confronted by a God who acts. Refined, sub-Christian philosophies stop short of this as they seek to contemplate either a divine principle or a being with power held in reserve, but these attractive heresies have never adequately

met the challenge of Biblical revelation, in which we cannot escape the presence of One who will not wait for the initiative to come from without himself but who insists upon fulfilling his own will, fashioning a universe or a man, sifting out the peoples or training a nation, coming alongside the soul of the man he has created or dying for his salvation.

Nor does the process cease with either Calvary or the Mount of Ascension. Scriptural theology sees in the Upper Room at Pentecost an equally significant field of divine action, when the Holy Spirit clothes himself with the Holy Body, the perpetual vehicle of his thought and love. And in the near distance there hovers the conception of that crisis to which every man's life moves, that encounter in which the living God will cause each soul to render his account, an inescapable judgment in which God is to speak the last word and execute his final deed. All the while God is represented as doing, and it is from this standpoint that we in the Christian Church are compelled to consider any situation. It is because we believe this to be true to the ultimate facts that we assert that the Sacraments of the Church are Christian living: that is, the life of the Father-Saviour pulsating through the organized fellowship of the Church in every detail, though finding most significant expression in the rites of Baptism and the Lord's Supper.

There is, of course, a subtle criticism, at any rate in my country, widespread and popular enough, which seeks to undermine the validity of the Christian Sacraments by saying that they are "only symbols." It can be made to sound convincing but it is completely unsubstantial. The critic might just as well complain that our religion is "only Christianity," because he is really trying to state that the symbol and the reality are unrelated. "Only a symbol!" Take a few successive sound vibrations, capable of scientific analysis and evaluation, but there are men in a foreign land who will stand upright and be fortified and reassured as they listen to their national anthem, and feel themselves and know themselves partners with their own people. Take a few square feet of fabric, stamped with certain dyes and in certain patterns, and men will see in that flag the embodiment of principles for which they would be prepared to give their lives. Take a small band of metal, and if you slip it on to the finger of the girl you love it may represent for her and for you, the highest experience of your natural life. To call these things "mere symbols" is to misread life and ourselves, for the symbol is part of the reality. The reality is expressed in the symbol, and in the expressing, is preserved, strengthened, intensified. When people wave the Sacraments aside as being "merely symbols" (and often such people are yielding to the desire to appear advanced thinkers) they are in danger of depriving us of fundamental, precious spiritual rights, especially of the right to plan those creative moments in spiritual experience when we perceive our inheritance, know our unseen relationships, or as Paul puts it, taste "the powers of the world to come." In the Sacraments our co-operation with that "God who works" is fused into a luminous and recognizable experience, which at one and the same time affects the gracious purpose of God and manifests his decisive claim upon the whole of human lives. In the symbol we both accept and yield to the real.

We must also remind ourselves of the importance of the corporate nature of the Sacraments and I want to lay particular emphasis on this.

They are symbols to the individual, but symbols of what God says and does through the body of his Church. Devastating injury is done to Christianity whenever we try to turn the Sacraments to personal advantage, however pious our technique may be. This Christian faith hinges upon the purposes of a holy, loving God, a God who undoubtedly works through a community whose integration is faith in Christ who died for all. It is nothing short of blasphemy to try to snatch at the common good for selfish ends, reversing the truth that we were made for God's glory into the pretense that he exists for ours. So the semisuperstitious parent who brings a baby for Baptism to conform to family convention—or as one woman said to me, "It will help in bringing him on"—is at one with the communicant who regards the Lord's Supper as a cultus to promote individualist piety. They are one in disregarding the basic fact that God works through his community. The Sacraments are Sacraments of the Church, and only through the operation of the fellowship are they fully effectual. That, of course, is our safeguard against priestcraft. Neither in receiving nor in giving of grace has the individual any special power of himself. It is God the Holy Spirit active through a fellowship (in which one man may be for the moment the agent) that the grace flows into those who for the time being are linked into receptivity by their presence, faith, and prayer.

In Baptism, then, it is God who is acting in and through his Church. Let us assume a worshipping community, gathered at a particular time in a particular building, responsive to the guidance of the Holy Spirit and praying in the name of the Lord Jesus. Here are believing parents, bringing with them the child of their prayers. Familiar words are spoken, and water is poured on the baby's head. Water, people, words—is that all? We evangelical Christians believe that something happens! We are not content to regard the occasion as an episode of reverent piety, with only an emotional or at most admonitory value to the parents. In that moment of hopes and dreams and prayers, the faith of Christian worshipers is met by the operating grace of God himself, and something is spiritually done that can never be undone. This at least we must accept if we believe in prayer on a religious level at all. Our faith claims God's power for a particular human soul, this little child, who can never thereafter be as though this moment had not happened. "A small thing," men say. But is it not within our common experience that small things are constantly employed by God to work his will? Like Martin Luther, we of the Reformed tradition claim that Baptism marks an important stage in our response to redemption. "*Baptizatus sum*" he cried in after years when bitterly tempted to doubt his place within the Christian fellowship; "*baptizatus sum*," "I have been baptized." He casts himself upon God.

The same principle holds good in the Sacrament of the Lord's Supper. A table is spread with a fair white linen cloth and furnished with bread and wine. Men and women gather to speak and sing and hear words that tell of our deepest needs and of the sacrificing love of Christ. Unless it be conceded that this is the focus of high spiritual traffic then it remains an interesting ceremonial, venerable only through long usage. But we have reason to believe that in such a worshipping fellowship Christ himself appears. The real gospel of Christianity proclaims in words of only one syllable that all generations are to understand. We set

forth food and drink, emblems of his passion, but within the community God does something. He really does feed us with the bread of life. And if it be asked whether this applies in every Christian service or only when the Holy Communion is specifically celebrated we would point out that in our Reformed tradition the Communion is the climax of all our congregational services, including all the rest as preparation. Should there be any service not in line with the Communion it is surely less than Christian, and ought to be abolished. Our meeting as a community at regular intervals around the table of the Lord is the summit of our worship, when we deliberately make an occasion when it is to be expected that the symbol and ritual will unveil and unlock the real, not necessarily in some ecstatic vision but in whatever manifestation of grace it may please God to authenticate himself and give assurance to his people.

From what I have already said, it will, I hope, be evident that I react strongly against the all too common view among Protestants that the Sacraments are pious extras, auxiliaries to be called into play when the routine functions of religion seem to be inadequate, and that I am equally opposed to the attitude which sees a distinction between the Sacraments as "spiritual" and Christian living as "practical." Such respectable rationalizations are totally beside the mark, for we are involved, we Christians, in a matter of life and death. The de-Christianization of the Western world, now revealing its true character and consequences, is only part of the picture of man's essential insufficiency and sinfulness: that is the death. On the other hand, we have the offer of life in the gospel, with its promise of fulfillment through deliverance, agonizing but complete, including the whole range of natural existence and encompassing man's destiny "beyond the flaming ramparts of space and time," or, as the church formulas put it, "with the angels and archangels and all the company of heaven." With all its majestic efforts to analyze this tension and to expound this great salvation, historic Christianity has always found that to give satisfying expression to these ultimate truths it must exchange the language of formal theology for that of corporate worship. Worship reflects the nature and character of God, since it is a living response to him. Thus if what we affirm holds good, that God acts, then worship is the central and most significant work of his Church. Words there will always be, but actions speak louder than our word, and in its worship, and most vividly in its Sacraments, the Church rises to the height of its glory in offering back to God the whole of man and the whole of his world, whether it be in the possibilities of a little child or in the penitence and dedication of an entire congregation. Such corporate worship alone has the power to fertilize the plains of common life so that they will abound in the flowers and fruit of Christian virtue, for Christian living can only be the work of Christ himself. Not I, Christ being in me. Nothing less rigorous and demanding and universe absorbing will suffice than the faith of a Church manifesting itself and developing in a fellowship focused in Christ himself, Christ-God made man, source of life which fulfills itself in both adoration and sacrifice. Worship of this quality, this sacramental quality, bursts the restraints of all made-to-measure techniques just as surely as it transcends the capacities of any one worshiper. It is life and love, calling for the rich and varied talents

of a whole community, and sensitive to the promptings of an everpresent God, an experience exhilarating and exhausting from whose effects no department of living can claim immunity. "Heaven and earth are full of Thy glory."

Now the evangelical Christian, especially the Methodist, is obliged to draw out two or three inferences from this view of corporate worship, in which the Sacraments are strategic centers. The first will reinforce his traditional message that Christ's salvation is for all. If it be granted that in Baptism and the Lord's Supper it is God who is acting through his Church, may it not be believed that he is saying, "Whosoever will may come"? Neither Sacrament is intended to be a test of exclusion or even of orthodoxy, but rather an opportunity by which the Holy Spirit reaches out, through the corpus of believers, into the life of mankind in the name of Christ. Any child may be baptized—and the onus is upon the company through whom the grace is offered. Any soul may come to the table with strong hope that the release and cleansing promises will actually be conveyed. In observing the Sacraments the Church—and every church—is proclaiming belief in the redeemability of man as well as in the all-inclusive love of God in Jesus Christ. "For all, for all my Saviour died."

Further, Sacraments which are witness to the world are an assurance to the Church itself. A time-honored phrase rightly describes them as "pledges of his love." Two centuries of Methodist experience come to our aid as we review the fellowship of believers met in Christ's name. In what connection should we have better hope to receive the "witness of the Spirit" than in that divinely ordained fellowship centered in our Lord himself, lover of children and Saviour of sinners? What guarantees the sanity and credibility of this doctrine and experience of assurance is the corporate worship of the Church itself, with wholesome variety and experiment balancing the piled-up treasures of the ages.

But perhaps the most striking (and the most characteristically Methodist) emphasis of the Church's sacramental worship is upon holiness. "By their fruits ye shall know them." I do not refer, of course, to the exotic types of pietism, masquerading as holiness, but which in reality are exploiting their vanity and conceit under the guise of a higher spiritual culture. By holiness we Methodists mean what the New Testament means, love issuing in usefulness to God. Not what I look like to myself but how my little life may be employed by God, along with others, for his glory.

To feed the hungry, to succor the distressed, to touch the outcast, to care for those who have no claim upon us, to choose the cross rather than success for love of God and man—this is the holiness of the Lord, and through the Sacraments it is his nature that is offered to us! His Body and His Blood are to nourish and fortify us. His life is to flow through our souls, so that we may look the way that he is looking and go the way that he is going, until it is no longer we, but Christ living in us, the life of him who loved us and gave himself up for us. This is Christian living, and we are to be, not his directors, but his instruments in accomplishing it.

Dr. HOWARD pronounced the benediction, and the Monday morning session adjourned.

EVENING SESSION

The Monday evening session convened in the Municipal Auditorium, Bishop IVAN LEE HOLT presiding. The worship worship was conducted by Prof. A. VICTOR MURRAY, of Cheshire College, Cambridge, England, Vice-President of the British Methodist Conference. Speaking from the parable of the merchant and the pearl of great price, Professor MURRAY said:

. . . The man in the parable is an expert. . . . He knew jewels, and from the face he could grade them and value them. . . . He showed the fruits of his experience in his discrimination. Now, says Jesus, the Kingdom of Heaven is just like that. In that state of life in which God's will is done, we shall have this power of discrimination. We shall be able to distinguish the good from the bad, the worth while from that which is not so worth while. . . . Amid all the din and confusion of our times, in all the changes and chances of this fleeting world, our hearts will surely there be fixed where true joys are to be found. . . . The second thing is what it was that the merchant sold when he sold all that he had. . . . what he sold was other pearls, and he sold all that he had in order to acquire this one. Now, if the Kingdom of Heaven is like that, are we willing to be like that? . . . In the things of the Kingdom of Heaven you always have to beware of the second best; it is always the enemy of the best. So often the real temptation to the Christian soul lies, not in the choice between good and bad, but in the choice among good and better and best. . . .

The first speaker of the evening was the Rev. W. G. SLADE, President of the Conference, the Methodist Church in New Zealand. On the subject "Resources for Living," he said:

Is there a more elastic subject than this? Thoughtful people hardly need to be reminded of the wide range covered by the word "living" and of the many qualifications which govern its use. For example: (a) the content varies directly in relation to the biological level under consideration, so that a unicellular organism does not live in just the same sense as the more complex creatures, the vertebrates; (b) the higher the level of being the more complex the relation between an individual and other members of its group, the fortuitous giving place to voluntary action and interaction; (c) as a corollary, human life cannot be comprehended apart from social organization, with the emergence of law and ethics, underlying which we necessarily have the tacit recognition of personal responsibility; (d) living has been profoundly affected in modern times by the tremendous range of mechanical appliances by which the amenities of life have been so greatly advanced. One has only to walk through some of the interesting museums which abound in this country to be startled by the great measure of hardness and discomfort in living

conditions long since left behind us; (e) with the shrunken dimensions of the world, resulting from the greatly developed means of communication since the beginning of this century, life for any person or group of persons cannot be isolated from the world order. Perhaps never in history has the doctrine of racial solidarity been nearer fulfillment.

The enumeration of such qualifying factors has not been intended to exhaust the list, but merely to throw out a few ideas as reminders of the complexity of the subject allotted. Intentionally they have not been discussed in detail, firstly because they are so obvious as to make one shun the error of laboring the point, secondly because in one form or another they have kept obtruding themselves into previous addresses and discussions.

Yet the main reason for avoiding any academic or analytical treatment of the theme is the feeling that the greatest contribution any member of a world conference can make must lie along the line of giving what information he can about Christian work, its problems and needs, in that part of the world from which he has come. It is therefore my intention to spend the rest of my time talking about the general resources of living in New Zealand.

1. In respect of her physical resources, New Zealand is a well-favored country. But where is New Zealand? "The Dominion of New Zealand," says a recent government publication, "is a long and narrow country; about a thousand miles long, and nowhere wider than 280 miles. It comprises two large and several smaller islands, lying between latitudes 34 degrees and 48 degrees south. Total area: 103,415 square miles, equaling that of Pennsylvania, Maryland, Delaware, and Rhode Island together."

New Zealand, contrary to some uninformed opinion, is in a somewhat isolated position. Its nearest neighbor, Australia, is 1,200 miles away, while eastward 6,000 miles of ocean lie on the sea route to South America. The fact that Australia produces much the same goods increased that isolation by reducing trade connections between the two countries. Yet the modern world has annihilated distance. Even faraway England is within a few days in an airplane. Last January I had occasion to write to a minister in London, and ten days later was reading his reply. That is to say, by air, 25,000 miles had been spanned in ten days. Moreover every day the news from London and news commentators are broadcasting several times a day from all main stations. Thus geographical isolation is not nearly so significant as it used to be.

There is a great variety of geological structure. Of the total area nearly two thirds has an elevation between 650 and 3,500 feet, rather over one eighth rises above 3,500 feet, and less than one quarter is below 650 feet; but official figures show that one third of its area (approximately) is under cultivation, while a further third is first-grade sheep land, especially in the foothills of Hawkes Bay, Canterbury, and Otago.

One must not be tempted to expatiate upon the scenic features, with its majestic snow-capped mountains in the Southern Alps, its three volcanoes in the North Island, Ruapehu, Ngaruhoe and Tongariro, still claimed as active, its weird and fascinating thermal region, and its beautiful lake land, where blue waters reflect the snow-capped summits beyond them.

Let me also skip over the reference to the arboreal and mineral wealth

of the country. Natural forests provided the finest timber for houses and furniture and extensive deposits of coal, both bituminous and anthracite, resources of power and heating, while its rivers are being harnessed as sources of electric supply reticulated even to remotest farmhouse.

The equable climate, while lacking in continental latitudes, ranges from that of the subtropical in the north, where citrus fruits and corn flourish, to that of the temperate zone. The mildness of the weather and the abundance of the rainfall make the land probably the richest grazing area in the world. The large agricultural and pastoral tracts and rich soil formations, the country produces an abundance of foodstuffs of far beyond the need of the residents themselves, thus affording the means of trading with more congested lands overseas, so that New Zealand butter and frozen meat have given the country its name in the markets of the older world, and have also brought private and national wealth to its citizens. At the present time the government has an accumulated balance in London of approximately one hundred million pounds sterling.

New Zealand voluntarily adopted and continues to enforce a system of food controls in order to be able to help Great Britain in her great crisis. But this rationing is not so severe as to reduce the calorific value of the foodstuffs consumed by the average citizen. We have a thriving and a well-nourished stock which it is the aim of our administration to preserve and advance.

2. The people, and their life. There are two main races, Maoris, the original owners of the land, numbering 94,000 and other races, 1,603,554, but 91 per cent of the total population are of British stock.

It is a young country. Colonization proper began in 1840, and the growth and population have steadily advanced with the exception of the two periods affected by the conditions of war.

Two things should be said at this point concerning the internal relations of the community.

(a) By virtue of the method of colonization there is no class distinction, in the historical sense of the term. New Zealand has no landed aristocracy as such, but the equality of the citizens is generally accepted.

(b) There is no color bar in New Zealand, notwithstanding the head tax levied on Asiatics seeking admission to the Dominion. People of all races are free to go anywhere, to enter the same restaurants and hotels, to travel on the same busses and railway carriages, join in public meetings, engage in business affairs and freely mingle together in the life of the community.

Officially, the Maori has equal status with the Pakeha (as we call him) in all the business, administrative, and social life of the land. Europeans and Maoris attend the same schools, play on the same teams, and also participate in the enacting of our laws. Original owners of the soil, their rights were protected by the treaty of Waitangi by which New Zealand became a British possession. There are complex problems yet to be faced, too closely involved to permit treatment here, but in principle, at any rate, the ideal of equality is fully recognized. So much so that when a Maori member of one of our traveling football teams was objected to on account of his color, it was regarded as a personal reflection upon the whole team, and had its repercussions amongst both races in their homeland.

That is not to say that snobbery is not to be encountered as between rich and poor, white and colored, but it is only in individual cases and not generally approved.

Nor can we say that there is no race problem. There is always a race problem where two or more races live side by side, especially with different cultures. But our race problem is not that of a color line, and we are glad to say that there is a great desire amongst all our foremost leaders to solve the special race problems of our country and perfect relations between Maori and Pakeha.

In a young country with a free tradition and a socially minded government, there has been a unique opportunity to try out methods of social welfare. Let it be said for the benefit of those who might suppose that all the present setup is the work of a socialist government, that social welfare is a tradition deeply rooted in New Zealand soil, and that our political alignment does not represent the antithesis of some other parts of the world. It would be possible to show, if one had time, that the ideals of equality, freedom and universal welfare had been sought after by every political party which in its turn had control of the polity of the nation. In education, public health, the universal suffrage, regulation of conditions and work, machinery for securing harmony between employer and employee, provision of hospital benefits, care for the aged and infirm, welfare of children, and other important duties, every successive government ever since the constitution of the country, has aimed at the humanitarian ideal and New Zealand has thereby become famed for its advanced experiments in social betterment. The beginnings of these things were secured seventy or more years ago.

But you will say, "Yet there is social security." So there is, but in discussing it, one might refer to a publication of the Social Security Department in which the origins of its policy are traced back for more than fifty years.

Critics should be fair to the present administration and give it credit for a worthy attempt to solve difficult problems of social welfare which have still to be dealt with in many other countries of the world. Credit is indeed due to the government to such an extent that a change of government in our country would by no means be taken as a mandate for any party to make radical changes in a social security policy. On the contrary, the present opposition have gone so far as to suggest ways of removing anomalies and perfecting the system.

It seems almost like boasting only to list the provisions of this measure under which we are operating. The benefits include universal superannuation age benefits until the superannuation reaches its maximum, widows' and orphans' benefits, universal family benefits of ten shillings a week for every child up to sixteen years of age, invalids' benefits, miners' benefits, sickness and unemployment allowances, pharmaceutical supplies, and emergency benefits, and in addition to these a health scheme providing universal hospital and medical benefits, maternity allowances, X-ray diagnoses, massage and dental treatments. The underlying philosophy is to exorcise the specters of fear and want which would otherwise haunt a great many of the common people.

Another measure of the present administration which has given great satisfaction to the working classes is one by which a universal forty-

hour five-day working week has come into operation, with considerably more leisure.

Thus by its natural endowments and its social provisions, New Zealand may claim to be blessed with a great many adequate resources for living, such as to give freedom, leisure, and security for working out the higher destinies of its citizens.

Yet something more needs to be said, because the picture is not quite so rosy when one turns to the moral and spiritual aspects. Those who turn to a materialistic socialism in the hope that it will cure all the ills of society must suffer bitter disillusionment when they ask whether social security and material prosperity have been an adequate defense against the cynicism and spiritual indifference of which we have heard so much from previous speakers, or whether they have banished selfishness, greed, and corruption for "God's Own Country," as Rich John Liddon termed it, or whether our system has removed the anomaly of industrial strife or cleansed away all forms of immorality and promoted a deeper spiritual earnestness and the fear of God.

It is at this point that we have the most forcible reminder that the true resources of living are not material at all. Let us be convinced in our own minds that the message of the old Book still stands inviolate. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Do not take my word for this, but read the report of a commission of the National Council of Churches on "Christian Order and New Zealand in Relation to the Evangel," approved by the Christian Order Conference in 1945. This commission deplored the growing secularism of the community and sought to discover its causes, some of which were declared to be just that material security which has been outlined, and the accompanying lack of any sense of higher privilege. "Some results of the secular spirit are obvious," it said, "a love of comfort; a lowering of moral tone; factiousness and sectionalism; a lack of absolute standards of justice and conduct and human relationships." There is not time to give full details but merely a few illustrations.

There is the great gulf between the church and the masses which has been remarked upon already by speakers representing other parts of the world. We can comment sadly upon reduced church attendances, so that churches which fifty years ago were crowded beyond their seating capacity are only struggling to exist today, while in some instances, the worship itself has lost its enthusiasm and has the appearance of devitalized formalism. This is the sad experience of most of our denominations. The lowering of moral standards may be confirmed in several ways. There has been an extension of the drinking habit, even amongst women and girls, and this is reflected on the one hand in the steady increase year by year of the amount spent upon alcoholic liquors throughout the country, and on the other hand by breaches of the licensing laws. A Royal Commission on the Liquor Question which sat during 1945 gathered a frightening mass of evidence and in its report last year frankly declared that here was a major problem challenging the administration of our country.

The same may be said regarding the hold which gambling has upon the community. This year another Royal Commission has been investigating this matter, and the newspaper accounts of its proceedings have

contained many amazing and perplexing facts brought before this court as evidence.

Sexual standards are also in danger. A few years ago a Royal Commission on Abortion reviewed this difficult subject and its evidence is enough to give serious minds the utmost concern. Moreover in divorce proceedings marital infidelity is one of the most frequent grounds for the dissolution of marriages, which have increased from 526 in 1925 and 683 in 1935 to 1,723 in 1946 out of all proportion to the increase in the population.

I should run the risk of painting too gloomy a picture if I dwelt at length upon these matters or went on to speak of the problems of crime, of child delinquency and welfare, of corrosive influences eating into business integrity, of the increasing ferment of industrial unrest, and of the fatalistic attitudes of a community which has lost its practical belief of God.

But let us not lay these things to the charge of socialistic administration, as such, because they are much bigger problems than that. My point is that they have shown that the material resources for living are all too inadequate of themselves to promote man's true welfare. We must make this review a text, as indeed did the Christian Order Conference at Christ Church, to teach that man must turn to God if he would know fullness of life. It is said that without vision the people perish, and it is my firm conviction that the disintegrating loss of spiritual vision is already at work. Many earnest minds are praying for a new movement of the divine spirit to restore spiritual faith in the community and strengthen its deeper unity.

3. Where does New Zealand Methodism stand in relation to this great challenge? In the main, though the church occupies only the fourth place amongst the denominations listed in the census, she is conscious of her mission to proclaim Christ as the only hope of abiding security, and notwithstanding the discouragements mentioned she is not acquiescing in the present situation. It is our hope to revise evangelic earnestness amongst our people and overflow any spirit of defeatism.

To some extent we may take comfort from hearing that the cynicism and fatalism so frequently to be encountered are part of a world temper, and that the obvious indifference of the vast majority of people towards the church belongs also to other countries. It is an indication that the whole world is suffering from malaise, and that some day with inevitable reaction a new spiritual impulse will come, the effects of which will also be world wide and reach our shores, so that we must not lose faith in the gracious purpose and infinite power of God. But this must not be an easygoing optimism, a Micawberlike attitude of waiting for a vague something to turn up. We do not think New Zealand Methodism is assuming such an attitude, but that it is deeply concerned to make something turn up as far as it lies in our power to do so.

We are co-operating with other churches in trying to present a united front to a common foe. In the National Council of Churches eight of the denominations are united and a great deal of valuable work has been done, first by the Conference on Christian Order, already mentioned, and secondly by a Conference on Faith and Order held since we left for this trip. The slender advance reports reaching us are very encouraging. The

churches, and with them the Roman Catholic Church, combine in an Inter-Church Council on Public Affairs, which seeks to take united action in declaring the mind of the whole Church on important public issues. Three or four years ago a Campaign for Christian Order was conducted throughout the Dominion, and in the press, and by the distribution of a carefully drafted manifesto to every household it was sought to make it known that the Church was deeply concerned about social betterment and the practical aspects of Christianity.

Methodism is also moving for closer fellowship with other denominations, and the negotiations for union with the Presbyterian and Congregational churches have reached an interesting and hopeful stage. The governing courts of these churches have approved a Basis of Union for presentation to the local congregations, and by the end of next year we should be able to judge whether the time is expedient for this larger united church to be brought into being. One practical form of this co-operation has been the constitution of federal or community churches in which Methodists have combined with the Presbyterians and Congregationalists in the life and administration of the church. This has special value for new housing areas where united efforts can plan church extension more favorably and avoid unnecessary overtaxing and competition.

But in the enthusiasm for the wider fellowship of the Church, Methodism has not lost her zeal for her own mission, and a moment or two might well be spent before I close in telling you of our domestic activities within our connection. (a) The need for ministers has become most acute during the war years but an appeal for young men to turn their thoughts in this direction has already begun to bear fruit. Our forthcoming District Synods next month will be dealing with a record number of candidates for the ministry. This is a hopeful trend.

(b) The youth work has had encouraging results during the last two or three years. We are able to speak of an upward trend in Sunday schools and Bible classes.

(c) A well-organized and zealous Home Mission Department is giving the closest attention to church extension amongst both Europeans and Maoris.

(d) Last Conference reorganized the Spiritual Advance Committee and charged it with investigating the whole problem of evangelism with regard to applying every modern means in presenting the gospel both within our circuits and beyond the borders of the church. A mobile unit has been procured and it is intended to make use of this in open-air activities, beach work, and church extension.

(e) This year every effort is being made to raise the sum of 50,000 pounds as a Peace Thanksgiving Fund, to be devoted entirely to purchasing sites and erecting buildings in new housing areas, so that the church will not have to wait for the much slower processes of local enterprise to initiate new causes.

(f) The rehabilitation of our overseas missions in the Solomon Islands has been a big challenge. After forty years of romantic development, our assets there were completely wiped out by Japanese and Allied operations. Twenty-five thousand pounds has already been raised, but we shall require three or four times that sum to restore our mission stations.

These are some of the ways in which New Zealand Methodism is

accepting the challenge of modern secularism. But the most important feature was the universal awareness at last Conference of the need to galvanize the whole church into a people's movement to win other people as individuals into the Kingdom of God. We have already heard of some very successful adventures along this line, and believe that the movement will spread.

Methodism in our land is convinced of her historic mission to proclaim, by God's Grace, the inexhaustible riches of Christ, as the true resources for living, the neglect of which must lead men into the way of destruction and not of enduring life at all. We would teach our fellow citizens to look, not on the things that are seen, but on the things that are not seen; not on the material substances of an earthly life, but to lift their eyes to our true destiny as sons of God.

It is no reflection upon any political party or administration to say that a people can live in the midst of plenty and yet languish in their true selves for lack of the Bread of Life.

Our message to this conference and to the whole world is along this line and it is our hope to gain here those insights and inspirations which will guide us in renewing the heavenly vision in our New Zealand Church and throughout the whole land so greatly loved by every New Zealander. Man's true destiny does not lie in this world, but in that which is to come, and we must teach the whole world to use physical means as aids to the spiritual, and not as ends in themselves.

The last speaker of the day, also with the topic "Resources for Living," was Bishop ARTHUR J. MOORE, the Atlanta Area, The Methodist Church. Bishop MOORE said:

Someone has said the eighteenth century believed, the nineteenth century hoped, and the twentieth century does neither. Another critic has said that the modern church is like a referee who has swallowed his whistle and consequently can neither direct nor stop the game. I have quoted these gentlemen not because I agree with them but in order to give me a chance to disagree with them. For this preacher believes that the Christian Church faces tonight as bracing and emancipating a challenge as was ever offered to the Church in any century of human history and that sufficient resources are at hand for a bold spiritual offensive and that this is the time for us to arise in Christ's name and go forward. No sane person will deny that these are critical and fateful days and that the task confronting the Church is formidable. I do not come to speak to you this evening with any false or shallow optimism. It is all very well for Christian people to carry about with them a haunting and overwhelming sense of the corruption and sin of the world, indeed we must always see how terribly and fearfully wrong the world is and we must see the great distance it has traveled from God and the desperate tragedy of its loss. Christians are the last people to live in a make-believe world; but having seen it all, we must be sustained by a calm and confident assurance that the world can be redeemed. We must remember the majestic strides that Christ has marked down the centuries, releasing captives and making weak men strong and timid women brave, until while we gather in this place the innumerable company stands on every continent of the earth,

washed, justified, sanctified by his grace. What has been in the past can be again. The most hopelessly lost can be found; the most desperately foul can be cleansed, and the most abjectly sunk can be uplifted and saved. It is the conviction of this preacher that it is high time for the Church to cease asking questions and to begin to make some great affirmations; to tell men that however bad the world situation may be it is not irretrievable, that Christ is far out ahead of us upon the broken roads of the world's life working his miracles of release and of renewal.

There are those who tell us that these are bad times for religion. Multitudes of devout people sincerely believe that for a long time the world has been moving rapidly from bad to worse and that, just now, we are approaching some stupendous crisis in the affairs of mankind. I cannot accept that conclusion, for to me that is a counsel of despair. It means that I must throw away my belief in the sovereignty of God, and a man who believes in the sovereignty of God must believe in the ultimate supremacy of righteousness.

Do not misunderstand me. It would be a gesture of uncertainty or individuality to deny or to ignore the tragic implications the present world situation holds for Christianity. We are all agreed, in this place, that the Church must live its life and do its work and give its witness not in one of those quiet and evolutionary periods of human history, but in one of those turbulent and revolutionary periods of human history. There was a time when you could walk with Christ into the cool of a summer garden and now, if we find him tonight, it will be out upon the angry seas where the waves run high and the spray is upon the face of his toiling disciples. The Church is under the necessity—the desperate necessity—of re-examining its commission, of defining its standards, of defending its teachings and justifying its right to claim to be the messenger of God's voice and the instrument of God's will. Remember, I said that.

But I wonder, my brethren, if we have not been drifting with the paralyzing circumstances with which we have been surrounded for a long time. I wonder if we have not had too much introspection. I wonder if we have not counted our pulse and taken our temperature until we have made ourselves sick. You have heard of the preacher who was always taking his temperature, and one day he reached out and got a barometer instead of a thermometer. He put it in his mouth and it registered "dry and windy." I wonder if we haven't overdone that thing.

If the Christian Church is to approach this mad moment of human difficulties with crutch and bandage, with torn banners and quenched music, it will not form itself for a place of leadership. This may be a day of divine judgment but it is also a day of divine deliverance. This may be a day of terror but it is also a day of hope. There may be difficulties but there are also doors of opportunity. So, I insist tonight that I shall speak not about apathy but about advance; not about problems but possibilities; not about darkness but about the dawn; not about ruins but roads; not about recessions but revivals; not about liabilities but about resources, and I shall insist with unbecoming earnestness that while you look upon the angry and the infernal of the world's life, you look beyond with the eye of faith and see again the golden spires of the City of God coming down out of heaven to be building into earth. I

shall try again to lift up these everlasting and central certainties in the Christian faith.

Because its Leader is alive forever more, the Kingdom is coming. Man is to be redeemed. There is life after death, and it is my conviction and I must say it, that we deceive ourselves when we lay the weakness and the failure of present-day Christianity to the times in which we live. I would not offend you but I think that is an alibi that is cheap and unreal and it is unworthy of Christians. Look at that first-century Church, made up of disinherited and frequently enslaved peoples of the earth, and yet out of their faith and their consecration we discover a church filled with divine energy crowned with heavenly teaching and commissioned for eternal blessing. Those plain, but devout people took Christianity from the hills of Galilee and out of the catacombs of Rome and brought it to a place of prominence, following those first years which were red with battle and vibrant with shock. But the plain truth is—at least I think it is the plain truth—that our Methodist fathers were more thorough about religion than we are.

Methodism came marching into the eighteenth century singing, "No foot of land do we possess in all this howling wilderness." We were an obscure people and we lacked the ecclesiastical machinery, great machinery, marble altars. But, we had power to say to the laymen, "Pick up thy bed and walk," and off he went. What a tragedy, if with our millions of members and all our earthly prestige and all of our larger world, we should somehow cease to be the channel through which the grace of God and the redemptive power of Christ are mediated upon a broken and disillusioned and staggering world.

They tell me that in those days in the streets of London if a drunken man were no longer in the public houses, another drunkard would say, "The Methodists got him." If nobody had seen Mary on the streets at night, they would say, "The Methodists got her." There was a devotion, a passion; there was an angelical fervor, an identification with the whole story of human life. A critic has said, "There is Christianity there," and I wish they could say it again.

But the growth, the passion, the initiative, the mobility, the confidence of that church somehow has been lost. We have been caught in the mesh of paralyzing circumstances of the world's life until somebody, truly or falsely, could say that you know a Methodist by his ability to ask questions.

I know I speak with unbecoming earnestness but it is the conviction of this preacher that if somehow the adventure, the confidence, the glory of our Methodist fathers could come again, we would be on our way again to evolution across the world.

Now, of course, I am but echoing the message of the New Testament. You know how Paul believed in these divine resources, and surely he had no make-believe world. In that first chapter of his letter to the Romans he paints the picture of the evil and distressing times in which he lived and puts in all the dark colors. He tells the story, the full story without any excitement. He doesn't shout like I am shouting. He knew better. He paints the picture but his hand never trembles as he paints. His tones are level and I say he looked clear eyed at all these ugly facts and refused to flinch away. He was courageous because he was confident.

He was serene because he was sure. A vagrant religion is always a feeble one.

I am insisting tonight that the secret of his sincerity and the secret of his conviction was that the Christian gospel could cure all ills of the race; that Christ could strike a light in the darkness that could take a corrupt society and at last produce a redeemed world, safe, friendly, and peaceful. He believed so strongly that he gave up all his possessions for the privilege of preaching this gospel. He invited suffering, he welcomed sacrifice, and endured martyrdom, all of those, for he believed that in the gospel of Jesus Christ there were creative, directive, and spiritual energies for the Christianization of the whole world.

What happened? The tentmaker became a man without a home; the scholar with his ancient birthright became the slave of an ideal. He might have stayed in Tarsus and lived as a respected rabbi to a ripe old age and died in a comfortable bed—and we never would have heard of him! But he was overmastered by a great and abiding conviction, by the fervor born of certainty. You know what he said against the corruption and moral bankruptcy of his day and of the bad men in power. This gospel has dynamite in it to overturn all wicked systems and to blast out all plundering men and give us a safe and friendly world.

There is a lovely legend about the great apostle who, after his imprisonment, one morning was led out to be beheaded. The basket was ready to catch his head, the plate was uplifted and a messenger came from the ruler's house to say, "The ruler has commissioned me to say that if you will give your promise to go home and make tents and be done with this nonsense you call the gospel, you are to be let go."

Turning his face toward the face of the messenger Paul said, "Go and say to the ruler that so long as this tongue of mine is not dust, I shall proclaim the evangel of God!" The blade struck and his head went into the basket.

I tremble to think tonight that if he had been one of those people—I tremble to think where the world would be if he had lived to save his own skin. Don't pity him. Don't pity him. He knew. He knew that the redemptive forces were the life of a nation or world. My brethren, he knew as he so eloquently said, Not physical or material, but spiritual.

There is a little text hidden away in Luke's gospel: "The word of God came unto John . . . in the wilderness." When God chose to give a redemptive message to the world, he spoke not to a Caesar upon his throne, nor to a king's favorite at ease in royal society. When the Almighty elected to liberate his people and start a mighty movement, the word of God came to John, a rude man, in the wilderness. Through one who can hear God and who is willing to identify himself with his spiritual mission—thus deliverance always comes. The creative forces and directing energies of a nation's life, or of a world's life, are not entrusted to potentates wielding physical power, but to those humble souls who are reservoirs of spiritual power. How well that is illustrated in Africa, in China, and in these United States.

But I must pass it by. I am insisting, my brethren, that we can believe in this gospel, in the spiritual resources, like we believe in God. I am insisting that the sufficiency of this message is demonstrated in overpowering significance in three directions which I must only mention.

First, we have in this Christian message power to strike a death blow to sin. I have done my share of talking about hopelessness, about corruption, about bristling barriers and fighting frontiers of the world. But you know, as I know, that back of all this belligerency and all this oppression is the sinfulness of the human nature. For thirty years in America, I think, we have been trying to do three things. We haven't succeeded but we have been trying. We have been trying to humanize God. We have taken him off his throne and robbed him of his holiness and majesty and power and brought him down until the man in the street is an indulgent barrister trying to humanize God.

The second thing we have been doing is to defy man. We have talked about divinity, but I remember a sermon I heard awhile ago on banishing the sinner. The gentleman insisted that as soon as we could get under the influence of the old-fashioned Methodist preachers there would be a holiday of sin. Sin would be gone by banishing the sinner. I don't know where it has gone. I find quite a remnant of the old family wherever I go.

The third thing we are trying to do is to minimize sin; humanizing God, defying man, and minimizing sin. A senior in a lovely college said, during a special revival service, to one of the bishops, "Do you know the eleventh commandment?" The answer was, "No, they had only ten when I came along. What is the eleventh commandment?" She said, "Don't get caught."

That would be funny if it were not tragic. Call it by any name you will, my comrades, sin is a ghastly reality. It blinds the mind; it mars the personality and puts a mortgage on ideals; it bans the soul. I must preach what I believe. I shall give full allegiance and complete support to every man or woman seeking to build a decent world, but I believe the way to decent society is from adjustment of institutions and the regeneration of the human race. Christ, and only Christ, can take a radically bad man and make out of him a radically good man. I think that men are beginning to recognize that the real problems of our age may not be political or economic, but spiritual, and that the redemption of the social order will be achieved by the miracle of Christ's power to restore and to renew and to reason.

That is the message that sets the world singing like the night that Jesus came: "Fear not: . . . for unto you is born this day in the city of David, a Saviour." God in Christ is coming to do for man that which man cannot do for himself. That was the good news. Here is One who can strike a death blow to evil. Here from a supernatural world, the banisher of sin, the bringer of good news, the Saviour of men.

Second, the saving significance of this gospel is demonstrated I think, by the ability to turn bitterness into blessing. That is, to keep hope alive in the human heart. I believe a Christian who is not hopeful is a heretic. I believe that a true Christian cannot be a pessimist. I remember a woman wrote in from Iowa, three or four years ago, and said that we must move a preacher from his charge at once. We must take him away. I wondered what had happened. I went to see and to find out what terrible indiscretion had been done. I found the woman who had written. She was a spiritual woman, but she said, "He voted for Willkie in the last election."

How we do get faith and other things all tangled up! A true Christian cannot be a pessimist because he sees the eternal God at work. Christ cannot be stopped and under the dominion of Christ the early Christians overcame handicaps of poverty and overcame obstacles and eliminated mere fear by an exultation that sent them everywhere as singing soldiers. They had heard the good news about God and his loving nature, about man and his sure redemption, about the coming of his world-wide Kingdom and about life afterwards. They had heard of a God that loved them despite the chaotic conditions of the time. "Behold, I make all things new," and with this good news they went everywhere and they heralded the joyful tidings of redemption.

There is a legend that when Lucifer was cast out of heaven into hell they asked, "Now that you are no longer in heaven, what do you miss the most?"

"Well," he said, "in heaven, every morning was ushered in by the sound of trumpets. Now that I am no longer there, I miss more than everything else the sound of the trumpets in the morning."

I am greatly concerned about the movements of the church—whether it is going to drift with forces of fear and terror, comfort and complacency, or whether it will get a firmer hold upon the everlasting certainty of Christian faith and follow Christ into high venture. Surely, my comrades, even now a great movement is impending.

Do not misunderstand me. I know that this world picture is dark and perplexing. Any man who tried to be a minister of the church in Japan, Korea, China, Czechoslovakia, or under the Germans would not be living in a fool's paradise. I know how dark and perplexing it is. But I know that in the hearts of men and women around the earth who have discovered these eternal and inexhaustible resources of faith that there is an inner conviction that we are about to witness another striking manifestation of Christ's power. God in Christ is behind human life and he does not always allow human nature to waste it or to be content with low ideals. There is something that he would do with humanity, and he means to carry out his eternal purpose and not allow terrible men to prevail forever, for he has not abdicated his throne or abandoned his purpose. God is not bound by human movements. God is not dependent on obvious human resources. Always he has reserved absolute freedom for the sending of his spirit into the wilderness of men's lives and of their earthly confusions.

All about us is a world tremendously changed. In millions of burning hearts are unutterable longings for another spiritual awakening, for a new thrust forward toward the realization of the Kingdom of God on earth. I am not asking the Church to blind itself to the evil we see. I am only asking that maybe we have been too long enamored of the safe and easy way. We have too long been held by comfortable and complacent interpretations of Christian discipleship. Maybe we have made an armistice with fear and doubt. You will forgive my earnestness if I insist that this is not the way to victory. This does not become Christ. This is not in harmony with the golden chapters in the book of Methodist history. The whole inheritance of our spiritual past is a witness to our God. He has been everywhere with his people and will be everywhere with them again. Before our generation passes we may see another revival of

spirituality at its best and a new world will take shape before our eyes. Christ is the deathless leader of the Church, and no cause is forlorn with him at its head. He is the unlimitable resource that is at our command and there is no panic in his mind and no fear in his heart. Shall we not take our appointed way with him again, evading no peril, seeking no discharge, but in confidence following as he goes on his redemptive tour?

I have no right to exhort Methodism. I am the least of the saints, but I dare say, "Arise Methodism! The light that falls upon our pathway is not the light of the setting sun, it is the light of the warrior who pleads for God and with these resources we shall march into a greater age and to a more Christlike world."

I lived for six years almost in the capital of Japan. In the center of the capital were lovely buildings and there was a holy place called the Throne Room. I cannot describe it. It is gold and it glitters. It is grandeur reserved for Hirohito. I was there for six years and I never saw it. I was there again last year, landed on a Saturday night and hurried to the capital city. Before I unpacked my bags the chaplain said, "You preach three times tomorrow." I said, "Where do I begin?" He said, "In the Throne Room."

I went to find generals, colonels, majors, captains, lieutenants, and privates, their wives and the Wacs, crowding the place. The throne was gone. I don't know where brother Hirohito was just then. Perhaps he was standing at MacArthur's gate trying to get an interview: I am not sure. But I stood in the Methodist pulpit and talked not about a little dynasty that would last for 2,600 years and then break into irretrievable disaster but I talked about gates and kingdoms of which there shall be no end. The kingdoms of this earth go by in purple and in gold; they rise and they flourish and they die, but there is one Kingdom only that is a divine one, with One still its king and servant and his is the cross on a hill.

Let us arise and live not striving for the day that is gone but making ready for the day that is to be as Christ leads his redemptive pilgrimage across the years and to all the nations of the earth.

Bishop HOLT pronounced the benediction, and the Monday evening session adjourned.

SEVENTH DAY

TUESDAY, SEPTEMBER 30

METHODISM'S RESPONSIBILITY IN THE REDEMPTION OF SOCIETY

MORNING SESSION

THE TUESDAY MORNING SESSION CONVENED IN TRINITY CHURCH, the Rev. Dr. WILBERT F. HOWARD presiding. The worship service was conducted by Dean FRED S. HOLLOWAY, of Drew Theological Seminary, Madison, New Jersey. Dean HOLLOWAY said:

. . . There has been a good deal of debate on what Wesley meant in perfection and to what degree he is said to have experienced it . . . The least that can be said concerning this teaching is that it lifted high the sights of the convert, though too often it is interpreted as things to be obtained rather than conditions to be attained. . . . Nothing convinces the honest person of imperfection more than contemplation of perfection. . . . The goal of perfection may give either inspiration or discouragement, but the ideal of the Christian is to be "perfect as your Father in heaven is perfect." . . . This is love—not that we love God, but that he loves us. We love because he first loved us. It was the perfect that sought out the imperfect and made that imperfect the object of his love. I call that the greatest of the mysteries. . . . It is the experience of individual conversion. The eternal spirit can and will and does move into the finer heart. . . . Always men tend to have more interest in reclaiming lost coins and lost sheep than they do in reclaiming lost men. . . . Even an elder brother refuses to rejoice over a regained son, for he returns to his father's house spent in capacity and character. Yet God, the perfect one, still loves and cherishes that soul. The early imperfect turned to the perfect fully confessing imperfection and need of the everlasting arms of divine love. Everything we do in our program of the Christian Church is made possible on the basis of the redemption which God offers humankind. . . .

The Rev. E. GORDON RUPP, Tutor in Church History, Richmond College, Surrey, England, then spoke on "Methodism and Its World Mission." He said:

Recently a geographical expedition has been surveying the great oceans of the world. Every now and again they have plumbed some deep rift in the ocean bed, scraping from it a sample of clay: only a sample, but from it expert minds can test conditions over vast areas. There are two ways of approaching my theme. One way is to beat the bounds of our world parish. The other is to examine the priming of the parish pump. I prefer that way. I think the first too easily degenerates into the kind of

geographical romanticism you get when, in default of the missionary deputation, the local minister attempts to convey the vicarious thrills of "How we brought the Good News from Tobago to Titiiu." It was given to me in the autumn of 1945 and again this July, to spend many weeks among the cities and churches and the Methodist people in Germany, and I shall seek from there to illustrate my points.

This world with which Christians are concerned is in the New Testament, not so much a geographical as a theological entity. It stands for men and women as they exist apart from the gospel, shut up in disobedience and unbelief, walking in their own lusts and passions, thrall of daemonic powers of darkness, subject to vanity and frustration, in bondage to corruption and to death, given up to the Wrath, without hope and without God.

We might think that picture overdrawn, the language too extreme, the imagery too precipitous. But in the context of modern Europe it is not exaggerated. The gray-faced multitudes of the devastated cities offer living commentary, verse upon verse, line upon line, upon the lamentations of Jeremiah, and the woes of Ezekiel. Walk down the vast avenues of Berlin, past those shattered buildings which not long since encased the vitals of Nazi tyranny and German militarism, see how a ruined university receives in its own body the recompense for its perverted scholarship, mark how in the very cathedral the bombs have penetrated down to the crypt where lie the tombs of Prussian kings. And you will be awed by this judgment upon human idolatry and lust for power. And I am very sure no English or American Christian dare entertain that thought without hearing ringing in his ears, "Except ye repent, ye shall all likewise perish."

But it is not only that this could happen to us: that some world cataclysm, vertical through atomic war between the nations, or horizontal through social revolution, might plunge us and our children into that terrible elemental world in which all thought and feeling, all church life and all culture are swallowed in the day-to-day battle for life, amid fear, despair, and, to use the recent German word, "wayoutlessness." But this is where millions of men and women are living in our world today, and not only in Germany and Europe.

To stare at the cities of Germany is to see also the wastelands of Poland and Russia, China and Japan, to watch the bedraggled prisoners returning from Russia (one in every thousand dies at the frontier post), every man an ambassador of hate, is to remember also the warring hatreds of Sikh and Moslem, Arab and Jew. The lousy overcrowded bunkers of Hamburg point to the slums of New York and Manchester and Calcutta, the lines of children begging food along the railway in Germany are one with the starving multitudes of India and China, the barbed wire of our internment camps tells us of thousands of equally hopeless in our prisons and reformatories, and as, after dark, you hurry along the Kurfürstendamm, you are among the horrors of all our great cities. Remote enough from the polite conversation of our church parlors, but it was here that Methodism began:

Outcasts of men, to you I call,
Harlots, and publicans, and thieves!

He spreads His arms to embrace you all;
 Sinners alone His grace receives:
 No need of Him the righteous have;
 He came the lost to seek and save.

And they went to the lost multitudes of the London slums, the north country hills, the mines and pits of Cornwall and Wales; they crossed the Atlantic to search out your rivers and forests and mountains; they went on to the West Indies and thence to India and then on and on, because over against a lost humanity, overmatching the height and depth of human need, they saw the length and breadth and depth and height of the divine compassion.

The Christian gospel is a universal gospel because it proclaims that God has intervened in and through the fabric of history at its decisive point in the mighty acts of saving power. The first Methodists had a catholic mission because they held the catholic faith. They saw incarnation and redemption as part of one plan of divine condescension:

Answer Thy mercy's whole design,
 My God incarnated for me.

They believed with Irenaeus that "He became what we are that we might become what He is." They knew with Athanasius that only One who was himself very God could save a world. They affirmed with Augustine that divine love had gone right down into the dark abyss of the human conscience.

He left His Father's throne above,
 So free, so infinite His grace!
 Emptied Himself of all, but love,
 And bled for Adam's helpless race:

 Amazing love! how can it be
 That Thou, my God shouldst die for me?

These tremendous hymns bear witness to their faith. I suppose that if all other Christian literature perished it would be possible to reconstruct from them every word of the historic creeds, every sentence of Holy Scripture that is needful for salvation. That is a good deal more than can be said for the vapid uplift and the insipid religiosity which have been allowed to usurp them in all modern hymnbooks—hymns which when they mention the Deity at all suggest less the God and Father of our Lord Jesus Christ than the Great Boy Scout or the Supreme Rotarian, whose pantheistic whimsies achieve a melancholy universalism by being singable with equal gusto, not only by Christians, but by Jews, Turks, and heretics as well.

But through the first Methodist hymns the universal note rings out defying every thought and system which would bring the cross into captivity:

For all thou hast in Christ prepared,
 Sufficient, sovereign, saving Grace.

They had not only a coherent faith: they had faith. They knew with the great reformers that the ultimate human situation is that in which a man stands alone, guilty and condemned, in the presence of the Living God and marvelously knows in that moment that God has him at his mercy and precisely there. Saving faith meant to them what it meant to Luther and Tyndale and Cranmer, the transforming energy of the Holy Spirit which blossoms into a new creation. Out of such faith came the great creative risks, the holy boldness of the Reformation. "For what," cried Luther, "is not new that faith does?"

There is a story in the oral tradition of early Methodism that the brothers Wesley were once discussing with their preachers some daring adventure. Charles Wesley, who as usual took the cautious and gloomy view, said, "You might as well say, 'If we had wings, we might fly.'" But John Wesley cried, "If God calls us to fly, he will give us wings." And God did call them, and he did give them wings—winged feet, beautiful upon the mountains.

We have just entered the period of great Methodist bicentenaries: Wesley, Asbury, Coke. Church history warns us that bicentenaries are not to be taken in hand lightly or unadvisedly. Consider almost every movement in Christian history two centuries after its inception. Look at what had happened to the Franciscans and their ideals of poverty and perfection by 1428. Or look at the Anglicans and the Lutherans, or even the Jesuits, at the turn of the eighteenth century. We ought not easily to assume we are the exception without searching our hearts, lest, two centuries after our fathers sought to save souls across half the globe, we be found compassing sea and land to make one Methodist. Or even a million.

I have been reading the Proceedings of the Ecumenical Methodist Conference of 1891. How strangely like ours were their themes: they too spoke about world peace, about science, about the decay of home life and Sunday observance, even about the use of publicity and press. Can we be altogether happy about that similarity when we consider the vast changes since 1891, the epoch-making inventions, the international upheavals? Has the Church kept abreast of a world which has moved fast and far? There is an old jest about the French army, that in 1914 it was ready for 1870; in 1939, for 1914: always ready to fight the last war. That can be true of the Church.

Many of the most striking utterances in 1891 were from Hugh Price Hughes who made famous the phrase "the Nonconformist conscience." The national influence of Nonconformity in England seems to have gone, if not with the wind, at least with the Liberal party. To many people, the social witness of the free churches stands for certain negatives—opposition to Sunday cinemas, drink, and gambling.

I have seen a free-church assembly which was giving tepid approval to a plea for food to Europe wake to new enthusiasm when it was suggested that it could be done by stopping barley allowances to the brewers. I think that is very natural. It is always easier to rally groups of men and women to some already-formed social reflex than to make them aware of some new call. But let us remember that the German Methodists maintained throughout the war a fine record in regard to nonsmoking, yet failed to make corporate protest against tyranny and inhumanity. I

do not despise our Christian negatives. The other day somebody asked me to buy a book called *What the Baptists Stand For*. I said it sounded very dull, but hadn't they a book called *What the Baptists Won't Stand For*—for those things seemed to be of the essence of our English and Christian liberties.

There is a worse danger than pietism. This time of "moral landslide" is not the moment to apologize for our witness against gambling, drink, and the disappearance of the moral law. The real tragedy of our time lies in the fact that so many of our people have no distinctive Christian conscience at all, that we have multitudes of nice, kind people who are almost indistinguishable from their pagan neighbors whose thoughts, conventions, and world view they accept quite uncritically. A church whose action is determined by such people has no cutting edge to offer to the spirit of the time and has quite lost its prophetic word. The mission of Methodism is to avoid pietism on the one hand and secularization on the other by showing forth to the world that fellowship of life and love, healing, creative, daring because its members share God's yearning pity for mankind, his burning charity.

We have heard much about the darkness over Europe; but there is also light. Over Europe in 1947 there stands a Risen and Ascended Lord: there are those with ears to hear what the Spirit saith to the churches. Kurt Hahn, the headmaster of Gordonstoun, returning from Germany this summer said: "Yes, things are terrible. But it reminds me of when a boy in my school burned his arm very badly; as the doctor examined him he said, 'Look, here and here and here you can see little islands of healing, undamaged tissues from which cleansing forces can go out into poisoned wounds.'" I believe that to be the supreme call to the Church in our time to show forth, not in word only, but in deed that in the midst of the nations there is one fellowship in which

Love, like death, hath all destroyed,
Rendered all distinctions void.

In which, by a miracle of grace, "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." The task of the ecumenical movement and of ecumenical Methodism is not to create something which does not exist, but to show forth what is here and now, the one great supreme reality that there is one Lord, one Church. Its mission to the world is to offer Christ, not as an instrument for the healing of the nations, but as the one who has already become the Head of a new humanity, when he made peace by the blood of his cross.

That is why I regret that at this first Methodist Ecumenical Conference after the World War, there are no representatives of the German Methodists. I think we have missed a great opportunity. I know something of the difficulties: it is nearly as hard for a German churchman to get out of Germany as for an Englishman to get into the United States or the kingdom of heaven. But at least do let us make clear to our German brethren that we have missed them, and that it is not just that the rest of us cared too little and too late. But may I say something about them.

We American and English Christians have been placed in a position

of frightening power and responsibility, for the fate of our whole world turns on how we discharge our governance of Germany. We all know what great play our war leaders made with our Christian traditions of justice and liberty and democracy. I wonder if we know how that is working out in reality?

When the Americans moved out of our Methodist seminary at Frankfurt there were two sacks of potatoes lying in a corner. Bishop Sommer said to the officer, "If you have no use for those potatoes I needn't say what they will mean to us this winter." The officer looked at him: they took the potatoes outside, poured gasoline on them and burned them.

Or this, from the English zone. A minister in Hamburg told me how the other evening the finest girl in his Bible class broke down and confessed that she was living with an English officer whose typist she was and who had taken advantage of the fact that she had a starving mother to support to blackmail her. Thank God there are other stories, but can you not see how level-headed parsons could tell us that one of the obstacles to the rechristianizing of nazi youth was the behavior of the representatives of the Christian countries of England and America? Is not this a matter of Christian concern?

Then consider the fact that the German Methodists have their twin historical and theological roots in England and in America. It might be of significance for the whole Christian Church that in 1947 in our two zones of occupation there exist Christian congregations of Methodists whose relation with us is on a different level than that of two victorious nations on the one hand and a conquered people on the other. It might mean something of deep and enduring worth if English and American Methodists could work hand in hand in this matter, and at this conference affirm their spiritual responsibility for our German Methodists.

For here is the test: here is the differentiation between ecumenical Methodism and ballyhoo about the Methodists. I was present with an American lady sergeant at a meeting of preachers of one Methodist district. They asked how it was that in two years of peace we were the first two allied Methodists that any of them had ever seen in their Methodist churches. What are we doing, if we don't tell our young men and women that they have a mission from us, that the ecumenical movement is the healing office of the Christian Church whose ambassadors they are?

Forgive me if I seem to exaggerate. But these people are not for me an abstraction. I am remembering thousands of upturned faces, weary, ugly, but haunting, which are turned towards us. I remember a Methodist preacher who asked, "Have you Christians overseas some word of hope we can pass on to the young people, of a future to work and sacrifice for that will be worth while?" I had to be silent. Or another who begged, "When you go to America, will you tell them that there are men in the internment camps whom we know to be innocent, who have been for years without trial, and whose wives and children are greatly suffering?" How can we blame our German Methodists for keeping silence during the war if we remain ignorant and silent and careless during the peace?

I cannot describe to you how Germans in the Russian Zone feel about the Russians. But there are some German Methodists in the Russian Zone who have this great concern on their hearts and in their prayers: how can we bring to these men the gospel, these Russians for whom

Christ died? That is a note you won't find in America or England. There is your cutting edge; there is the Christian island of healing; there is the miracle of grace, of the same order which led our fathers in the sixteenth century to put into the Liturgy, and where else but on Good Friday, the prayer for those who battered at the gates of Christendom: "Have mercy upon all Turks . . . and fetch them home, blessed Lord, that they may be saved."

I would not isolate the German Methodists from the other Methodists of Europe. It is time to consider the result of our policy in the last half century. We let the German Methodists go in 1897, the French in 1940, and soon the Italians will go, to join other churches and with our blessing. But is a policy which seems like the story of the Walrus and the Carpenter in reverse, putting the oysters back in the sea one by one? Is it enough that soon there will be half a dozen churches who look to us not as their mother but as their mother-in-law, rather different thing? In practice it has meant a lessening of ecumenical fellowship. I think we should reaffirm our ecumenical responsibility for Methodism in Europe. I think it would greatly cheer some of them, not least in Italy, for if ever the distinctive witness of Methodism were needed it is surely in the land dominated by that church which first taught Europe the meaning of the iron curtain, the closed shop, and the party line.

But whatever our ecclesiastical brass hats decide, there is something we can all do. Let every American Methodist church represented here in America get into touch with an opposite number, of the same kind, in England; let them adopt one another at all levels—minister, congregation, young people. And after some months when the bond is real let them together adopt some European Methodist church, in Belgium, Poland, Scandinavia, Switzerland, Germany. And, if you like, let the younger churches of the distant mission fields join in: we should soon have hundreds, thousands of living ecumenical Methodist fellowships which would do more to make ecumenical Methodism a reality than all our committees and resolutions.

In the summer of 1946 drooping spirits were greatly cheered by the publication in England of the last volume of Dr. Latourette's great work. It was good to be reminded that "when one considers the whole globe . . . Christianity is stronger in 1941 than in 1914 and in a better position to influence the human race." But that same month another American voice spoke from Nuremberg. Said Mr. Justice Jackson: "It is common to think of our time as standing at the apex of civilization . . . the reality is that in the long perspective of history the present century will not hold an admirable position . . . no half century ever witnessed slaughter on such a scale, such cruelties, such annihilations, such wholesale deportations, such annihilations of minorities . . . these deeds are the overshadowing facts by which generations to come will remember this decade."

The optimum moment of Christian size and influence has shown it powerless to shape or alter events which seem to presage the end of civilization. Our most famous, or shall I say notorious, philosopher Bertrand Russell, who is so sought after that last term he lectured to three lecture rooms at once through microphones, is said to give our whole civilization five years. That is the new secular eschatology, without

faith, without hope, without love. Only it is not new. It is as old as that ancient world with its dread interimistic "Let us eat, drink, and be merry, for tomorrow we die." When we say that the choice now is between a secular and a Christian eschatology we are not giving hostages to despair. In the end the Christians will work with faith and hope and love long after the last secular humanist has gone off home in despair.

Dr. Latourette sees the progress of Christianity in the world as "like an incoming tide, each wave carries the water a little higher than did its predecessor." But the story of the Church is not of a one-sided activity, the rush of water over an inert and passive shore: it is the clash of mighty currents fatefully interpenetrating. There is more prophetic warning to us in the words of Martin Luther: "Buy, dear people, while the fair is at your door, gather in the harvest while there is sunshine and fair weather and use the Grace of God and the word of God while they are here . . . for know this, that God's word and grace are as a passing rainstorm which does not return where once it has been . . . you may not think you have it forever, for ingratitude and contempt of God's word will not suffer it to remain."

Nobody can tell what lies ahead. It may be that God will lay bare his arm: that the Church will be moved by the Spirit to a new Reformation, to drastic and creative changes which will leave the Church as different from that we have known as our own differ from those of the Middle Ages. If that comes it will be the mission of Methodism to see that the new reformation is also an evangelical revival. It might be that we shall all of us have to learn, with our Continental brethren, what it means to be the "Church under the cross," militant, pilgrim.

I spent some hours among the ruins of old Nuremberg, and we clambered down over the rubble and the dusty choked cellars which are really graves, until we got down to the ruins of the lovely Sebaldus Kirche. And on the wall there was a giant crucifix. And my driver said, "Isn't that rather unusual, sir? Don't you usually see one nail driven through both of his feet?" Here there were two great nails, one through each foot. And then we looked up and saw that on his head there was a great crown of thorns, double the size. Through the centuries that cross had waited until those nights of unimaginable pain and horror. Double pain. It had waited until a few hundred yards away, in the Nuremberg courthouse, there had been read to the world the foul and hideous tale of Nazi inhumanity and German guilt. Double guilt. And there stood Christ, comforting Zion because he had received double for all her sins. And so for our time and for every time, for this age until the age of ages, he awaits us, "in Christ prepared, sufficient, sovereign, saving Grace."

The Rev. Dr. RALPH E. DIFFENDORFER, Executive Secretary, Division of Foreign Missions, Board of Missions and Church Extension, The Methodist Church, then spoke on "The Unfinished Task in the World." Dr. DIFFENDORFER said:

Friends, this is the second international conference that I have attended this summer. The first one was the first postwar meeting of the International Missionary Conference, held in Whitby, Ontario. . . . That conference . . . ordered that a message be sent to this conference. . . . The mes-

sage from Whitby is simply this: "The thread which unites them all is the overwhelming sense of the timeliness of a world-wide movement of 'Expectant Evangelism' and the imperative necessity for drawing the Christian forces closer to one another in obedience to this call. Because the Spirit has spoken to us so clearly of these things, we anticipate that he will be making a like emphasis in your further deliberations." That was written in the early part of July of this year, and how true it has been.

The subject assigned is an anachronism. In a real sense, the Church's missionary task will never be done. The continued use of the phrase "unfinished task" has given widespread belief that sooner or later the Church can rest from its missionary labors. The Church will never come to the end of its work of world evangelism, for very obvious reasons.

In the sixteen Methodist churches in this ecumenical conference, foreign missions are conducted in at least sixty-nine different countries, covering in scope almost the entire missionary world. There are, as far as can be determined, organized missions in the following lands:

African Methodist Episcopal Church.....	AME
African Methodist Episcopal Zion Church.....	AMEZ
Free Methodist Church.....	FM
The Methodist Church.....	MC
Methodist Church of Australasia.....	MA
Methodist Church of New Zealand.....	MNZ
Methodist Church of South Africa.....	MSA
Methodist Missionary Society (British).....	MMS
Primitive Methodist Church.....	PM
United Church of Canada.....	UC
Wesleyan Methodist Connection of America.....	WMC
Wesleyan Reform Union.....	WR

Japan: FM, MC, UC, WMC. China: FM, MC, MMS, UC, WMC, WR. Korea: MC, UC. Philippines: MC. Malaya: MC.

Indonesia: MC. Sarawak: MC. India: FM, MC, MA, MMS, UC, WMC. Burma: MC, MMS. Ceylon: MMS. British Honduras: MMS.

Tonga, Samoa, Fiji, New Britain, Papua: MA. Solomons: MA, MNZ.

Mexico: FM, MC. Panama: FM, MC. Bahama Islands: AME, MMS. Cuba: MC. Jamaica: MMS. Honduras: MMS.

Argentina: MC. Haiti: AME, MMS. Dominican Republic: AME, FM, MC. Guatemala: PM. Colombia: WMC.

Costa Rica: MC. Virgin Islands: AME, AMEZ. British Lesser Antilles: AME, MMS. Palestine: MC.

Trinidad and Tobago: AME, MMS, UC. British Guiana: AME, AMEZ, MMS. Dutch Guiana: AME. Peru: MC.

Bolivia: MC. Brazil: MC. Chile: MC. Uruguay: MC. Paraguay: FM.

Gambia: MMS. North Africa—Algeria and Tunis: MC. Sierre Leone:

AME, MC, MMS, WMC. Liberia: AME, AMEZ, MC. Ivory Coast: MMS. Gold Coast: AME, AMEZ, MMS. Dahomey: MMS. Nigeria: AME, AMEZ, MMS. Belgian Congo: FM, MC. Rio Muni and Fernando Po: MMS. Angola: MC, UC, WR. South Africa: AME, FM, MC, MSA. Southwest Africa: MSA. Southern Rhodesia: MC, MMS. Northern Rhodesia: MMS. Portuguese East Africa: FM, MC, MSA. Kenya Colony: MMS.

Denmark, Norway, Sweden, Esthonia, Latvia, Lithuania, Finland, Germany, Belgium, Czechoslovakia, Switzerland, Poland, Jugoslavia, Hungary, Bulgaria: MC. France, Portugal: MMS. Spain, Italy: MC, MMS.

This is an impressive list, but one is compelled to say that with a few exceptions the work of evangelism has scarcely begun in any of these fields. For instance, in Japan with a population of seventy or more million people, it is estimated that there are scarcely two hundred and fifty thousand Protestant church members and about half that number of Roman Catholics. In this Land of the Rising Sun, there are members, children, and friendly constituency for both Christian groups. In China proper, not much more than 3,000,000 persons out of a population of 425,000,000 are Christians (536,000 Protestants and 2,541,000 Catholics). In India and Pakistan, the latest figures set their population at 389,000,000 of whom only 6,000,000 are Christians (Protestants 2,500,000 and Catholics about 3,500,000). While the Christians are growing faster than the population in percentages, the actual results in Christian adherents are small, for India is adding to her population 416,000 or more a month, enough persons larger than for a city the size of Kansas City, Missouri, or Bristol, England.

The Latin American countries have usually been regarded as entirely, though only nominally, Roman Catholic. The Chilean Government, during the past year, declared that 70 per cent of Chilean people chose to be classed as free thinkers, 25 per cent Roman Catholics and 5 per cent Evangelicals and others. As to the Moslem world Christianity as yet has scarcely made a dent. More recently, we have been startled to realize that Europe can no longer be regarded as Christian. Up to recent years, the culture and tradition of Europe were Christian. "The Christian religion stood fundamentally unchallenged as the inspiration of life, however weak its results were. That day has gone, and Europe is threatened, not in a few years, perhaps, but certainly in a few generations, with a civilization that will be neither Christian nor even humanitarian, nor democratic in any Western sense." That the great mission fields of the world are not fully occupied by any Christian group is the first startling fact which demands the attention of Methodists and all Christians everywhere.

Then, each generation must in its own way receive the gospel, a continual missionary task though with changes of patterns of work.

When, if ever, the Church ceases its missionary endeavors, it will no longer be the Church, for without the passion and program to propagate the message of the eternal Christ the Church will lose its most distinguishing mark. In a recent volume on Livingstone's last journey, Sir Reginald Copeland refers to the diary that was kept up to the very end by that intrepid missionary, explorer, and scientist, and how he never lost

his missionary purpose. Toward his closing days, he suddenly jotted down, "The Spirit of Missions is the Spirit of the Master: the very genius of His religion. A diffuse philanthropy is Christianity itself. It requires perpetual propagation to attest its genuineness."

What World War II has done to Methodist work overseas has not yet been fully appraised. The war has borne down heavily on Methodist missionary agencies, personnel, and home support, and has disturbed the responsible load each group has been carrying. So also, with other Christian agencies in war-affected areas. There may now be new and fair claims for Methodist help (of whatsoever kind) in such regions. The churches have done an inspiring job in saving the orphaned missions through the International Missionary Council, but it is too early to state just when the work of the missionary societies cut off by the war may again be undertaken.

We also raise the question as to whether or not Methodism has any responsibility for the areas and population as yet outside of or beyond the approach of any Christian missionary forces. At present, for the most part, political or social obstacles are responsible for this condition of nonoccupation. But this conference need not be reminded that missionary purpose and conviction will not consent to regard these areas and populations as permanently beyond missionary effort. When, under God, new openings come, they will constitute further challenges to additional Methodist efforts and thus add to our own unfinished task, being indeed now a task not yet begun.

There is another aspect in which our fields are not occupied. It is in the quality of the work done and the depth of the penetration of the gospel into all aspects of life. In every field, it is a continual struggle to keep up to standard the educational, ministerial training, medical, and other institutions of the Christian movement to say nothing of the personal lives of those new in the faith. Christian agencies should be leaders both professionally and in the Christian witness. To permit great scientific institutions to develop in the midst of vast populations alien to the Christian spirit and purpose is an ominous specter on tomorrow's horizon.

Then, there is the enormous job of Christianizing all aspects of society. This conference will quickly realize how far we are from reaching the goal of a Christian society in the lands of our long-established churches. It is not difficult, then, to understand the inadequacy of Christian penetration in age-long pagan, primitive, and thoroughly non-Christian social backgrounds. Extensively and intensively, our missionary efforts have scarcely scratched the surface of the world's teeming life.

The main purpose of missionary endeavor is to establish the Christian Church in all lands, a self-governing, self-sustaining, and self-propagating institution. Through such bodies will the main job of evangelism and Christian nurture be done. What begins as the result of missionary endeavor must, as soon as possible, become thoroughly indigenous. Fortunately for us Methodists, by and large, our foreign missions have not been characterized by critical problems of devolution. By establishing at once a unit of the church, a local society to which missionaries have a natural and normal relation, we have been saved from some of the heartaches due to pressure of nationalism, race consciousness, and the demands for independence now rightfully coming to the fore. Indeed, may

it not be said that these manifestations are to some extent the results of Christian evangelism and nurture and are inherent in the Christian life and message? In many fields, however, the process of creating strong indigenous churches is delayed by lack of trained leaders. We can well boast of many capable leaders in mission lands; natives, we have called them, and it is not a bad word if we all used it! The point is there are not a sufficient number of such leaders. Sometimes it is because they are not to be found. Mostly it has been because of the inadequate means of training, lack of scholarships and the facilities for research and scholarly pursuits under Christian auspices. We all sense this inadequacy. For example, there is not yet a single evangelical university in Latin America either in Portuguese Brazil or in the Spanish-speaking lands. There are none in the Philippine Islands. The Christian colleges of China are trying to make some combinations in order to develop several strong and efficient Christian institutions. The present movement for a great Christian university in Japan is a worthy gesture of good will and a mark of statesmanship. There are other and equally important instances of felt need for more adequate provision for higher education. Through such agencies, there will come more quickly strong churches, and also more responsible and more influential Christian communities.

Furthermore, much of the ministerial and lay training in mission lands today is woefully inadequate. In addition to the Western carry-over to the younger churches of all that seemed to missionaries to be important in the training of Christian workers, there were added in some cases studies in the various religious and social backgrounds on the theory, and a correct one too, that workers among Moslems, Hindus, Shintoists, decadent Romanists or primitive animists need such special training. Now, however, new challengers to the Christian faith are arising on every hand which are complicating the training processes considerably. How to meet modern secularism, the demands of totalitarian regimes and philosophies, nihilism, and communism has scarcely been touched in training schools and universities overseas. These newer "isms" are more than current opinions or passing fads. They go deep into the roots of life and challenge some of the very presuppositions of Christianity and democracy. Probably Christianity's most formidable competitor in this modern world is Russian communism, and yet it is still treated in some theological schools as one of the current events, discussed as an extra-curricular interest.

May it be pardoned if there is referred to here the scholarship provision in the Crusade for Christ Movement in The Methodist Church in the United States. As a part of their War Relief and Reconstruction Fund, more than a million dollars was made available by this church for post-graduate professional and other study for mature "foreign" students to be done preferably in the United States of America or in some other country. Already, the recipients of these scholarships are at work. This present academic year will see almost two hundred of them enrolled. It is a four-year project and should become a permanent policy of the church.

As to the organizational aspect of the development of indigenous churches, Methodism's flexibility has already proven itself and there is no need here to plead further for such adjustments, for Methodism's love of tinkering with ecclesiastical machinery is already well known.

Co-operation and union with other Christian bodies and institutions is another aspect of our overseas program which needs much more attention by Methodism. Since our numbers bulk large in the total Protestant fellowship, there is a tendency among some to emphasize Methodist effort singlehanded. This point of view must be regarded as rather shortsighted in the employment of our resources in men and money. It may be said truthfully that the bane of missionary endeavor is the spread of Western sectarian propaganda throughout the missionary world. And, do not let us say that we Methodists are free of peculiar emphases! We are doing our best in this conference to rediscover them and evaluate their contribution to the total Christian movement.

We Methodists have a good record in Christian co-operation. The influence of Dr. John R. Mott, himself a Methodist layman and the founder and an honored member of many ecumenical conferences, has been a powerful influence in this regard. In twenty years of membership in the Methodist (U.S.A.) Board of Missions his voice has always challenged Methodists to be in the forefront of all missionary co-operative and union endeavor. We are to be congratulated that once again we shall hear his voice on this theme.

In addition to the waste and inefficiency involved in purely denominational approaches, except where sole responsibility is clear, the situation today is too critical and the demands for high strategy too urgent for Methodism to do anything other but to continue to manifest her spirit of co-operation and to refrain from letting the sense of denominational sovereignty or Methodist ecumenicity stand in the way of thoroughgoing united endeavor in every field. What is needed and what will be increasingly demanded from all mission fields is wholehearted co-operation and unity. Only in such united endeavor can small Christian minority groups, not only maintain themselves, but make any progress at all in evangelizing their people in the presence of resurgent non-Christian forces and, more recently, in the presence of new aggressive secular influences manifest by totalitarian or fascist political or other agencies.

There is another missionary job that is being inadequately done and a task that apparently will never be finished. It is the whole problem of keeping the "home" churches working at world evangelism. In most of our churches, missions has for some reason been the concern of only a minority. From information available, it may be stated there is not known among us today a Methodist church and scarcely any other Protestant body where interest in and support of the missionary enterprise is the concern of every church member. The Church of the Latter Day Saints (Mormon), the Seventh Day Adventists, and possibly a few others may be exceptions. It may be that we are all suffering from the influences and the manner of speaking which grew up along with the opening of missionary endeavor which made it necessary to create special administrative machinery for overseas missions. From the early days of organized missionary effort, there has always been the necessity of joining something other than the church itself to work for missions and to give to their support. These and many other procedures have set missions apart and the result is that today missions are supported by only a portion of the church's membership. In a recent study of the pastoral charges of American Methodism, from the returns of thousands of churches, it has

been shown that only about one half of her members give anything to missions. Other churches have reported again and again similar situations. Our task in this generation of bringing Jesus Christ to the whole world in every aspect of its life, will never be done until it is the genuine concern of the whole church, of its entire membership and constituency, and of all of its educational and training institutions and until all of its connectional machinery is geared into purposeful activity on its behalf.

To the last annual meeting of the Foreign Missions Conference of North America, we opened an address with the words with which we close this one:

"The foreign-mission work of the churches has come to the parting of the ways. Either we are going to rise to the opportunities that are before us today or we are going to be moved increasingly upon the sidelines and other forces and agencies are coming forward with positive programs to meet the world's needs—agencies and forces that will not touch the deep spirit of life and satisfy the moral and spiritual longings of the people.

"It was said recently that the foreign mission agencies have about ten years to justify their place as a great redeeming and reconstructive agency in the life of the world. It is unimportant whether it is ten years or twenty-five years; that is in God's hands. But part of the future is within our own choice and that choice is whether or not we are able in understanding, in intelligence, in courage, in conviction, in vision, and in the ability to translate that vision into action; whether or not we are adequate to be used as God's instruments in this day in which the world is clamoring for something that it does not now see and does not yet hold within its grasp."

These present unfinished tasks would not have been presented here today, if there had been in my own heart and mind any sense of our inability to take our full share in world evangelism. I say unhesitatingly, with God's help, "We are able." Let us never forget that the power of God through Christ was promised to the end of the age in connection with the challenge to go into all the world and preach the gospel to every creature.

A motion was made and carried to send a message of cheer and encouragement to the Rev. HENRY CARTER, Chairman of the Ecumenical Refugee Committee in Great Britain and executive member of the World Council of Churches, whose illness prevented his attending this conference. In his absence, the Rev. A. STANLEY LEYLAND, Minister, the Mosewell Hill Methodist Church, London, spoke on "The Rehabilitation of Dislocated Peoples." He said:

During the war Nazis were rewarded by gifts of slave labor. Every German peasant might have a slave servant in his home or a slave worker on his farm. Millions of people were uprooted from their homes and made to toil for their masters. In addition, civilians from Germany's allies, e.g., Hungary, volunteered or were conscripted for work in Germany. The total number, variously estimated, cannot have been less than UNRRA's figure of 12,000,000.

VE Day brought joy to many of these people. They dropped their

tools and set off home. Their presence on the roads and in bomb-damaged towns and cities was an embarrassment to the military authorities and a peril to the whole population. So the military took action. Truck, train, and plane were empowered. Vast numbers were helped back to their homes or at least to their home locations. The rest were gathered into special camps.

Here the operation of the military was implemented by UNRRA. A good deal of criticism has been leveled at UNRRA, much of it unmerited. The true test is to ask what would have happened if UNRRA's manifold activities had not been. This second world war caused at least seven times as much damage as the first. After World War I millions died of epidemics. In the months since 1945, thanks to UNRRA, millions of lives have been saved.

But the end of the war did not mean the end of displacement. Once again the roads of Europe are infested with the wandering and the homeless. It is mainly Germans this time, or German-speaking minorities. They come from the eastern territories which Poland regards as her compensation, from Hungary and Czechoslovakia who feel they have good reason to mistrust a German minority. They are being evicted from Yugoslavia.

The complete picture of DP's would be something like this: In Germany you have Balts and Hungarians, Lutheran and Orthodox from Eastern Europe; in Austria, Czechs and Yugoslavs, Romanians, Hungarians, Poles, and Latvians; in Czechoslovakia, Sudeten Germans; in Hungary, Czechs and Romanians; in Yugoslavia, German-speaking Yugoslavs; in Romania, German-speaking minorities in Transylvania and Banat; in France, a vast conglomerate of Spaniards, Balts, Russians, and German and Austrian victims of Nazi persecution; in Italy, "Yugoslav surrendered enemy personnel"; in Denmark, "Germans," and so on through Belgium, Holland, Sweden, and Switzerland.

Nearly 200,000 of them are wandering Jews. Whatever the total figure during the war you must set down 10,000,000 more who are postwar DP's. A Viennese specialist who is visiting this country told me that up to the time she left Vienna in late July groups of these unhappy DP's were pouring into the city at the rate of 500 a week.

Now, while the numbers increase and the problem grows, official aid has been reduced. UNRRA has *ceased* to operate. Instead we now have an International Refugee Organization appointed by UN with less financial backing and concerned with fewer categories, and sixty-odd voluntary societies.

We take note of that, sir, because we cannot, we dare not, in this matter, take our standards from UN or any other political setup. The problem of the DP's is much more than a political problem; it is a human problem, a moral problem. Whatever anchors the DP loses, we must see to it that he is still made to feel moored to the Church. Wherever he wanders he is still the man for whom Christ died. Politicians may try to evade the issue; the Church cannot. When Jesus saw the multitudes he was moved with compassion towards them because they were as sheep having no shepherd, and surely he who had not where to lay his head would

bear heavily upon his heart the cause of the homeless, the uprooted, and the outcast.

What is to happen to them? Let us not delude ourselves. For millions of these people there can be no hope of repatriation. Until one has touched European life at various points it is scarcely possible to realize the depth and extent of the hatreds which divide its people. Nazi doctrine taught the Jews and Slavs were inferior. Now the wheel has come to a full circle. In every case of a German-speaking minority, no matter if their case is almost analogous to the Welsh in Britain, repatriation has become impossible.

What, then are the hopes of resettlement? The issue, broadly, is between absorption in the wrecked economies of Germany and Austria, or resettlement in other countries.

It is true that Germany and Austria have a manpower shortage but they have other difficulties. Not only have they absorbed several million of their own nationals expelled from Poland and Czechoslovakia as well as many of the Volksdeutsche from countries like Yugoslavia, but they have to contend with semifamine and appalling overcrowding. Moreover, many of the DP's feel hatred for the Germans who caused their present misery and there is considerable friction between them. In Austria since September, 1946, all able-bodied DP's except Jews have been required to work, either in camps for the Allied armies or for the Austrians, but they find living on their present rations extremely hard. The *majority* undoubtedly prefer resettlement.

Italy, with two million unemployed, a housing problem, and a precarious economic situation, cannot absorb thousands of DP's and there are said to be 200,000 there.

Belgium is recruiting 35,000 DP's from the British and American zones of Germany for her mines. The first contingent has arrived and is being well received.

France is encouraging immigration to counteract the effects of her declining population. In 1946 there were only two million foreigners in the country but the Monnet plan asks for one million two hundred thousand more by 1950.

Great Britain, despite the density of her population, is taking one hundred thousand selected men for employment as European volunteer workers in agriculture and selected industries. They are entering at the rate of 2,000 a week. As accommodation becomes available their families will follow them and thus a new population of a quarter of a million will reach the islands. In addition, the same facilities are being offered to the 82,000 Polish ex-soldiers who fought side by side with us during the war.

It is obvious that Europe alone cannot meet the demands for resettlement. And other possibilities for immigration should be kept in the foreground.

Australia during the war woke up to the fact that it urgently needed an increase of population. Griffiths Taylor estimates that even "if the standard of living in Australia is twice as costly as in Europe" the carrying capacity of Australia is thirty millions. This target may never be reached, but compared with the present population of seven millions it is startling. The Australian Government has declared that two years after World War II they would like to resume immigration on a big scale

and take in up to 70,000 persons a year, but at the moment, with the preference being given to British subjects, with large numbers of ex-servicemen waiting to emigrate, and with a world shipping shortage, Australia will not be open to DP's for two or three years to come. The position in Canada, New Zealand, and South Africa—each one of which can stand an increase in population—is substantially the same.

South America presents a potential field because of its vast resources and small population, but it demands immigrants of a special kind—agricultural workers, technicians, and industrial specialists—and will not yet accept them in large numbers. The Argentine has sent missions to Europe for recruitment of labor, but prefers Spaniards or Italians.

The International Refugee Organization has entered into arrangements with Brazil, Bolivia, Peru, Venezuela, Chile, and Colombia, and although at the moment the figures are restricted, the first boatloads of immigrants have left from Europe. In every case where DP's are being accepted the terms laid down by the Intergovernmental Committee of UN as to wages and conditions of employment have been accepted.

What about the United States of America and resettlement? For many years this country was the greatest country of immigration in the world, but the quota system, introduced after World War I, slowed down immigration and at the moment only a few thousand DP's—chiefly relatives of American citizens and orphan children—are being taken in. If only the Stratton Bill, which is before Congress, might become law, it would provide for the admission to the USA of 100,000 DP's each year for four years.

Meanwhile problems of relief and rehabilitation remain. IRO is doing what it can with its restricted funds and staff, and sixty voluntary organizations are co-operating with IRO. Among these is the Refugee Commission of the World Council of Churches, in which you and I have a part through Church World Service in this country and the Ecumenical Refugee Commission in Britain.

Here is one striking illustration of what the churches are doing together. It is in regard to the persons who are lost.

The war meant the breakup of a family. Father went away to the services or munitions. The children were evacuated because of the blitz. Then mother took a job or was forced into one. Into territories where families have already scattered there bursts an invading army, preceded by aerial bombardment on a scale never seen before. Bridges are down on the railway. People are leaving all these towns and in many directions. The postal services have stopped. Now . . . "Where is the rest of my family?" There are FIVE MILLION who with regard to their nearest and dearest do not know.

The churches, Protestant and Roman, have come together in an organization called the Church Search Services. Their agents are church folk everywhere. They cover the West and are often able to help even in the Russian Zone. Their contacts are universal. They are virtually trying to seek and to save that which is lost.

Further, the place of the pastor is altogether crucial to the whole situation. In Germany central government has ceased to exist. The country is divided into zones of occupation. Nothing remains that covers the whole country—except the churches. Their organization remains,

though of course they share the displacement of populations to which they minister.

Even in flight the priest or the pastor has something which no one else in the company has. He knows there is somebody like himself in every parish they may pass through and wherever in the end they may arrive. He always has someone to whom he can look. It may not mean much sometimes in the way of food, warmth, and shelter for all his needy flock, but when people are homeless and adrift it is something to know that you *belong*.

We can help, we must help this sense of belonging. We must show these displaced persons that they are not forgotten. Here is a challenge. Here is the test of Methodism in action. The Jews have an organization which cares. The Romans have Caritas. We Methodists have CWS in America and ERC in Britain.

In Britain, despite our shortages, individual Christians are sending gifts of food, clothing, boxes of household medicines, and bicycles for DP pastors. From the East End of London, the most blitzed area in the city, and the country, women have sent parcels. Little children have given up their sweet ration and set it marked, "for the German children." In the heart of many a refugee there is a psalm of thanksgiving to Father God for the magnificent generosity shown by America's Church World Service.

The flow of such parcels must continue and be magnified. Wherever they come, especially with the name of a fellow Christian from the outside, they bring heart and hope to a despairing soul. Every parcel means that someone cares, that someone believes in a world of good will and peace, of sanity and right relations. Let the letter of a German pastor testify: "These parcels are a visible proof that German Christians are not forgotten in their distress by fellow Christians elsewhere."

The flow must continue. When you cannot help millions you can help units. Everything that any one person can do, anything that any single organization can do may be but as a drop in a bucket; but the only hope of bringing back sanity and health to a continent stricken at heart, it may be mortally, is that where we can help we shall help, and where we can rescue we shall rescue, and where we can bring fraternity and hope we shall not fail to offer it.

The DP pastors need encouragement. It is a glorious thing that there should be men among the DP's who are sharing to the full in the apocalyptic travail which falls upon their people. What they are able to do has to be set against the possibility of their not being there. Uprooted people, like uprooted plants, tend to wither. When you can see no possibility of returning to your own land and no hope of being settled in a new country you descend into a hopelessness and despair which cannot be imagined.

How important therefore it is that the gospel should be heard, the gospel of hope, of a new life, of a fresh chance? Listen to the opportunity. "Every evening," writes a DP pastor, "they assembled already long before the fixed time, in dense crowds. The number of the listeners increased steadily, coming, in the end, to five or six thousand. The joy of the Word was so great that during the service the camp appeared almost empty, about 90 per cent of all the camp being present. It was a

miracle to human eyes, even admired and compared with the first mass meetings of the beginning of the Hitler period. Some Polish men taunted, 'At first Hitler was your god, and now you Germans suddenly become pious,' but the faithful among us remembered the Sermon on the Mount which begins with the blessing of the poor in spirit. For here also it was the really poor, deprived of all their possessions and homes, who rallied round the same gospel of charity in order to obtain in their hearts the new wealth of godliness."

Anything we can do for those pastors is a real step toward the rehabilitation of the DP's. A bicycle or a car to help them to get from camp to camp, tracts and pamphlets for distribution (Bibles are being supplied through the British and American Bible societies), Communion sets, textbooks, even individual contact through correspondence—in so many ways we can help them. It may be that we shall feel the challenge of being responsible for rebuilding and equipping a theological training center where the future spiritual leaders of these people can be trained or that we shall train them in twos and threes in our existing colleges among our own theological students. One thing is certain, neither repatriation nor resettlement can be achieved without adequate shepherding of the flock of our Lord and Master Jesus Christ. Material needs, however important, are not enough. Spiritual leadership is vital.

To this end it is our business to keep our constituent members informed, concerned, and active in this matter. It is your job and mine to make CWS and ERC and any other similar organization an integral part of our church program. A test of all our talk about ecumenical Methodism lies right here.

Above all we must inform and prick the public conscience. When the World Council of Churches Refugee Commission met in Geneva in February, 1945, they passed a strong resolution. They protested against the transfer of populations in a disorderly and inhumane manner as "an offence to the Christian conscience."

This protest must never cease in the Church. The expulsion of minorities from any land is an offense which cries out to high heaven for justice. Every child of God, every lover of freedom is revolted by it. We believe that governments whose practice it is to make displacements of minorities are under the judgment of God. We are convinced that this traffic in human misery and all forms of racial or national discrimination are a menace to the peace of the world since they breed a condition of hopelessness which makes men a prey to hatred and lasting bitterness. We call upon all Methodists to protest individually and with this assembled ecumenical conference against the uprooting of people from the homes of their fathers and to support every effort of relief and resettlement as a genuine advance towards the establishment of the Kingdom of our Lord and Master Jesus Christ.

Dr. HOWARD then introduced Dr. CHANNING TOBIAS, Director of the Phelps-Stokes Fund, New York, who spoke on "Co-operation with Other Churches in the World Mission." Dr. TOBIAS said:

If I seem in my written word to be somewhat lacking in appreciation for creed, doctrine, ritual, those things that are the distinguishing marks

of denominations, it is probably due to two incidents that several years ago marred for me a visit to Jerusalem.

It was in the Church of the Holy Sepulcher, which I visited with a guide, and as we stood above the sepulcher the guide noticed that there was one lamp of the several lamps of the different communions that had slipped a bit in the framework and needed adjustment. I saw a passing attendant and beckoned to him to make the necessary adjustment. I shall never forget the look of anger on the face of that attendant as he turned abruptly and walked away.

I asked the guide what the trouble was. "Oh," he said, "that is easy. You should have known that he is an Armenian and this is a Greek lamp and he dare not touch this lamp."

A day or two after that I was talking with a friend of mine who was in a position of official responsibility for the great Christian organizations in Jerusalem, and he said, "You know, this is the week before Christmas. Do you know that on Christmas morning around the world you hear the broadcast from the Church of the Nativity at Bethlehem?" He went on to say, "You will hear the bells from the steeple of the church adjoining the Church of the Nativity but you will hear it because of a sacrifice made by our organization." He was referring to the Y.M.C.A. He said, "We were to participate in the Christmas sermons but the great communion whose church holds the bell that will ring out Christmas morning refused to permit the bell to be rung if the Y.M.C.A. participated in the service. We agreed to withdraw from participation in order that the people of the world might hear the bell again on Christmas morning."

And I am asked to speak on co-operation with other communions!

Everything depends on what is meant by the redemption of society. Redeemed from what to what? We can answer it by repeating old clichés and shibboleths that roll off the tongue with such unctuous resonance that they would be better sung than spoken, or we can answer it in a way that will be fundamental and far reaching.

Society is not in need of redemption today because it is not Methodist or Baptist or Catholic, but rather because righteousness is not the rule of life among the peoples of the world, either in the behavior within nations or in the relations between nations. The first essential, therefore, for Methodism or any other faith that seeks the redemption of society is to look beyond those patterns of evangelism that direct their principal efforts toward dislocating the adherents of other faiths from their beliefs, and come quickly to the point where redemption of society is seen as a joint responsibility of all communions and religions. But the righteousness that "exalteth a nation" is not an abstraction. It is a matter of flesh-and-blood relationships between people, and it should be possible to construct a platform for its realization upon which all legitimate communions and faiths, regardless of the peculiarities and differences, may stand and work together.

It is not necessary to bring about creedal, doctrinal, or organizational uniformity in order to accomplish the purpose that I have in mind. Men always have and doubtless always will approach truth from different angles. Therefore, let Methodists continue to be Methodists, let Baptists continue to be Baptists, let Catholics continue to be Catholics, but at

the same time let all be striving to discover some means by which the religions of mankind may be brought to speak with one voice and move with united action for the satisfying of those deep yearnings of the human heart that are common to all nations, races, and tongues.

I shall mention three of those deep-seated desires that I have heard expressed by people wherever I have gone in the world:

1. And this is a big one, that the resources of the earth be developed and used to the end that all men may have opportunity to meet their minimum needs and satisfy their normal desires and thereby live healthful, useful, peaceful lives. At the risk of appearing dogmatic, let me say that until this universal desire of mankind is faced and dealt with justly and constructively, there can be no redemption of society, and there can be no lasting peace on the earth. Nearly two years have passed since the adoption of the Charter of the United Nations, and instead of peace and harmony prevailing among the nations there is suspicion, charge and countercharge, and the everthreatening cloud of a new war, all because the main issue has been dealt with superficially or by clever diplomatic devices evaded altogether. With all due respect to the men who represent their countries on the Security Council and in the General Assembly of the United Nations, there is no indication on the part of any nation of willingness to do other than seek economic or political advantage for itself, or co-operate for the same purpose with other nations with whom it is identified through common economic and political interests. It is, therefore, not unfair to say that regardless of the good intentions of individual representatives, the great issue of whether or not "the earth and the fullness thereof" shall be used for the welfare of mankind is in no real sense on the agenda of the United Nations. And it will find no place there until the consciences of men the world over are aroused to the point where they will demand that it be placed high up in the order of business.

2. But men cannot respond effectively to such an appeal until something is done about a second world-wide desire of mankind, namely, the right to participate fully in the making and execution of the laws by which they are governed. In other words, society cannot be redeemed until those who constitute society are free to participate in the redemptive processes. In no nation in the world today does such freedom exist. The totalitarian states, with all their boasting about social democracy, make voting by the masses a sham and a mockery because the decisions that count are made by the rulers and handed down to the people, with conformity demanded sometimes at the peril of imprisonment or death. Even in a democracy like the United States of America freedom of expression at the ballot box is denied to a large segment of the population on account of race, and important decisions are often influenced by the use of money or the threat of loss of one's job. Colonial powers are still slow about moving toward the extension of self-determination to their colonies, although the British Government has set a wholesome example in according dominion status to India. During the recent Indonesian crisis a responsible Dutch official said openly that it would bankrupt the Netherlands to accord complete freedom to the Indonesians. The debate before the United Nations General Assembly on whether or not Southwest Africa should continue to be held in trust by the Union of

South Africa clearly indicated a determination on the part of the Union Government to insist upon the trusteeship on its own terms regardless of the desires of the Africans themselves.

So it seems more than evident that if the masses of the people are to participate in their own redemption, there must be wider recognition of their right to do so.

3. This brings me to a third consideration: the universal instinct of mankind to seek the help and guidance of the supernatural for the solution of those problems that are too difficult for the hearts and minds of men to solve. I am sure that many of you who have visited most of the countries of the earth, as I have done, will bear witness to the truthfulness of this observation. I have seen it at the Wailing Wall in Jerusalem. I have experienced it in an hour with Gandhi as he sat in worshipful silence before God. I have seen it in a Congo mission service. I have seen it in Roman and Greek cathedrals. I have seen it in Methodist camp meetings. I have seen its spontaneous expression without the aid of church or cathedral. It is as universal as the presence of man. And it is this fact that suggests the possibility of a world-wide spiritual movement that would focus attention upon the welfare of human beings above considerations of politics and economics.

Now, I come to a suggestion that may lose friendships for me or that may even result in a friendly tap on the shoulder suggesting that I see a psychiatrist.

This ecumenical conference of Methodists presents to Methodism the opportunity for initiating and giving leadership to such a movement. It would put heart and hope into a bewildered and pessimistic world if this conference would ask for a meeting of representatives of all denominations and divisions of the Christian faith, with representatives of the Jewish, the Mohammedan, the Hindu, and the Buddhist faiths, for the sole purpose of calling attention to the earth and its fullness as the birthright of mankind. I mean by that proposal something no less concrete than this: That in full view of the hopelessness of the world situation as we rely on the forces that are operating through the United Nations at the present time, that we ask for a coming together around one table of the great leaders of Protestant Christianity referred to already this morning for a great award for peace. That we call for Gandhi; that we call for a chosen representative of Iceland; that we call for a chosen representative of the Buddhists in the Far East; that we call for a patriarch of the Eastern Orthodox Church; that we call for the Pope of Rome to sit around the table. No doctrine but just that simple question, "Is this the earth of God?"

I would assume that the first appeal of such a gathering would be a very concrete one, namely, that the hungry of the earth be fed, and that this be done not in a spirit of charity, but of sharing, and not according to selective processes by which friends would be favored and enemies denied.

I would not be so foolish as to suggest that we reduce to a common denominator the efforts of mankind on the level of the weakest producer; quite the contrary. But I would suggest that regardless of the productivity of any land they realize that it is not any man's because he has worked

upon it but that God has provided it and that it belongs to the people of the earth.

If there are those who feel that such a proposal is too naive, too simple to be taken seriously, I would remind them that the same criticism was made of the gospel of the Kingdom of God as preached by Jesus of Nazareth, and that the delay of its fulfillment is the result of man's unbelief. If there are those who shudder at the thought of co-operation with those outside the household of faith, I would remind them that on more than one occasion Jesus did just exactly that and found great satisfaction in the experience. If there are those who feel that the difficulties are insurmountable, I would reply that all things are possible with God, and that since the alternative to a peaceful world may be the destruction of civilization, it is worth trying.

I am sure that there are those who are sympathetic with the idea of co-operation for the redemption of society, but feel that it would be more logical to begin with the Christian churches. Although I lean strongly toward the challenge of the interfaith approach, I would not insist too strongly on beginning with that, provided the Christian approach meant moving steadily toward the larger goal.

One thing is certain, whether we follow the interfaith or the interdenominational approach, we must act unitedly and we must act at once. This is no time to beat our denominational war drums in a crusade for church extension that expresses itself merely in saving souls from heathenism to Christianity. This is no time to proceed in the spirit of the crusaders of old, who waged wars for the recovery of a holy vessel. This is no time to work for revitalization of our denominational patriotism simply to be able to compare notes favorably with other denominations. This is no time to put great emphasis upon benevolence as such, remembering that the test of the faith today is not so much what the church is willing to give as what it is willing to give up for righteousness' sake. The purely humanistic efforts to bring peace to the world have failed and are destined to further failure. There is only one hope left—that is an appeal to the hearts of men.

This is the responsibility of the united religious forces of the world. It is definitely the responsibility of the Christian Church, which dare not fail at the peril of its own life. To Methodism, meeting in world conference at this tragic hour, is given the opportunity to spark the conscience of the human race into a chain of action that may lead to God and righteousness and peace.

Bishop HOLT then introduced the Rev. Dr. NOLAN B. HARMON, Jr., Book Editor of The Methodist Church, who presented to Dr. HOWARD, and through him to each of the overseas delegates, an inscribed copy of *The Book of Worship*. Dr. HARMON pointed out that the chairman of the commission producing the book is Bishop IVAN LEE HOLT, and the secretary, the Rev. Dr. OSCAR THOMAS OLSON, and said: "Our own Methodism of the world is not liturgical, but it has always had from the beginning—from that time when John Wesley sent over his abridgment of the Prayer Book—a certain method of following through on its fixed, recurrent services, and

this embodies a Methodist ritual that is a part of the Methodist worship. One of our great Southern bishops years ago said, 'A decent ritual is the best guard against formality,' and in that we believe he was correct." In his expression of thanks for the presentation, Dr. HOWARD said: "We shall indeed study this with very great care and I have not the slightest doubt that both in our private life of devotion and also in the conduct of public worship we shall find enrichment from what is contained within this *Book of Worship*."

Dr. HOWARD pronounced the benediction, and the Tuesday morning session adjourned.

EVENING SESSION

The Tuesday evening session convened in the Municipal Auditorium, Bishop IVAN LEE HOLT presiding. The worship service was conducted by Miss ELAINE HAMMERTON, Secretary, the Methodist Study Center, London, England. Miss HAMMERTON said:

. . . "The Lord is my shepherd" is not a word for children only. There is nothing frisky about "all we like sheep have gone astray," nothing simplified about the shepherd's heartbreak and costly action when we "follow the devices and desires of our own hearts." How did the sheep get lost? Just nibbling—nibbling—nibbling—not seeing or caring while pleasant pasture is there and succulent morsels succeed each other. How does a sheep get lost? Just getting on! A sheep gets lost doing inordinately that for which he was taken out. In our churches many get lost through overactivity and lapse in middle life. . . . Our Lord was ever conscious of his shepherd task. He was moved with compassion when he saw the multitudes as sheep without a shepherd. . . . So yearns the Church which is his Body. . . .

The Rev. J. W. BURTON, President of the General Conference, the Methodist Church of Australasia, then spoke on "The World Vision of Methodism." He said:

The august controlling powers of this great conference have graciously assigned to me "The World Vision of Methodism" as the subject of my address; but they have not given me any exegetical interpretation of my text—its scope and meaning.

At first, I thought that, as my ministry of over fifty years has been almost entirely a missionary one, I might have been expected to speak of the vast missionary projects of Methodism and to outline the stupendous task that is yet to be accomplished; but, on reflection, I concluded that in this tragic hour of human history something even wider might be meant. The winning of the non-Christian world must be, for many centuries to come, the long-range objective of the Christian Church, but such is the immediate peril of humanity that we cannot wait for this slow process.

The work which centuries might have done
Must crowd the hour of setting sun.

The significant paradox of our day is that it is the so-called Christian nations that are the archenemies of world peace, hence, while not neglecting the imperative missionary task, we must do something here and now to save a world from disaster. We must reconvert the Christian nations.

It is, therefore, of the greater world in its totality that I would have us think—this world of human beings of all nations and races and classes, with their hopes and fears, their strivings and frustrations, their actions, interactions and reactions, and all that complex interplay of human motives and prejudices that produce the drama of this world stage. It is this new world of science and discovery, of mechanical invention and of exploitation, of needless poverty and of insolent wealth, with the sequential results of unrest and of strife, of war and disillusionment: this is the world of which we must have vision—vision based upon ascertained and relevant facts. I propose, therefore, as we consider this matter, that we should not take the emotional attitude of either pessimism or optimism, but try, as much as lieth in us, to be realistic and factual. Sometimes I am almost swept off my feet by the oratorical flow of saccharine optimism in conferences such as this, and I am reminded of the cynical definition of a pessimist as one who has lived with an optimist.

In speaking of the vision of Methodism I wish it to be quite clear that I am not speaking from any sectarian point of view, but rather of Methodism as a part of the greater and ecumenical Church of Jesus Christ.

Methodism arose in an age that was so different from ours that it is hard to believe that it is only two centuries away. When John Wesley was born, Shakespeare had been dead only eighty years, Milton only twenty-five, and the greatness and wonder of Elizabethan poetry and drama had not yet seeped through to the common people. Somehow we Methodists did not lift to that mighty upsurge and in Wesley's preaching and writings there is little evidence that he himself felt this ocean swell. Even after his death, when the great romantic movement arose in English literature, commencing, let us say, with Wordsworth and moving through Byron, Shelley, and Keats to the great renaissance of the Victorian age, Methodism did not seem to be greatly affected by this intellectual challenge; and we lost something. Perhaps we were too busy with the practical application of religion to human life to care much for the fantasies of poetry and fiction, and hence we were nourished on Charles Wesley's hymns and on John Wesley's sermons. Moreover, when Wesley was at the height of his power, modern science was but an "infant mewling and puking in the nurse's arms," but it has grown with such almost-incredible rapidity that it has amazed, and even alarmed, us all by its conquests; and today the once-terrifying powers of nature crouch like whipped dogs at our feet.

Methodism, therefore, faces a new world—a world that even the long sight of John Wesley could not envisage; and it is this new world that we, in co-operation with other Christian communions, must seek to understand and to win for Christ and his Kingdom.

There are those among us, touched with despair for the future, who bid us go back to Wesley, to his teachings and to his methods; but that

is impossible—*vestigia nulla retorsum*. The best we can hope for is to apply the universal and timeless elements in Methodism to the particular and temporary circumstances of our changing and kaleidoscopic age.

Let us then seek, with level eyes, to survey the currents and cross-currents, the trends and stresses, of our times and to discover, so far as we may, the underlying and significant causes.

1. The World Situation. Perhaps we had better start with that which is at this moment upon all our minds—the international situation. It seems, even to the most hopeful, fraught with dire calamities. At best, it is a most inglorious confusion. We are in the throes of a world "strife of greed with eternal law." Each nation seems intent in furthering its own interests, especially commercial interests, and none seems big enough to resign any real part of national sovereignty for the sovereignty of the world. Unless jealousy, suspicion and ill will can be replaced by understanding, trust and good will, then this world of ours will crash. It is as serious as that.

I do not think that we have felt the full significance of atomic energy—that greatest blessing or greatest curse that the immortals have given to men. We are told that there are stored in this country enough atomic bombs to destroy every large city on this planet, and that which the bombs miss, bacteriological warfare will sweep up. And this in the year of grace 1947 and in the high day of modern science and, presumably, of intelligence.

In Canberra, our federal capital, I spent a Sunday afternoon, glorious with sunshine such as only Australia can give, discussing atomic bombs with Australian-born Professor Marcus Oliphant, a world authority on nuclear fission, and he dulled for me the brightness of the day by saying that science has now discovered bombs six hundred times more powerful than that which fell on Hiroshima, and that could completely devastate an area of four hundred square miles; and, so far, science knows of no interception except moral interception.

And what a mess the war has left us! We think constantly of the millions of displaced and dispossessed people in Europe—hungry, famished, diseased in body and in mind. We see once-proud, once-wealthy Britain facing bankruptcy and reduced almost to mendicancy. We see great nations which have given us of their art and poetry and music, of their scientific skill and of their inventive genius, lying in the dust and rubble of their once-glorious cities; we see two great nations—America and Russia—interlocked in a struggle for the dominance of rival ideologies, while we outside this arena tremble lest unthinkable disaster overtake the world.

I hesitate to speak on this subject for I have gleaned from your press, which I hope does not represent sober American thought, how sensitive and apprehensive, one might almost say hysterical, your nation is on this subject. And well you might fear Russia, for there is an unthinkable rich territory, nearly three times the size of the United States, with a strong, determined, ruthless people of nearly 200,000,000—disciplined, regimented, and patriotic as perhaps no other nation on the earth. In parenthesis, I could wish that Methodism with its genius for evangelism and practical experimental religion could have staked out claim in that vast country, and thus do something toward promoting a better spirit

and truer and more sympathetic understanding. For as I saw the youth of Russia shortly before the war I sensed a mystical yearning for a more spiritual interpretation of life.

There is another element in the world situation that gives us concern. Even though this ideological conflict is resolved, there are looming on the horizon dark clouds of strange and angry omen. It is the rising tide of color. The stronger races through the past two centuries in particular have oppressed and exploited the weaker; and most of those despoiled by our Western commercialism are the "colored" peoples. The Eastern nations especially have raised the flag of revolt—China, Japan, Indonesia, India, Egypt, Iran, Black Africa, all have or will have, one unifying spirit—hatred and bitterness toward the nations that have oppressed them. Against this rising tide of color, all our Dame Partingtons are powerless and may as well throw away their mops at once. Only by policies of honesty, fair dealing, good will, and sympathy can we hope to bring recession of this tide of bitterness.

By our mechanical inventions we have made the world a close neighborhood; now we must give it neighborliness, else it will go to pieces. In short, it is to be either Christ's world—or none.

This sounds almost a jeremiad and we ask, are there no signs of hope? I think so. There are streaks of color that lead us to think that, even in these dire hours, God is making himself "an awful rose of dawn." At this moment, sitting at Lake Success, is the Council of the United Nations organization. That seems the great hope of this war-weary world, and if only it can be imbued with the Christian spirit, it may be the foundation upon which a world-wide peace may be established.

It is of this distracted world that the Christian Church must have vision and understanding, and must match its problems with the timeless ethic and dynamic power of Jesus.

2. The Industrial and Social Situation. When we turn to the industrial conflicts of our time we find confusion worse confounded. John Wesley knew nothing of this. The industrial revolution was still in the womb of time, though let it not be forgotten that many of the Todpuddle martyrs were Methodist lay preachers and helped to bring it to birth. It seems strange that the labor movement which had its origin in a Christian sense of humanity and justice should have, to such a large extent, turned its back on the Church. In this arena we have clash upon clash of strife and bitterness. In my country, as in yours, the whole community is often dislocated and held at ransom by the quarrels between capitalistic groups and labor groups. We all feel that this cannot go on indefinitely and that unless both sides think of the common good rather than of private gain, then there is little hope of solution. This is a situation that the Christian Church has not really faced and we shall need great courage, maybe have to make great sacrifices, if we are to have industrial peace in our time. We have been inclined to play the part of the priest and Levite and to leave the wounded man by the wayside. But we must not only succor him in the spirit of the good Samaritan; more important still, we must hunt down the robbers and see that they do no hurt to others.

This situation is not without hope. There is coming to all a better sense of economic justice and a finer appreciation of the method of arbitration

and conciliation. There is also a definite movement, the world over, to ensure that public utilities and services are controlled by the whole community for the common good. Whether we like it or not, socialization proceeds apace, and to some of us it seems not merely a practical expression of essential Christianity, but sheer common sense.

Of course, there will always be some descendants of Ananias and Sapphira who will want selfishly to keep back part of the price; but we can safely leave the young men of the future to carry out their dead bodies. We may not agree upon the amount or degree of socialization necessary to promote the common good, but it is only by mutual co-operation, on an increasingly wide scale, that humanity can come to oneness in the family of God.

3. The Moral Situation. This is giving us increasing alarm. Sometimes we are inclined to think that this is the result of two great wars we have passed through in our lifetime; but I suggest that circumstances, even of war, do not create but merely reveal underlying human motives. Opportunity provides scope for good men to become better, and for bad men to become worse; and baneful have been the opportunities of our days as moral controls have been lifted. The ethical standards seem to have been lowered, and, to change the metaphor, we are adrift without chart or compass.

We are facing such a declension in morals that all who have any concern for the future of mankind are gravely perturbed. There has been almost a world-wide return to paganism, and I need not try to catalogue the mortal sins of our age. The general and undefined philosophy of our day seems to be: "Let us eat and drink for tomorrow we die."

With this decay of morals there has come a decadence of intellectual life. There has been a general rise in education, but no corresponding rise in wisdom. There is an intellectual upper crust, but what is in the pie? The masses seem to live, not on catchwords, as Robert Louis Stevenson suggested, but on newspaper headlines, highly colored magazines, specious digests and other intellect-saving contraptions. There are those too who think of entertainment as the end of life, and they crowd the stuffy cinemas where often soul-destroying mechanical emotions flit by on the screen, or listen to the jazzy blare of the radio where soap operas and coffee plays beguile boredom. There are those, too, many many millions, who find their stimulus in betting and in vicarious sport. Banality is the curse of our age, and is taking a fearful toll of juvenile life. Outright wickedness is less harmful to growing life than is attractively dressed banality.

But dark as is the picture, there are some gleams of hope. People are growing tired of this unsatisfactory search for mere pleasure. The titillation of nerve ends in neural disorder and lust for excitement is soon sated. There is a deeper truth than we have realized in Augustine's noble words: "Thou hast made us for Thyself, and our hearts are unquiet until we find rest in Thee." The imprisoned splendor of the human spirit is striving to find escape, and a new wistfulness for better things is commencing to reveal itself. There is ample justification for a doctrine of original sin, but there is place also for the doctrine of original goodness. Men tire of the husks that the swine eat with such avidity, and in every human soul there are some trailing clouds of glory that

awaken thoughts of home—and the natural home of the human soul, however we may disguise the fact, is God.

4. The Spiritual Situation. It is safe to say that the whole world, and all its religions, are suffering from this on-sweeping wave of materialism, and of vulgar worldliness. The ancient Hindu prophets spoke of a *Kala Yuga*—a dark age—and we are in it. It is nearly forty years since I first went to India, and then I was impressed by the evident sincerity of Hindu and Moslem teachers and ascetics. I am not now so impressed. On each succeeding visit, I have noticed a declension of spiritual life, and India is absorbed, as are we, in getting and spending and thus laying waste her powers. That, I am informed, is characteristic of other great religions. Our concern, however, is with the Christian Church in this modern world. May I remind you, from the missionary angle and from the angle of world safety, that not one third of the 2,000,000,000 who live on this planet are even nominal Christians, and vast millions have no adequate conception of what Christ can mean to the human spirit and to the entire world. There is here a full-time missionary task before the Christian Church.

We have reports from the entire Christian world which show that there has been a marked decay of the church's influence on society; a story of dwindling congregations and of lessened membership; and pathetic evidence that the spirit of worldliness and of mercenary paganism has invaded the church itself. It is no use mincing matters, especially in a conference such as this, and crying peace where there is no peace.

There are two most significant things I wish to emphasize. As I see it, the church has lost her grip of the two most important elements in the community—the so-called “working class” and the intellectuals.

In our Lord's day the common people heard him gladly, for he had something for them that the pundits of that day could not give. The triumphs of early Methodism were chiefly among the miners of Cornwall and Durham, the laborers of Yorkshire and the potters of Staffordshire. Methodism was largely a working-class movement; but today that class is almost entirely outside the church. I visited our Australian Annual Conferences in connection with the New Life Crusade, and in response to my question only one delegate put up his hand as belonging to a trades union. The rest, very nice folk, were ministers, bankers, professional men, farmers, and employers—but the industrial workers were not of the company.

Brethren, I beseech you, think on these things.

And we have the same dearth of intellectuals—the leaders of thought and of creative activity. We have many intelligent, respectable people, with comfortable suburban homes and with suburban ideas, but the thinkers, the artists and scientists are not among us. We need them, and they need us; for they without us cannot be made perfect. There are signs of hope. Labor is becoming more and more responsible as power comes into its hands; and the intellectuals are feeling a sense of frustration as their best-laid schemes gang aft agley. Many of them are turning, if not to the full Christian faith, at least to the mystical and spiritual—witness the Huxley brothers.

The church must orientate herself to these new conditions and repent of her past sins. We may have to jettison some cargo and cast overboard

much deck hamper if we are to make safe voyage in these stormy days. We shall certainly have to be more frank and honest in our affirmations of faith, and more bold in our interpretation of Christianity in relation to the social order. I wonder who of us can repeat, without some reservation of qualification, the ancient creeds, and yet we keep on solemnly saying them. Who of us believes, for example, in the resurrection of the body in the sense in which the early fathers mean it?

That Jesus holds the truth for our age and for all ages, I most firmly believe; but I am not at all sure that we have found interpretation of that truth to meet the needs of the present day. The chief reason is, I fear, that the gap between our knowing and our doing is so great, and no fuller light comes except to those who will to do his will.

We have heard Jesus say, so clearly, so definitely, "Ye cannot serve God and mammon." But do our actions show that we believe it? We preach about self-sacrifice and glorify the cross, and we quote easily the text: "If any man will come after me, let him deny himself, and take up the cross daily." Do you do that? I am afraid, if I am quite frank, that I must say, "I don't, and I don't sufficiently want to." It is new vision of Christ and of ourselves in relation to the world about us that we most need.

5. The Vision of Methodism. There were two doctrines, as we have heard over and over again in this conference, preached by John Wesley and born of his own living experience that Methodism has always emphasized as peculiarly its own: (a) conversion with the witness of the Spirit, and (b) Christian perfection, as the goal of Christian living.

Was there ever a time when these great experimental truths were more essential? The world needs to be born from above. It needs to repent—get a new mind—and live a new life. The need of our times is a spiritual rebirth; and that alone can redeem a world.

And to make that possible on a wide scale, there must be a better quality of Christian life that will commend our faith to those who do not accept it. It is here the Church has lamentably failed. There is no hope of evangelizing this world unless the quality of Christian discipleship is high enough to make men feel it is worth while to follow Christ. The conversion of the world depends on, and waits for, the fuller conversion of the Church.

It is that vision which must hold our eyes.

The closing address of the day, also on "The World Vision of Methodism," was delivered by the Rev. Dr. RALPH W. SOCKMAN, Minister, Christ Methodist Church, New York, New York. Dr. SOCKMAN said:

Methodism, being the spiritual heir of a founder who said, "The world is my parish," has the global germ in its very bloodstream. Believing in an unlimited grace, in universal redemption, rather than Calvinistic election and experiencing a faith and a power which they believed would be triumphant in every part of the world, Methodism began with a world vision as early as 1760. Confident that because God had triumphed in their own hearts he could triumph everywhere, it became a movement rather than an institution which could not be confined, could

not be contained within the mother country. It burst its bonds and it belted the globe as is evidenced in this great ecumenical conference.

I think that we American Methodists can boast of that world evangelism. Within a few miles of Springfield is Wesleyan University where in 1847 the students held a meeting to discuss whether missionaries ought to be sent to China. You will recall Moses White went to China in 1847 and his fiftieth anniversary in 1897 so touched John Goudy, as Goudy recently told us. Within one lifetime these two men from America have helped to link China and this country in that bond of Christian spirit which may prove to be a deciding factor in the whole Oriental situation. So we, too, can boast.

I repeat John Ruskin's words that the life of a nation resembles a volcano in that its enthusiasm and spirit burst out as fires; pioneering zeal like lava rolls out. But then its tendency is to harden into the dust of nationalism. It may be so in the life of a church. A church may be volcanic, as from the warm heart of Wesley, but after a while it may change from a movement to an institution and harden into the dust and ashes of ecclesiasticism.

The following editorial appeared in *The Christian Century* and well states the danger: "The provincialism of size is likely to deter The Methodist Church from counting very heavily for union with any other church within the next ten years, and Methodist preoccupation with Methodism will continue to constitute one of the most difficult problems of interchurch co-operation at all levels from local to national."

However we disagree with it, as we sometimes disagree with *The Christian Century*, the question is there of a danger to be guarded against. I am sure, from what I have read, from these addresses, from Dr. Burton's message, we are not here for self-congratulation but for self-dedication. I want to speak to you tonight, not in the sense of a denominational group but as those who seek to set the tune as a part of that body in Christ.

If we are to be a world church, part of the Body of Christ, first of all we must see with the eyes of Christ. It is highly presumptuous, of course, for any human being to think he knows what Jesus saw as he looked out on the world. The range of his vision outruns ours as a mighty telescope to a naked eye. But from his words we know that Jesus was no soft sentimentalist crying peace, peace when there is no peace. Jesus was a stern realist; he saw life from the cross, and you can't be more realistic than that. But this Jesus did: he saw life; he saw it whole. We, by contrast, live very unsteadily. Our world is condensed now into a stage so small that by the agencies and means of public communication we can see every part of that stage every day. But the very condensation of our world adds to the confusion of our little world. With all the public listening, spying on it, there is a curtain, we may call it. It may be an iron curtain, but it is not a sure, not a fireproof curtain. We have a paper curtain created to cover the news; to have the truth get through the curtain seems almost synonymous with spying. Every nation maintains its bureau of information; the secret service is part of the War Department. We are not trusting one another, not really trying to comprehend other peoples as peoples; we are trying to see through them. Radio and news columnists gained popularity by spreading the

news and then seeking popularity spreading still more to preserve their thrill-thirsty audience.

We must try to see this world as Christ sees it. And that means first of all to cleanse the lens of our vision so that we recognize the truth if we see it. However foggy the world atmosphere, everyone can ask himself, "Would I follow truth if I saw it?"

When Pilate asked him, "Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? . . ." And Jesus did not deign to answer, because he knew that Pilate wouldn't follow the truth if he had seen it.

The first thing we have to do is to cleanse the lens of our own vision. Then we can try if we can see the eyes of Christ behind the curtains on this world stage. How can this be? Suppose we have a curtain halfway across this beautiful auditorium. How would I see behind that curtain? One way would be to put a mirror in the ceiling and look up into it. The mirror would show me the people seated on the other side very clearly, but it couldn't be seen by other persons over here. The Church in relation to this curtain across the world is a mirror in the ceiling. Only as we look to God the Father of all men can we look down into the faces of those who have a skin of a different color or a racial or cultural background which varies from ours. I believe that the Christian Church offers the greatest hope for understanding in the world as in Springfield and New York. Most of us never will travel to the ends of the world. Most people when they do travel only continue to hold their old prejudices and pat themselves on the back; they don't understand; they don't see. But by prayer, looking up to God the Father, we can help to see behind these curtains, across these barriers.

Then we can do something else, we can see the deeper causes of this world's disorder. As Dr. Burton so very well pointed out, war doesn't cause moral upheavals; it merely reveals them. Nevertheless our human nature always seems to feel that if we can get rid of the sinner, we can somehow get rid of the sin. On the verge of the first world war, we were told we would get rid of war's ills, restore democracy and peace, so we killed millions of German militarists, lost millions of our own in doing it. We have just lost more getting rid of the German dictator Hitler in an endeavor to eradicate dictatorship. And people are now saying to me, "We need just one more great war to get rid of the dictator in the Kremlin." So it goes on that great circle—we kill the sinners and keep the sin.

It makes me think, referring to the movies, how they are called un-American, and there is at present an investigation about to start in Washington. All this getting excited about movies makes me think of the time when our motion-picture industry was in its infancy. When motion pictures first started in this country there was a little flicker serial which had the title *The Perils of Pauline*. I see that *The Perils of Pauline* was just shown again. The Dean at Buffalo told me that they had some cowboys when they were showing a picture on the Western plains. The cowboys couldn't understand motion pictures; they got excited because the lovely heroine was about to be slain by the villain and in their ex-

citement they pulled their pistols and began to shoot at the villain on the screen. The dean told me that they really couldn't understand that they were just shooting at shadows!

There in your shadow on a screen is where you get the picture of a dictator who looms so large. We must go into the human heart which is the proper place to counter racial injustice on the great screen of life. We will no more settle and stabilize this world by getting rid of the Kremlin crowd than we did by getting rid of Hitler. We can never stabilize it in that way any more than we could calm a storm at sea by skipping stones over the whitecaps. We must see deeper into causes of world disturbance.

That statement from British Methodism bears heavily upon me that there has grown up in Britain a generation without any religious preparation for life, and they live in a state of secular humanism. To reach the roots of this world disorder we must see that and then we will see through the eyes of Christ. We must see the power of God and the perversity of man referred to at this time. We must see both realistically the perversity of man and the power of God. I don't think pessimism or optimism is Christian as Dr. Burton said. As he did, I believe we can point this out when we look in the eyes of Christ. I do confess to you in all frankness that Europe this summer didn't seem quite as chaotic as I expected to find it from what you read in newspaper columns in America. I had been led to believe that the people of Britain, because of lack of dollars, were on the verge of collapse. When I saw their happy grins, though tightening their belts they showed a dearly earned discipline. I said to myself, "England is not by any means done for. England is not on the verge of collapse."

There is a stirring in Poland and Austria, a yearning for a better life. Quite remarkable is the vitality of Poland. Look at the world through the eyes of Christ; clear away the scales which prevent seeing clearly. See the truth; see it budding; see it deeper. The invisible, the imperceptibles we cannot measure, but they are all with God.

If Methodism is to fulfill its function as part of the Body of Christ, worthy to see with his eyes, we must also try to speak with the voice of Christ. In the closing chapter of the book of Luke, our risen Lord is speaking to his disciples and picturing the resurrection and crucifixion; he said, "And ye are witnesses of these things."

The word witness may mean two things: In a courtroom, a spectator may be a witness *of* a trial, or in a place near the jury box he may be a witness *at* the trial. We have all been witnesses *of* the crucifixion and trial of Jesus. The challenge that comes now is for us to be witnesses *at* the trial of Jesus. But I think it is not exaggerating when I say Jesus' way of life is on trial today on a greater scale, to be more deeply tested than ever before. John Bennett of Newton says, "The key factor of the twentieth century is the rapid spread of non-Christian and anti-Christian gospels especially among the young." It is on trial, this way of life, and our task is to turn from being merely witnesses of that trial to being witnesses *at* the trial; that radiant, triumphant discipleship which started the Christian Church.

If we are to speak with the voice of Christ, may I suggest a few things? It means we must speak with the authority of Christ. Back in

the dark days of 1940, *Fortune* magazine carried a much-quoted editorial. *Fortune* is a luxurious magazine. The editor, a very distinguished writer in this country, described the way the church failed people, failed to guide them in their confusion. He charged that the failure of the church to inspire people created a vicious spiral of disillusionment.

The editor declared: "There is only one way out of the spiral. The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says."

If that was the need in 1940, it is even more imperatively so in 1947. The world is weary of guesses and speculations; it is tired of uncharted freedoms and disillusioned about man's cleverness. Men want to hear about God.

Now it would be presumptuous of us to stand up and presume to speak with divine authority. Dr. Paul Scherer recently said that when a man stands up, spreads out his arms in the pulpit and shouts, he is either a fool or a prophet—and the probability is that he is not a prophet!

While that would be presumptuous of us, there is an authority which we can have in all modesty, and the more modesty, the more authoritative our voice. Jesus spoke "as one having authority." No ecclesiastical institution invested him with authority. When something came to the heart of the listener, the witness of the spirit, if you please, this man speaketh "not as the scribes"—He reached them not by the hands laid on Him or by investiture but by His power to lay His hands on the problems, the needs, the moods of the people. My opinion is that is the only kind of authority we can expect to win much of the world. After the war, for the last two or three decades of regimentation where authoritarianism went into religion as elsewhere, churches most dogmatically asserting went to the fore. But history repeats that never has regimentation lifted freedom of thought; you cannot do it by the mere power of an institution. If we are to win the world, we must win by the authority of the appeal to free minds. That means what Dr. Burton suggested: we must be a teaching church.

A few weeks ago an American pastor told me that a young Catholic woman wrote him from Prague where she attended the youth conference, and she said she was utterly appalled at the knowledge that the youth coming to Prague had of communistic theory, and of their ignorance of Christianity. And she took her own Roman priest to task for that lack in a country where they had an opportunity to teach.

In my opinion, the only way to confront a militant communism, a resurgent Islam, and a jubilant Romanism in our day is not to attack them so much as to do a better job of teaching our people what we believe, giving a reason for the faith in us, preaching our doctrine, if you please.

Dr. Burton is dead right when he says that we are not reaching the intellectuals of the country, and, unfortunately, in some instances we have reversed our emphasis which should be on activity and not on theology. John Wesley's doctrines were not vague and indifferent, nor were his Methodist circuit riders. Some people might think we had a reason in our creed of the great church which came teaching those doc-

trines. I don't mean that we should turn high brow to reach the intelligentsia and lose the rest of the world. One way to make people humble might be to preach over their heads with abstract dogmatisms but let us put truth under their feet. Not making the common mistake that the average man has the mind of a twelve-year-old, let us try to capture the genius of simplicity which was in Jesus. Let us capture the colorful picturizations and be able to speak to people like him so "they heard him gladly." I like to think of what Principal P. T. Forsythe in his Yale lectures on these matters of loyalty, guidance, and authority said: that the minister's first loyalty is to the gospel; second, his church; third, the great Church; and fourth, to the public. Remember that we are preachers of the gospel, not weathervanes. Theories and gossip and crowds are not guideposts of God, but people who see the bad news of the world and match it with the good news; people of human strength and liveliness aided by the divine power; loyal to the gospel, loyal to the church of which they are members.

I would venture a statement. I think that America, at least, is far better supplied with able administrators and competent sculptors than with efficient preachers. We have not reached the people. We must exalt the pulpit, preaching the peak beyond the level of their desires, "lifting them to their knees." We must have preachers who are interesting to people and interested in people, loyal to the cause, loyal to their church and loyal to the Church at large, the great ecumenical Body of Christ.

Now, may I say lastly, if it is the true Body of Christ, and we are part of it, we see with his eyes, speak with his voice, heal with his hands. Seeing that we have a great prize, we must hold fast to our profession and let us enter boldly into the throne of grace that we may obtain mercy and find grace to help in time of need. My friends, we do need the mercy of God; for our past participation and because of present chaos, we need the mercy of God.

In the June *Atlantic* an ex-marine, in his prayer for preparedness, pointed out that if we keep on our present way of keeping to ourselves the secret of making atomic bombs, by 1950 we will no longer have a monopoly in making them; by then, the secret will be possessed by our so-called enemies. What will happen is that we will begin to decentralize our cities, we shall begin to go underground. Already men in Washington are talking about getting industry underground. Said the writer, to go underground like that will mean the end of free enterprise because only a totalitarian type of government can decentralize modern industry.

This is the dark side of the picture, said the writer. Suppose we do believe the whispers now heard that war with Russia is inevitable. Let us drop our atomic bombs as soon as possible. Suppose you drop atomic bombs on Russia, what will happen? Russia will spread over western Europe to the English Channel and eastward to China; within a couple of months it will cover all Europe and Asia. The Europeans know that.

My observations this summer in Europe lead me to believe that while their hunger for food is dire, their hunger for faith is more important. The people haven't faith in the future of their currency, of their present government, or of Europe. Of course it is our immediate task to halt, if we can, the immediate hysteria of hate and fear. Let the world know that war is not inevitable!

In Rome, this summer I had an introduction to a cardinal of the Roman Catholic Church. I asked him about conditions in Italy and he spent his whole time telling me that war with Russia was inevitable.

I went from there to an interview with a statesman and leader of the church, and he saw war between America and Russia as inevitable. That kind of talk is idiotic. They added with a twinkle in their eyes that Russia would probably bomb Long Island and I am very close to Long Island.

If there is anything to this gospel we preach, war is not inevitable. Jesus said, "And I, if I be lifted up . . . , will draw all men unto me." If he was right, then war isn't inevitable as you and I can believe. The Russia I saw a year ago is too poor to start a war and Americans will certainly never start a war, aggressive or preventive. Let the world know that; restore their faith and confidence and have more trust in truth. Give it ten years and the United Nations will find itself and improve itself. I think it will prove itself, and, what is more, communism will show itself up too. I think that communism is slowing steadily in Russia, and around here its tactics are losing friends every day. They are waging a losing campaign for the respect of the world. Truth will tell, and every time we teach the parable of the tares now we impatiently ask help to take out the tares from the harvest which our brothers and sons have bought with their blood.

Let us try to heal with the hands of Christ. Remember that means lifting our gospel from mere safety to salvation. You can raise a plea against communism in the belief that the cause of communism can only succeed when Christianity collapses. But I ask you in all seriousness, is that an adequate gospel to preach? Are we preaching safety or preaching salvation?

Nineteen centuries ago there was a doubting Thomas in a dark room. He had heard rumors from his friends that this Christ who was crucified was alive; Thomas didn't believe them. Then the record is: "and Jesus came, the doors being shut, and stood in their midst." Our doubters today have shut the doors; today in many lands they are practically shut, but Christ can't be kept out. Jesus comes, "the door being shut," and stands in our midst. Christ is the world vision of Methodism.

Bishop HOLT pronounced the benediction, and the Tuesday evening meeting adjourned.

EIGHTH DAY

WEDNESDAY, OCTOBER 1

METHODISM AND THE LARGER FELLOWSHIP

MORNING SESSION

THE WEDNESDAY MORNING SESSION WAS HELD IN TRINITY CHURCH, the Rev. Dr. WILBERT F. HOWARD presiding. The worship service was conducted by Bishop H. LESTER SMITH, Columbus, Ohio. Bishop SMITH said:

. . . The spirit of religion, brethren, in the best of us takes on entirely too much of the appearance of conforming to certain procedures rather than expressing the vital absolute passion of the soul. Paul says that isn't the kind of worship; here today we are not of different kinds of religion, here worship has to have a genuine reality in order to be real worship. Going through the performance is neither beneficial to the worshiper nor inspiring. Paul asked that we be not conformed to this world, but be transformed by the renewing of our spirit. . . . It is the faith that looks to God through Jesus Christ our Lord, that is not content by conforming superficially to the thing which looks religious and seems religious; it is a faith so surrendered to God that life is transformed and in our own souls we belong to God. We know it, and we are glad of it, and we do not take ourselves from his love and care and direction. Brethren, Methodism means to proclaim that message and secure that surrender, that complete abiding transformation of life that will make our whole life a living witness—even our bounded life—a living witness unto Christ who has redeemed us as the Holy Spirit has transformed us.

First of the day's speakers on the theme "Methodism and the Larger Fellowship" was Dr. JOHN R. MOTT, President, World's Alliance of Young Men's Christian Associations, New York, New York. On the topic "Methodism and Interdenominational Co-operation," Dr. MOTT said:

What do I not owe unto Methodism! It must be because Methodism is world wide, and my life has been a life of ceaseless travel among all nations and all races and all communions. The other day in Brazil I was asked how many countries I had visited and I couldn't say. But the skilled investigator got hold of the map of the world took a pencil and in 55 minutes he convinced me as well as himself that I had visited 77 different countries, and I have revisited most of these countries again and again. I have sat at their feet; I have learned of them; I have come to trust them, and to love them, and to co-operate with them. Therefore

I must say that I have an obligation to world-wide Methodism. To that I would also add this morning, what do I not owe to the other Christian communions.

I remember as though it were yesterday I was a small schoolboy when a Quaker came to our village of five or six hundred people and gave Bible readings for three weeks, and among the results were the conversion of my father, my sister, and myself. That is one of the obligations I owe to one of the smallest denominations but one of the most vital, the Society of Friends.

And then in a few days after that we were led to join a Methodist church. There was another church in that community, a Congregational church. In a few years, the two churches Methodist and Congregational united and formed a Presbyterian church. What I had to do was to go along the bed rock of apprenticeship in my structure, using every avenue of influence.

I was born in New York state, but my parents took me to Iowa as a baby. There the principal element in our population was German and Scandinavian. My father's trade was that of a lumberman. I was taught the trade and served these Danes, Finns, Swedes and Germans year in and year out and thus became identified as one of a very special group. We also had Lithuanians in the little village, and in the small school-house two years ago there was a dedication of the Lithuanian church of a little over a thousand. That church received \$70,000 given by these German and Scandinavian farmers.

In a way, they belong to a larger church. The Lithuanian pastor presides, the Presbyterian pastor reads the scripture, the priest of the Roman church pronounces the benediction. I mention all three because all three are always there; thus I have certain obligations in the completion of this interdenominational co-operation which has present and deeply moving aspects.

It was a lumbering town and I had a real friendship with the Irish boys, and so it was not surprising that I found myself Sunday after Sunday morning attending mass at the Roman Catholic Church. I am under no great illusions about it this morning, but there was something about that town, that reference, that identification with something other, that appeal that got hold on me as a boy.

My wife, whom I married two or three years after I got out of college, took me into another communion, the United Presbyterians, one of the smallest societies, and like the Friends it was one of the most vital. What do I not owe to her? Not long after we were married we wanted to specialize on the life of Jesus Christ and made wide inquiries where we might go. I was a layman in theology and I began to make inquiries. I was told a leading authority on the times and life of Jesus was John A. Brodes of the Southern Baptist Church. I dropped my work and sat at the feet of this man who was an authority on the life of Jesus Christ. He was most generous, not only in the senior seminars, but also said to my wife and myself, "I will give you two hours of every Saturday." Now, my friends, when I look back at those precious two hours of my life how they rekindle. Sitting at the feet of a Southern Baptist, there is an indebtedness too. They have backbone and sense and companionship. It is not one of the largest denominations. I wish they were.

I don't give them up. I look to them to make some great contribution to the ecumenical stage. We need in this mighty land, with us, every denomination.

You ask me what has occupied these sixty or more years sitting at the feet of all the churches, of all the communions. Well, I have been occupied helping develop the first world-wide Christian student movement, emphatically Christian and the first student voluntary movement for foreign missions. I had the honor of presiding at the first conference ever held and there were 251 of us. At the beginning, three of us were thinking of missions. At the end of the four weeks of the conference, there were ninety-nine of us who decided to become volunteers and we knelt in prayer for the one hundredth one.

That was the beginning of Student Volunteers and I was made first chairman. Upward of forty years I held that position and we already have distributed between 19,000 and 20,000 young men and women as missionaries. How many volunteers are there right here, not only representing the mother country and Australia, but some from Africa who are the perfect answer to the call of the mission field.

We had a vision in America that we ought to unite the Christian societies of students throughout the world. The vision didn't fade. Donald Frazier of Scotland came to me and said, "Mott, I share your vision. I want you to come to the conference of the British Student Movement to share this vision."

I went over there to Great Britain and we decided that the United States and Canada should help in forming a world-wide representation of all religions bearing the name of Christ throughout the world. In college next year we decided to go over to Germany. George Williamson, immediately sailing, wanted to go with me and one or two other North Americans to the conference of the German Christian Alliance of students. It was a hard tussle; Germany is very conservative. They said we couldn't win them, but we carried Germany. The Norwegians and Danes were all university men and more conservative, but we finally succeeded in carrying them. I have in my library in fine handwriting the constitution we adopted for the World Student Christian Federation. After they joined with us, we went into Greece and Bulgaria, Robert College in Constantinople, then Beyrouth. Having made such progress, I headed for Ceylon. From India, we got a letter and a telegram one day while we were in Australia, telling us that we had £200 in the Bank of Bombay, but we didn't know where that came from. Not ignoring that, I headed there and they handed me a check and they couldn't tell me from where it came. A few days later I got a letter; it said that the British Conference at Liverpool had had a letter from medical students from Melbourne University, "Can't you send an explanation to Australia about the Student Christian Movement?"

At Melbourne, Donald Frazier, presiding, said, "Mott, come over and add to the offering and ask them what they did." They were the ones that had raised the two hundred pounds. I supposed it was productive of good. When we got there I didn't know a soul present. We went to the church, heard the preacher and introduced ourselves to him and he introduced us to the Methodist bishop and the Church of England bishop. That opened the door to the universities in Australia, and it also opened

the door to the city schools. Before we got through we had Australia organized and all of the universities and higher colleges and the theology college. That day the bishop introduced me was the beginning there because the universities joined us.

On to New Zealand; I felt miserable and was on the sea for five days. Those who have tasted sea travel wouldn't wonder, off the south-eastern coastal parts of New Zealand. And when we go there, we didn't know a soul; but before I got through Wellington and Christchurch and all other colleges were organized.

We now have 34,000 branches of Christian societies in universities with 300,000 members and the number is changing constantly; I estimate two million graduates and I grant you some of them are delegates here. It is impossible to overstate the value of this movement binding together the future secular and sacred professions of the wide world.

The third organization was help to the Young Men' Christian Association, which I should have said was brought into being by that same George Williamson. That band of eleven colleges had what we call the prophetic view when I began to serve YMCA. Where we had only 11 colleges we now have over 620 with 300,000 members and over 2,000,000 laymen of all circumstances and professions, finance, commerce, various departments of the government. What does that mean?

I think all of us know the rules of the YMCA controlling members in good standing. This body therefore is one we point to with great pride as one in league with us for accomplishing our far-reaching purpose.

The fourth is the World-Wide Christian Movement for which I helped to lay the foundation. I am referring to the generous men who during the conference of 1910 insisted I be chairman there. We had only one action to be performed, only one action in ten days. An international commission on both sides of the Atlantic had worked two years for the performance of one action by which we voted unanimously it should be the Continuation Committee of the World Conference, Edinburgh, later the International Mission Council.

And then I started a most important journey through the world and across the seven seas. Twenty-one countries were visited in this itinerary, including India, Ceylon, Burma and China, Japan, and elsewhere, and we brought together the national Christians in the Edinburgh Council. I was in Germany, Austria, and in America, in the United States and Canada and then England. Then, working in all these other places some national, some international, I was in the Near East ten months, North Africa and Western Asia and so on and so on. Thirty of these bodies were drawn together and about ten others were in process of formation.

I ought to pause here to say of this great landmark, of this international missionary council which now unites all these nations and all of these representatives, as well as their churches which sent them out, we have right here now a body to speak for the world.

The fifth and last Christian movement to which I have given the best of my life helping lay a foundation and in helping rear a superstructure is in the ecumenical movement. It began at a conference held in Stockholm by the Life and Work movement of the Swedish churches. Then the Faith and Order movement of the church and then the rest were picked up a little later. In Lausanne where we got together the people

of the Life and Work and Faith and Order groups decided to come to unity. At the college there were so many in the chapel we had one section with myself, and then we decided we not only would lay our plans but we would have the meeting at Oxford, which was in the summer of 1937 followed by the Edinburgh meeting in 1937. That meeting was the first between the Life and Work and the Faith and Order groups to consider the constitution which was drawn up there, eventually passed upon at Oxford and finally, at Edinburgh, approved.

In London we elected Dr. Temple as our chairman and we decided to have one meeting the following year. We did so and seventy people came together with the committee of fourteen appointed at Oxford. We brought in a total of about seventy at the 1938 meeting at Utrecht. Among others represented in this ecumenical movement were the YMCA, Student Volunteer Federation, Student Sunday School Union, and the list runs on representing various ecumenical bodies. It was a wonderful meeting. Some of you were there and you will never forget it.

Among other things set up was what you might call the provisional committee. What happened? We got together for a preliminary meeting in 1938 and then the world war convulsion, the world heaving all over the place, made it impossible for us to continue this most remarkable interdenominational co-operation. These years of the second world war, I say, were impossible years.

You say, "Mr. Mott, what do you mean?" I mean these very years of the second world war and the year and a half since, in these years 109 Christian communions and their ecclesiastical representatives voted unanimously to come into the World Council of Churches. Those 109—there are a little more now—have over 30,000,000 members and include virtually all churches, British and Canadian, and most of the United States, not including my dear Southern Baptists. Some of them are here and we must have them, regardless. Of course, that is all to our advantage to receive them. These various bodies representing 30,000,000 members are to meet in Amsterdam next August and September. I've got two foreign trips next; I made four in the last fifteen months to two years.

This ecumenical movement then is the fifth Christian movement for which I helped lay the foundation, for some of those meetings were only the beginnings as on this provisional committee. What the committee next worked out at Geneva in 1946 was that an assembly of the World Council of Churches should meet at Amsterdam next year.

I agree with everything that was said so well by Dr. Sockman with reference to Russia. I had six practical gains in Russia and not an argument. The first of the largest affairs led to the formation of the World Lighthouse. Of course it corresponds to the YMCA, and we have laymen seconding the student movement. I hope to live to the day when I am recalled back to Russia.

I conducted these groups like I had in any other country; each night three addresses and then afterwards we would go to the hotel and work until one or two o'clock in the morning with more conversation of evangelical campaign participation across the years.

Then later my next practical gain came with what you might call the presence of war. In the first world war, I served 6,000,000 prisoners; one half of them were Russian, and it cost \$30,000 getting the English

service book for them. On my subsequent visit to Russia this attitude resulted in practical gain.

The next practical gain, that of the Russian army, came too late. There were in one afternoon 150 meetings. One hundred twenty men served there three years among fragments of the Russian army.

What do we mean by religion in Russia? There are 103 million in the Russian Orthodox Church; three million are Roman Catholics, nine million Protestants including Baptists; there are more Moslems there than anywhere except Turkey, India, and Indonesia.

Let's be open minded, let's be willing to change our minds about Russia. There is nothing to be lost by this understanding; we are not giving up anything we regard as vital. Right now the Orthodox Church contains the great body of the Russian people. As I said before, the council cannot ignore any country in Christendom, and mortals there have already laid down their lives for the church. The least of my fears is of the Russian Orthodox Church.

So, my friends, let us get close to the other communions. They have something to teach us, all of them, and we have something indispensable to teach them. Let us sit at their feet and learn things; let us serve them; let us co-operate with them to the end of the day.

The Rev. Dr. GORDON A. SISCO, Secretary of the General Council, the United Church of Canada, then spoke on "Methodism and Church Union." He said:

The United Church of Canada is a national church with wide international ramifications. There is a marked difference between a state and a national church. A state church is brought into existence by some act of the state; it is a church to which the state grants certain privileges and pays emoluments. A national church is a free church within the state, created by its own act, governed by its own choice and continued by its own life. The words "national church" express the genius of the people in matters of religion.

Prior to 1925 there was no Canadian Church. There was one United Methodist Church; we had achieved Methodist union in Canada before 1890. And the Presbyterians achieved union in Canada before that time and the Congregationalists had come to have one Congregational union. There was one Methodist Church and one Presbyterian, in politics, and these other churches put it in order. What we had in Canada were people who had come to us from England, Scotland, and the United States. They had been transplanted into Canadian soil and they took with them, of course, their national characteristics. But in 1925 all of the Methodists, Congregationalists, and two thirds of the Presbyterians united to form the United Church of Canada, and we are as a church responsible to a great extent for the religion of the Protestant part of Canada. When I say to you that one third of our pastoral charges in that country are receiving aid you will begin to perceive the tremendous home-missionary responsibility which we carry. But because we carry it, I can say to you our church is evenly distributed throughout the Dominion and Newfoundland and we are as strong in the city as in the

country and towns but we are predominantly a rural church. A church which loses the country is doomed.

Now, we are not only a united church, we are still uniting, and I want to stress this. By next September when our General Council meets, the decision will have been made which will bring into the United Church of Canada two small Negro denominations known specifically as the British Methodist Episcopal and the African Methodist Episcopal Church. I hope also that the Canadian Conference of the Evangelical United Brethren will decide to unite with the United Church of Canada because they are united in theology and became separated from other Methodist movements. The German-language churches and Church of England in Canada—we are attempting to fashion a relationship between these two churches and thereby bring about an international ministry. It is too early yet to say whether or not we shall succeed.

Our international ramifications may interest you. We belong to the Alliance of Reformed Churches holding the Presbyterians throughout the world; the International Congregationalist Union, the Methodist Ecumenical Conference. We hold associate membership in the Federal Council of Churches of Christ in America, only Canada lines up with these other United States constituents of the Western Council of Churches. We are not less than we were; in union we are infinitely more. The great heritage of Wesley, of Calvin, and of the English Puritans make up our spiritual bloodstream and enrich us.

If I may be permitted, I should like to pay a tribute to the Methodist leaders of England who in 1925 saw clearly what we Methodists in Canada proposed to do and who stood by us loyally. Just as you have stood by the Methodists surrendering to church union in South India, so did you stand by us. May I also say that the bishops and leaders of The Methodist Church of the United States and other smaller Methodist churches will similarly understand what we were trying to do. Never forget that as Methodist churches enter a wider union that God's numbers may increase, Methodism does not in any sense cease to exist. The great tradition goes on in a wider fellowship.

In seeking to make a contribution to the subject assigned to me, I am aware that practical methods of interchurch co-operation or a federation of denominations are steps that may have to be taken in some countries on the road to organic union. I have never been able to follow the reasoning of a minister who rises in meeting to oppose organic union, while asserting that he believes profoundly in spiritual unity. "The unity of the spirit in the bonds of peace" is a Christian essential, but a spiritual unity can function most effectively only when it has localized and concrete manifestations. The matter we are discussing is not an academic one. It is a pressing practical problem. The task of uniting churches is so involved that we are inclined not to hurry the process. As a Scots Presbyterian would say: "We must haste very very slowly." That sort of prudential approach is understandable. But it is very much a question whether the conditions of our present world situation will allow us to depend on the usual slow evolutionary processes of history. Visible and organic union is a matter which is fraught with urgency.

Methodism must concern itself with the achievement of church union because of its emphasis on the doctrine of grace.

When Harnack said that the entire Christian gospel was a question of God and the soul, the soul and its God, he spoke as a typical Protestant of his day. On that view of Christianity the Church is of secondary importance; it is conceived as a mere aggregate of individuals who one by one have heard the gospel, who one by one have been converted to Christ, and who in voluntary association have come together to form a church. But the matter is not that simple. The Church was in existence long before any of us were born, and anything we know about Christ has been mediated to us by a Church that spans the centuries. In this sense the Church is above and beyond all who make up its present membership. It feeds and nourishes each generation in such a way that apart from its existence and fellowship no individual could possess the fullness of the Christian life.

Harnack was wrong when he defined Christianity as strictly an affair between God and man in the deep privacy of one's inner life. Christianity is triangular. It is an affair between God, me, and my neighbor. The grace of God does not come into my life unless it goes out of my life into other lives. Jesus insists that a man cannot be forgiven unless he forgives, and that he cannot worship truly if he has fought against his brother. This is just another way of saying that there can be no Christianity without community. That is why the Church is here. It is in the world, not by man's decree, but by the grace of God revealed in Christ. It is a divine creation demonstrating by its presence that all men everywhere can be redeemed into a blessed community. Out of that community and its experience have come the books of the New Testament, the Gospels and the Epistles, the historic creeds, the great liturgies and hymns, which, taken together, would form a cultus that becomes the inheritance of each generation. It would not be an exaggeration to say that without the Church spanning the centuries there would be no bridge to carry us back to the Jesus of history and the events associated with his life. And it is within reason to declare, further, that unless the Church had existed across the years, the gospel would have long since trickled out into a thin stream and have become lost in the sands of secularity. The revelation of God to men has taken place on the field of history, and in history the Church emerged by the grace of God. To be sure, the Church is always under the judgment of her Lord and the gospel of the Church must be experienced as my gospel, but to be a Christian is to belong to a community which one does not join with others to form, but which emerges in history by the grace of God revealed in Christ.

There are Methodists who smile at John Wesley's high conception of the Church and explain it away on the ground of his peculiar upbringing. They had better take him seriously. He insisted that there was no such thing as a solitary Christian. He knew also that before you can have an effective evangelism you must have your institution from which to proceed. He believed in the Church, in the Sacraments duly administered, in a ministry trained and set apart to exercise spiritual functions, and that within the given fellowship special cells of a more deeply consecrated type of Christianity may well be a necessity. Though John Wesley sought to save individual souls, he was fully aware that Christianity is not understandable apart from the Church.

This matter of community is a present-day issue for it testifies to that for which the world is seeking. It explains to some extent why such a pseudoreligion as communism should arise in our day as an aggressive force. At best communism represents a protest against anarchic individualism—that sort of individualism that fails to give man a conviction that he belongs to a wider whole that could give depth and meaning and strength to his existence. Here in America Protestant individualism has merged with *laissez-faire* individualism and the individualism of the frontier to produce what is called rugged individualism in industry and commerce. Today these respective ideologies, which in themselves are exaggerations, are championed by the world's two greatest military powers now at a point of conflict just short of a shooting war. The Church knows that there can be no true individualism which is each man for himself regardless of the other fellow. The Church knows also that true and abiding community cannot grow out of the soil of materialistic idealism. The Church on this issue of the one and the many has a gospel for our age. It is doubtful, however, whether in the effort to proclaim and apply that gospel, that an atomistic Protestantism, divided on issues that are no longer relevant to the world situation of today, will be taken seriously. If Methodism will think through the full meaning of the gospel of grace, which issues in community, it will make organic Church union a vital part of its mission.

Another reason why Methodism should concern itself with this problem of unity lies in the fact that its genius is catholic.

Broadly speaking there are two traditions that have played an important part in shaping the history of the Christian Church. The one is catholic, the other is puritan. The catholic type of mind has been quick and eager to accept or reject principles or attitudes on the basis of their power to enable Christianity to make a new thrust forward. It has enabled the Church to infuse into every given culture that which is vitally Christian, while taking over from that same culture that which can be lawfully and advantageously used for its purpose. The puritan element on the other hand seeks to guide the footsteps of the Christian by means of well-established landmarks. His desire is to press Christianity into precise molds of systematic thought, to squeeze into definitions, to canalize it in various restrictive ways lest it overflow its banks and become polluted by that which is foreign to it. The catholic on the other hand is contemporary, ever eager and ready to shape his course to the realities and contingencies of history. The puritan, when facing an issue, looks well to his moorings lest he be made to drift too fast and too far by the tides and currents of the contemporary scene. Both traditions have their strength and their weakness and each is needed to correct the excesses of the other. Both attitudes are to be found in single denominations and even in the personality of a religious reformer. There were puritan strains in Wesley and the effort of Methodists to guide the Christian life by rules is puritan; yet, on the whole, Wesley and Methodism have been catholic in genius.

The founder of Methodism did not bequeath to the world an all-embracing scheme of theological thought such as the *Summa* or the *Institutes* or a well-worked-out scheme of ecclesiastical polity, which is the inheritance of the Presbyterian. These things were secondary to

his way of thinking. He was characteristically catholic in his emphasis on divine grace—the power of it, the splendor of it, the availability of it that all men everywhere might be saved. Becoming obsessed by the needs of his own day, he took such available sources as the Bible interpreted by the Church Fathers, the theology of the Church of England as set forth in her articles, and by a fine spiritual sagacity selected from these, and from contemporary sources, that which served his purpose as an evangelist. As an Anglican he accepted Anglican orders as of the *bene esse* of the Church, but when necessity called, and there was no other way, he ordained Thomas Coke to be the overseer of the Methodist societies in America. He was quick to take over from the Moravians certain religious practices which he deemed beneficial, and helped to provide for a new hymnody that was keyed to the temper of his times. His catholicity of appreciation prompted him to praise the moral insights of Marcus Aurelius, the Christian character of the Roman Catholic Fenelon and set him to work to write the life of a saintly Unitarian lady to be distributed as a tract among his societies. True to the catholic tradition, he was contemporary. In the words of Humphrey Lee, "he inherited old-world conceptions, yet he had a marvelous faculty for merging them with the intuitions of his age." Some of his followers of that day and succeeding years were not his equal. They were narrow and sectarian and the results are recorded in history. But the genius of Methodism to establish schools and colleges, to subsidize printing houses, to promote foreign-missionary enterprises, to recruit and use laymen, and, through lay preachers, to launch the British Labour Party was in the great catholic tradition.

That is why Canadian Methodists helped to form the United Church of Canada and entered it without a dissenting vote. They took it all for granted as something inevitable and right. They lost no time in emotional appeals about the faith of our fathers or the need of perpetuating a name that has been associated with some of the stirring events of Canadian history. The hour had struck to advance; the need was insistent; the response was unanimous. Did Methodism cease to exist after entering the United Church of Canada? Does it cease to exist as it enters the Church of South India? In name, yes; in reality, no. For "whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

Again, Methodism should lead in furthering the cause of union because it is concerned to achieve a Christian civilization which can provide the basis for a spiritual union of mankind.

Humanity today is seeking some central ideology around which the organic concept of humanity can be constructed. Communism claims to have the answer and is making a strong bid for support. It postulates a denial of God and a materialistic conception of the dialectic of history and proceeds to the point where the individual is swallowed up by the mass. Roman Catholicism claims to have the answer and on its purely religious side we might greet it as an ally. The danger of Roman Catholicism to us, however, lies in the fact that it has made its own close-knit hierarchy the vice-regent of God upon earth. Taking Portugal as its model it would set up in every country, as rapidly as opportunity affords, a Catholic and corporative state in which government, industry,

education, and social services stem from and return to the Church as a totalitarian system. Disraeli made the observation in 1870 that whenever the world is faced with revolution on the one side and Roman Catholicism on the other the free nations are lost if either of the rival forces triumphs. He points out, further, that neither may triumph if there is a third force, or a middle faith, which regards liberty as a moral reality and which possesses its own center of gravity and motive force.

Professor Kenneth Latourette observes that Roman Catholicism is on the wane in Europe, where it originated and found strength, and that it now seeks to find in Latin America and in North America that which will compensate it for the losses sustained in its original home. The professor does not think this effort will succeed. He predicts, instead, that the main current of Christianity is now shifting, and will continue to shift to Protestantism in general and to the American type of Protestantism in particular.

If the professor is sound in his analysis—and he is a careful student of religious trends—then we face a responsibility that is sobering and compelling. All one has to do is to measure the forces of revolution and Roman Catholicism and the growing power of secularism on the one side, and consider the futile divisions and rather cheap sentimentalism of our popular Protestantism on our side, to realize that the hour calls for a new strategy and a deeper purpose. A group of delightful people in a drawing room or even gathered in an ecumenical conference is not a church unless it is moved by convictions that have relevancy to the contemporary scene. The hour calls for Protestant unity. Within that everwidening field of unity let those churches unite that can unite and may Methodism lead the way.

The third address of the morning was delivered by the Rev. Dr. HOWARD WATKINS-JONES, Tutor in Church History, Headingly College, Leeds, England. Speaking on "Methodism and the World Council of Churches," Dr. WATKINS-JONES said:

The ecumenical movement was once described by the late Archbishop William Temple as "the great fact of our era." That was the judgment of a truly great mind. The present distresses of the world and the anti-Christian forces rampant in it do not constitute the great fact of our age: the great fact is the essential oneness of the Church of Christ and the growth of modern expressions of it which are being prompted by the Holy Spirit. In the words of Dr. Visser 't Hooft, General Secretary of the World Council of Churches, "An ecumenical movement must be a growing fellowship; it must grow in Christ; its members must grow together. . . . A static ecumenical movement is of no use to the churches. . . . We need in the ecumenical movement churches which enter into the wider fellowship in order to grow, and which agree, therefore, to be challenged and changed through their ecumenical relationships." Let me say at once that this statement is equally applicable to ecumenical Methodism as to the wider fellowship of the whole ecumenical movement. Universal Methodism can make its proper contribution to the Church Militant here on earth only as it is always growing, and growing together in Christ. Static Christianity is no true Christianity at all.

Now as to the World Council of Churches: this is "a fellowship of churches which accept our Lord Jesus Christ as God and Saviour." As Archbishop Temple commented: "It is an affirmation of the Incarnation and the Atonement." That is its basis, and none other. The World Council has arisen mainly out of two movements: first, Life and Work, with Archbishop Söderblom, of Sweden, as its early inspirer, and its two world conferences at Stockholm in 1925 and at Oxford in 1937; second, Faith and Order, led by Bishop Brent, of America, also by one whom I am glad to join with him—Dr. John R. Mott—with its two world conferences at Lausanne in 1927 and at Edinburgh in 1937.

It was in 1936 that representatives of the Continuation Committee of Faith and Order met the Universal Christian Council of Life and Work in order to consider the future relationship of the two movements, and a Joint Committee was appointed to explore the situation. In 1937 the recommendation of this committee led to the decision to establish the World Council which was made at Oxford and Edinburgh and ratified by the churches represented at both.

That these two parties should combine in this way was perfectly natural. It simply meant the union of theology in thought and action. Indeed, the more the churches expressed their unity in action, the more were they being driven to examine the nature of Christian unity in itself and especially those regions where disagreement existed. Accordingly, the Oxford and Edinburgh conferences appointed a Committee of Fourteen which arranged for a conference representative of the largest non-Roman Churches of the world and of certain ecumenical movements. This conference of seventy-five delegates met at Utrecht in 1938, and it brought into being the Provisional Committee of the World Council under the chairmanship of Archbishop Temple.

Since Dr. Temple's death in October of 1944 the ecumenical movement has suffered a loss from which it may take long to recover. His passing at the comparatively early age of 63 came to non-Anglicans as well as Anglicans with a sense of personal loss; of Faith and Order, as, indeed, of the whole movement centered in the World Council, he was, under God, the guiding genius and the greathearted leader. From the 1939 meeting of the Provisional Committee he wrote to the Vatican giving official information of the creation of the World Council, and a reply was sent from the Papacy assenting to the suggestion that there should be mutual consultation of an unofficial character between the council and itself. It is to be regretted that the Roman Church feels, as yet at any rate, prevented by her principles from making a fuller response. Eastern Orthodoxy functions within the ecumenical movement as far as political conditions will allow, and Archbishop Germanos of Thyateira, one of the presidents of the Provisional Committee, has for many years given a splendid lead in this direction to the branches of his own communion.

From 1940 to 1946 the Provisional Committee was only able to meet sectionally, the sections keeping in touch with one another in war conditions as best they could. At last, however, in February, 1946, a fully representative meeting of the committee took place at Geneva, when the decision was made that the first Assembly of the World Council should be convened at Amsterdam from August 24 to September 5, 1948. Thus the great gathering which on account of world strife has been postponed

since 1941 is now actually before us—the most representative assembly of Christendom ever to take place. The assembly will consist of four hundred and fifty members officially representing the churches participating; it will normally meet every five years, while its Central Committee of ninety members may meet annually.

The World Council will exist to facilitate common action on the part of the churches, promote co-operation in study, and call world conferences on specific subjects as occasion may require. As Archbishop Temple once wrote about it: "It is not a federation as commonly understood, and its Assembly and Central Committee will have no constitutional authority whatever over its constituent churches. Any authority that it may have will consist in the weight which it carries with the churches by its own wisdom." This means that it will have no power to legislate for the churches, but it will be able to act for them in matters which they specially commit to it and generally to show moral and spiritual leadership in the realm of common interest. The intention is that this attitude should find expression internally as well as externally.

It is true that the World Council and the Faith and Order Movement so closely bound with it are not pieces of machinery to effect organic union between any of the churches represented on them. At the same time, they do provide, if they are true to the outlook of our Lord, that atmosphere in which questions concerning union or intercommunion may be brought within the bounds of consideration by the churches. At its most recent meeting at Clarens in August of this year, the Continuation Committee of Faith and Order declared that the first task of Faith and Order within the World Council is "to continue to make a thorough study of those differences in the faith and order of the churches which are obstacles to their full unity, and of the possible ways to overcome those differences." It further declared that its second task is "to proclaim the essential oneness of the Church of Christ," and therefore that "the challenge of unity should be kept constantly before the churches and the World Council."

The World Council when it meets at Amsterdam will have as its subject of study "Man's Disorder and God's Design." No more vital subject could, surely, have been chosen. We need no reminding of the attempt of the Axis Powers to force a "new order" upon the world. What a nightmare all that now seems! And how nearly did it succeed! By God's mercy it failed decisively: yet human disorder has followed its failure, and joined to so much chaos are the threatening possibilities of atomic energy.

Apart from the establishing of the world on a spiritual basis, what hope is there—with Europe divided, with sectional interests so prevalent, and with materialism, humanism, and even despair haunting the mind of man? In the midst of all this and much else, can it really be true that God has a design? Certainly he has; for how could Infinite Love ever be without a design? But can God's design be shown with power through his Church as it is—so disunited, so spiritually unworthy? Such questions are precisely those which should be faced by the World Council, and a plan has been made whereby the main subject is divided into four subsidiary subjects, each receiving careful preparatory treatment.

The first is "The Universal Church in God's Design." Actually this

subject, under the title of "The Nature of the Church," is being studied by one of three commissions of the World Conference on Faith and Order, which, quite naturally, will collaborate with the first commission of the World Council. Indeed, the Continuation Committee of Faith and Order is, in the first instance, the World Council's commission on those subjects; and it is of the first importance that there should be focused on the subject of the Church the most careful and unprejudiced thought of all Christian theologians. There will be little chance of progress regarding the ministry and the Sacraments till this is done.

The second is "God's Design and Man's Witness," which concerns the Church's duty of evangelism, faced as it is with non-Christian creeds, sheer indifference, and much complacency among Christians themselves. We shall need to inquire what is the Word of God for our age, and whether we are, by God's help, adequately pressing upon the great unchurched masses the relevance of the gospel to the whole of their life.

The third is "The Disorder of Society." Here will be reviewed the problems of modern society together with the kind of social evangelism which the Church of Christ should undertake. On the broad subject of "The Social Gospel," as we understand it, much work has been done in recent years within Methodism, in examining the relationship of the gospel to work, leisure, the family, gambling, and—by no means least in this postwar world—the duty of a Christian in regard to the use of intoxicants. Christ is the Lord of all life; then let his Church be prepared to say exactly what this should involve for the present age!

The fourth is "The Church and World Order." Under this head the field of international affairs will be surveyed from the Christian standpoint. The truth that Christ is the only hope for the peace and unity of the world is never more obvious than in this sphere, and it may be that the Church's exhortations to more world unity would be more impressive if there were more unity within herself. In this connection we may note that in February, 1946, the Provisional Committee of the World Council, meeting at Geneva, decided that there should be created a Commission on International Affairs; so, in the following August, a Conference on International Affairs was convened in England by the World Council and the International Missionary Council—two bodies which had been closely collaborating ever since the meeting of the latter at Tambaram (Madras) in 1938.

This joint conference resolved to set up a permanent commission on this subject, and it is to be hoped that there will be an established relationship between this commission and the United Nations. Certainly there is real need, on the international level, for the World Council to keep a watchful eye on the preservation of religious liberty within the nations, especially now, when the foundations of the United Nations organization are being shaped. Pronouncements on this subject have from time to time been issued, such as that of the Federal Council of the Churches of Christ in America in 1944, and that of a joint committee of the British Churches' Council and the Conference of British Missionary Societies in 1945. The Four Freedoms include freedom of worship, and this implies freedom both to propagate and to change one's faith. Conditions in certain parts of the world, such as Europe, the Middle East

and the Far East, only serve to stress the imperative necessity of safeguarding the proper rights of religious minorities.

Mr. Kenneth Grubb, Director of this International Commission of the Churches, has put on record four distinct impressions made upon him now that contacts between the churches in different countries can be renewed: first, the courage and steadfastness of the churches during the dreary captivity of Europe; second, the various kinds of assistance given so readily to those peoples afflicted by the war; third, the vitality, energy, and wonderful generosity of the churches of America; and fourth, the spiritual unity and instinctive understanding which prevailed between Christians sundered from each other by hostilities.

A comment by Dr. Visser 't Hooft on this fourth impression runs thus: "It was not by human agency but by the work of the Holy Spirit that precisely in those years of separation the deepest and most truly ecumenical work was done, and Christians discovered that the *Una Sancta* was no mere luxury but an indispensable part of their faith." That reads like a page from early Church history, when not the worst that persecutors could do could break the sense of fellowship in the Spirit which characterized the little Christian communities. In spite of the fact that not all countries have yet concluded treaties of peace, the churches in those countries have long since been reconciled. It is now for the churches to deepen and make increasingly precious that spiritual oneness in Christ which they realized afresh during the horrors of war. The very fact that there are now twice as many member churches of the World Council as before the last war is clear evidence that this is happening, and when the council meets at Amsterdam it will have to decide what are the great themes which the *Una Sancta* will need to consider and what are the challenges of the hour which it will be bound to face.

One of the most promising signs of the modern ecumenical movement is that it is winning the allegiance of Christian youth. The first meeting of the Youth Department of the World Council took place in Switzerland in July, 1946, and this department is showing itself to be "the center of ecumenical contact and inspiration for the youth movements directly related to the churches and collaborating with the international Christian youth movements." The Ecumenical Institute will prove of the greatest service in the training of the church leaders of the future in regard to the relationship of the gospel to modern world movements. The World Conference of Christian Youth at Oslo this summer was followed by the second meeting of the Council's Youth Department, and the department will play a full part at Amsterdam.

The relationship of Methodism to the World Council is evident in the number of Methodist churches which have accepted membership in it, such as those in America, Great Britain, Ireland, Australia, New Zealand, Mexico, Tongoland, Brazil, South Africa. In addition, there are certain Methodist churches of a missionary character which are not yet eligible for membership because they are not entirely autonomous; those in China, Africa, and India are examples of such. But there is no reason whatever to suppose that these churches are not therefore ecumenically minded: it would be surprising if they were not.

Again, this relationship is seen in the official part taken by Methodists in work connected with the council. Dr. John R. Mott is one of the

presidents of the Provisional Committee as well as a member of other committees of the World Council. Bishop G. Bromley Oxnam is a member of the International Commission, while Bishop Ivan Lee Holt and Bishop Baker have taken part in meetings of the Provisional Committee in America. Professor C. G. Craig is vice-chairman of Commission II of the Study Department Commission, of which Professors Ramsey and John Foster also are members. Dr. R. Newton Flew, a vice-president of the Faith and Order Movement, and chairman of its Commission on the Nature of the Church, is a member of the Provisional Committee. The Rev. E. C. Urwin is a member of the Study Department Commission, which is preparing the program for the Council's meeting at Amsterdam; and the Rev. Henry Carter is Chairman of the Ecumenical Refugee Commission. The Rev. Walter J. Noble, who has for many years done notable work in the ecumenical movement, is at present one of the two vice-presidents of the British Council of Churches; and the Rev. E. Benson Perkins is chairman of the British Churches' Commission on Gambling.

Methodism can help the World Council and its universal work in several directions:

First, it must unceasingly offer its own characteristic contribution to the Church's body of doctrine by emphasizing the universal efficacy of Christ's atoning sacrifice, justification by faith alone, the witness of the Spirit, the state of perfect love to God and man, and the priesthood of all believers.

Second, it must give increasing thought to the evangelical doctrine of the Church, which is a truly "high" doctrine in the spiritual sense, and is by no means purely individualistic. Along with this it should stress the value of spiritual fellowship, based on the New Testament and developed with a peculiar intimacy under the guidance of the Wesleys.

Third, it must continually uphold the necessity of uprightness in international and social affairs. Temperance, as that term is generally understood, should be in the very forefront of our teaching in these postwar years.

Fourth, it must never forget its original commission of evangelism, going to those who need us most and proclaiming with urgency and power the glory of the gospel as revealed in the Bible and shown in experience and modern thought.

As Bishop Holt asserts, "the word needs the Methodist witness," and the more ecumenically minded Methodism becomes, the more fervently it can bear its own witness to the enrichment of the whole Church of Christ and to the salvation of all for whom Christ died.

Fifth, world-wide Methodism could do much more to interest our people by addresses and discussion groups with the aid of World Council literature. The World Council Study Department is encouraging the formation of National Ecumenical Study Committees, each of which could be a link between the churches in each country and the varied activities of the World Council; Methodists could surely play an important part in that. It might well prove a challenging experience to join with other Christian communions in the discussion of fundamental doctrines, especially those which bear on the divisions between us; and no less would there be a challenge in the consideration together of social

and international issues. By such means these wider interests would be spread to the local churches with still greater urgency. We all neglect such interests at our peril—the peril lest we are left with a parochial outlook, with our candlestick moved out of its place.

Sixth, in these times when either reunion or intercommunion is engaging our attention in different parts of the world, the branches of world-wide Methodism would show the utmost wisdom if they were to maintain constant touch with one another. How this could be done would naturally be at the discretion of the Methodist authorities in each country, advised, it may be, by this or some other Methodist ecumenical body. Perhaps there could be closer contacts, to considerable mutual advantage, between the different departments of our Methodist churches and their "opposite numbers" in other countries. The fact of self-government need not impair to the slightest the sense of belonging to one family within the one Church of Christ, and therefore the sense of intense interest and real affection which every member church of that family feels in regard to every other. Exactly the same consideration applies to other questions of spiritual and social importance on the widest scale.

Lastly, we have a simple duty as Christians to all other Christians. In Dr. Visser 't Hooft's words: "We are to care far more for each other than we have done." The duty is so simple that multitudes of Christians forget all about it. For any forgetfulness on our part to care for those in other communions, and confronting them instead with criticism or indifference, we should feel a real repentance. No amount of co-operation between church headquarters will suffice here. Christian congregations know far too little of one another. "Now ye are the Body of Christ, and members in particular." That is true for ministers and people alike.

Let us, then, keep ever before us the vision of the Church in the world, and the challenge of each to the other! And let us pray that the first Assembly of the World Council of Churches may be abundantly blessed by Almighty God, to the deeper devotion of all who profess the name of Christ and to the empowering of his Universal Church in all the earth!

Miss ALICE WALTON, Senior General Secretary of Women's Work of the Methodist Missionary Society of Great Britain, then spoke on "The Ecumenical Organization of Methodism." She said:

The other day I heard an interesting bit of American history. It seems that many years ago at a meeting of the Board of Missions when all the missionary programs for the church were in great need of men, some American women offered to help. Their offer was in great danger of being turned down until a certain banker pontifically explained that "the help of pious females must not be spurned." Gently humorous though it be, I would like to suggest that as a good slogan for the planning committee's next ecumenical conference.

In approaching this subject which sounds so dull, "The Ecumenical Organization of Methodism," I want to ask one or two preliminary questions which came to me when I read the following quotation: "Why did organization play an important part in the life of early Methodist communion? There would have been no organization but for the fact that

there was already a fellowship waiting to be organized. And what gave that fellowship unity, life, and power was the presence within of her spirit." That is a quotation from a statement made at a recent British Methodist Conference.

My first question to us this morning is this: Friends, have we a fellowship waiting to be organized? Now quite frankly, a few years ago my own answer to that question would have been, no, we have not. But I have noted recent trends, the peoples of the British Commonwealth of Nations drawn together during this war, the people called Methodists, and British common people drawn together.

There always has been a drawing together of American and British Methodists. At the Madras Conference American and British representatives got to know each other so well that they dared to tease each other. An American delegate said, "In the States we have a poem about people throughout the world and the lines on you British are as follows:

No matter what choir they sing in, they always sing alone;
No matter where they go, they always stay at home."

Now whether that is true of us British in the sense intended I have to leave to you, but since coming to the States I have realized it is true in another sense. Meeting the women who are at the heart of church life here, I could not possibly have felt more at home in every phase, though three thousand miles away from home. At a recent meeting, a Lutheran representative from an ex-enemy country said, "We came here to meet representatives of the Church in various countries. We have found that Church, and where the Church is, there is our home."

My second question is just this: If we decide that "a fellowship is waiting to be organized," how can we receive and keep the presence of the Holy Spirit within such a fellowship and assure its unity, life, and power? That is a vital question. We could easily decide that we had a fellowship worthy of more organizations, and by organization we can keep that fellowship on the lower level good, but not the best. We could keep it on a happy level, a useful kind, where it might be growing in understanding and so mutually enrich us. I don't believe our fellowship, even our word "fellowship," will have unity, life, and power unless it is created by the Holy Spirit; unless we are doing together something which we believe is vitally good for the world, we will not succeed as well.

I believe that Methodism is peculiarly at home in this changing theology, as illustrated particularly in our teaching about conversion, which might well enable us to give a great answer to this call of expectant evangelism. We have been reminded of this danger of thinking of Christianity as fair to God and man and that only. Though I am ignorant, I would like to say I think there is equal danger of putting too little stress on that fundamental encounter between God and man. Many of us Methodist lay people know little of theology, but we do know something and we do know what it means to encounter in Christ, to submit at last our stubborn wills to his; consciously, deliberately to accept forgiveness and take in power.

I believe to the world's needs we have quite a fundamental contribution

in conversion. I say that because I have taken note of the international committees of the British churches and I believe we have something other churches do not give so well, and something that is better. In other words, if the various groups of world Methodism strengthen each other they act in the true Methodist inheritance.

But God forbid that talk like this should lead to denominational pride. We are all too conscious surely of our own failure. Coming to our own inheritance, we know that nothing but a great outpouring of God's grace can enable us to put it into action. It would be so easy to start on a high level, start this fellowship; but we will start and fail unless we put the stress on the fundamental thing.

There is a delightful story about the Scotsman who was instructing a friend of mine in the art of salmon fishing. At one point my friend screamed, "There is a fish." The Scotsman said, "That is not a fish, that is a trout." "But," said my friend, "isn't a trout a fish?" Dogmatically the old man said, "When you're fishing for salmon, only salmon is a fish."

In ecumenical fishing let's keep on to our high purpose of calling only salmon fish.

The third question can be abbreviated. It is not at all our plan to carry the word Methodism into local schemes. Well, of course, the answer is we could but we need not do so. We are often told so many times if we actually succeeded in strengthening each other, in the highest tradition, we can serve better because of wider church union. Whether schemes are used we want most sincerely to aid in conserving the richest tradition of each uniting church; and it will give enormous value if we Methodists continue in these unions the Methodist tradition, but only a vitalized Methodism true to its rich inheritance. Any world contacts widen spread of our tradition.

Now in closing I want quickly to run over the practical questions which must be considered if it is decided that this is for good, and the will of the church, worth closing in together. When I worded these questions in their present form I had been thinking of Britain also and I do think accompanying or subject committees should answer these as I wish we could take a similar thought to preventing lighthearted and easy commitments.

Are we to meet frequently, or every ten years or every five years, for instance? Now to say "yes" we've got to bring the issues of both time and money face up on such a thing before we make any decision and, above all, see to it when we do have a world meeting that there is adequate planning for it.

Secondly, as a world council meets infrequently, it must have various smaller standing committees and an executive committee meeting more often.

Thirdly, is there a need for a central whole-time secretary and office? There, again, it takes time. Now if we decide on a man, how can we determine where the office is and what the functions of the secretary are?

Fourthly, ought we to have two secretaries only, and of course many more committees to see if the new system is working?

Fifthly, can we not have some common literature? Now here I am

going to express clearly my own point of view. If the answer to that is a decided "yes," the printed word travels cheaply and I believe is most useful and most feasible. Our next step going together is planning the ecumenical Methodist news sheet or magazine. The ecumenical news would keep on the order of the Council of Churches; paragraphs are sent from churches all over the world. The cost of the material is low, but the publication is sufficiently full of suggestions that many of us read every word, however busy we may be. In sectional literature there is a further question that arises for this same organization whereby the best area literature is shared. Missionaries in India have some very valuable books that are published in America. We never heard of them in England, only India has them because American missionaries were there.

Sixthly, can there be this? Can we work closely in the various departments of the church, especially missionaries? Under this heading we might consider the subject of committees of some women's organizations. Women of the various Methodist churches might belong together. But here I say with a very great feeling that this committee, if it were established, would not be something separate but a part. We are members of the Methodist Church, just as women are members, and we only think that a committee like this is valuable because it would help value and take part in the ecumenical movement of the church as a whole. Our next regard should be the linking of the Youth Department.

Seventhly, and lastly, can there be more interarea visiting of duly elected representatives who can be living links between the various Methodist churches of the world? If that were carefully and bravely arranged it would have a value out of all proportion to the cost.

At this happy conference, I would like us to end by rising above the clouds to the mountain peaks beyond. It may well be that in the warm-heartedness, the kindness and the common worship of this week God is calling this church of ours to be equipped for more demanding service. Everyone knows, perhaps, we are being challenged to organize ourselves more fully in order that, together, we may do more demanding work for God. Perhaps this week we have been too small and mean either to hear perfectly or to respond adequately to God's voice.

It reminds me of the gentleman who was a great music lover and wanted to hear Marion Anderson sing once more to him, and so he asked her to come and sing for him in his own home. She came and she sang for him, but he wasn't satisfied. Wistfully, he said to her, "The roof of my house is too low for you."

Oh, may it not be that we must use similar words when our Christ speaks to us. Let us establish ourselves big enough in spirit to hear God's words to this great church today, and say that although it costs greatly or little to stay close to his purpose. May we work through our weakness to thy strength; work through our meanness to thy nobility; work for thy profit, thy grace, thy glory, thy love. Amen.

Bishop HOLT pronounced the benediction, and the Wednesday morning session adjourned.

EVENING SESSION

The Wednesday evening session convened in the Municipal Auditorium, Bishop IVAN LEE HOLT presiding. The worship service was conducted by the Rev. G. I. LAURENSEN, General Superintendent of Home and Maori Missions, the Methodist Church of New Zealand. He said:

. . . "And the light shineth in darkness; and the darkness comprehended it not." . . . This old word "comprehended" carried in its earlier days the idea of reaching out and laying hold of something and drawing it into yourself and making it part of you. . . . The Creator of this earth said, "Let there be light," and he established in the midst of darkness a zone of light in which he would express to this world his purpose. As the years went on, men fumbled as they tried to handle that mystery. . . . God chose out of the midst of those peoples those who would embody the message to the world and be light unto the darkness. . . . The darkness crowded in, and . . . this time this living purpose of his "became flesh and dwelt among us," and the light shone in the midst of darkness and the darkness could not put it out. The Church is the embodiment of this, and the continued presence of Christ in the world is the proof of it. Here is the Church standing in the midst of a pagan darkness. This is a world in which an unquenchable light has been lit. Certainly it is a world of sin; certainly it is a world of darkness, but in it something has happened. Light has shone in the darkness, and the darkness cannot put it out. . . .

The first of two addresses on "The Methodist Ideal of the Church" was delivered by the Rev. WILLIAM E. FARNDAL, President of the Methodist Church in Great Britain. He said:

I propose to speak on two phases of our subject: first, the initiation into the membership of our Methodism and the ideal of the church; second, the expression of that membership, also in the light of the Methodist ideal of the church.

First, with regard to initiation into church membership: a good deal has been written upon the subject of the church. During the last sixteen years, since the previous Methodist Ecumenical Conference until quite recently, much has been contributed on this specific subject of initiation, by biblical experts, by schismatic theologians, and by students of the writings of the early church fathers. They have cast their searchlights on and have made research into such matters as the meaning of Baptism, both adult and infant. They have been especially interested in the subject of confirmation and its relation on the one hand to Baptism and on the other to the more subtle significance of the first Communion. Those are very enticing fields and were we meeting under other conditions one would have counted it a delight to have sought to speak on some of those particulars. Not only have scholars been busy upon this matter, church elders have inaugurated Crusades for Christ, Commando Campaigns, and they too have been learning as well as leading. That also is a background

to our cause as tonight we approach the subject of initiation into church membership in the light of our Methodist ideal.

Let me say quite frankly that I wish to bring this subject, not from the standpoint of esoterical practice, but on the lines of secular principles which is one of the greatest episodes in the charter of the Christian Church. Frequently public gatherings are impressed by coincidences, and I was greatly moved as I heard the lesson read and the meditation given, for I want to assert that the Methodist ideal, with respect to initiation in church membership is that every member, without exception, shall be one of whom with confidence it can be uttered that he has been and is the recipient of divine intellect.

On this matter one takes one's stand upon that great scene related for us by the First Evangelist. It is Jesus asking, "Who do men say that I am?" and then turning point-blank he inquires, "Who do you say that I am?" Whereupon Peter at last said, "Thou art the Christ, the Son of the living God." We are not, for our purpose tonight, concerned with being content of his confession, but the origin of it as indicated by the following words of our Master, who proceeded to say, with all serenity, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Consider the situation. For weeks, months, Peter had been under the instruction of Jesus of Nazareth whom men designated rabbi, teacher. He had felt the impress of his Master's life and character, he had had the fellowship of his brethren, disciples, apostles, and had engaged in discussion with them as to the personality of this Jesus, seeking to find the answer to the question, "What manner of man is this?" More than that, he had also been affected by the impact of the personality of Jesus, and the wondrous examples of him who was a sinner, and yet despite that prayerful plea of his up to that moment, he had not been able to make the confession of a saving faith.

Instruction had not been enough though the teacher were Christ, himself, in the flesh. That was not enough. Neither was discussion with others enough; the example of a Godly life—the best life that ever has been known or can be known—was not enough. There was needed for this man who was himself, who would go into the Church of the living God, the incoming of the spirit of the God-giving life, not simply on topics but upon a person. I see this man at that moment and the question comes to him, pausing and silent, and then he staggers as it flashes before him. Not that of human discovery, not beknown of human reason, but it comes to him by supernatural revelation. Then said Jesus, "Upon this rock I will build my church." The architect has the right to say what shall be the foundation; not the shifting sands but the granite rock of divine revelation.

I want to submit to you fellow workers in the church that sometimes you and I are in too great a hurry. I was reading a book a while ago by a farmer. He told how, as a young man, he had had a rebuilt sickle given to him by an old laborer. The farmer was in a hurry to get the sickle and wanted to cut the corn though it was not ripe. The old laborer gently chided the young man, "Can't you be patient a little bit longer? You want to do things in a hurry but it is the old time that gives us the harvest." And I think the words of that laborer in the harvest field are

still applicable to us. Dear fellow workers, don't let us be so much in a hurry that we don't give God time to do his secret inner work in the soul. For it takes time to prepare the souls; they cannot be prepared in a flash.

Look, if you will, to the younger villages of the Puritans, to the mighty men of God, those early Methodist experts in the spiritual life. There you may sometimes think of the road they took to come to Jesus the Saviour. It was a long and tedious road and the convictions they had were arguments with themselves. Let Bunyan's abundance testify to that. And then having God there they continued their way.

Let me contrast the case of those who have too much with those who lack and therefore cannot continue. In the early days of Methodism in Great Britain, in a certain Yorkshire parish there was a vicar whose name was Grimshaw. He was going home late one night and he heard the cry of a drunken man. Holding up his lantern, he discovered that the tipsy fellow was in a ditch crying out, "Vicar, help me, I am one of your converts." The sturdy Yorkshireman of blunt speech and rugged terms said, "Aye, that is just it. You are one of *my* converts."

But then, take the other case. A few years ago there was a certain Methodist missionary who had been conducting services in a certain town. He found, at every service, a man who was cheery, happy, so delightful, and who always seemed to be having a good time, and he gave the preacher a good time too. So one day he went to him and said, "Excuse me, but do you mind telling me how old you are?"

"Why, no," said the man, "I'm 80."

"Well," he said, "you look mighty happy."

"Yes," he said, "why shouldn't I be?"

"I suppose you have troubles like the rest of us," said the minister.

"Yes, heaps of them."

"Well," then asked the minister, "how do you keep so happy?"

"Well, sir," he said, "if you must know, it is like this. When I was converted I got a hen's-foot religion."

The missionary said, "What? You got a hen's-foot religion? That is a new brand to me. You'd better explain."

"Well," said the old man, "you don't know much about poultry but you see a hen's foot is so meshed that the hen cannot go backward. When I was converted, God gave me an impetus that goes forward from face to face and from grace to grace."

It is this illumination that counted for so much in early Christian life. You remember that we had in Great Britain one leader in the forward movement of Christ's youth. As a youth he stood one day on the cliffs facing the Swansea coast and listened to a friend's persuasion to yield to Christ. He repeated the words, "I submit to Christ," but no peace came. But some weeks later an American minister preached in the chapel and evidently pointed to a divine work over and above any human decision. Then this young seeker after God felt the love of Christ like a great wave of sunlight flooding his soul. Describing it later he said, "My heart danced within me and I scarcely knew how to contain myself."

Brethren, we shall need, very probably, to have a new approach to youth if we are to win them, and there is most decidedly a place for the

Christianizing of recreation. Jesus must be brought to the front of youth by the fact that he is not simply its Friend but its Saviour.

In March I was present at a meeting where several speakers took part and then by and by five young people spoke briefly on "What Christ Means for Me." One brought up that in a Christian home constant attendance at the house of God is necessary. She was well versed in the literal meaning of the Christian faith but a stranger to the vitalizing experience. This is what she said: "If anyone told me three weeks ago that I should be on this platform I should not have believed them. If anyone had said I would have testified tonight as I am now doing I would not have believed them, but all the difference has come because some weeks ago Christ came into my heart and took control." The most deeply spiritual presentation that we can offer to you is that birth-right, "Thou leadeth, Thou commandeth."

So we say, with regard to the initiation of a Christian into membership of our church, that there comes new meaning to the old word of that hymn of Charles Wesley addressed to the Holy Spirit.

No man can truly say
That Jesus is the Lord,
Unless Thou take the veil away,
And breathe the Living Word.
Then, only then, we feel
Our interest in His blood,
And cry, with joy unspeakable,
"Thou art my Lord, my God."

It is the quality of the membership that is to count. I know of one minister who decided to begin his church with just six people who were ready to make total surrender of their lives to the Lord. They were ready to go wherever the spirit of God led them and where they were asked for. Those six revolutionized that church and that locality.

But now, in the next place, may I say that whether or not the church membership is in the light of Methodist ideals, I would suggest, using nonscriptural phraseology again, that the Methodist membership is meant to be a company of key men.

On entering a Roman Catholic place of worship one may observe a representation of Peter bearing keys. That immediately reminds us that the power of the keys can be made symbolic of exclusion. Keys can be used to shut others out.

A few years ago, one who had been prominent as a free-church preacher and writer went over to the Church of Rome. After his submission to the authority of that church he was instructed that full admission would be dependent upon his counting as heretics all outside the Roman Church. Relatives and friends with whom he had worshiped were no longer to be regarded as of the flock of Christ. Indeed he must in his declaration say he detested them. The word "detest" stuck in his throat. He sought permission to use a milder term but in vain. The only concession allowed was that he might say "detest" in Latin. And in Latin he said it. That is a tyrannical, blasphemous use of the keys.

Let me, however, tell you of how an earnest Methodist woman in lowly life controverted that spirit. She lived in a village in Wesley's old county,

Lincolnshire. She had been lying in a hospital awaiting a serious operation. In the next bed to her was a Roman Catholic, also expecting a major operation. Said the Romanist, "I hope for the sake of my family all goes well, but in any case if I pass on I shall be safe, for Peter has the keys of heaven and will let me in." The Methodist woman replied, "I too hope I may recover. But also I am not troubled about the future life. My Saviour will take care of me. I shall not need the help of Peter or of any keys of his. For if I get as far as the gates of heaven, I shall just walk right through. For my Bible says, 'The gates of it shall not be shut.'"

Against all arrogant Papal pretensions we set the words of Jesus. Woe unto you—for ye took away the key of knowledge. The key which Jesus gave to Peter was the key of knowledge—the saving knowledge of Christ, his Saviour.

It was a key, the purpose of which was not to shut men out but to let men in. Peter used the key on the day of Pentecost, when to 3,000 souls he opened the door to Christ, the King, and so into the Kingdom of Heaven.

But Peter was not the only disciple who had that key. In any family several may possess a key to the door of the home. The fact that the father has a key to the door does not mean the son has no key. The fact that a brother has a key does not mean his sister has none. There may be a key for each. And in the family of God each is given this precious key of knowledge.

But just as some have misused the key in their selfish pride by shutting others out through active exclusiveness, so some have been guilty of misuse by their slothfulness in not opening the door.

In a certain Lancashire town on one day of the week it used to be the custom for housewives to take an afternoon off from domestic duties. They would lock the door and leave all behind them and go out on pleasure bent. That was called "swinging the keys"—that is, having the keys but not using them. In itself it was, of course, a perfectly innocent habit but the phrase employed is arresting: "swinging the keys"—having the keys but not using them. How many Christians seem to be all their life just swinging the keys—possessing the knowledge of the saving grace of God but never sharing this knowledge with others.

In the early days of British Methodism a farmer named William Carvosso was converted. He was an uneducated man, but so eager was he to share his knowledge of Christ that one by one he won a large number of men to his Lord and became the leader of six society classes. When he was at last too infirm to go visiting he learned to read and write so that by letter he might exercise pastoral care over those whom he dearly loved. He was using his keys.

This is no prerogative of ministers. Laymen have excelled in the use of the keys. Henry Clay Trumbell of America, whose book *Taking Men Alive* is a religious classic on personal evangelism, was a wondrous key man in the Kingdom of God.

How much Moody owed to two women in his congregation! They came to him one day and said they were praying for him that he might be filled with the Holy Spirit. This was before he came to Great Britain. Moody was at that time immersed in Christian activities and preached

regularly with many signs of success to large congregations. But these women sensed a deep need, yet unsupplied. Perhaps they dreamt of wider fields of service for which new power was required. And so they talked with their pastor and so prayed for him. And by that key they opened for him access to new treasures in Christ. A new hunger for God came upon Moody, a deeper passion to rescue men from sin, a yearning for spiritual power, intenser than ever before. One day in Chicago the power for which the women had prayed came in overwhelming fashion, conquering, controlling, constraining. What key women they were!

We still need an Aquila and a Priscilla who can take Apollos and expound to him the way of God more perfectly.

And we cannot be content until every church member among us is delivered from dumbness and is fulfilling the Master's mandate. Ye shall be witnesses—not spectators only, not merely recipients—but witnesses unto me.

So too will the hymn of Charles Wesley come to life again.

What we have felt and seen
With confidence we tell;
And publish to the sons of men
The signs infallible.

The closing address of the eighth day of the conference was delivered by the Rev. Dr. ERNEST FREMONT TITTLE, Minister, the First Methodist Church, Evanston, Ill. Also speaking on "The Methodist Ideal of the Church," Dr. TITTLE said:

The Methodist ideal of the Church derives from the Methodist conception of Christianity. Methodism views Christianity as a gospel and a way of life, and is concerned with the preaching of that gospel and the promotion of that life. This has influenced its practice down the years and determined its ideal of the church. As a formal statement of its doctrine of the church, Methodism has been content to reiterate the position taken some four hundred years ago in the Articles of Religion of the Anglican Church: "The visible Church of Christ is a congregation of faithful men in which the pure Word of God is preached, and the Sacraments duly administered." But there is more in the Methodist ideal of the Church than is here set forth; indeed there is more than could possibly be set forth in any formal statement.

Methodism thinks of the Church, first of all, as the bearer of a gospel—good news for men. John Wesley was an evangelist. To be sure, he was much else besides—scholar, author, organizer, founder of a church whose parish is the world. But first and always he was an evangelist, a bringer of good news. As such he went throughout England, traveling some two hundred fifty thousand miles, mostly on horseback, and preaching forty-two thousand sermons in fifty years. As such he preached outside the church, he who once confessed that he loved "a commodious room, a soft cushion, a handsome pulpit." When church and cathedral pulpits were closed to him, he preached in private houses and open fields, in jails, on street corners, at horse fairs, in quarries and mine pits, wherever men were. No weather however bad ever kept him from preaching the gospel, nor any

mob however menacing. He made it his practice, he said, "always to look a mob in the face."

Wesley believed that men can be made over. For him the grace of God was, not only a divine mercy that forgives, but also a divine power that rescues and transforms, so that the forgiven man becomes a new man. Wesley's confidence that men can be made over went hand in hand with thoroughgoing realism about human nature. He took full account of human ignorance and stupidity, of sensuality and selfishness, greed, cruelty, arrogance, and lust for power. People like the Duchess of Buckingham found Methodist preaching "repulsive"; they thought it "monstrous" to be told that the highborn has "a heart as sinful as the common wretches that crawl the earth." Which did not keep Wesley from confronting a fashionable congregation with the text: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" But to all men, high born and low born alike, he held out the hope of deliverance from sin and despair into the glorious liberty of the children of God. This was the good news which he brought to England and which Methodism has spread throughout all the world.

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—egoistic, selfish, and fatally blind to his own real interests. Many there are who despair of a radical transformation of human character, believing that man in the mass is incurably selfish. Indeed this would seem to be the prevailing belief today. Hence the idea of the inevitability of war, national policies based upon that assumption, and deliberate preparations for another conflict—atom bombs and forms of disease warfare capable of wiping out whole populations. It is generally agreed that another war would mean the end of the present world civilization, if not the end of mankind upon earth; but the prevailing belief is that war between Russia and the West is unavoidable and we must be prepared. Nor is this view confined to people who make no profession of religious faith. There are those within the Christian churches who appear to have no confidence that human character can be radically changed and, therefore, no hope of world order and peace.

But the fact is, men can be made over by the grace of God. This was demonstrated in the early Methodist movement. Under Wesley's preaching drunkards became sober, libertines became chaste, rogues became honest men, and bullies gentlemen. Yes, and the evangelical revival of the eighteenth century released moral and spiritual forces that abolished the slave trade, reformed prisons and penal codes, put an end to the exploitation of women and children in mills and mines, raised the living and cultural standards of the poor and, in the words of the historian John Richard Green, "changed after a time the whole tone of English society."

Methodism today, if it is true to its spiritual heritage, will not give way to cynicism nor listen to the counsels of despair. Recognizing man for what he is, a self-centered creature given to short-range views of his own interest and unable to change himself, it will at the same time recognize the divine possibilities with him and the hope of his being 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 human society? Let Methodism set no limit to the power of God. Let it say with its founder: "In the same manner as God *has* converted so many to himself without destroying their liberty, he *can* undoubtedly convert whole nations, or the whole world." Let Methodists call for a holy crusade, not against Russia, but against hunger, poverty, racial discrimination, and inequality of opportunity. Let them demand not preparations for war but preparations for peace.

Methodism thinks of the Church as having a responsibility not only for the individual life but also for the character of civilization.

In Methodism there has always been an emphasis on personal religion—the heart "strangely warmed" through communion with God and assurance of his love and care. And there have always been Methodists who regarded personal religion as a private ecstasy, not as faithful co-operation with God in bringing into being a new and better world. The early Methodists were chiefly or solely concerned with the salvation of the individual from sin and despair. They did not think themselves called of God to change the character of English society. In fact, the dominant group in Methodism during the half century following Wesley's death was on the side of conservatism. It gave scant support to British labor in its early struggles for tolerable conditions. It produced no leader with the vision and compassion of a Shaftesbury, although it must have known of the horrors of the labor of women and children in textile mills and coal mines.

It would be untrue, however, to say that early Methodism was altogether lacking in social vision and concern. For John Wesley personal religion was inseparable from social responsibility. It meant love to God and fellow man. It meant doing all manner of good, as you had opportunity, to all men. And that involved that you would speak out against social evils whereby human lives were being bruised and broken. Wesley himself denounced human slavery as the "execrable sum of all villainies" and branded war as "a horrid reproach to the Christian name, to the name of man, to all reason and humanity." He championed the cause of the small farmer who found himself up against it when strips of land heretofore regarded as common land were taken over by great land-owners and incorporated into their own estates. He exposed the appalling conditions of prison life, crying "shame" until the conscience of his nation was aroused to action. He attacked the liquor traffic, not merely on the ground that spirituous liquors injure the drinker, but also on the broad social ground that they consume corn and other grains that should instead be made into food for the people. And while Methodism after Wesley's death lapsed for a time into "an individualistic pietism," still it carried on even in those years a practical ministry of medical help and material relief, and subsequently it contributed more than its share of capable and devoted leaders in the trade-union movement.

The fact, of course, is that you cannot emphasize, as Methodism does, the worth of every individual soul in the sight of God without at the same time begetting dissatisfaction with social conditions that deny to great numbers of people the opportunity of a good life.

Methodism today is deeply concerned with the world situation. This appears in the preaching of Methodist pulpits from which Methodists

are urged to work in their respective vocations and as citizens for the improvement of social conditions. It appears in the pronouncements of Methodist conferences on social questions such as marriage and the family, industry, property, war and peace, and race relations. It appears occasionally in more direct action, as in the case of the Bishops' Crusade in this country, which undertook through mass meeting and inspired letters to Washington to put over the idea that the United States is inescapably involved in the world situation and must assume its full share of responsibility for the achievement of world order and peace.

The conviction that the church is responsible for every aspect of the world's life is not held by all Methodists, at least not in this country. There are those who believe in all sincerity that Methodism misconceives its true mission when it pronounces on social questions, still more when it undertakes through direct action to influence the policies of government. And some of us, perhaps, are influenced in our thought on this matter by considerations of expediency and self-interest, though judgment here must be reserved to him unto whom all hearts are open, all desires known and from whom no secrets are hid. But it is, I think, a true statement that leadership in present-day Methodism is with men and women who are convinced that the Church is called to proclaim God's will alike for the individual and the social order and to do all it can under God to bring the hearts, the lives and the institutions of men into conformity with the divine purpose in the world.

Methodism thinks of the Church as ideally a society of people who are devoted to God and his Kingdom and who, loving God with all their heart and mind and strength, love and serve one another.

One reason for the success of the Wesleyan movement was the sense of belonging which it gave to people who had been looked down upon, neglected, and left out. When Wesley was charged with destroying Christian fellowship between Anglicans and Methodists, his answer was that you cannot destroy what never existed. Who in the Established Church had any such fellowship with the people called Methodists? "Who watched over them in love, who advised and exhorted them from time to time, who prayed with them and for them as they had need?" The truth of the matter was the exact opposite of what was alleged. Methodists were not destroying Christian fellowship; they were introducing it where it was nonexistent. So Wesley declared. And, as a fact, early Methodism, as did primitive Christianity, made possible for the underprivileged and neglected an experience of human fellowship that begot a new self-respect and issued in a new life and happiness and hope.

The Church is ideally a fellowship in Christ that knows no distinction of nationality, race, color, or class—"neither Jew nor Greek . . . neither slave nor free . . . neither male nor female: for ye are all one in Christ Jesus." In what measure does Methodism today embody this ideal? To what extent, this is to ask, may Methodism claim to be a true church of Christ? Here an American Methodist may not speak of Methodism outside of the United States but only of Methodism in his own country.

The Methodist Church in the United States is still to a considerable extent a church of the people. Its membership, according to a recent survey, is thirteen per cent from the upper income bracket, forty-two per cent from the middle bracket and forty-five per cent from the lower

bracket. Yet it cannot be said without qualification that ours is a church of the people.

We are woefully weak among the industrial workers. Not many workers in industry, organized or unorganized, belong to The Methodist Church. Nor is there any comfort in the fact that other religious bodies, including the Roman Catholic Church, have similarly lost contact with the toiling masses. At least this should bring no comfort to the people called Methodists. The conclusion is inescapable that the founder of Methodism, if he were living today in the United States, would not acquiesce in the disaffection of the industrial worker but would find ways and means of reaching him with the Christian gospel and bringing him into the fellowship of the Church.

Then, too, Methodism in this country is divided on color lines. White Methodists and Negro Methodists are cut off from one another in separate congregations; seldom or never are they found worshiping together. Moreover, The Methodist Church as an organization is divided into six jurisdictions, of which five are geographical and one is racial—a somewhat amazing example of Jim Crowism. We do indeed fall short of the New Testament conception of the Church as the Body of Christ, whose members of whatever race or class are, not segregated, but knit together in a fellowship that shows forth the all-embracing love of God. There are, however, growing numbers of Methodists, both North and South, who know in their hearts that the color line must not be drawn in the Church of God and who look and labor for a day when Methodism shall recognize no distinction of race or class but shall be in the fullest sense a church of the people, a true church of Christ.

Methodism from the beginning has been characterized by catholicity of spirit. Wesley desired "a league offensive and defensive with every soldier of Christ." He had words of appreciation for many saints of the Roman Catholic Church and included among the books to be read by Methodists a biography of a Unitarian saint. "I am sick of opinions," he once said. "Give me a humble, gentle lover of God and man; a man full of mercy and good fruits, without partiality and without hypocrisy; a man laying himself out in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians wheresoever they are and whatsoever opinion they are of." And something of Wesley's catholicity has pervaded Methodism down the years. Methodism has a theology but has not been willing to make orthodoxy a condition of membership or service in the church. The Methodist Church in the United States uses the episcopal form of church government, but has regarded that "merely as an instrument for carrying on its work, not as a divinely appointed form or as an end in itself."

It is not, therefore, surprising that Methodism today is deeply interested in the ecumenical movement. Not only does it seek fellowship and co-operation with other Christian churches but it is becoming increasingly ready for whatever degree of organic union may be found necessary to the most effective witness and work of the Church in the world.

Nor is it too much to hope for that The Methodist Church may be used of God to further the ecumenical movement. Thanks to its conception of Christianity and of the Church, Methodism is free from positions and practices that have stood in the way of church unity. No theory of apos-

tolic succession, no insistence upon a particular mode of baptism, no rigid system of doctrine keeps Methodism from uniting with other Christian communions.

Moreover, Methodism affirms and holds together four vital traditions in Christian history. It unites with the older churches in recognition of the significance of the Church as a creation of God in Jesus Christ and in appreciation of the supreme importance of public worship. It unites with evangelical churches in emphasizing preaching and evangelism, the divinely given command to make disciples of all nations. It unites with churches of the primitive type in placing high value upon fellowship and mutual help within the local congregation. It unites with churches of the prophetic type in proclaiming the lordship of Christ over the whole domain of human life and the necessity of bringing the institutions of society, as well as the lives of individuals, into conformity with the divine purpose in the world.

There is therefore ground for the hope that Methodism may be used of God to help answer the prayer of Christ "that they may all be one; even as thou, Father, art in me, and I in thee."

Dr. HOWARD pronounced the benediction, and the Wednesday evening session adjourned.

NINTH DAY

THURSDAY, OCTOBER 2

CLOSING SESSION

THE THURSDAY MORNING SESSION CONVENED IN TRINITY CHURCH, Bishop IVAN LEE HOLT and the Rev. Dr. WILBERT F. HOWARD presiding. The service of worship was conducted by Mr. C. T. NIGHTINGALE, former Vice-President of the Conference, the Methodist Church in Great Britain. Mr. NIGHTINGALE said:

We have come to the closing moments of this great assembly of ours, and in a few hours we shall be on our way back to our homes, carrying with us many precious, fragrant, abiding memories. It may be well . . . if we ask ourselves what difference all the meditations and worship that we have engaged in in the last eight days are to make to the ordinary life that we shall live in our old familiar places. . . . This is no moment for easy optimism, and in every one of our sessions that has been made perfectly clear. We shall have many scars to show before the kingdoms of this world admit that they are the kingdoms of our Lord and his Christ. But we have the secret, we possess the secret, of how this world is to be redeemed from its sin and misery and frustration. . . . It is through the speech and lives of the multitudes of little people that God works his redemptive will. Someone said, "The reason communism is such a power in China is because the people gossiped about it in the market places." . . . William Tyndale . . . was betrayed and led to the stake and his body was burnt to ashes as his books had been. With some of his last words he said, "Lord, open the eyes of the King of England." Within a year that same king had issued a decree that a copy of the Bible was to be placed in every parish church within his realm. God had buried one of his workers, but he carried on his work. This is the God we adore, our faithful, unchangeable Friend.

After a brief intermission, the business session was held. The following reports from committees were read to and adopted by the delegates:

From the Credentials Committee:

The Report of the Credentials Committee. Recommended: That complete lists of all delegates present and all alternates seated for delegates be published—together with a second list of delegates (not alternates) who were unable to attend.

E. W. ODELL, *Chairman*. Signed by EARLE TEDDEU

From the Business Committee:

The Report of the Business Committee. The Business Committee desires to report that it has examined the accounts of the Treasurer of the

Western Section of the Methodist Ecumenical Council and finds them correct. We have gone over in detail all the proposed expenditures, and we want to commend the Executive Committee of the Western Section for the very fine way in which they have handled their expenditures.

J. RALPH MAGEE, *Chairman*

From the Committee on Methodist History:

Report of the Committee on Methodist History. Representatives of the Methodist historical organizations of Great Britain, New Zealand and the United States met in connection with the Ecumenical Conference at Springfield, Massachusetts, on September 30, 1947, pursuant to previous correspondence and agreement, and took the following action:

I. An ecumenical body was formed under the name of the International Methodist Historical Society.

II. Officers were elected as follows: Bishop Paul Neff Garber, of Geneva, Switzerland, President; Elmer T. Clark of New York and Frank Baker of Great Britain, Secretaries. Vice-presidents will be chosen to represent the national historical societies of the major Methodist bodies throughout the world.

III. An executive committee was formed to act *ad interim* for the society, to perfect the organization and to report a constitution at the next meeting of the ecumenical conference. This committee was constituted as follows: The President or Presidents of the Ecumenical Methodist Council; the President and Secretaries of the Society; W. E. Sangster, Maldwyn L. Edwards, Duncan Coomer and E. W. Odell of Great Britain; G. I. Laurenson of New Zealand; Ambassador Norman Makin of Australia; and five other persons selected by the Association of Methodist Historical Societies in the United States.

ELMER T. CLARK, *Chairman*

MALDWYN L. EDWARDS, *Secretary*

A motion was then carried to receive a report on atomic energy prepared by a commission of the British Methodist Conference, and to pass it on in the name of the Ecumenical Conference for study by the other Methodist churches of the world. (See resolution passed later in this session.)

The messages sent from this Conference to the United Church of South India and to Bishop SOMMER of the church in Germany were then read:

EDGAR THOMPSON, METHODIST MISSION, MADRAS, INDIA. PLEASE CONVEY TO REPRESENTATIVES OF THE NEW UNITED CHURCH OF SOUTH INDIA GREETINGS OF THANKSGIVING FROM THE ECUMENICAL METHODIST CONFERENCE NOW ASSEMBLED IN SPRINGFIELD, MASSACHUSETTS. WE PRAY THAT THE PEACE OF CHRIST MAY RULE IN YOUR HEARTS, UNTO WHICH YOU WERE ALSO CALLED IN ONE BODY, AND THAT THE WORD OF CHRIST MAY DWELL IN YOU RICHLY, WITH ALL WISDOM. IVAN LEE HOLT. WILBERT FRANCIS HOWARD.

BISHOP J. W. E. SOMMER, FRANKFORT A. M., METHODIST ECUMENICAL CONFERENCE DEEPLY REGRETS NOT TO HAVE HAD PERSONAL FELLOWSHIP WITH YOU. WE FEEL KEENLY WITH ALL OUR GERMAN METHODIST BRETHREN IN THEIR SUFFERINGS AND OUR PRAYERS AND LOVE GO OUT TO ALL. IT IS OUR INTENTION TO DEMONSTRATE OUR ECUMENICAL FELLOWSHIP BY DISCOVERING ALL POSSIBLE WAYS OF PRACTICAL HELP. AS IN I CORINTHIANS 12:26 WE SHARE WITH YOU AND ANTICIPATE THE FUTURE WITH HOPE BELIEVING THAT PHILIPPIANS 1:12 WILL BE FULFILLED. IVAN LEE HOLT, WILBERT F. HOWARD, CHAIRMEN.

The Rev. Dr. EDMUND D. SOPER, Professor of the History of Religion, Garrett Biblical Institute, Evanston, Ill., reported for the Committee on the Message to the Methodist Church. Bishop W. J. WALLS, the African Methodist Episcopal Zion Church, Chicago, Ill., made a supplementary statement. A motion was carried giving general approval to the message, with the suggestions of Bishop WALLS to be considered and incorporated into the final draft of the document before it is given to the Methodist world. The official Message to the Methodist Church appears at the end of this volume.

The Rev. A. STANLEY LEYLAND, as Secretary, presented the report of the Committee on Reorganization. He said:

There should be a reorganization of the Ecumenical Methodist Council, but in order that there may not be too much of a break with the past we propose as officers, to serve until the next Ecumenical Conference: two presidents, two vice-presidents, two secretaries, two treasurers.

The Council shall be composed of the officers and of members from the following different sections:

Section 1: The Methodist Church in South Africa.....	6 members
Section 2: The Methodist Church in West Africa.....	4 members
Section 3: The Methodist Church in Central and East Africa	4 members
Section 4: The Methodist Church in South Asia (India, Malay, Dutch E. Indies, and the Philippines)	10 members
Section 5: The Methodist Church in Eastern Asia (China, Japan, and Korea)	10 members
Section 6: The United Church of South India	4 members
Section 7: The Methodist Church of Australasia	10 members
Section 8: The Methodist Church of New Zealand.....	7 members
Section 9: The Methodist Church in Great Britain	30 members
Section 10: The Methodist Church in Ireland	4 members
Section 11: The Wesleyan Reform Union	2 members
Section 12: The Methodist Church in Continental Europe (including Scandinavia)	10 members
Section 13: The Methodist Church in the United States....	50 members
Section 14: The United Church of Canada	10 members

Section 15: The African Methodist Episcopal Church in the United States	10 members
Section 16: The African Methodist Episcopal Zion Church in the United States	10 members
Section 17: The Colored Methodist Episcopal Church in the United States	10 members
Section 18: The Free Methodist Church in the United States	3 members
Section 19: The Primitive Methodist Church in the United States	3 members
Section 20: The Wesleyan Methodist Church in the United States	3 members
Section 21: The Methodist Church in the West Indies	3 members
Section 22: The Methodist Church in Brazil	5 members
Section 23: The Methodist Church in Mexico and Cuba ..	5 members
Section 24: The Methodist Church in Central and South America	5 members

This would give the council a membership of 226.

The council shall have power to allow representation to other sections as need may arise.

Vacancies in the list of delegations should be selected by their sections and reported within three months.

Each section shall have its officers, and the Executive Committee shall consist of the general officers, the officers of sections 9 and 13, and the chairmen or presidents of each of the other sections. This would give an Executive Committee of 34.

The next Ecumenical Conference shall be held in Great Britain in 1951 and future sessions of the Council or Conference shall be held every five years. The Executive Committee should meet within the next two years to plan for the next Conference, and should meet within the five-year period between sessions of the Council or the Conference.

The Officers of the Council shall be empowered to name such committees as they deem necessary to deepen the fellowship among Methodists and enlarge the program of co-operation.

The following committees are essential now:

1. The Committee on Exchange of Ministers. It is hoped that plans can be devised by which ministers of all ages and in all grades of appointments can arrange visiting exchanges between our different countries and churches. By this means, congregations of Methodists everywhere would become apprised of the value of the ecumenical movement.

2. A Committee on International Affairs to co-operate with the committee of the same name in the World Council of Churches; to bring the Methodist influence to bear for world peace; and to work for the new world order.

3. A committee to draw more closely together the women's groups of the Methodist Churches of the World. The drafting of the constitution of this committee shall be in the hands of a Continuation Committee consisting of the women members of the Ecumenical Council with power to co-opt.

4. A similar committee to deal with the interests of Methodist youth.

5. A Committee on Evangelism.

6. A Committee on Finance.

The Rev. ERIC W. BAKER, Chairman of the Nominating Committee, then reported, the groups of nominees being approved severally by the delegates. He said:

Mr. Chairman, this committee has received the report, that you now passed, from the other committee and makes the nominations in accordance with those recommendations. First of all in connection with the officers of the council, the Nominations Committee recommends the following nominations:

Chairmen: Bishop Ivan Lee Holt, Rev. Dr. Wilbert F. Howard.

Vice-Chairmen: Bishop Paul N. Garber, Mr. A. Victor Murray.

Secretaries: Rev. Dr. Oscar Thomas Olson, Rev. Dr. Harold Roberts.

Treasurers: Dr. M. S. Davage, Rev. Dr. Benjamin Gregory.

For Fraternal Delegates to the World Council of Churches: The Rev. Dr. Oscar Thomas Olson; Bishop Paul N. Garber, Alternate.

Representatives from The Methodist Church of the United States on the Ecumenical Council:

James C. Baker	Ivan Lee Holt	Karl Quimby
Mrs. J. D. Bragg	Paul B. Kern	Richard C. Raines
Charles W. Brashares	Charles B. Ketcham	Mrs. Franklin Reed
Mathew Clare, Jr.	M. E. Lawson	Mrs. F. C. Reynolds
Elmer T. Clark	Umphrey Lee	J. N. R. Score
Stanley Coors	Edgar A. Lowther	Charles C. Selecman
Ralph S. Cushman	Daniel L. Marsh	A. P. Shaw
M. S. Davage	E. Burns Martin	Harry Shaw
Ralph Diffendorfer	R. G. McCutchan	Roy Short
Paul Galloway	Joe J. Mickle	M. L. Smith
Paul N. Garber	Ormal J. Miller	Robert J. Smith
Walter K. Greene	Oscar Thomas Olson	Ralph W. Sockman
J. C. Haley	G. Bromley Oxnam	Edmund D. Soper
Fred G. Holloway	C. C. Parlin	James H. Straughn
Nolan B. Harmon	Ernest W. Peterson	King Vivion
J. W. Hawley	Thomas M. Pryor	Mrs. H. E. Woolever
Clyde R. Hoey	William F. Quillian	

Representatives from The Methodist Church in Great Britain on the Ecumenical Council:

Rev. E. W. Baker	Rev. C. A. Roberts	Dr. D. Coomer
Rev. F. Baker	Rev. E. G. Rupp	Miss D. Farrar
Rev. F. H. Cumbers	Rev. W. E. Sangster	Mr. D. Foote-Nash
Rev. W. E. Farndale	Rev. W. R. Shearer	Miss E. Hammerton
Rev. E. Finch	Rev. N. Snaith	Mr. A. H. Haverlock
Rev. R. N. Flew	Rev. R. Spivey	Dr. Arthur Hill
Rev. W. L. Hannum	Rev. E. C. Urwin	Prof. T. G. Jessop
Rev. R. Kissack	Rev. H. Watkins-	Mr. C. T.
Rev. A. S. Leyland	Jones	Nightingale
Rev. E. Benson	Rev. J. W.	Mr. J. A. Stead
Perkins	Waterhouse	Miss A. Walton
	Rev. J. K. Whitehead	

May I say to the other sections to nominate in such a way as your secretaries decide, and those in our part of the world should be sent to our secretary here and the rest of the world to be sent to the secretary in Great Britain, as soon as you possibly can.

The Rev. WILLIAM E. FARNDALÉ, of the Resolutions Committee, presented the following resolutions, which were seconded and passed:

Whereas, The Seventh Ecumenical Conference of Methodism has learned with great appreciation of the magnificent gift of valuable properties and \$50,000.00 (gold) as endowment, made by the distinguished Generalissimo Chiang Kai-shek and his gracious wife, to the Methodist Board of Missions, New York, N. Y., this property and endowment to be used as a home for worthy and needy Chinese children: therefore

Be it resolved by the Ecumenical Methodist Conference in session at Springfield, Mass., that we extend to these great Methodist leaders, the gratitude of this Conference for this splendid gift, and pray God's richest blessings upon them and the people of China.

Respectfully submitted, COSTEN J. HARRELL, Chairman. WILLIAM F. QUILLIAN.

In the next place it was desired by the committee to express our thanks—and we feel ourselves deeply indebted—to the Springfield Committee for all that they have done in the work of preparation.

Bishop Hartman and his associates have done much to promote interest especially in connection with the three Sunday afternoon meetings. Newspapers have given great attention to the conference and that is all the more noteworthy in view of the large interest of Romanism in the area, and we are therefore all the more indebted to them. We are likewise indebted to the committee in charge of publicity and to Dr. Stooddy. We would like to underline our thanks to those who have been in charge of the music in the various sessions, both here and elsewhere. We would draw attention, and I am sure the whole of the conference will agree, to the magnificent work rendered by the women of this church and also by the women of the Episcopal Church who have shared in this very lavish entertainment. I think, too, we would like to say how we have felt our services have been enriched by the loan of this beautiful church and of all its other departments. We have been much impressed by the band of workers within the community who have rendered their services so willingly and I am further informed that we are under a deep debt of obligation to the owners of the auditorium. If I understand it correctly, there has been no charge at all or at least a very small one and that makes us feel indebted to them. May I add how deeply we appreciate the work of the secretary, Dr. Olson, and of the two chairmen of this conference, you, sir, Bishop Holt, and Dr. Howard, and how grateful we have been under your leadership.

Permission was granted to include any agencies omitted from the foregoing list.

Concerning atomic energy, the Rev. Dr. NEWTON FLEW proposed

the following resolution, which was adopted by the delegates. Dr. FLEW said:

The British Council of Churches sanctioned the drawing up of the document which has been considered by the Methodist Church in Great Britain for a while year through one of its special committees. The report was presented to the Methodist Conference and a resolution was taken there that we take advantage of our privilege—a privilege that every constituent member of the World Council of Churches may have—of getting a particular item put upon the agenda for the World Council in Amsterdam.

I have been, myself, particularly anxious that that World Council shall not be so organized that every moment of the time is filled up by the printed program, lest there shall be no opportunity for the rank and file of the World Council to discuss that on which their attention most particularly ought to be directed in the way of practical affairs. That view was endorsed by the conference in Great Britain, insofar as we ask that the question of atomic power and the attitude of the church to atomic warfare should be definitely on the program of the World Council of Churches. Of course, the Methodist Church in Great Britain cannot do this of itself but they passed a resolution asking that the Ecumenical Conference should take action as it would come with greater force.

I, therefore, would like to move a resolution which I am sure, in view of the discussions, that you will support: That this particular subject and the attitude of the whole Church of Christ to it shall be placed on the agenda of the World Council of Churches at Amsterdam and a letter to that effect shall be written from this conference.

The Rev. Dr. H. HUGHES WAGNER, Minister of Trinity Church, addressed the delegates in behalf of the hosts to the Conference. "We felt very much that we were the hosts, and we have seen and felt the generosity and kindness, the very wonderful sense of appreciation of our guests," he said. "We feel very deeply obligated both for having been chosen to entertain this historic meeting and also for having met so many wonderful leaders of our church."

The delegates then passed a motion permitting the officers of the body to take care of any additional matters that may need attention that have been overlooked.

Bringing the business meeting to a close, Bishop HOLT said, "I expect that each of us is a new person as a result of the fellowship and experience of this conference. . . . With God, with the challenge of these times upon us, we have looked forward." He expressed regret that the conference could not be continued longer than nine days that there might have been more general participation in discussions. "We have done the best we could to bring the total impression of the ecumenical movement to your hearts and consciences, and we pray God that all of you go forth as ambassadors of this

great movement." Bishop HOLT then called on Dr. HOWARD for the final word.

In behalf of those from overseas, Dr. HOWARD expressed "warmest gratitude to those of you who have received us with more than royal hospitality." He paid tribute to the "indefatigable labors of Bishop HOLT and Dr. OLSON," who "toiled terribly and successfully" in preparation for the conference. Speaking of "what it means for the linking together of all the widely scattered members of our great Methodist family to be invited to come together in this way," Dr. HOWARD continued:

We have come together in the name of our Lord Jesus Christ, and we have been conscious of that spirit, that divine spirit, in whose fellowship we are one. We think of all those urgent and distracting problems that are vexing men of good will in every part of the world, and we have learned to feel the sorrows of others and to understand their difficulties in a way that has not been possible for us before.

Perhaps those of us who have come from the ends of the earth to New England have been able to help you to understand a little more fully some of those difficulties which are weighing so heavily upon us at the present time. But we are looking into the future, thinking of the way in which one Methodist Church in the whole world may more perfectly fulfill the will of our Lord and Saviour, Jesus Christ. We shall go home to our various spheres of work, carrying the message that we have received here and doing what lies within our power to kindle a brighter flame of interest in that for which this conference stands.

We do hope it possible, in four years time, for a conference to be held in the mother country of Methodism. We will do all that lies within our power to make that possible and if anything should happen to prevent it, you will know that this one thing will be the increasing and almost intolerable burden of financial distress through which our country has been passing for some years past. We hope that by the mercy of God it will be possible to hold that conference there and to welcome those from every part of the Methodist world as you have so generously and so characteristically welcomed us here. May the blessing of God rest upon all those whom we have met and learned to know and to love while we have been here. Your names and your faces will be engraven upon our memory, and we hope that when next we meet it will be of those who know that the Lord is leading us into a wider liberty and into the light of a fuller day in which the will of God is becoming more manifest to the world among those who make ever blessed the name of Christ, more completely fulfilling his royal command to love. God be with you and all those whom you represent.

My dear friend and Bishop, may we carry with us wherever we go the knowledge that your prayers are with us as ours with thee.

The business session then ended, and a short recess was followed by the Covenant Service conducted by the Rev. Dr. OSCAR THOMAS OLSON. Dr. OLSON said:

We come to the closing act of worship in this conference. For all of us who have been sensitive of spirit and responsive of mind, this meeting has been an encounter with God. We have been gathering unashamedly as Methodists seeking to clarify and make vivid to our generation the Methodist witness. Two great ideas of perfectability have been let loose in our modern world. At the moment we must admit that vast multitudes of our contemporaries are caught by the ideal of Karl Marx that the social structure can be made perfect by a control of life from the outside. Here is a materialistic secularism with its own drive toward social perfectability.

In the early forenoon of our modern day, John Wesley announced the New Testament gospel of the perfectability of the human personality through a redemption of life, by the experience of the Christian purpose on the inside. A spiritual personalism affirms the supreme value of life made perfect in Christ.

Now, a sign of maturity is in a person's capacity to see differences and make distinctions. We have been oppressed, two or three times, in this conference by the imminent collapse of civilization and some concern has been expressed now and again as to the danger of the utter breakdown and disappearance of civilization.

Here in New England, it is not beside the point to remember that, in Concord, Ralph Waldo Emerson, a wise Yankee philosopher, was sitting in his study one day when a disturbed individual rushed in and said, "Don't you know the world is coming to an end?" Emerson looked up, took off his glasses, and said, "Let it come to an end! Perhaps we can get on very well without it."

We have need to make a distinction between a civilization which is simply the scaffolding on the outside and a culture which represents the values of life on the inside. Civilization is simply that collection of skills, tools, and techniques by which we get control of the world on the outside. It gives us the amenities and comforts of everyday life; for example, sanitary plumbing, automobiles, and lipstick! It erects for us now and again those horrible gods of speed, sport, and splendor. We are not called upon to save a civilization; we are challenged to redeem a culture, to speak for those eternal validities and infinite values that reside within the human soul.

Three abiding interests have caught the attention of modern man. He is enamored with politics and science, and now and again catches the overtones of religion.

We have come to this place with a new awareness of the witness of Methodism in this era and are called upon to speak to the soul of our day to redeem itself with a culture that will build an eternal city after the pattern shown forth on the Mount. Now, the truth and reality of the Christian message has been given again and again here, with clear insight and fine emphasis.

All down the track of the centuries wherever religion has come to power, wherever Christianity has been alive and creative, there have always been two elements in it. There has been, first, the awareness that men have sinned and must repent; that they have missed the mark of God's high intention for human personality and must radically turn. Second, the certainty that God will forgive men and set them free,

creating a new life to replace the old. We have come to a time in our day—and we have clearly seen it and understood it in this session, it seems to me—when something has got to break down the complacency of our contemporaries who are enamored with this scaffolding of contemporary modern civilization. Something has to bring to men an awareness that they are out of touch with the governing power of the universe.

Now that awareness alone would crush them, so along with it must come a vital conviction of the willingness of God to help, to save, to redeem, and to create.

When Paul wrote his letters to the Corinthian church he was looking back to the day when he came down to the commercial city of Corinth from the intellectual city of Athens. At Athens he had argued with the philosophers and wise men on Mars Hill. As he sailed the little ship that took him to Corinth, he reviewed the situation, and as he put it long years afterwards: "I determined not to know any thing among you, save Jesus Christ, and him crucified." He had faced up to life and had an encounter with what was eternally real. He got hold of the reality that would do two things for men: shake their own complacency and revive their faith in the love of God. The cross to him, with the living Christ upon it, was the symbol of his gospel and the power in his witness.

It was Gilbert Chesterton who said, "The religions of the world are typified by two symbols: the naught and the cross. The circle, like the serpent swallowing its tail; the circle enclosing everything that comes to nothing. It is like the swastika, which is a cross breaking down and turning in upon itself. Again and again men seeking a totalitarian control of life have drawn their circles; Mohammed with the crescent, Buddhist and Hindu with the circle swallowing up everything that comes to nothing.

Here is the cross with its vertical thrust down into the bosom of the earth, lifting toward the infinitudes of high heaven and then stretching its arms to break through every encircling circumstance and proclaiming to the world that through the defeat of the cross come the ultimate victories of those eternal validities and infinite values that can never be defeated, even by death.

We have lived through a period in the world's life when we have been literally paralyzed by a flood of knowledge—very valuable, very wonderful knowledge. But this knowledge has not touched the springs of conduct; it has not converted men: it has not changed men. With all our social sagacity and scientific skill, we have only succeeded in becoming more bewildered and lost.

We have seen social patterns and political habits alter, but the souls and consciences of men have remained unchanged. Here is where we come with the testimony of religion. We call for a dedication of life, a covenant with God.

It is a terrible thing to confront the stare of the stars—as someone has said—and what we are really waiting for, perhaps even perishing for, is a witness that will do these two things for us: (1) shake us, shake our complacency, revive our sense of contrition and repentance and make us long to be in harmony with the government of the universe; and (2)

at the same time to lift us out of every defeating disillusion and despair into a vivid experience of redeeming and conquering life.

Our hope must grow wise into a faith, and our faith must rise into a living covenant with God. The gospel of love, of sacrificial and intelligent good will, is the witness we have to bring. This love is disclosed to us in the Jesus of history who becomes for us the Christ of experience. As Methodists we have a witness to bring, we have a gospel to declare.

And now, in these closing moments, once again we look back to the contribution of John Wesley who wrote for Methodism a liturgy. I am quite certain that in Great Britain you have no use for a liturgy as merely a decorative appurtenance, neither have we in America. But we do have need for a pattern of simplicity and sincerity that will lead us into a new appreciation of the grace of God, a new awareness of God's disclosure of himself. So, we take this service for those who would enter into a covenant with God, remembering that this pattern comes to us, this morning, from the very beginnings of Methodism.

It is time now for us to make that dedication of life that will bring us intimately and personally, in this beloved community, in this congregation of faithful men, into a renewal of our covenant with God.

The Covenant Service from the Book of Worship, pages 46-53, was then conducted by Dr. OLSON. Bishop HOLT pronounced the benediction, and the Seventh Ecumenical Methodist Conference adjourned with the singing of "Blest be the tie that binds."

A MESSAGE TO THE METHODISTS OF THE WORLD

This message to Methodists everywhere was adopted by the Seventh Ecumenical Methodist Conference in session at Springfield, Massachusetts, U.S.A., in 1947.

We, as representatives of world-wide Methodism, gathered together in Conference in Springfield, Massachusetts, from September 24th to October 2nd, 1947, send greetings to our fellow Methodists in every land. May grace, mercy, and peace be with you from God the Father and our Lord Jesus Christ.

THE CONFERENCE

This is the seventh of a series of ecumenical conferences, held either in England or on the west side of the Atlantic, beginning with the conference held in John Wesley's church, City Road Chapel, in London in 1881. The last was held in Atlanta, Georgia, in 1931. Only the tragedy of World War II prevented the holding of the present conference in 1941.

So significant has this conference proved to be that we should not be doing our full duty if we did not let you know of our coming together and share with you what this gathering has meant to us. The group was not large, as world conferences go. Four hundred and eighty delegates and alternates attended the sessions. This, of course, did not include the hundreds of interested visitors from far and near who were present.

What was remarkable about this conference was its wide representation. Sixteen independent Methodist Church groups sent their representatives. Methodists from Ireland, Australia, New Zealand, South Africa, Mexico, Brazil, and other Latin American countries, Scandinavia and other European countries, China, and India mingled with the larger groups from Great Britain and America. They realized in a way never possible before that Methodists are one people though they come from the ends of the earth. Some of us from the West became personally acquainted with the Methodism of the South Sea Islands for the first time in the person of an honored pastor from Fiji. Never had such a group of Methodists been gathered together before.

We were deeply grieved by the absence of representatives from war-torn lands, especially Germany. A moving letter from Bishop J. W. E. Sommer, leader of the German Methodists, so touched the conference that a message was sent in return, assuring the bishop and his fellow Methodists that their brethren from every part of the world were in deep sympathy with them in their sufferings.

This conference was not a legislative body, but it did take action on matters concerning the future of ecumenical Methodism. The division which had existed for many years of Eastern and Western Sections was eliminated, so that there might be one great World Federation of Methodists. In this one inclusive family there will now be 24 lesser family groups in different geographical areas. Committees will be

organized which will make it possible for the first time for the Methodist churches of the world actually to work together. There was organized an Ecumenical Historical Society which will issue a publication for all Methodists everywhere and help the widely separated Methodist churches to function more nearly as a unit in the creation of the kind of world we ought to have. One of the committees will act in the field of international affairs and will co-operate with a similar committee of the World Council of Churches.

We were heartened by the presence of two fraternal messengers from the newly formed Evangelical United Brethren Church in the United States of America. They are not Methodists in name but they belong to that kindling movement of evangelism which started with the work of John Wesley. We shall feel closer to them and they to us because of their presence in this conference.

All the scheduled addresses could have been crowded into four or five days; then we might have separated, but with one of our major purposes unaccomplished. The longer period of nine days we were together enabled us the better to know and understand each other. Four of the afternoons were given over to four discussion groups, in which speakers at the morning sessions were present and participated and a large number of delegates made their contribution to the thought of the conference. Mass meetings which were held each evening in the Municipal Auditorium were largely attended.

Besides the devotional services at the beginning of every session two memorable services marked the opening and the closing of the conference—the service of Holy Communion, and the John Wesley Covenant service, both held in the beautiful Gothic sanctuary of Trinity Methodist Church.

GRATITUDE AND PENITENCE

And now, as we address you, our hearts are filled with gratitude and praise. God has done marvelous things for us as Methodists. We are deeply thankful for the manner in which the torch which John Wesley passed on to a little group of his followers has been carried from land to land. The whole earth has heard the gospel declared by those who have been inspired by Wesley's witness to the saving power of Jesus Christ.

It would be disloyalty to the spirit of our religion were we to allow ourselves to be filled with pride and satisfaction because of our achievements. A recent study hazards the estimate that the Methodists of the world number more than 13,000,000, which seems to be a large number, until we realize that it is only seven hundredths of one per cent of the world's population! Has not our task as yet only begun?

We at the conference were conscious, as you must be, that we have fallen far short of our duty. Our churches have lagged and hesitated in doing the Master's will. We know that we have not been the men and women we should have been. We cannot but be humbly penitent for our failures. We invite you to enter with us into a new covenant with God, that in this day of unparalleled need and unprecedented opportunity we shall gird up our loins and determine to take our religion and our church

membership far more seriously than we have ever done in the past. The achievements of the past are not sufficient for these days; to be a good Christian and a good Methodist involves a new consecration to a new task. So with penitence for our shortcomings and renewed faith in God we must move on into new endeavors in answer to the call of our master, Jesus Christ.

We have been led anew to realize the wonder of our heritage as Christians and as Methodists. We are full of joy in the thought that we belong to the great evangelical tradition of Protestantism. Methodism is in full accord with all the churches which had their beginnings at the Reformation in the cardinal affirmations of the Christian faith. Our adherence to this faith is the basis of our expectation that eventually all the separated churches shall be one in an even closer fellowship than we have as yet experienced.

THE METHODIST HERITAGE

This is a Methodist conference and as Methodists we have been led again to take stock of our resources and rejoice in the heritage which is ours as followers of John Wesley. From his day to our own we have testified to what we believe to be the truth, that God's offer of salvation in Jesus Christ is freely made to every man and that all may accept that offer and be saved from their sins. We believe that we may know that our sins are forgiven and that we are children of God. This consciousness fills us with such joy that we have always been a singing people, carrying our gospel to the hearts of men in the words of Charles Wesley and many others who have sung their praise to God in imperishable verse.

When Methodism has been true to its genius it has boldly proclaimed that a man saved by grace may have victory over his selfishness and the desires of the flesh, and move on toward the goal of perfect love for God and his fellow men. The ideal of Wesley for Methodists was "to spread scriptural holiness over the land," and we reaffirm our belief in the power of the grace of God to work a complete transformation in those who open their hearts to Him.

Again, we were reminded that our founder was not satisfied by the attainment of individual salvation but insisted that salvation was also social. Wesley believed that he could not be true to the call of his Master without dealing with the evils of his time. So Methodists have from the beginning been in the forefront of the battle to make the earth a decent place in which to live and to secure equal justice and opportunity for all.

WAR AND PEACE

We were confronted in address after address by the calamity of the recent war and the desolation which has followed in every land over which armies marched and airplanes flew. The dropping of the atomic bomb on the helpless cities of Hiroshima and Nagasaki marks a turning point in history. The use of atomic energy opens up possibilities of destruction and frightfulness which stagger the imagination. War now means what it never could have meant before, the destruction of entire populations.

Can there be a single man or woman to whom these words are addressed who does not know something of what war means? We are placed in a world battle scarred and desolate, with millions of men, women, and children in dire need. The followers of the Prince of Peace must realize that they cannot be true to their Master unless they give themselves to personal and concerted work to prevent another catastrophe. We lay it upon you as we do upon ourselves to refrain from the warmongering which proceeds apace in so many communities and which influences persons far and wide through radio and press. We simply must not allow so great a calamity to visit mankind again.

MORAL DECAY

You must be equally aware with us of the moral deterioration, which like an octopus has spread its tentacles over the lives of old as well as young in every land. The home is in danger, sexuality stalks through the world with no distinction of place or station, the use of intoxicating liquor is increasing alarmingly with its attendant evils, gambling is laying its hand upon old and young and becomes a debasing obsession. A low sense of honor and the want of integrity in personal and official relations sadly lowers the tone of human life. These items do not exhaust the list of habits and practices which hold men in chains but this recital is sufficient to remind you of the moral crisis which we now face. Has our gospel a potency sufficient to curb this tide and set men in the other direction? We as Methodists must be sufficient for these things or forfeit our birthright.

LOSS OF FAITH

How many who once were confident in the Christian way have lost their faith and are floundering in the morass of skepticism, cynicism and even complete atheism! They are either in conscious despair or attempt to drown their aimlessness in unseemly revelry or in one of many other kinds of diversion. It is possible, we firmly believe, to meet such men and women with sympathy and with the quiet yet confident assurance that God is, that he is over all his works, and that he can give peace and joy in place of helplessness and despair.

Others there are who seek to hold fast to religion and are convinced that there is a realm beyond that which can be seen and heard and felt, beyond what can be tested in the laboratory or measured by instruments of precision. They are not complete secularists and yet are in danger of losing such spiritual convictions as they have. They are apt to claim that all religions are essentially one and are very insistent that Christians are unreasonable and foolish in attempting to build a Christian community in a pagan land. The members of this conference were convinced that danger lurks in this attitude and that those in contact with non-Christian religions should be warned of its devitalizing effect. Methodists join with their fellow Christians in other churches in the fundamental affirmation that Jesus Christ is the Saviour of the world and that there is no other name given among men by which we must be saved.

This does not carry with it the thought that there is nothing that is good in other religions or that we cannot co-operate with men of other

faiths. What it does proclaim is that without a community of those who have severed their connections with the old faiths and received Jesus Christ as their only Saviour and Lord there is, not only the danger, but the certainty of the eventual disappearance of any Christianity worthy of the name.

THE MENACE OF RACISM

We in the conference at Springfield were brought face to face with the problem of the relation of the races. In the conference itself there was no discrimination: black and white, east and west met together with no sense of incongruity, and in true fellowship. But that condition does not obtain in the regions from which many of the delegates came. There is no issue which is facing Methodism today more menacing than that of jarring racial relations. Racism, the assumption of inherent superiority of one race over another, raises its ugly head so widely that it has become a world issue. Where can Negro and white worship their common Lord together, except of course on special occasions in a conference like this?

We are all guilty before God. How can we claim to be Christians, with our conviction that all men are sons of God and therefore brothers of one another, when we who are white turn aside and treat our colored brothers as if they were outsiders? We do not minimize the difficulties but we cannot sit supinely by and take our cue from the more or less worldly communities in which we live. One of the most serious features of the situation is the satisfied ignorance of so many of us. The first requirement is an intelligent appreciation of the facts. This lays a heavy duty upon our whole church, not only in America but in all lands, to undertake a program of education, both on the general problems of the relation of the races, but specifically on the conditions which are faced in the lands where Methodism now serves.

ECONOMIC TENSIONS

What is our duty with respect to the tensions between groups in every land today? We are convinced that these tensions cannot be resolved except by the application of the principles of our religion. We were reminded that "the earth is the Lord's and the fullness thereof" and that exploitation of its resources by the few for their own gain is contrary to God's will. What God has provided for all should be made available to all, not for the enrichment of the few at the expense of the many. We must stand irrevocably for economic justice in every form, on the principle that the rights of men are always to be placed above the claims of property or the desire for gain. Our aim must be to bring in the day when every man shall have the opportunity to develop all the possibilities with which he has been endowed by God.

POLITICAL IDEOLOGIES

We live in a world of conflicting political ideologies which cannot be harmonized. We cannot but take sides. What must be our guiding principle in the confusion of our time? We are led to feel that any ideal or shibboleth which rises no higher than the relation of man to man fails to reach the Christian level. For the Christian man is not only a

human being with horizontal relationships; he is a child of God and created for fellowship with him. Any political organization which makes men subservient to the state as the end-all of human existence runs counter to the Christian conception of the sacredness of personality and must be resisted with all the resources at our command. Whether the theory of the state be communistic or fascist, in so far as the rights of man as a citizen and a son of God are trampled upon and he is subject to the frustrations and fear of a police-state, that state stands condemned. We must be unalterably opposed to all dictatorships and every form of totalitarianism. Is it not possible for us as Christians and Methodists to make a significant contribution at this point to the life of the states to which we owe allegiance? Can we not throw the weight of our influence on the side of those who are working out a way whereby wholesome national life may be preserved and the individual man also be allowed to come to the fulfillment of his highest aspirations?

THE MISSIONARY MIND

Methodism is what it is as a world church because it has been missionary minded. Not all Methodists are aware of this. We have been led anew at this conference to realize that to be missionary minded is to be Christ minded, and for the church to fail at this point is to fail in one of the primary ministries laid upon his followers by Jesus Christ himself. Have we sufficiently realized that the missionary enterprise is the one organized form in which the church asserts its belief in the universality of its gospel? We are very near the center of our obligation when we are intelligently devoted to the unfinished task of carrying the gospel of Jesus Christ to men, wherever they are found without him.

METHODIST WOMEN

In addition to the many activities in which men and women function together in the life and work of the church, the women of Methodism in many sections have set up great and effective organizations, especially in the field of missions. The women of the Methodist Church in the United States organized a few years ago a World Federation of Methodist Women. Leaders of that movement were at Springfield and met with women leaders from other lands. This resulted in the making of plans which will, it is hoped, make this larger movement an integral part of the Ecumenical Methodist Movement.

THE CONTRIBUTION OF YOUTH

We cannot overestimate the significant place which our young people, now organized in various youth movements, may be expected to occupy in every plan of Christian advance. With the enthusiasm engendered by the World Conference for Youth in Oslo, Norway, held but a few weeks ago, these young men and women have come back to their schools and home churches eager to co-operate and to assume responsibility in every Christian cause. We lay upon you the obligation to realize the significance of this upsurge of enthusiastic devotion on the part of our young people, and thus release one of the most promising spiritual agencies ever

offered to the Christian Church. We look forward to a great world-wide Methodist Youth movement in this ecumenical fellowship.

CO-OPERATION

As our conference drew to a close, certain overtones which had been heard from the beginning became louder and clearer until in the last addresses they drowned out all other strains. The essential oneness of all who are in allegiance to our Lord Jesus Christ, the solidarity and permanence of the Church as the Body of Christ, the absolute necessity of strengthening the bonds which hold all Christians together—these were the notes in that great series of affirmations which affected us so deeply that we can never be the same again. We recognized that the measure of unity which we now have and that closer fellowship to which we aspire are not of our own devising. The Church is the Church of the living God and it is Christ himself through his Spirit who is leading us on to the oneness for which we strive.

We stand for co-operation with all other Christian bodies. Particularly at this time we affirm our belief and confidence in the World Council of Churches, whose organization will be completed in the first meeting of the assembly at Amsterdam in 1948. Every Methodist group represented at Springfield is a constituent member of this new and most promising council. Methodism should be one of the strongest pillars in this co-operative movement. We will give ourselves to the tasks of the World Council as an important part of our program.

UNITY

Such co-operation is only a first step. We at Springfield were able to rejoice in the corporate union of churches in several lands. British Methodism led the way in 1932 through the union of three bodies into the Methodist Church in Great Britain. A memorable conference was held in Kansas City in 1939 at which three churches in the United States united in forming The Methodist Church. By these unions the two largest churches in the Methodist family were formed.

In 1925 the Methodists in Canada joined with the Congregationalists and two thirds of the Presbyterians in forming the United Church of Canada. The Methodist Church ceased to exist; it was absorbed in a larger unity. Yet the spirit of Methodism continues to exercise its influence. The United Church has determined to continue in fellowship with the Methodist, Congregational, and Presbyterian bodies in other lands, much to the joy and profit of all these churches. We as Methodists must gladly face the prospect of other such unions. We as well as other churches must be willing that our name disappear for larger service in the universal Church of Christ and to the greater glory of God.

And now we rejoice in still another form of union, that of the United Church of South India, which was consummated during the period of our meeting in Springfield. It is the first time that an Episcopal or Anglican church, with its adherence to the doctrine of apostolic succession by the laying on of hands, has entered into corporate union with churches, one of them Methodist, which interpret ordination and the validity of the sacraments in a different manner. It is the most significant experiment in

church unity ever attempted. We shall watch with the deepest interest and sympathy the progress of this new church and pray that this union may lead the way into like unions in other countries. We in the home lands have not been bold enough to attempt what this church in a mission land has been led by long years of searching for the guidance of God to bring to a consummation.

The spirit of unity took possession of the conference at Springfield. We were Methodists, to be sure, and were filled with gratitude for God's blessing on our people. We realized that we as Methodists had a task to perform, one which would tax all our strength and resources and send us to the Throne of Grace for help at all times. We did not bow down to the shrine of unity as an end in itself. Our hearts and minds were lifted to the heights where we felt we could discern what the will of God for his people is. Our differences seemed to fade into insignificance compared with those mighty bonds which Christians hold in common. We already are "one in faith and doctrine, one in charity" to a far greater extent than many of us realize. All true Christians are already one in Jesus Christ our Lord.

We must not attempt to force the issue. We dare not proceed so rapidly that the full meaning of what we are doing is not clearly seen and realized. But this necessary caution is far different from acquiescence in our present unhappy divisions. Every Methodist should catch the significance of those inclusive words of John Wesley, "I desire a league offensive and defensive with every follower of Jesus Christ."

Can we not reverently enter with our Lord into the Holy of Holies of his high priestly prayer and realize that it was for us he prayed "that they may be one; even as Thou, Father, art in me and I in Thee?" Then the expectation born at Springfield will find fulfillment and the Methodists of the world will enter into a new day of co-operation, fellowship, and union with all others who love the Lord Jesus Christ and are devoted to his Kingdom.

And so we come to you, fellow Methodists of the world, urging you to join us before the Throne of Grace in humble supplication that the God of Mercy and of Energizing Power will take possession of our hearts and wills and unite us in the task of today, the most stupendous and challenging that has ever been faced by Methodists. May we be clothed in the whole armor of God and use aright the sword of the Spirit which is the Word of God.

Springfield, Massachusetts, U.S.A.

October 2, 1947

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