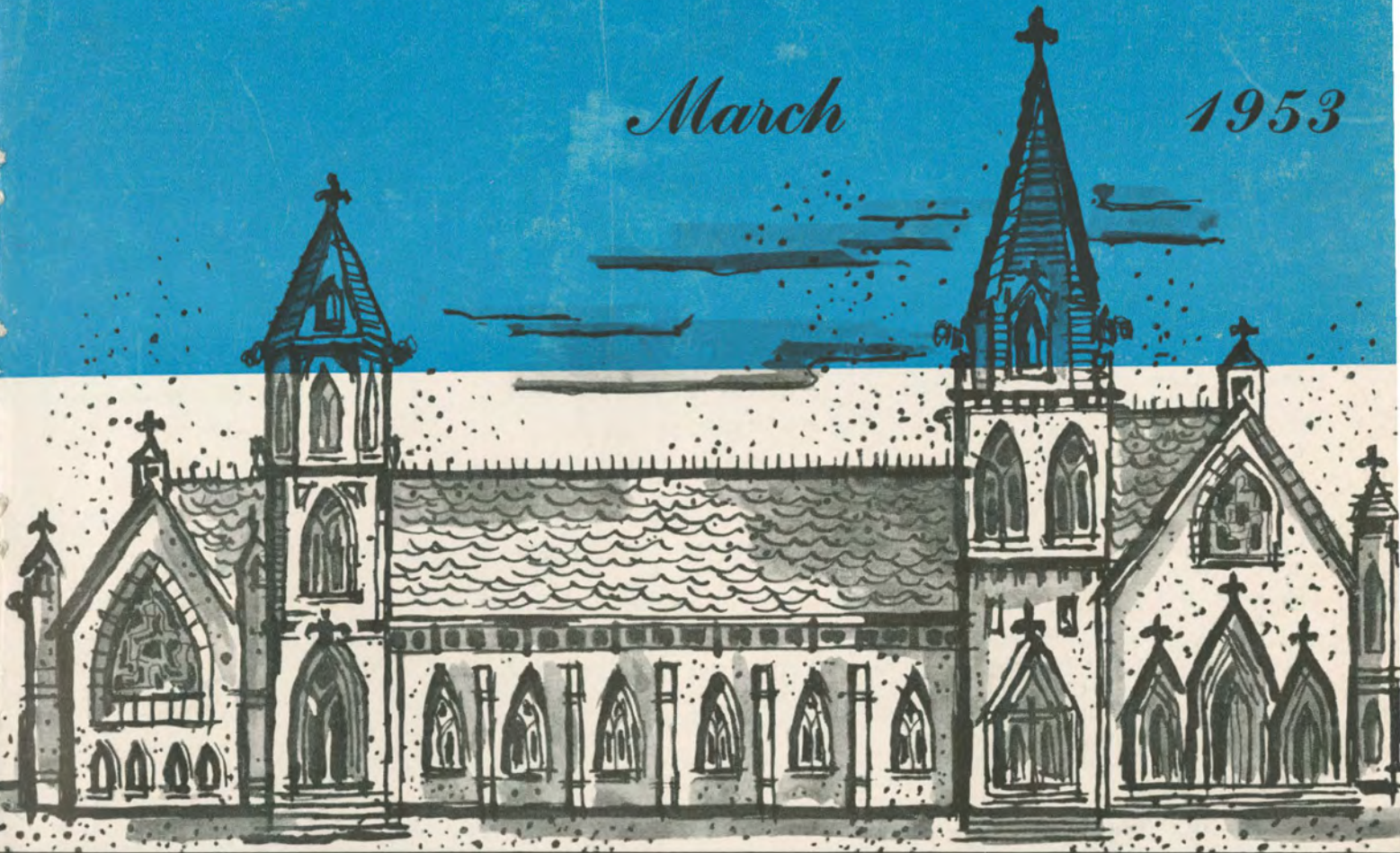


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*March*

1953



**motive**

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Signed articles reflect the views of the authors only and not necessarily the editorial convictions of  *motive*.

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Cover artist is Robert Wirth, Baltimore

# Into the Jungle

The tigers are waiting but he who enters with faith will win the battle.

SOME TIME ago when I was trimming the claws of a sabre-toothed tiger, I happened to look at the cereal box from which I was cutting him. I noticed that the tiger, as well as the cave man who was also represented on the box, was part of a series of cutouts entitled: "The Fight for Freedom."

Now the presence of a cave man and a sabre-toothed tiger in such a series brings before our imaginations the long, slow, often imperceptible character of the struggle by which man has

attained certain of the freedoms he possesses today. But my own mind turned to a fight for freedom in which I have been engaged during the years that I have been teaching. Like the larger fight, of which it is a part, this has been long, slow and often imperceptible.

I

To my mind come pictures of students I have taught. Near the beginning of a course I could see that when

some word or other was mentioned, their brows would furrow, the lines at the corners of their mouths would tighten. They were disturbed. At that point I did not go on to the discussion of the word that had disturbed them. But as the course went on that word was used again and again. Finally came the time when they no longer reacted to it. Then they were ready to discuss it—to look at it, weigh it, evaluate it. They were ready at last

By George Gordh, Chaplain and Professor, Hollins College

to see if it was true or false, worthy or unworthy, good or bad.

The development of maturity which is one of the primary ends of education involves just such a development of freedom as I have described. So long as students are not free in their responses to words proposed for discussion, they cannot engage fully in the educational adventure.

It is not simply the maturity of individuals that is involved in the development of freedom, however. The very existence of the academic community depends upon it. For educational community is possible only where people can discuss their ideas and examine them in a common effort of understanding. People enter into an educational community in order to have their ideas brought before the judgment of others, so that together a group of people may come to understandings that would be beyond the grasp of any of them one by one. But the community is destroyed whenever some member of it is incapable of discussing a matter important to the community. The processes upon which community depends cease to operate when some are not free with reference to ideas under discussion.

But the implications of freedom reach even beyond the academic community. Repeatedly there come to our ears stories of people whose reputations are undermined, whose economic securities are endangered, whose political or social positions are placed in jeopardy because of the hysterical reactions of individuals and groups to words they do not understand or ideas they have never examined. Surely one of the contributions which an academic community should make to the larger community which sustains it is a group of people—often a small minority—who will be able to weigh evidence, to bring sanity into the midst of chaos, to insist upon fair judgment. Such people must be free, free to look at words and ideas, weigh them, evaluate them, and draw conclusions that are supported by the evidence.

## II

So far I have been writing of intellectual and emotional matters; religion

has not been mentioned. But now I should like to point out that the road from fetters to freedom that I have described is one of the ways of traveling from fear to faith. Freedom cannot exist where there is fear; but fear is always present where there is no faith.

The students of whom I wrote at the beginning, who cringed when certain words were mentioned, were really afraid. They were afraid that a tiger was lurking in some unexplored jungle of their minds. And those who find it impossible to enter calmly into discussion are likewise afraid. Sometimes they say quite bravely, "This is a subject about which I do not want to talk." Sometimes, indeed, they boast that the reason they do not want to talk about it is that they have great faith. They have so much faith that they do not need to talk. But perhaps they are only deceiving themselves. Is it not likely that the real reason they do not want to talk is that they will be brought into some patch of jun-

gle where the tigers lie in wait?

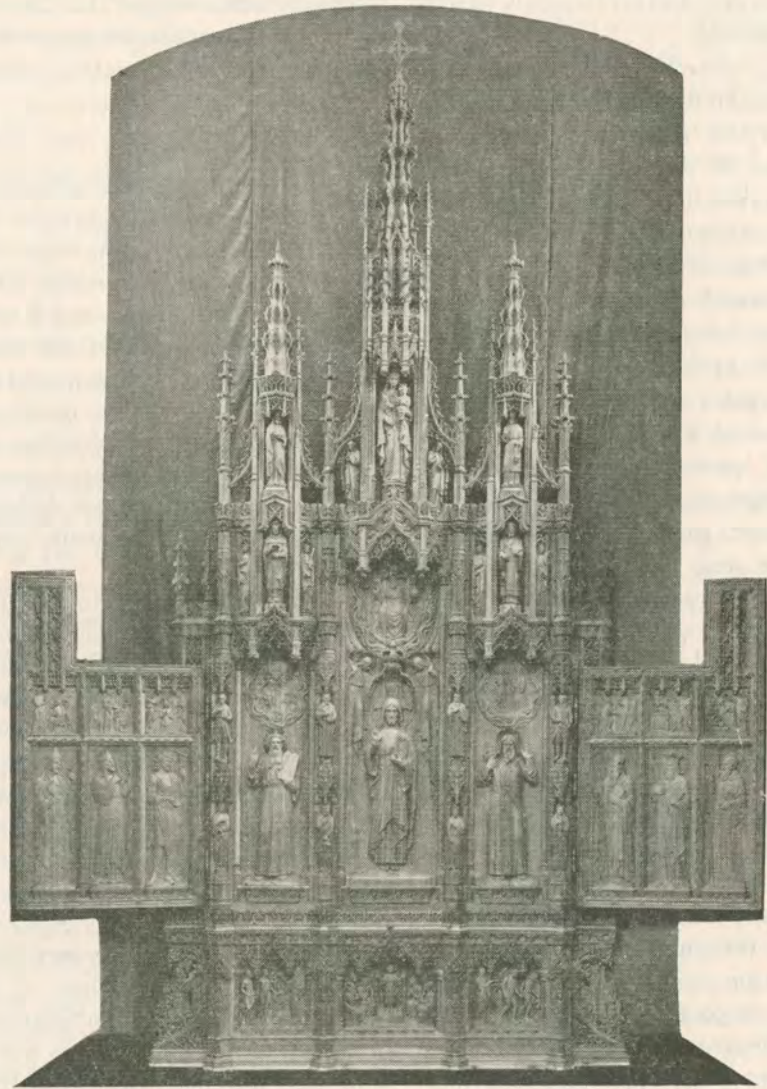
But faith is always a venture into the jungle. The student must learn the prophet's resolution: "I will trust, and will not be afraid." But if he is to repeat the prophet's resolution, he must accept the prophet's perspective. To trust God means that one is undismayed when anything that is not God proves untrustworthy. In the intellectual realm this means that one's faith in God must never be held to depend upon one's own ideas—even one's ideas about God. Faith makes it possible for the student to face without fear the possibility that his own ideas are not to be trusted. Faith makes him free to "prove all things."

Ideas are important. The examination and exchange of ideas are very important. It may seem strange, therefore, that freedom to use ideas will come to those who hear an old proverb: "Trust in the Lord with all thy heart, and lean not upon thine own understanding."

Crucifix in stained glass and lead by Emanuel Vivano. (Contemporary Arts Gallery)



Some folks can see no relationship between the practice of law and Christianity.



Reredos in the Lawyer's Bay, Nave of the Cathedral of St. John the Divine, New York City, Ernest Pellegrini, sculptor

# The Christian Lawyer

By Frank W. Hanft, Law School, University of N. C.

A LAWYER friend of mine who is a man of integrity and an earnest Christian once said that Christianity and the practice of law have no relationship to each other. It was his opinion that the practice of law called for observance of certain ethical standards, but that these could be observed by men of honor regardless of their religious views. Another friend,

a teacher of mathematics, told me that he could see no connection between mathematics and Christianity. There is no Christian mathematics, no Hindu mathematics, no atheist mathematics, but only mathematics.

It is true that at first glance there seems to be no connection between Christianity and many of the ordinary facts and transactions of life. A man

may crack an egg and eat it. The man who does so may be a man with religion or without, but the cracking and eating of the egg seems to be exactly the same event regardless of which he is. A movie camera record of the occurrence would be precisely the same whether the man eating the egg were a Christian or an atheist. But physical devices like cameras record only phys-

ical truth, and that is often only partial and superficial.

The significance of a man cracking and eating an egg is to be found in the fact that this is an event, though a small one, in the life of a man. The whole truth is to be found in the cracking and eating plus what went on in the man's mind. He may have reflected that if instead of being eaten, the egg had been left in the nest and kept warm, one of the world's innumerable daily miracles would have begun to take place in it. The yolk and white under a mysterious urge contained within themselves would begin to be transformed: some, no visibly different from the rest, would become bone, some would unaccountably become blood instead, and some muscle. More miraculous still, some of the egg would take on the complex and delicate structure of a tiny chick's eyes and ears. Why? Here to begin with was a mass of egg white and yolk. All the white and yolk appeared like all the rest. Why should some transform itself into bone, and some take the minute and marvelously complicated structure of an eye? Within the white and yolk seems to be an intangible something we call purpose, according to which part of the mass moves to become eye, part to become bill, part feathers. The movement of matter within the egg follows no chance or haphazard pattern, but a purposeful one.

Whose purpose operates in the egg? Purpose is something we normally ascribe to an intelligent being. From meditations such as this the Christian's thought might have been directed toward God, the ultimate intelligent being to which his mind comes as he searches deep into the mysterious world around him. Thus the cracking and eating of the egg would have been to the Christian a source of reverent thought about the all-pervading presence of God. The relevance of Christianity to the smallest physical details of life can be seen when we reflect that life is the details plus the thought of the person experiencing them.

But even this is not all. The whole experience is not just that of the Christian himself. His reverent thought affects other people, becomes part of

their experience of life. The Christian's thought finds expression in words and attitudes which directly influence others.

**I**N similar fashion Christianity can enter into the work a Christian does. Even in the humblest occupations a person may work reverently. It has been pointed out often—and it is well that it should be pointed out often—that when a person works he can work into God. Since what a man's work is to him is the work plus the experience of it in his own consciousness, it is plain that such reverent dedication will transform what the work is to the worker.

It will also transform what the worker is to those among whom he labors. Suppose a person works for his pay and nothing more. Then whether he toils sullenly, resenting that he must toil, or whether he works avidly, assuming he is in an occupation where his gain is in proportion to his labor, or whether he works indifferently, he still works unto himself. But if he dedicates his work to God, he labors in kindness and good will toward others, since love of God and love of one's neighbors are companion expressions of the same inner spirit. It is not possible that the man who dedicates his work to God can remain hostile or even indifferent to those with whom his work brings him into contact. Instead he possesses an outgoing warmth and kindness which are felt by others because they are part of what he is. Christianity, then, has to do with the spirit within a person, and it affects all he is, all he thinks, and all he does.

The lawyers of this country, speaking through their organization called the American Bar Association, have enacted an ethical code called Canons of Professional Ethics. Is it not sufficient for a lawyer to abide by this code? It is indeed a high-minded expression of rules of conduct designed, according to its own words, to maintain "Justice pure and unsullied." It deals with some of the puzzling moral problems confronting the lawyer, problems which affect the welfare of society. For example, lawyers defend guilty criminals and secure their ac-

quittal. Is not this a perversion of justice? Many people think so, and severely criticize the legal profession for doing it. The criticism is not new. More than two millenniums ago Plato complained that advocates by their art were able to win a cause whether just or unjust, and that their art and power of speech were at the service of anyone willing to pay.

But the fifth canon of legal ethics says in part, "It is the right of the lawyer to undertake the defense of a person accused of crime, regardless of his personal opinion as to the guilt of the accused; otherwise innocent persons, victims only of suspicious circumstances, might be denied proper defense. Having undertaken such defense, the lawyer is bound, by all fair and honorable means, to present every defense that the law of the land permits, to the end that no person may be deprived of life or liberty, but by due process of law."

It seems to me that this canon is plainly right. Our system of arriving at truth in court includes hearing both sides. We believe that each person has a right to have his side fully and fairly heard. But we recognize that ordinary people are not trained and skillful in preparing and presenting their own cases, either as to the facts or the law on their side. We therefore have available to help them men called lawyers who are trained and skillful at such work. It is not the duty of the lawyer to judge, but to represent the client to the end that his side is presented. We believe lawyers will work more industriously for the side they are on if they are paid by those whose case they take.

If on one side of a dispute is a lawyer who is paid to present every scrap of evidence, argument and law on that side, and on the other is a lawyer paid to present everything favorable to that side, it is thought that the judge and jury who make the decision will have before them everything on both sides, and can, therefore, decide in the light of the fullest possible information.

The method is not as perfect in practice as in theory, but even in practice no better method of arriving at justice

has yet been devised, as witness the fact that it has survived criticism millenniums old. Of course, the duty of each lawyer to present his client's side extends only to truthful evidence; there is no justification for falsehood in trying to win a case. Thus the code of ethics guides the lawyer in solving this and many other problems of professional morality.

**B**UT is obedience to a code of ethics, even an admirable one, sufficient? Not from a Christian standpoint. Christianity has to do with what the lawyer is like within himself. It requires him to go beyond the demands of legal ethics to what love for God and man impels him to do. A lawyer can treat his clients with scrupulous honesty and serve them diligently, but if he is cold and calculating, doing what a code requires of him and no more, his clients receive from him no contagious regard for right. But if a lawyer has within himself a measure of the love and goodness which find their perfection in God, then this inner nature will express itself in what he is and does. His ethics then spring from a warm good will toward men, are part of what he is, and are contagious. Paul wrote, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. . . . And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." A lawyer may speak with the tongue of a Webster, and he may observe the canons of legal ethics scrupulously, but if he has not love, his eloquence is sounding brass and his ethics are cold and unprofitable. This truth that a man's conduct is illuminated by what is in the man finds many expressions, as people seek words to convey it to others. Lowell in his poem had Christ say,

Who gives himself with his alms  
feeds three,  
Himself, his hungering neighbor,  
and me.

The lawyer who gives himself in his counsel may be serving God as well as

his client. He may also be ministering to his own soul, although the latter must be an unconscious ministry. He who does what he does for his own benefit, even his own spiritual benefit, has not given of himself but for himself.

How does the principle that a man's conduct gains vitality from what is within the man apply to specific situations in the work of a lawyer? Suppose he is attorney for a labor union in negotiations with an employer. He may seek to advance the interests of his client, the union, because doing so will earn him a fee, and enhance his reputation for success. He may be indifferent to the union leaders with whom he works, or he may even secretly consider them crude, violent and ignorant.

On the other hand, he may work with them with a warm personal interest in their struggle, may see back of them the hopes and fears of the workers they represent, and may feel within himself the urge of these hopes. And what about his feeling toward the employer and his representatives? The lawyer may treat them with formal courtesy but inward antagonism, suspicion and dislike. Or he may show toward them a courtesy, consideration and understanding which wells up from an unfeigned regard for them, notwithstanding the fact that he advances the interests of his client with firmness. But would not some union clients resent any such truly considerate attitude of their lawyer toward their antagonist, and feel that in hiring him they have also hired his hatred? Will they not require him to be the prejudiced partisan of their side, and find another lawyer if he is not? Perhaps. Not everyone is subject to the contagion of the Christian spirit. Christianity may have its cost. But a cheap Christianity is like a cheap jewel; it isn't genuine. Christ likened the kingdom of heaven to a pearl of great price, to buy which a man would sell all he had. And the kingdom of heaven, Christ said, is within you. What is within a man is worth more than anything else.

**D**IVORCE is an evil. Christ forbade it. The best that can be said for it is that it may be a remedy for other evils that are worse. Divorce is too large a matter to be covered in a few words, but perhaps a couple of types of situations can be used to illustrate Christian attitudes. Sometimes divorce is employed simply as a means of release when tired of one's spouse and inclined to make a change. Then it is merely legalized promiscuity, and the Christian lawyer should have nothing to do with it.

But suppose a couple really cares to make their marriage a success. Nevertheless they are in such conflict that they no longer know how. Will the lawyer rush them to the divorce court? Not if within him is a warm regard for those distressed human beings. Instead, with sympathetic understanding he will try to help them find a better life together. And in his attitude they may discern that spirit which is the remedy for their troubles. Such a spirit would cause each to care for the other too much to nurse his own desires, hurts and grievances. The Christian spirit would make it impossible for either to want to put the other in the wrong, because if he did he would feel the other's hurt.

These instances are merely illustrative; Christianity within a person will find countless applications, or rather, one continuing application, because it has to do with what he is. Of course, that which is written here sets forth an ideal, and what we are falls short of such a version of what we ought to be. But it makes a world of difference what our ideal is. Christianity within us will not be achieved in any measure unless we try.

No organization can prescribe and enforce a regulation requiring anyone to have in his heart good will toward men. Only God can require that, and the only genuine response springs from within. Such a response is more important than all canons of ethics combined, for they merely prescribe external conduct, but Christianity within a person supplies motive.

# I Understand About Communion

BY WANDA VAN GOOR, New Haven, Conn.

Communion.

Quiet church, architecturally exalting.

Music calm and strong, feeling intense.

“And Jesus took bread, and blessed it, and brake it, and gave it to his disciples saying,

This is my body

Broken

For you.

This do

In remembrance of me.

In like manner also he took the cup and gave it to his disciples saying

This is the blood of

The New Covenant

Poured out for many for the remission of sins.

This do

In remembrance of me.”

Who is this man, Jesus, and  
What has his broken body or the blood of his new covenant  
To do with me?

Why should I remember him?

I took communion in your church today.  
I have eaten the bread and drunk the wine before, several times, in other places,  
and the services are just about the same.

And yet, I do not understand you Christians.  
What is this you call “communion”?

*Why, don't you know? That seems so strange. Of course,  
I've taken communion often—every first or fourth Sunday of my life  
In one church or another, usually my own, and*

*I understand about communion. It's a sacrament of the Church;  
It's one of the things that people do.  
That's all.*

I am white.  
I took communion in a Negro church.

The ceiling all was blue, with silver stars. The pews were white, the floors were brown.  
The pastor wore a scarlet fold across his white wool robe and golden crosses were embroidered there.  
His face and hands and hair and eyes were black.  
Negro women all in white accompanied him to serve.  
We knelt along the altar that was draped in white and took the bread and wine.  
And there was prayer.

A white boy knelt beside me, and a Negro woman.  
In between, I hardly knew my color; I felt no different from either.



I think this feeling must be what you mean—communion.

*Oh no, that's not it at all. You think like that because you're new to the idea.  
I understand, you see, I was raised with it!  
I've taken communion often, every first or fourth Sunday of my life, and*

*I understand about communion. It's a sacrament of the Church;  
It's one of the things that people do.  
That's all.*

I took communion once where first they made me make confession;  
That was a strange, unwieldy thing to do.

But the service was the same—the bread and wine, “body,” “New Covenant,” “remembrance,”  
“drinking unworthily.”

*Of course it was the same.  
To make confession is just a form, you know.  
I've taken communion often, every first or fourth Sunday of my life, and*

*I understand about communion. It's a sacrament of the Church;  
It's one of the things that people do.  
That's all.*

One place I was they passed communion in sterling silver cups, engraved with fancy lettering.

There was a man across the aisle from me that day. He was dirty and tired-looking.  
He took the silver cup and turned it in his hand. I thought for a minute he would steal it,  
but he just looked at it. And then he turned it up and the bright wine made an ugly stain  
on the soft carpet of the church. He didn't look at anyone, but waited till the service  
was all over, and then he left.

*Communion must have upset him, but it doesn't bother me.  
I've taken communion often, every first or fourth Sunday of my life, and*

*I understand about communion. It's a sacrament of the Church;  
It's one of the things that people do.  
That's all.*

And that is all?

*That's all.*

And all the things the preacher says and does?

*They're forms—they teach him how to say and do them at special schools;  
It's quite important, really.*

And the music and the quietness of folk?

*Well, really, what else would you expect of them?  
They are at least polite.*

And the bread and wine?

*They're symbols, don't you understand?  
Symbols of the body and the blood.*

The body and the blood?

*Yes, you remember, the body and the blood of Jesus,  
The New Covenant and all.*

Oh yes, that's where we started.

This Jesus, is he also a form, a symbol, a thing that folk defer to to be polite?

*Oh no, not at all, Jesus is the Word made Flesh, the Son of God,  
Redeemer, Lord.*

I see. I did not understand at all about communion. I had thought it was something else.  
I'm sorry that I troubled you . . .

*What had you thought it was?*

I didn't realize how you Christians use the term . . .

A friend I loved and knew I'd never see again had a final cup of coffee with me in a busy automat before he left, and since then—when I have a cup of coffee and happen to think of him—I feel a sort of warmth, as if he were there with me.

Another friend I worked with for a cause we thought was just was killed for working at it, and when I stop and think of him and of the work we did, I feel a strong rededication to the job he left.

And in the Negro church I felt a union;  
And when I had to make confession, I felt humble;  
And when I watched the tramp, I felt compassion . . .

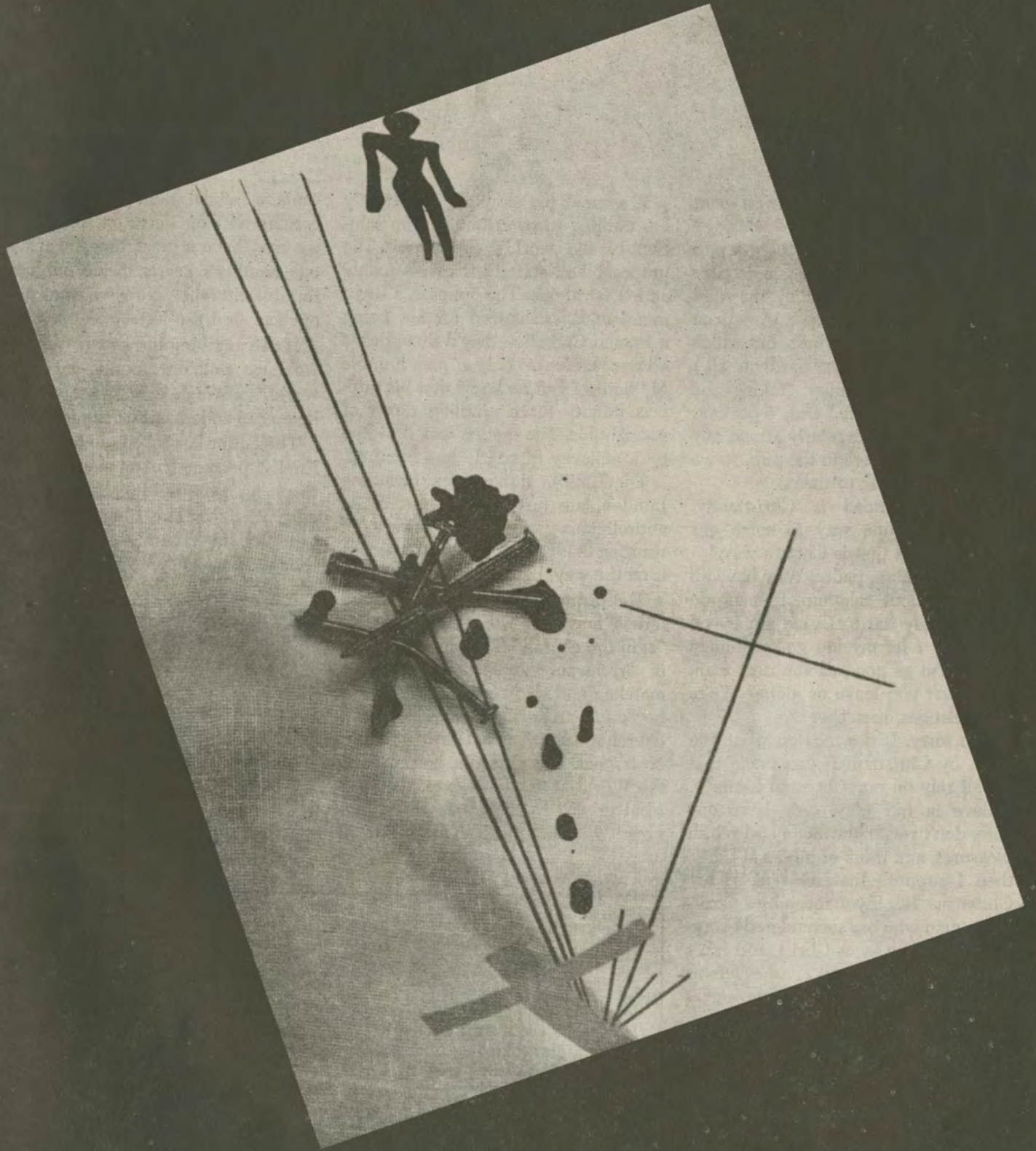
I thought perhaps these things were what you meant by "body," "bread," and "covenant."

*Oh no, that's not it at all. As I said, you're new to the idea. Now me,  
I've taken communion often, every first or fourth Sunday of my life, and*

*I understand about communion. It's a sacrament of the Church;  
It's one of the things that people do.  
That's all.*

Christ spoke softly once to me  
Come, He said, My Follower Be.  
"Of course, O Lord, I'll follow thee"  
Then He said, My Way Is Hard  
And I cried out  
"But Lord—, But Lord—"

Photo and poem by Gilbert M. Galloway, Lubbock, Texas



# Is Britain Pagan?

By John J. Vincent  
Richmond College, Surrey, England

*Well, of course, it depends on what you mean by pagan . . .*

We were doing a pub visit. (A pub is an inn or hotel, where people play darts, drink beer and enjoy the kind of fellowship which American churches sponsor elsewhere, but which British churches sponsor hardly at all.) Four of us were busy "taking the Church to the people." Only 5 per cent of the population regularly attend any church. People were in the pub, so we went there to talk to them.

"What we need is Christianity. There's only one way to solve our problems, and that is Christ's way."

"But look here, padre. Why have all this fuss about religion? I never do anybody any harm, I give money on flag days, I let my kid go to Sunday school. I'm as good as the next man. Why can't you leave us alone? We're all Christians, aren't we?"

"I'm sorry. It depends on what you mean by Christian. If you mean that we all rely on our Christian heritage, believe in fair play, only have one wife, don't waste our money on selfish pleasures, and think of others at times, then I suppose that most of us are Christians. But if you mean by a Christian a man who has surrendered everything to follow Jesus Christ, and takes up his cross daily, and loves others as he does himself, and shares other people's burdens. . . ."

The University Debating Society was unusually lively. The motion had brought the few odd communists and the materialists and the humanists and the nihilists (not to mention a few stray long-haired idealists) out of their dingy flats and dingier lecture rooms. The Christians had also turned up in force.

It seemed too simple. "Christianity has nothing to contribute to the solution of the world's problems." The proposer had stated his case—mainly an historical one. The opposer, a Richmond man, apologized for not being a Roman Catholic (they'd thought we all were). He was only a "poor humble Methodist," but he knew that his faith was mighty to the pulling down of strongholds. The motion was defeated by a majority of nearly two hundred.

The English universities, including London, are just growing out of an antireligious period. And signs are not wanting that revival (in its best sense) is on the way, beginning there.

The ordinary people are still indifferent, however. Mostly, they are not "agin the church." They just think she is irrelevant—except for hatches, matches and dispatches, which *must* be "done proper," in church. So the churches are going out to the people. Next year, for example, our part in the World Methodist Campaign is for local groups to engage in active, aggressive, "outgoing" evangelism, in

canteen, school, club room, on street corners and on doorsteps. We know we can "have a good time," warming one another's hearts inside our comfortable churches. Now we want to go out and find the lost.

We're anything but smug. We know we must find our footing in a new world, in which a knowledge of religion can no longer be assumed.

The editor has asked me to put "the English perspective" on many things— theology, politics, literature, drama, current affairs. This I hope to do from time to time. But at the outset I thought you ought to meet a few ordinary people. They are the background. They are England; and the churches' greatest problem today.

Is Britain pagan? There are no easy answers. True answers are hard—hard to give, because the answer will always engage the answerer existentially; hard to understand, because truth works through people, and people are all different: Hard to bear, for *He careth for them*.

## LULLABY

Night is compulsive  
leaving no chance for choice  
with its inevitableness and sleep  
following its coming mightily  
in slow unquestioning routine . . .  
night embraces my word . . .  
I sleep.

*Lee Richard Hayman, Cleveland, Ohio*

## COGNIZANCE

This moment suddenly leaps at my  
heart,  
Ruthlessly crumbling the shell so long  
known.  
Caught in this blinding, sharp  
revelation  
I stand bound by my loves—mutely  
alone.

## Why We Are

# “Withdrawing From the World”

By Claud Nelson, Jr.

**W**HY are you withdrawing from the world?” asked an attractive, serious young college coed, when the announcement was made that my wife, Billie, and I were going to Koinonia Farm.

Although many other of our friends and acquaintances didn't voice their questions so sharply, they probably were wondering just the same thing. They knew we were leaving Hampton Institute, where we had lived and worked with a good measure of purpose and satisfaction for a half-dozen years, to join what seemed a highly experimental project in (of all places) south Georgia.

The answer, although it took us several years to reach it, is simple: somewhere along life's highway we must decide to live as we believe, otherwise our purposes will corrode and our spirits will wither. Koinonia Farm (pronounced Koin-o-NEE-ah) represents to us a way of life that demonstrates what we, as Christians, believe—more so than any other kind of life or vocation we have found. This venture in Christian communal living is located eight miles south of Americus on Highway 49 (mail address: Route 2, Americus).

I must begin by pointing out that I do not accept the idea that we are “withdrawing from the world.” Actually, I think we are moving forward and are facing up to situations that some professing Christians often do

“I think we are moving forward and are facing up to situations that some professing Christians often do not face.”



Japanese, Korean, and Chinese students are among many visitors who visit Koinonia to see this “intentional community” near Americus, Georgia.

not face. On the other hand, I must admit that there is some degree of isolation involved—some purposeful “breaking off” of relations with the things that interfere with “peace on earth, good will toward men.”

Our going to Koinonia Farm boils down to this: if we believe in the kingdom of God as taught and lived by Jesus Christ, and by the early Christian fellowship, we must make a definite attempt to realize the “kingdom” relationship—that is, to practice love as a way of life.

By love, I do not mean some vague emotion applied as a thin veneer to our thoughts about mankind in general. I mean (at the very least) a consistently practiced concern for the true welfare of specific human beings. When Jesus defined love, he did it by telling the story of the Good Samaritan (as an example of what “loving one’s neighbor” means). Bringing us face to face with the deeper levels of love—self-forgetful concern for brothers—he said, “Greater love hath no man than this, that he lay down his life for his friends.”

We cannot put our religion in one compartment and our daily living in another. We must relate everything we do—life, work, play, fellowship—to what we believe.

**T**HE Communist Party member goes where the party wants him to go, accepts the work which will be most useful to the party, sacrifices “bourgeois pleasures” and the feelings of his friends and kinfolks, and gives up even his sense of honor and fair play. His conscience is no longer his own.

Are Christians as serious about doing God’s will as the communists are about doing the will of the Party? Do we give up anything? Is there anything that makes us “different” from the mass of our fellow citizens? One reason Billie and I decided to come to Koinonia Farm was because it *does* require something very definite of us as Christians.

Many professing Christians would agree that all they own really belongs not to themselves, but to God. This has an impressive sound, but in practice it takes on a much more definite

meaning if a person gives up individual property rights and lets them be vested in the group—a loving Christian fellowship which sees to it that property will be bought or made, and used according to need.

This, then, is the first principle of Koinonia, derived from Acts 2:44—*All that believed were together and had all things common*. The members of Koinonia Farm own, use, and take care of the property *together*, making all major decisions democratically, as a group. There is no individual income. Each person receives a *living* while contributing a *life*.

A second principle is that of brotherhood, practiced across the man-made boundaries of race, color, and nationality. One reason I left newspaper work in Atlanta, and went to work for

the American Friends Service Committee and (later) Hampton Institute was because I grew tired of mere argument about better Negro-white relationships. I felt I must act instead of just talk.

But one can’t attack the major social problems before the Christian conscience on a piecemeal basis. Race relations is just a phase of human relations. I do not say that Koinonia Farm has solved the problems of human relations simply by sharing income, treating Negro neighbors as friends and equals, and seeking members from all races. I do think, however, that Koinonia Farm has placed itself at the starting line while most other “participants” are wandering around everywhere except on the “course”!



Clarence Jordan, who helped establish Koinonia ten years ago, works on the utility house. Below is a portion of the farm showing chicken houses.





The farm holds an interracial Bible school every summer, but few white children attend.

of life. At Koinonia Farm, which subscribes to this way of life, people are "conscripted" by their own consciences—not to kill, but to bear one another's burdens and so fulfill the law of Christ. Koinonians in general either register as conscientious objectors, or refuse to register at all.

One can see why a group taking such unpopular positions is small in numbers. "Why," a friend might ask, "don't you at least take one thing at a time? How can you hope to make any headway at all with so many kinds of absolute idealism?"

There is more than one answer to be given here: but let us follow this friend's advice at least to the extent of giving one answer at a time!

In the first place, these are not really three separate questions. They are different aspects of the same thing: the clear, uncompromising practice of Christian brotherhood. It is truly amazing how obscure we Christians, in general, have managed to be in our stand on brotherhood! Three of the points at which devout church members have been most vague, and most indistinguishable from pagans and nominal Christians, are material acquisitiveness, racial exclusiveness, and inability to say "no" to mass slaughter.

In the second place, we can't arbitrarily "pick out" *which* right things to do. We can't isolate this life from a larger existence—heaven, the after-life, an individual relationship to God, our responsibility to the Master; our role in the kingdom, our place in eternity. Some things are right and some things are wrong, from an eternal

point of view. The world is losing its sense of right and wrong if, indeed, a very large part of the world ever had it. But Christians cannot afford to do this. As I would interpret it, the people at Koinonia Farm are people who can't face their God without having made a witness on earth to the fact that life is "more than this."

In coming to Koinonia Farm, I am recognizing that life is a school for the growth of the soul; that souls grow best not in isolation, but together; and that they can't grow by dodging vital issues. I can't forget, either, that Jesus didn't just *say* "greater love hath no man . . .": He actually *did* lay down his life for his friends. His friends throughout the ages have been those who embraced his way, his cross.

God knows I haven't fully embraced Jesus' way. It involves suffering, discipline of the most demanding sort, absolutely self-disregarding interest in and active concern for others. But God also knows there is something within me which he put there, something created by him in his image, something which seeks that way and strives for union with him even as my selfishness and my egoism cry out in protest. He knows, too, that I need help in my weakness, and that a loving fellowship, which has decided to break with the way of the "world" so often denounced by St. Paul, is the best channel for that soul-growth which he seeks to produce in me and in all his children everywhere.

Russ Miller, who wrote "Ye Dead Sailor Knoweth" in the January, 1952, issue of *motive*, expressed very beautifully and originally what brings peo-

Taking part in the job of drilling grain are Bob Engram, Howard Johnson, "Bo" Johnson, Connie Browne, and Gil Butler. On the tractor are Heini Arnold and Will Marchant, two members of the Christian communal Society of Brothers (Bruderhof) of Paraguay. (right) Work campers grade eggs.



ple to Koinonia when he wrote in the group's newsletter:

"Marian and I wished to share a way of life which does not separate time from eternity, or weekdays from Sundays, but which is a marriage of man in time with man in eternity, and which experiences all days as Sundays leased to us by God. We came to Koinonia to share and grow and seek with others having a similar wish about man and God."

There is so very much more that should be said about "the koinonia" . . . that its thirteen adults and thirteen children are human beings with the faults, worries, tensions, and dissensions of human beings—and yet that

these shortcomings are redeemed through a loving fellowship . . . how Koinonia Farm is not an isolated phenomenon, but is distinctly related to the movement toward intentional community (communal living, whether economically or religiously based, or both) in several countries including the United States.

I could have dealt, too, with "the koinonia" and the church, the details of daily life and work on the farm, the relationships (and sometimes the lack of them) with the surrounding neighborhood. There isn't space, of course, but I must at least mention the almost constant stream of fellow seekers who are welcomed to Koinonia

Farm for two hours, two days, or two months—the open-door policy which adds so much to the depth and meaning of life together.

"These people are trying to work a miracle," said a girl who visited Koinonia Farm as a part of a college work camp last summer. "And you know," she added thoughtfully, "I think they might do just that."

Whether they shall succeed, I do not know. As a matter of fact, I'm not sure anyone knows just what "success" in this venture of Christian community would be. But this I do know: they are seeking the kingdom of God, and I must seek it with them.



"Why don't you enjoy life?"



OUT of the group of thirty men and woman who won individual first-place gold medals for the United States in the Olympics at Helsinki last summer, three were active members of The Methodist Church and at least two others were graduates of Methodist colleges.

Four years ago, boys who follow the sports calendar of the world watched with thrilled interest when 17-year-old Bob Mathias, competing against the greatest athletes of the world, won the Decathlon at London. His last heave of the javelin, made on a rainy, half-dark afternoon, established for him the Olympic record in the Decathlon. Sports editors crowded around him, asking, "How does it feel to be a great athlete?" As he trudged back to the field house, he answered, "I'm just a tired kid."

In the United States national Decathlon held in his home town of Tulare, California, Bob had established a world's record of 1,825 points in the ten events; this record he excelled by 62 points at Helsinki. While participating in the broad jump competition on the next to the last day of the Olympics, Mathias pulled a muscle in his leg. Despite the pain of this injury, he was able to struggle through the grueling schedule. At the close, his word to Coach Bruce Hamilton was "I'm glad I didn't let you down."

# "Just a Tired Kid"

By Otis Moore, New York City

His mother, back in California, listened to the report over the radio with friends who were enthusiastically following the events with her.

What sort of person is Bob Mathias, this athletic champion of our day? An active churchman, Bob is a clean, modest young man, despite the unprecedented honors which have been his. Daniel J. Ferris, secretary of the A.A.U. said, "I traveled all over Europe with him after the Olympics and I never saw a finer spirited fellow." He is an excellent example of those so often referred to as "good sports."

The pastor of his home church, the First Methodist of Tulare, tells that Bob came to him when he first went to the Olympics with a request that they might have a prayer together. They prayed that Bob would be able to do his best in the competition and also that he would react as a Christian in all contacts made during this trip.

Bob is a student at Stanford University, and, as every boy knows, was one of the outstanding players in last year's Rose Bowl game. His football coach said, "There just isn't any place on this football team that I couldn't play Bob."

Tulare First Methodist Church also has another Olympic champion, Sim Innis, who broke the Olympic record on each of his six tries in the discus finals of the event at Helsinki. Sim, who has attended church school since his early boyhood, was also a member of the Methodist Youth Fellowship. He now has a beautiful wife and a lovely little daughter. After winning in Finland, he paid a notable tribute to his wife, whose love and faith in him helped him to become a winner.

Speaking of Bob Mathias and Sim Innis, Rev. Douglas Ewan, their pastor, says, "They are both first-class young men."



Named the outstanding male athlete of 1952 by an Associated Press poll, Bob Mathias visits with some of his young fans.

# Bill Never Reached Ithaca

By Richard C. Shroeder

Dartmouth College

ONE day last June Bill Willmott boarded a train in Montreal headed for the United States. He got as far as the Canadian-U.S. border—no farther. Bill had started out for the States for two reasons: to meet his family in Ithaca, and to attend the General Assembly of the United Student Christian Council as Canadian fraternal delegate.

The reunion of the Willmotts would have been the first in six years. Canadian nationals, missionaries who had spent many years in the Far East, Bill's parents had been forced out by the communists. Bill had spent part of his boyhood with them in China, and had returned to North America to study.

Bill never reached Ithaca—nor the Oxford meeting of USCC. A few hours out of Montreal he was removed from the train by a U.S. Immigration official, detained overnight, and subjected to close interrogation. Officially ordered never to try to cross the border again under severe penalty, he was released with no explanation given. He was *persona non grata*; he would not represent Canada at Oxford.

The exclusion of Bill Willmott begins long before that June day—when he was a student at Oberlin in 1950. The possessor of an excellent academic record, he worked with the YMCA, UNESCO, the Student Volunteer Movement, and the Young Progressives. He was only one of many other busy students until he undertook to write a letter to the campus newspaper.

Having lived in the Far East, Bill had great sensitivity for the problems then rising in that part of the world. He spoke the Chinese language, and knew the people in a way that many

## Are things so bad you can't express yourself in the campus newspaper?

of us with only textbook acquaintance could never approach.

U.S. foreign policy troubled him, particularly the American position on Korea. His knowledge of the Far East made it seem unrealistic to him. Hence he wrote a letter to the *Oberlin Review* suggesting that (a) there was some doubt as to who was responsible for the outbreak of the Korean War, (b) in war both sides are guilty of atrocities, (c) more heed ought to be paid to the Quaker proposals for peace in Korea. A few students commented on the letter, fewer still became excited.

Quarters outside Oberlin were excited, however. Bill was summoned before Immigration authorities in Cleveland, and there subjected to intense inquiry. He was asked about his personal history, the organizations to which he belonged, the papers which he read or subscribed to, and his opinions on current events. Some questions seemed to invade the area of personal conviction, but Bill answered as best he could. He initialed the transcript—and wondered what might follow.

It is difficult not to relate that interview to subsequent events. Indeed, all signs point to a logical sequence. Bill was informed in January, 1951, that his application for renewal of his student visa had been rejected. He was expected to leave the country within a month. There was no explanation, only the order to pack up and get out.

Bill appealed to college officials, who made efforts to have the decision reviewed or specific charges lodged. Bill's visa was extended to June, but no statement of charges was forthcoming.

A letter from an Immigration official to an administration officer confided this much:

I note that you say that Mr. Willmott has allied himself with certain organizations here, "not unlike many other young people here in America." These other young people are doubtless citizens, which he is not. . . . All in all, the situation as it here appears involves a young man who doubtless is as good as you say, but who nevertheless *could be a deleterious force* in the lives of certain others, and it is for this reason that the denial action was taken. (*Italics mine.*)

Bill could assume only one reason for the order to leave: the opinions expressed in his letter on the Korean War were unacceptable to the United States Government.

His exclusion was legal, as we shall see, under the terms of the Internal Security Act of 1950. Aliens may be deported without hearing, and similarly denied entry. Bill was the victim not of maladministration, but of a very bad law.

POPULARITY referred to as the "McCarran Act," the Internal Security Act of 1950 was passed by both houses on September 23, 1950—over a presidential veto. It is really an omnibus bill containing three distinct types of legislation. The first is the Mundt-Nixon provisions, sections 1-17 of the act. These require that communist organizations register with the Attorney-General, providing lists of their members and financial sources. Such groups are denied ordinary income tax

motive

exemption procedures, and are made to label all mailings and radio or TV broadcasts, "Disseminated by . . . , a communist organization." A five-man Subversive Activities Control Board is set up to determine which organizations shall be required to register.

The second type of legislation is adopted from the proposals of Senator McCarran, which make sweeping changes in the existing immigration and naturalization laws. The provisions are intended to exclude from this country aliens who have engaged in or are currently at work in totalitarian organizations. Members of communist-action or communist-front groups are not eligible for naturalization, and those who join within five years of naturalization may have their citizenship revoked. One of the most startling provisions excludes anyone who has at sometime in his life been affiliated with a totalitarian organization.

The third type of legislation consists of provisions formerly found in the Kilgore Bill, providing for interment in times of national emergency of those about whom "there is reasonable ground to believe" they may "probably" engage in espionage or sabotage.

No good purpose will be served by close scrutiny of the bill, section by section.\* Something of the nature of the act may be inferred by reading those sections which conceivably could have excluded Bill Willmott. An alien may be excluded if he circulates, prints, or publishes any material advocating "the economic, international and governmental doctrines of world communism or the economic and governmental doctrines of any other form of totalitarianism." (section 22) By definition of the law, "Advocating the economic, governmental, or international doctrines of world communism means advocating the establishment of a totalitarian communist dictatorship in any or all of the countries of the world through the medium of an internationally co-ordinated communist movement." Consider the kind of interpretation which might be placed

\* The American Civil Liberties Union, 170 Fifth Ave., New York City, has made an excellent study, section by section, available from them upon request.

upon this section in the case of an alien who speaks out for the recognition of communist China by the United States, regardless of his motives.

Paragraph three of the same section could also have excluded Bill Willmott. The wording of this paragraph is one of the gems of the whole act. Listing the various classes of aliens who may be excluded, it continues:

Aliens with respect to whom there is reason to believe that such aliens would, after entry, be likely to . . . organize, join, affiliate with, or participate in the activities of any organization which is registered or required to be registered under section 7 of the Subversive Activities Control Act of 1950.

Under such deliberately vague and indiscriminate wording many innocent liberals may easily be excluded. A man may be judged not only before an act has been committed, but indeed, he may be judged as "likely" to commit such an act. Many other sections of the act are phrased in terms equally as dangerous. There are, of course, a few wise and judicious provisions.

What reasons and circumstances underlie so drastic and sweeping a measure as this? We are faced with a great challenge to the survival of democracy as we know it, and have been pushed into a wave of fear reaction. The challenge is the expansionistic trends evidenced in the world communist movement. We have only to look around us. The apparent successes of communism after the war, the pronouncements of world communism, the further threatened encroachments, serve to alarm the non-communist world, and the United States in particular. Indeed, Congress pinpoints its concern in passing the Internal Security Act on the existence, within the United States, of a small but dangerous and highly organized conspiracy subservient to world communism.

**S**TATEMENTS of the Communist Party Congresses throughout the world, the recordings of the various internationals, resolutions of the World Peace Congress, all are open to inspection in nearly any library

and in back issues of newspapers. Consistently they make this point: Communists will penetrate innocuous liberal groups, labor unions, church organizations, and will take advantage of every opportunity to create "incidents" around the use and abuse of free speech. For Americans this implies that they must daily endure the taunts and the threats of those who, seeking to destroy democracy, are protected by it. It seems ridiculous to give aid and comfort to one's enemies. So, basically concerned that government of the people shall not perish from the earth, the people line up behind the McCarrans and the McCarthys, and support measures which attempt to define and limit freedom within the narrow context of proscribed allegiance.

Thus, the Internal Security Act is the manifestation of a fear for the survival possibilities of democracy, as well as an attempt to meet the threat. It is, to be sure, an unreasonable answer, and raises the question of precisely who is giving aid and comfort to the enemy. This act and others like it in the various states are a means for prolonging and intensifying an irrational climate of mistrust and suspicion. Far from relieving fear, it deepens it, and drives a wedge into the very heart of democracy. Fear generates silence; this is the unwritten and perhaps unforeseen clause of the Internal Security Act. It is the result for which communism can most rejoice, for behind the two levels of obvious thought—the clear statement of communist intention, and the immediate restrictive measures of democracy in reaction—there lies a deep and insidious element which until now has escaped our attention.

The plain fact is this: Communism cannot flourish in a healthy democratic climate. The tenets of democracy are strong enough in themselves to bind together a people. True democracy cannot be divided and conquered. Not so in totalitarianism where the state must resort to force and suppression to maintain itself in power. It is not only right and good that democracy has a high regard for the dignity and in-

tegrity of each person; such regard is absolutely necessary to its survival. A free conscience underlies the democratic structure, and without it democracy has no foundation. Where a man is free to speak, and think, and ask embarrassing questions, there is real community among those who differ—the community of those who have agreed to disagree, in the larger interest of the truth. Communism gains much ground in a country economically bankrupt; it gains at least as much ground in a country destitute of freedom. A bill which grants the privileges and protections of citizenship only to those who are in accord with a given philosophy divides utterly the orthodox from the unorthodox, fosters an aura of internal suspicion nearly impossible to overcome, and indeed creates second-class citizenship.

If the first requirement for citizenship is conformity, then all possibility for constructive criticism is cut off; there is no dissension, no thought of dissension, no thought! The vitality of democracy is destroyed. An internal security act becomes in fact an act of internal insecurity. When community is thus abridged, and human dignity falls by the way, there is little left with which to resist totalitarian ideology. When democracy chooses to fight fire with fire, there is little difference between totalitarianism and the end result. In a frenzied attempt at self-preservation, democracy loses sight of what is really worth preserving, and forfeits the struggle by default. Communism has not fired a shot.

But does an internal security act really have such effect? None other than the President of the United States shared these fears. Mr. Truman stood in lonely opposition in September, 1950; only a handful of legislators—ten senators and forty-eight representatives—supported his veto. The proposed legislation would, he said, “put the Government of the United States in the thought-control business . . . (and) give government officials vast powers to harass all citizens in their exercise of the right of free speech.” The most distressing clause, said the President, permits government officials to declare an organization or individ-

ual to be communist (thereby exposing him to popular odium, in addition to the stated restrictions) solely on the measure of similarity between the “party line” and the utterances of the individual or organization. While it is true that certain other criteria are mentioned, it is not forbidden, nor is it inconceivable, that such identification can be made the basis of a case. (Witness the many investigations of Owen Lattimore because IPR allegedly followed the “party line”; while Lattimore was not prosecuted under this act, nonetheless his shameful treatment suggests the possible consequences of this kind of judgment.)

The President went on to describe the McCarran provisions:

Section 22 is so contrary to our national interests that it would actually put the Government in the business of thought control by requiring the deportation of any alien who distributes or publishes, or who is affiliated with an organization which distributes or publishes, any written or printed matter advocating (or merely expressing belief in) the economic and governmental doctrines of any form of totalitarianism.

He raised the question of what course might be followed with respect to an alien operating a well-stocked bookshop with texts on politics or economics written by the present supporters of Spain or Jugoslavia. “The next logical step,” said the President, “would be to ‘burn the books.’”

There is still another sense in which the Internal Security Act maintains and intensifies unreasonable fear and dangerous hysteria. In the report of the American Civil Liberties Union concerning the Peekskill Riots, this conclusion is reached:

A comprehensive and patient investigation of these incidents brings to light one outstanding fact: that the rioters believed they were carrying out a patriotic duty in what they did. They believed the nation would applaud them, and the national press would lend them support. *They believed that in denying freedom of speech to a political minority, they were following the lead of federal authorities.* The question, then, is why they were led into these mistaken beliefs.

The answer lies in the consternation of the average rioter over the nation's reaction. One gains the impression that Peekskill felt the listing of the Communist Party and its front organizations as subversive, the application of loyalty oaths in federal and state employment, the trial of the communist leaders accused of trying to overthrow the government by force or violence, and the enactment of such laws as the Smith Act in Congress and the Feinberg law in the New York State Legislature, *had placed this particular political minority outside the pale of the law.* They felt that the nation would applaud them for treating with violence this feared political group. . . . (*Italics mine.*)

The most striking point here is that *this critique was written before the enactment of the Internal Security Act.* One wonders why Congress could not then see the handwriting on the wall. If previously existing legislation had such effects, then how much more serious would be the results of a comprehensive piece of legislation like the Internal Security Act?

In actual fact, the results have been nearly as bad as the President and ACLU anticipated. Bill Willmott is but one among thousands who suffer under immigration clauses. In accordance with the act we exclude many scientists and distinguished men of other fields whose contributions are most vital to our defense efforts. We are able to admit to this country only a small number of refugees from countries behind the Iron Curtain, it being all but impossible not to have belonged to one or another of the state organizations there.

The wording of the act excludes all those who, at any time in their lives, belonged to totalitarian groups. Many innocent victims of the Nazi regime suffer from this clause. We find ourselves in the unique position of wanting to encourage defection from the communist ranks, but being unable to offer asylum to those who do so. Diplomats who have broken with communist regimes in their own countries are excluded, cutting off an important source of intelligence. We present to the world a sorry picture of democracy in action, and the noncom-

munist world takes a dim view of our efforts on behalf of the "free world."

**T**HE human element is always the most striking. In the case of Bill Willmott, we have seen how one person is affected, not in terms of threats to national security or in statistics, but in an actual human situation. Civil Liberties committees all over the country have countless cases on file of persons who have suffered violence or social ostracism through unreasonable attitudes of fear and hostility. Who knows how many are directly attributable to the atmosphere engendered by the Internal Security Act and its bedfellows? An innocuous woman in a Vermont village has her car overturned and cannot seek redress because, "The law don't cover communists up here." A government worker is discharged from his post because there seems to be "reasonable doubt" of his loyalty to the United States. The pattern is the same: the opinions of the victim have made us uncomfortable; the victim has no recourse to justice.

We have been described as a "silent generation." We are more aptly pictured as a silent and fearful age. Fear paralyzes us, and others pay for our paralysis. Congress debates Nehru's foreign policy while tens of millions of Indians starve. We suspect communist influence when revolt breaks out in Iran, Kenya, or South Africa, not sensing the deeper issues of a people who desire real freedom as much as we do.

Candidates of both parties in the last election were highly critical of the Internal Security Act. In this much there is hope it may be repealed or wisely amended. Recent legislation in the field of immigration and naturalization has been no better than the few portions of this act which it supercedes. President Eisenhower might be moved by several thousand letters demanding repeal of the act. He will need a solid foundation of public support if he goes before the Congress which passed this act and requests re-examination. The positive course for students at this time is to break the walls of fear and silence and speak out.

If our representatives are besieged by petitions and letters from constituents, they will be forced to reconsider their stands. The Student Christian Movement is, to be sure, deeply involved in "its own business." But it has a stake in certain human concerns. The preservation of human dignity and integrity, equity before the law, and the sacred rights of personal conscience, are paramount to any discussion of the nature of the student movement. The SCM can perhaps best discover

its own nature by working in this very area. Christian students deny their faith if they do not speak out boldly in the crises of Civil Liberties. Where concern is introverted, there the church is perverted. Each and every one of us must make himself heard—individually and collectively.

Signs appearing all over Peekskill after the Robeson riots read: "Wake up America—Peekskill did!" This is the handwriting on the wall. Will we wake, or shall we sleep on?

## ATTENTION, GRADUATE STUDENTS

### WANTED: Professional Religious Leadership Among College Students

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There are 80 senior Methodist colleges and practically every one of them has a Director of Religious Life. Such a person has charge of the religious program of the campus and, as a rule, teaches a certain number of courses in religion.

#### QUALIFICATIONS:

Directors of Religious Life should have a minimum of a Master's degree and preferably a Doctor's degree. Many persons who hold such positions have a B.D. degree or its equivalent as well as the Master's and doctoral training. Persons who fill these positions should be academically qualified and have a religious experience that is at once deep and contagious.

#### SALARY:

The salary is dependent upon the position, the degrees and experience. In general, however, the salaries range from \$3,000 to \$5,500 per year.

#### Where to write:

Stanley H. Martin, Department of Personnel, Division of Educational Institutions, P. O. Box 871, Nashville 2, Tennessee.

#### Wesley Foundation Workers

There are 160 Wesley Foundations in The Methodist Church and 22 interdenominational units. These are organizations of The Methodist Church at state and independent colleges and universities. The church has not yet produced a sufficient number of properly trained and well-qualified Wesley Foundation workers.

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Persons who qualify for this type of work should have a minimum of a B.D. degree or its equivalent. Experience in the pastorate is preferable though not required.

#### SALARY:

The salary is dependent upon the position, degrees and experience. In general, however, the salaries range from \$3,000 to \$5,500 per year.

#### Where to write:

For placement write Stanley H. Martin, Department of Personnel, Division of Educational Institutions, P. O. Box 871, Nashville 2, Tennessee. For general information write to the Department of College and University Religious Life, P. O. Box 871, Nashville 2, Tennessee.

EVENTS of recent years have emphasized the fact that the term "Methodist" no longer describes one recognizable type of religious person. It may be argued by some that it never did, and they may quote John Wesley's famous remark, "We think, and let think" to support their view. Nevertheless, the rise of divergent types among people called Methodists has served to demonstrate and to accentuate certain contradictions which have long existed. In this and a succeeding article, we will attempt to describe and to evaluate these contradictions in an effort to understand certain movements which are now struggling for expression within this religious denomination.

### Social Characteristics of Methodism

The name Methodist, we may remember, was first used as a term of opprobrium or derision by Oxonians who wanted to "rib" the members of the Holy Club at Oxford. Both John and Charles Wesley, as well as their fellow members in this club, were strongly sectarian in their opposition to "the world, the flesh, and the devil," and became devoted to a life of separation from worldliness. This emphasis was not new with Methodists. It has usually been characteristic of religious sects to withdraw from the world, to mortify the flesh, and to mount an offensive, spearheaded by scripture and personal piety, against Satan and all his works. Some religious sects in the seventeenth century had gone farther, however, in extending their opposition to social forms of sin as well as to the individual lusts of the flesh. They had been concerned to save sinners from the sins of others as much as from their own. As H. Richard Niebuhr has related in his important discussion of Methodism (*The Social Sources of Denominationalism*), these efforts of earlier sects brought them into sharp conflict with the "kingdoms of this world," and contributed measurably to the persecutions which they had to endure. Methodism under the Wesleys seldom came into such conflict.

To be sure, John Wesley was stoned and beaten, and more than once be-

came the target for overripe fruit, eggs and vegetables; but not because his sect questioned the assumptions of the prevailing social order of England in that generation. Methodists then were more concerned with the alms than with the aims of mill owners; and they were more opposed to the lusts of the flesh than to the lust for power or wealth. Therefore Methodist preaching was aimed at an indictment of the grosser sins of stealing, lying, drunkenness and impurity. The conversion of individuals through such preaching had important by-products in raising the whole level of behavior of those who accepted it. For example, sentiments of a philanthropic and humanitarian nature were stimulated by the Gospel as preached by Wesley. But, for the most part, Methodist doctrine and organization were never directed primarily at the "sins" of inequality and injustice which plagued class-ridden England in that century. Some Christian groups invoked the ethics of Jesus in their indictment of the dehumanizing effects of certain English social institutions, but Methodists were not among them. The philanthropic and humanitarian sentiments aroused by strong religious feelings in converts to Methodism led them frequently to give aid to the victims of industrial abuse, or to bring comfort to prisoners in England's nightmarish prisons. Yet, their devotion led them

only to the water's edge of social reform into which they never plunged. Sinners were more important than sin to them; and, once rescued, the convert was admonished to "keep himself pure and unspotted from the world."

### Contradictions within Methodism

However, an immanent contradiction between the Methodists' devotion to individual piety and their theoretical withdrawal from the world soon appeared. Wesley, himself, noted in the early years of the movement that the puritanical ethics of individual Methodists very frequently paid off in an improvement of social and economic status. Methodist virtue was rewarded by the accumulation of worldly goods, after which, according to Wesley, such Methodists seemed to be more worldly than before. This was a dilemma which Wesley never solved; and it forced upon Methodism a compromise with worldliness from which it has never since been able to escape. It was a compromise rooted in what the eminent German scholar, Max Weber, has called the Christian "vocation" or "calling." This vocation meant for the individual Christian to make himself "approved unto God, a work-

By Russell Bayliff, Professor  
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# Methodism and So

# cial Change

man that needeth not to be ashamed." Its hallmarks were diligence, frugality and thrift in economic matters; and abstemiousness, self-denial and repression of individual appetites in matters of personal conduct. This combination of virtues soon made Methodists formidable in the market and self-righteous in their own esteem. Wesley confessed that he did not know how the two could exist together; nor could he bring himself to advise Methodists to give up either of them. He persisted in believing that the ascetic saint and the "man of this world" could be one and the same person by the grace of God.

This contradiction within Methodism was sharpened by two other factors: (1) the emphasis upon the individual in Methodist doctrine, and (2) the revolutionary philosophy with its doctrine of "the rights of man." In practice, the Methodists were concerned with the spiritual poverty of men; but the esteem which accrued to individuals whose social fortunes had been elevated by devotion to Methodist piety often carried them to heights of pride and hope which had once seemed beyond them. When, at the same time, the "rights of man" were being emphasized in secular, social and political movements, it became evident to many that social poverty as well as spiritual poverty might



"Changing West"

New School of Social Research

be attacked successfully by men who had been led to believe in themselves. Alms, charity and a thirst for righteousness proved to be meager fare for those who had commenced to feed on the strong meat of "liberty, equality, and fraternity." In Europe and America alike new tocsins of freedom were sounding; and the most eager listeners were to be found among those wretched masses of men whom the Methodists had been concerned to save if not to liberate. The impetus arising from these two revolutionary impulses in individuals carried western society and Methodism at an accelerated speed into the nineteenth century.

The contradiction between the individualistic ethic of early Methodism and the social ethic forced upon it by its own liberating influence upon the individual and the revolutionary philosophy into which great numbers of individuals were being swept in the eighteenth century became more clearly apparent when Methodism was transplanted to the New World. Here Wesley's Toryism, his acceptance of

the divine right of kings, and his disbelief in the peoples' sovereignty ran head on into the widely accepted principles of the "rights of man" and the steadily growing belief in government of, by, and for the people. The Loyalist position taken by Wesley and other Methodist leaders brought Methodism into disrepute during the American Revolution and made Francis Asbury a fugitive for two years. The "otherworldliness" of Methodist laymen, if not of their clergy, was being disrupted by the brightening dream of liberty and justice for men in this world. The strengthening of these impulses by the frontier movement, the upward climb of the "common man" in the classless American society, and the growing stake of a rising middle class of Methodists in the institutions of secular society deepened the contradiction between sectarian piety and secularism within Methodism. For better or worse, Methodism was hereafter to be deeply involved in what happened to American society itself. This later appeared in

cleavages between Methodist principles and practice with regard to (1) slavery, (2) literal vs. liberal interpretation of Scripture, (3) the biblical gospel vs. the social gospel, and (4) patriotism vs. pacifism. In all of these struggles, Methodists took both

sides, and a series of intellectual civil wars ensued within Methodism. While some sought to limit Methodist doctrine to the spiritual life of the individual, others tried to incorporate in it a social ethic based upon the teachings of Jesus. This struggle was

sharpened by the emergence of social questions natural to an equalitarian society. How this struggle has affected The Methodist Church in America down to the present time will be the subject of a concluding article.

# Methodists and the Selective Service System

By Herman Will, Jr., Staff Member  
Methodist Board of World Peace, Chicago

EVERY man today faces a number of important decisions in his relation to the requirement of the United States Government that he be considered for service in the military forces. The Christian who faces these decisions does so on a basis which requires him to make conscientious application of the teachings and beliefs of his Christian faith to the problems involved.

The General Conference of The Methodist Church has recognized that every conscientious Christian must make a deliberate choice as he faces the question of participation in war. "Regarding the duty of the individual Christian, opinions sincerely differ. Faced by the dilemma of participation in war, he must decide prayerfully before God what is to be his course of action in relation thereto. What the Christian citizen may not do is to obey men rather than God, or overlook the degree of compromise in our best acts, or gloss over the sinfulness of war. The Church must hold within its fellowship persons who sincerely differ at this point of critical decision, call all to repentance, mediate to all God's mercy, minister to all in Christ's name." (1952 General Conference of The Methodist Church)

In this article we shall consider the position of a man who decides he is a

conscientious objector and either is willing to serve as a noncombatant in the armed forces or is convinced that he cannot become a part of the military establishment. In a second article we shall consider the alternatives open to any man, whether conscientious objector or conscientious participant, who is a student, a minister, a preministerial student, a lay missionary, or one preparing for lay missionary work.

Under the Selective Service law and regulations as amended, men are considered for their eligibility for military service. Not only is a man's physical fitness a basis for either his deferment or eligibility, but also his status in regard to dependents, his occupation, and his convictions are factors for consideration. Men who are able to pass the physical examination and who do not have dependents as specified by the regulations are considered in relation to the factors of occupation and convictions. Under present Selective Service regulations, a man must be married and either a parent or expectant parent if he is to be deferable on the ground of dependency. Of course, it is possible that where drafting of a man would occasion severe financial hardship for dependent parents or other immediate family members, he may also be deferred.

THE Selective Service regulations establish two classifications for men who are conscientiously opposed to participation in war. I-A-O is the category established for men who are willing to perform noncombatant service, and these men are generally assigned to the medical corps. I-O is the classification established for men conscientiously opposed to participation in the armed forces in any capacity. In the present situation such men are required to perform work contributing to the maintenance of the national health, safety, or interest for a period of time equivalent to that length of active military service required of men drafted into the armed forces.

In order for a man to be recognized as a conscientious objector under the Selective Service act and regulations, the following conditions must be met. He must be a person who "by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Religious training and belief in this connection mean an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views, or a merely personal moral code."



If a man is denied the classification as a conscientious objector that he has requested, he is entitled to a personal appearance before his local draft board, and following that, if needed, an appeal to one of the state appeal boards. When his appeal is received by the local board, it is forwarded to the state Selective Service headquarters and then to the Department of Justice which conducts a noncriminal inquiry into his religious background and sincerity. A hearing officer appointed by the department holds a hearing at which the man and his witnesses have the right to appear and present his case. The Department of Justice then makes a recommendation to the appeal board which in turn arrives at its own decision. If the appeal board decision is against the man by a divided vote, the man has the right of further appeal to the President's national appeal board. There is no hearing granted at this point but the whole case is reviewed again and another decision rendered.

If the appeal board decision is against the man by a unanimous vote, he has no further right of appeal, but may request the state director or the national director of Selective Service to make an appeal on his behalf so that the case may be considered by the national appeal board.

**I**F the man's claim for conscientious objection is denied and he has exhausted all his appeal opportunities, he then faces the prospect of an order to report for induction into the armed forces. At this point, he must decide whether to accept such induction or to refuse it and become liable to the penalties of noncompliance with the provisions of the Selective Service Act. These involve the possibility of punishment by imprisonment for not more than five years or a fine of not more than \$10,000 or both. Once a man has actually been inducted into the armed forces, it is very difficult to secure any action by Selective Service to obtain his release, since Selective Service headquarters regard the acceptance of induction by a man as an indication of his willingness to perform military service.

If a man is granted his I-A-O classification as one objecting only to combatant military service, he is then ordered to be inducted along with men in I-A, but his papers will always be marked I-A-O and the regulations provide that he shall not be required to engage in combatant training or service. He may, however, be sent into combat areas though in a noncombatant capacity. Frequently difficulty is experienced by men in this classification, and it often is necessary for them or leaders of their denomination to appeal to higher military officials to protect them from being forced to do combatant training or service.

Since the Selective Service law was amended in 1951, new regulations have been promulgated which provide for conscientious objectors in class I-A-O to perform work contributing to the maintenance of the national health, safety, or interest. In the light of statements by the House-Senate Conference Committee which prepared the legislation in its final form, this has been interpreted as meaning that men should be assigned to work on an individual basis and not placed in national work camps as was done during World War II. Therefore, national and state Selective Service headquarters have proceeded to arrange for various local, state, and national governmental projects to accept conscientious objectors as regular employees.

Selective Service officials also have approved a number of nonprofit, church-operated projects as appropriate places of employment for conscientious objectors under the law. As of November 7, 1952, 383 projects in forty states had been approved as well as overseas projects located in twenty-eight foreign countries. Most of the projects, especially those in the United States, are state institutions with about sixty of those in this country being private, nonprofit projects.

Physicians and dentists under the doctors' draft law are also eligible for classification as conscientious objectors if they meet the requirements of the regulations, and they may be assigned to the same projects as other conscientious objectors.

**T**HE policy of national Selective Service headquarters has been that usual employment and wage policies shall apply to conscientious objectors drafted for civilian work. This means that men may be required to meet certain standards for particular jobs, may be transferred from one kind of work to another, may be discharged if their work is unsatisfactory, and are to be paid the prevailing wage for the type of work done. In nearly all cases, the jobs involved are those which have relatively low wages, and it is estimated that they will not exceed what a private in the army actually receives in terms of cash salary, plus uniforms, housing, food, dependency allotments, insurance, etc.

The Methodist Church, as well as several other denominations, has secured approval for a number of its hospitals and homes which are willing to employ conscientious objectors. In addition, it is possible to obtain Selective Service approval for the assignment of qualified men to work in Goodwill Industries, home missions projects, and overseas missionary enterprises. Further information on service with Methodist agencies can be obtained by addressing Methodist Service Program, c/o Rev. Richard G. Belcher, Box 871, Nashville 2, Tennessee. Further information on exact steps involved in obtaining proper draft classification and for securing assignment to the work program for conscientious objectors can be obtained from the Board of World Peace of The Methodist Church, 740 Rush Street, Chicago 11, Illinois.

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# Something New

# BETWEEN ART AND PROTESTANTISM

A Contemporary Religious Art Exhibition was held at Union Theological Seminary, New York City, during the early part of December. This exhibition, the first of its kind at the seminary, was under the auspices of the student cabinet in cooperation with an advisory committee of persons prominent in the art world. A student committee was formed to plan for the exhibition under the co-chairmanship of Miriam Dewey Ross and David McAlpin, Jr.

Paintings and sculpture of an artistic and religious character were shown. Church architecture and stained-glass windows, too, had their place in this exhibition. Selected examples of actual and prospective church buildings were presented through drawings, photographs and models.

"The marked increase of interest in the relation of art and religion," according to Dr. Henry P. Van Dusen, president of Union Theological Seminary, "is one of the most striking and heartening features of our time. The faculty and students of Union Seminary are happy to make a significant contribution in that direction."

## The Philosophy

"There are four levels of the relationship between religion and art," according to the Rev. Dr. Paul Tillich, professor at Union Theological Seminary, and a member of the advisory committee for the exhibition. "The first level is characterized by the fact that every artistic expression is in itself an expression of Ultimate Reality." Paintings *Number Twelve* by Ad Reinhardt, *City of the Poor* by Sonia Sekula, and *After the Turks* by Theodoros represent this level.

"The second level," Dr. Tillich

points out, "is characterized by artistic forms in which the expression of Ultimate Reality determines the style, and makes it indirectly religious whether the content is religious or not." Examples of this level in the exhibition include the paintings, *The Magnificent* by Richard Pousette-Dart, *Self-Portrait* by Robert DeNiro, and *Time Is a River Without Banks* by Marc Chagall.

"The third level is characterized by religious content," Dr. Tillich emphasizes, "taken from religious tradition and literature, whether the style has indirectly religious qualities or not." *The Crucifixion* by Emanuel Viviano of stained glass and lead and the painting *The Gospel of St. Mark* by Andre Girard are examples of this level.

"The fourth level is characterized by a union of indirectly religious style and directly religious content. Liturgical art should be created only on this level, and chosen only under the criteria of form and content together," concluded Dr. Tillich. *Patmos* by the sculptor, Waldemar Raemisch, and the paintings, *The Crucifixion* by Gandy Brodie, and *Calvaire* by Georges Roualt, are all examples of this group.

## The Situation

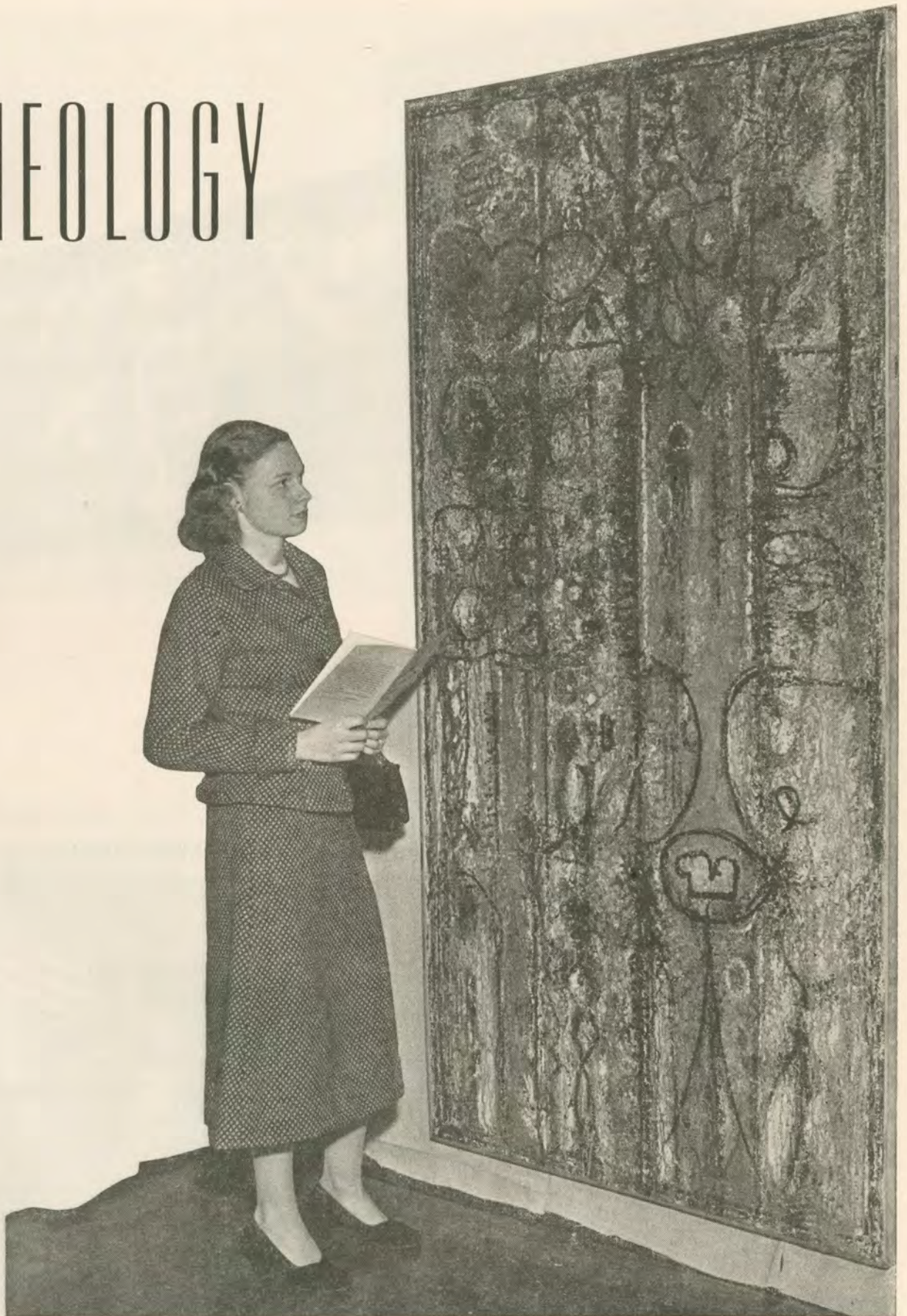
"Why is there no great Protestant art?" asked David McAlpin, Jr., co-chairman of the Contemporary Religious Art Exhibition, in *Dabar*, a student publication. "Why do congregations feel compelled to scuttle back into the religious past for meaningful forms of expression? These questions are in the minds of many people.

"There is a core of dynamic living faith, I believe," he continued, "which can create meaningful art and architecture for Protestantism. In other areas of life—for instance, the archi-

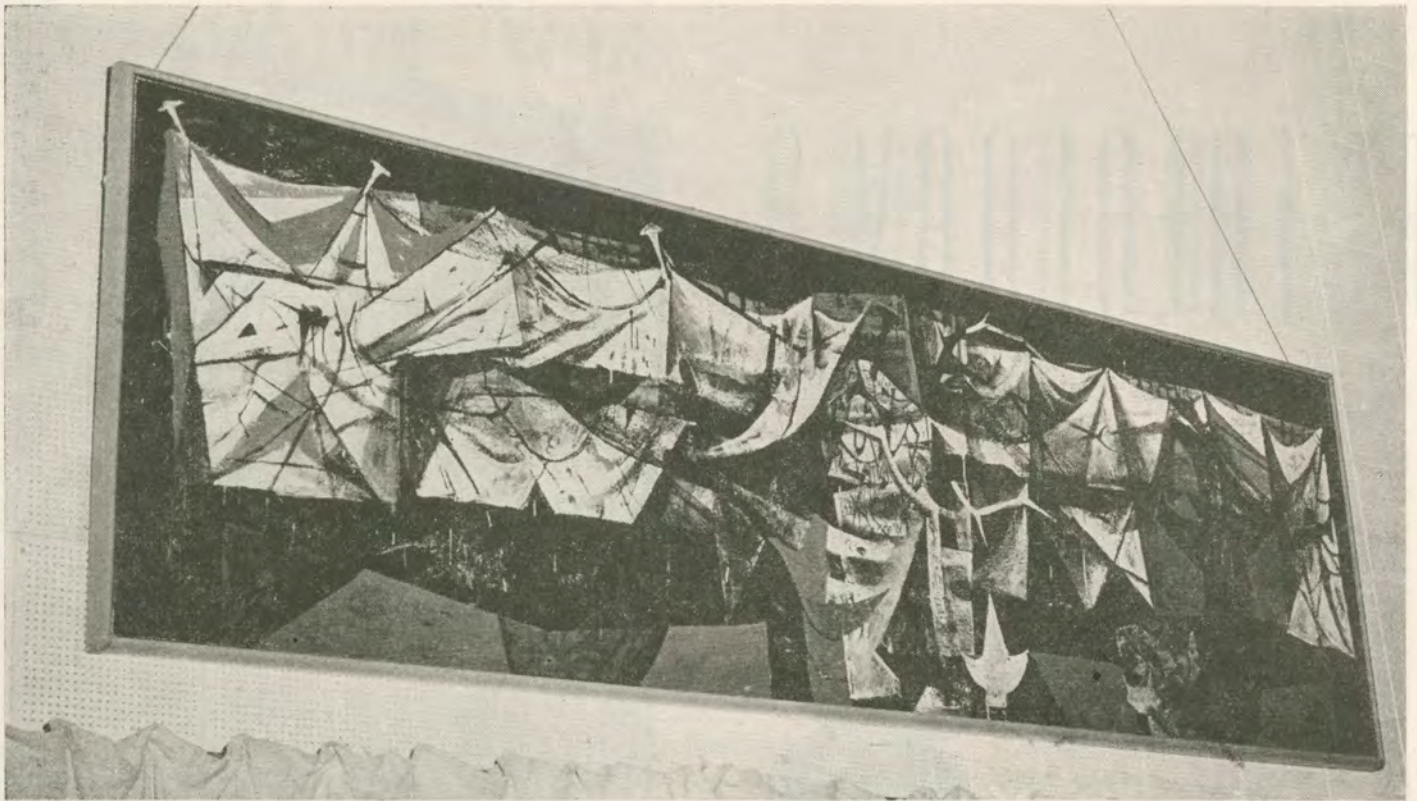
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By Catherine Linder  
Union Theological Seminary

# NT THEOLOGY

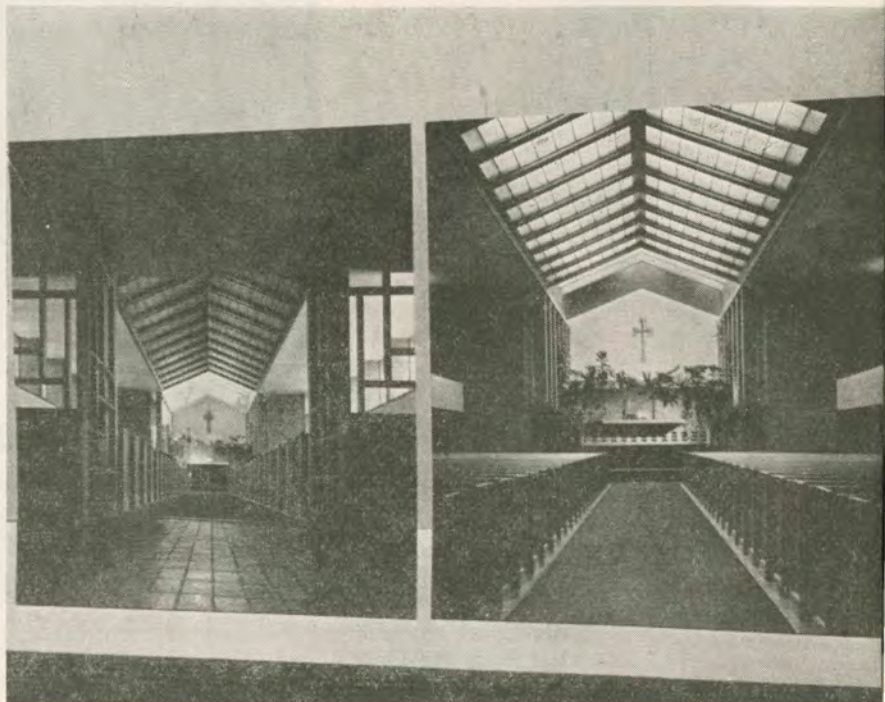


Janis Good, member of the exhibit committee, looks over "The Magnificent" by the contemporary artist Pousette-Dart.



"Shroud on the Cross" by Lebrun

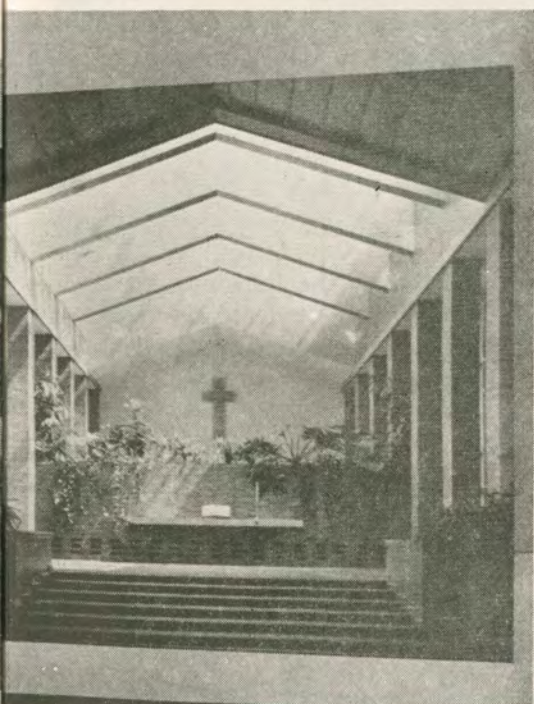
First Methodist Church, Midland, Michigan



"Number Twelve"  
Reinhardt



Alden Dow, architect



March 1953

ecture of homes and office buildings—modern man has wrought new and vital styles which have won wide acceptance. That he has not done better with his churches is an indication of how little thought and feeling he really puts into religion.

"Slowly the situation within the Church is changing. Here and there throughout the country, local congregations are beginning to think in terms of their church today, and to build in those terms. Our purpose in having this exhibition," concluded Mr. McAlpin, "is to stimulate thought and creation in religious art."

#### A Discussion

Two students at Union Seminary, Tom F. Driver and M. Frank Reid, discussed for the student magazine, *Dabar*, one of the paintings on exhibit—*Number Twelve* by Ad Reinhardt.

"I have an odd feeling before this painting," said Mr. Reid. "I don't know whether other people would have it or not. I like it in spite of myself."

"It has neither shape nor form of the kind we are used to calling shape and form. And yet," said Mr. Driver, "I think it is a very powerful thing, because I find that I cannot leave it. If I come into the room where it is, I find myself watching it. Now what does that mean?"

"I think," said Mr. Reid, "this means that the movement the artist has created is demanding upon us. The thing about it that impresses me is that I am never able to decide whether to cast my lot with the light shades or the dark shades, with the bars that move in the light or the bars that move in the dark. It almost creates an optical difficulty in virtue of the perfect tension that the artist has created. You might say that this represents the whole fight between darkness and light, or between these situations of tension which we experience every day. This is what you might call either-or in black and white."

"It's a picture of great confidence," continued Mr. Reid. "Perhaps it is this confidence in the depth of the lighter movements which keeps it from caving in upon us, so to speak. We are

able, therefore, to accept both the light and the dark at the same time."

"This painting would follow Dr. Tillich's notions," said Mr. Driver, "that what is expressed there is the power of being. This is what is meant by what you might call the 'courage' in the painting, or what I would regard as my positive attraction to it, in which I feel that there is more in this than meets the eye. I have a very strong inclination to 'hover about' and penetrate what that might be."

"I think that is one of the most important aspects," said Mr. Reid, "that must concern us in our whole approach to contemporary religious art, and we do not get this in a sentimental picture of a religious figure which is exhausted by a first viewing, and thereafter kind of hangs upon us without any ability to take us into its inner meaning again."

"The magnificent thing about this abstraction is," said Mr. Reid, "as I continue to think about it, that it refuses to be reduced to a literal paraphrase on our part. We are not able to reduce it to something we can manipulate either by our visual impressions or by our words."

#### An Artist Speaks

"I am excited and impressed by this show," said one of the artists, Richard Pousette-Dart. "I feel it is pertinent and timely. It seems to me sensitively chosen, extremely well hung, presented with feeling and as a whole to have decided direction and purpose."

"My definition of religion amounts to art and my definition of art amounts to religion," continued Mr. Pousette-Dart. "I don't believe you can have one significantly without the other. Art and religion are the inseparable structure and living adventure of the creative."

"Every work is potentially religious but only becomes realized in itself and meaningful when it sufficiently burns its way through into its own reality. It is this quality of penetration of intensity which I call religious in an art sense. I believe in doing it yourself and no intellectual promise can suffice to attain religion or art apart from the

deep and actual coming to grips with one's own work or one's own soul," concluded Mr. Pousette-Dart.

#### From the Critics

"Beyond question the most exceptional—and exceptionable—of many holiday art presentations is that at Union Seminary," wrote Emily Genauer in the Art Section of the *New York Herald-Tribune* of Sunday, December 14, 1952. "It consists of approximately forty paintings, twenty-five sculptures, and numbers of drawings, prints and architectural designs for churches. The great majority of the so-called religious works in this show presented by and at a school of divinity turn out to be by abstract or nonobjective artists of the most extreme persuasion."

"I found a few works that were profoundly moving. One was Ad Reinhardt's abstraction *Number Twelve*, which, whatever the artist's motive, has a strangely luminous, almost incandescent quality, an almost mystical air of balance and self-effacement. For me it induced a mood of meditation and peace, not unlike that one receives from a stained-glass window," said Miss Genauer. (Reprinted with permission from the *New York Herald-Tribune*.)

"It is the season . . . for exhibitions of religious art," wrote Miss Aline B. Loucheime in the Art Section of the *New York Times* of Sunday, December 14, 1952.

"In many ways, the most interesting of these displays is the one at the Union Theological Seminary, Broadway at 120th Street, which was arranged by the Religious Art Committee of the student body with an advisory committee of Lloyd Goodrich, Meyer Schapiro, and Mrs. Otto Spaeth.

"No sweetly sentimental or slickly streamlined versions of religious themes. Instead, the show divides primarily into two parts—works which give bold, expressionist treatment to religious subjects and works which, with abstract or even secular themes, suggest a style, a way of seeing or saying, that might lend itself to reli-

motive



"Time Is a River Without Banks" by Chagall

gious purposes or in itself have religious significance.

"It is interesting that in the seminary show the artists seem to agree with Dr. Tillich—for expressionism, with its distortions, its exaggeration of

heads and hands for emotional communication, its movement and its deliberate negation of vast and ordered or organized space seems to be the mode most commonly used by those artists who chose religious subjects.

"It is noteworthy, and perhaps not unrelated, that the majority of these artists (like most modern painters who choose their own religious themes) have selected subjects of violence and agony, from Gethsemane to the Crucifixion, and that they even endow other themes with a sense of torment. Is it that such themes are more sympathetic to our time than those of serenity and joy?

"The presence of *avant-garde* abstractions in such a show of religious art is challenging.

"Could it be that liturgical art of the future—like the stained glass of Manessier and Leger in France—will find abstraction the most valid means to express grandeur and spirituality? Will art be used to symbolize faith rather than dogma? These are some of the questions raised by the seminary show which should challenge everyone." (Reprinted with permission from the *New York Times*)

#### Reactions

"The reaction to the exhibition has been extremely encouraging," said Miriam Dewey Ross. "The artists felt that it was an excellent exhibition, well arranged. More important, they were gratified, encouraged, and somewhat astounded to find Protestant interest in what they were doing. I believe that this one exhibition has done a great deal to bring the artists into closer sympathy with the churches. Other seminaries and Protestant institutions are already expressing interest in doing something similar.

"Many did not understand the exhibition and felt that it was too heavily nonobjective, yet they made a sincere effort to understand. For some viewers this was their introduction to any kind of 'modern art,' and after the initial shock, they found themselves liking it. I think all who saw the show will now judge the sentimentalizations commonly called religious art much more rigorously.

"I feel," concluded Miriam Dewey Ross, "that our original purposes were well satisfied, and that we have contributed something new to the working relationship between art and Protestant theology."

# The Biblical

## View of

# Salvation

**E**VERYBODY is interested in salvation. Everyone wants to be delivered from some threat. Everyone wants to be preserved rather than defeated or destroyed. So, naturally, everybody wants to be saved.

Of course, different people have different fears, and therefore a different content for the idea of salvation. It means one thing to an evangelist, quite another to a man facing the collapse of his business. There are little fears and big ones, and the term "salvation" rightly applies to all of them.

But, by and large, we can handle our little fears ourselves. The big problem is to find salvation under the threat of things which are beyond our control, or at least difficult to control. This was the big problem of the writers of the Bible, and the Bible is largely a record of the answers which came to them and which they felt impelled to share with others.

### The Meaning of Salvation

The earliest Bible writers (indeed, most of the Old Testament) thought only in terms of this life. They might justly be called "this-worldly" to show the contrast between their outlook and the "otherworldly" preoccupations of a later age. They did have, of course, some ideas of life after death, but they were very simple and rudimentary ideas. For them, life

after death was a weak, shadowy, and colorless survival of the glories of this life.

It follows, of course, that these Old Testament writers thought of salvation in terms of the perils of this life. Salvation lay in escape from Egypt or Babylonia, or in military success. God acts as a Saviour when he strikes down the enemies of Israel. As guard and protector, God brings salvation to the people Israel in the form of victory, power, and material prosperity.

When, less frequently, God and his salvation are related to the individual Israelite, rather than to the people as a whole, it is to preserve him from premature death and poverty. Individual salvation means health, long life, prosperity, and many children.

Later thought in the Old Testament, perhaps under the influence of foreign ideas, and certainly strongly conditioned by long periods of foreign oppression, extended the meaning of salvation from this life to a future blessed age. But even this golden age of the future was conceived of as a "this-worldly" affair. It was to be here on this world, and its rewards were in terms of the best things of this life.

At first, only those who happened to be living at that time would share in its blessings. Later, many Jews thought God's justice required that the good persons of each generation

would share alike in this golden age to come. But how could the dead share in it? God would raise them up, and they would join the living in the salvation which God had promised them. Thus was born the doctrine of the resurrection of the dead, which passed from Judaism into Christianity.

In contrast to all this, in the New Testament salvation refers chiefly to a future, "otherworldly" life. Even where salvation is a present experience (as in the fourth Gospel), it is only the beginning of an experience which finds its completion in the future.

Behind the New Testament lie world views which are quite different from that which lies behind the Old. They come out of the gentile environment of the Roman Empire. The New Testament writings assume this gentile background, and their intelligibility depends largely upon a familiarity with it.

One of these gentile assumptions is the belief in the natural immortality of the soul. The most important part of us will live forever. Life after death is no shadowy reflection of earthly life, but an improvement, for then the soul will not be under the limitations of a physical existence.

Alongside of this went the belief in two opposing powers in the world, one good, the other evil. The Evil One



(Devil, Satan) had many lesser demons to assist him in making life miserable for man. This torment began in this life, but its climax was reached in the next. Woe to the man whose soul fell into the hands of the Evil One!

Gentiles converted to Christianity with this background understood salvation as a deliverance from the power of this Evil One. Salvation meant preservation from the attacks of the demons in this life and the avoidance of eternal torment in the next. On the positive side, it meant the eternal fellowship with the Good One, in heaven (not on this earth). In the New Testament, such a background as this lies behind Mark's Gospel.

Another view presupposed in the New Testament is quite different. According to it, man, being human, is characteristically mortal. That is, he will die at the end of his life, and cease to exist altogether. Only divinity is immortal.

For one who thought like this, salvation consisted of deliverance from death *per se* (rather than *premature* death, as with early Judaism). To be saved is to be preserved from extinction, and to enjoy eternal life. This kind of world view lies behind the Gospel of John, for instance.

Other threads besides these are woven into the fabric of New Testament presuppositions, and even these two are not found in a pure form. They can be recognized, however, and they make it clear that the New Testament understanding of what salvation is differs significantly from the understanding of the writers of the Old Testament.

### The Method of Salvation

More important than what it is, however, is how to get it. What is the biblical way to salvation?

Here again we find a basic difference between the formulas of the two testaments. In the Old Testament, the way is simple in theory, difficult in practice. God and Israel have made a covenant with each other; Israel will worship God only, and faithfully, and God will watch over Israel, bring-

ing her his salvation (that is, prosperity, etc.). The way to salvation, then, is obedience to the terms of the covenant, expressed as laws which God desires man to follow.

This arrangement has been superceded, however, in the New Testament. Indeed, that's the basic meaning of the term, "New Testament." God had made a *new* covenant with a *new* Israel (a *spiritual* Israel). The old covenant (obedience to the law of Moses) has been replaced by the new, which is a relationship to God's son, Jesus Christ.

What is this "relationship" which is required for salvation in the New Testament? Here the unity of the New Testament writings ends. There is a variety of understandings of the new way to salvation through Christ.

This variety is caused by a basic change in the nature of Christianity during the very time the New Testament was being written. At the very beginning, Christianity was a movement *within* Judaism, with Jewish presuppositions, Jewish membership, and Jewish thought patterns. By the end of the New Testament period, however, it was already thoroughly transformed into an independent Greek religion, entirely outside Judaism, with gentile presuppositions, gentile membership, and gentile thought patterns.

Within this variety, the Gospel of Matthew stands out clearly as lying near the Jewish edge of the process. Its concept of the role of Christ in the New Covenant is somewhat like that of Moses in the Old. Jesus is the new lawgiver, superceding the old. The way to salvation has not changed—it is still obedience to God's law—but the old law was incomplete, and Christ came to fulfill it. To be saved, one must obey the law as completed by Christ. Christianity is a new "yoke" and its essence lies in the observance of Christ's commands.

At the opposite edge of the process lies the thoroughly Greek Gospel of John. For its author, Christ provides

the key to the mystery of how the mortal human can become the immortal divine. Its formula for salvation is a kind of mystical union with Christ, who was the eternal creative agent of God. The main theme of this Gospel is not so much *anti-Jewish* as it is *non-Jewish*. A Jew can *reject* the Gospel of Matthew; he is *mystified* by the Gospel of John.

The rest of the New Testament lies somewhere between these two extremes, with a remarkable display of compounded ideas. For Paul, the way to salvation is faith in a divine act of God (the sending of his son to be crucified for us), which alone redeems us. Here the presuppositions are largely gentile. In the Revelation to John, the way of salvation is governed by Jewish thought patterns. In Luke-Acts, there is a distinctive (and early) blending of the two.

This variety does not discredit the witness of the New Testament. Actually it indicates the depth of the early Christian experience of God in Christ. The reality of that experience, and the consequent assurance of salvation, lies at the heart of the New Testament. The attempted explanations differ necessarily because that which they are attempting to explain lies ultimately beyond explanation.

In the words of Professor F. C. Grant,<sup>1</sup> "there is no hard and fast scientific formula for describing, let alone defining, the state of salvation and its achievement. The realization of its meaning depends upon a depth of experience which is, in its fullness, quite incommunicable in human language. Like the appreciation of beauty, or the apprehension of truth, it must be directly and personally experienced. All that another, even an inspired apostle, can do is to hint at its richness and depth of meaning . . . and then leave it to the Holy Spirit, the guide into all truth, to make known to the individual believer in his own experience all that the Christian salvation means."

<sup>1</sup> F. C. Grant, *An Introduction to New Testament Thought*.

# A Personalized Wedding Ceremony

By Victor Goff, Pastor

Lexington, Massachusetts

**"A wedding ceremony is more than a tradition, it is an act of worship."**

**Y**OUR wedding vows can be the occasion for the deepest kind of understanding between you and your mate. They can also bring about new levels of appreciation among your parents and friends.

There are many wedding ceremonies available among which you may choose the one you like best; or you can create your own. Student marriages are especially an opportunity for a wedding ritual with an emphasis on the vows being ones that are intimately relevant to the beliefs and concerns of the bride and groom.

When a boy and a girl discuss the content of their wedding vows they can probe deep into the religious basis of their marriage. Their vows are in a real way a brief summary of their religious faith.

Such a ceremony is an occasion for guests to ponder their own beliefs in relation to those expressed by the bride and groom. It can be a time of dedication for the guests as well as for the boy and the girl.

Students who participate in a church student program are in a special way fortunate to be related to a minister who might be open to working with them on the kind of creative wedding we are talking about.

By taking parents into certain aspects of the planning for the wed-

ding, it becomes easier for the mother and father to feel right about the new relationship. When parents are given roles of participation a therapy takes place which makes it more natural for them to give their fullest blessings to the marriage.

Your wedding may be one in which your feelings about world friendship are implied through such an act as including in the wedding party some student friend from another country or of another race, though this should not be something you strain to do.

**O**NE of the most impressive weddings I have participated in was between two Wesley Foundation students who chose a forest cathedral for the setting of their marriage. The forest was near the University of Oregon where they had gone to college together. Informal reverence prevailed, from the potluck supper which brought the guests together, through the wedding ceremony itself which was held around a campfire, with the guests in a friendship circle. The bride and groom stepped inside the circle to hold hands facing each other as the minister read poetry they had selected and the vows they had written. In their vows they pledged themselves to a simple life devoted to working for peace and brotherhood. In the twelve years that have followed,

I have watched their family life and know that they have been doing what they promised each other they would do.

The following ceremony is one a student couple developed with their minister. It is suggestive of the personal ways in which students with deep religious feeling can make their wedding significantly inspiring to themselves and to those who participate:

## A WEDDING CEREMONY

*(The ceremony began with a vocal duet, which symbolized the harmony of man and wife. It was followed with a wedding march. A simply decorated student chapel was the scene of the wedding.)*

**MINISTER** (In words he had chosen growing out of his friendship with them): Friends of Dick and Evelyn, you have come to witness and to participate in one of life's most joyous and reverent events, the wedding of two young people of high motives. It is because of their sincere love for each other and their intelligent concern for their fellows that we are particularly happy to share in this ceremony.

If you who are guests have said wedding vows, let this ceremony be a reminder of your pledge and your opportunity. If you have this great experience yet to come, may the inspiration of this occasion serve to keep you growing toward the day when you and your mate will stand before an altar in marriage.

Dick and Evelyn, we are confident that you have superior abilities which you can and will build into your marriage which we feel is centered on those values which endure. Because you have questing religious attitudes, college training for much-needed welfare work, loving homes and good health, of you much will be possible and required.

You have the admiration of your friends for your creative disciplines and development and your friends will often be heartened by your example.

The thrill of this moment will live with you throughout life. It will help you when the going is difficult. Today you unite your resources for a total contribution to what is good, true, beautiful and just, in marriage and in the community. In your love and security you will find strength and freedom to seek life's greatest ends. Our warmest wishes and heartiest blessings we give to you.

Dick, will you take Evelyn to be your wife, you equal mate, your partner in the glorious adventure of marriage? Will you, with patience and generosity and good will strive to make your marriage worthy, lasting, and in all humbleness, outstanding? Will you work for these qualities in your marriage?

GROOM: I will.

MINISTER: Evelyn, will you take Dick to be your husband, the one for whom you will make home a place of love, creativity, health and rest, the father of what children may be given you? Will you seek understanding of your role and dedicate yourself to your endless opportunity as wife, homemaker, and co-worker?

BRIDE: I will.

MINISTER: Who represents the bride in blessing this marriage?

BRIDE'S MOTHER AND FATHER  
(*Standing from where they have been sitting*): We do.

MINISTER: And who represents the groom?

GROOM'S MOTHER AND FATHER

(*Standing to reply and then sitting*): We do.

MINISTER: Dick, what pledge do you bring to your bride?

GROOM (Written by the groom and told in his own words without manuscript): Evelyn, in marrying you, I dedicate myself to affirm your greatest possibilities. I assume a discipline of self, that I may be worthy of making your life vital. I look forward to the joys and sorrows and moments of insight that will weld our hearts closer together as we share our love for each other and for the world we live in.

I know you don't expect me to struggle for wealth or reputation or luxurious living. If I am to gain my life, I must lose it in loving you and our fellow men—in understanding the meanings of life and our responsibilities to it, in striving to achieve for each other that peak of warm human perfection that love has destined us to want before all other things, in expressing ourselves in creative thought and action—that we might help in transcending the barriers that have caused people to misunderstand and hate one another.

I give myself to you, pledging a life of shared affections, and hoping to achieve that unmixed love which is beyond mere pleasure and pain; a community both of simple things and a fellowship of concern.

MINISTER: Evelyn, what pledge do you bring to your groom?

BRIDE: Dick, these vows we take today can mean as little or as much as we make them mean. Every day thousands of people are unhappy because their marriages are not what they hoped they would be. Love and marriage are not something we fall into; they are something we create. Above all, I want us to

be able to grow—not only in our love for each other—but in our understanding of all kinds of people and in our appreciation of all that is best.

Our love and respect for each other can be a key to that growth—high hopes alone will not do it. But with Paul we can say, "The greatest of these is love."

The opportunity to cherish and nurture that which is high and fine in you, is mine. I promise to do my best to be sensitive and responsive to your thoughts and emotions, to encourage and sustain you. I give you my love, my promise to strive for growth, my loyalty and my intention to love without ceasing.

MINISTER: The wedding ring is the outward and visible symbol of an inward and spiritual bond which unites two loyal hearts in love that, like the wedding ring, is endless. Dick, what token of love do you give to your bride?

GROOM: This ring I give in token and pledge of my constant faith and abiding love.

(*Repeat, if double ring ceremony.*)

MINISTER: (*A personal prayer for the bride and groom, followed with a statement including pronouncing them husband and wife.*)

BENEDICTION and POSTLUDE.

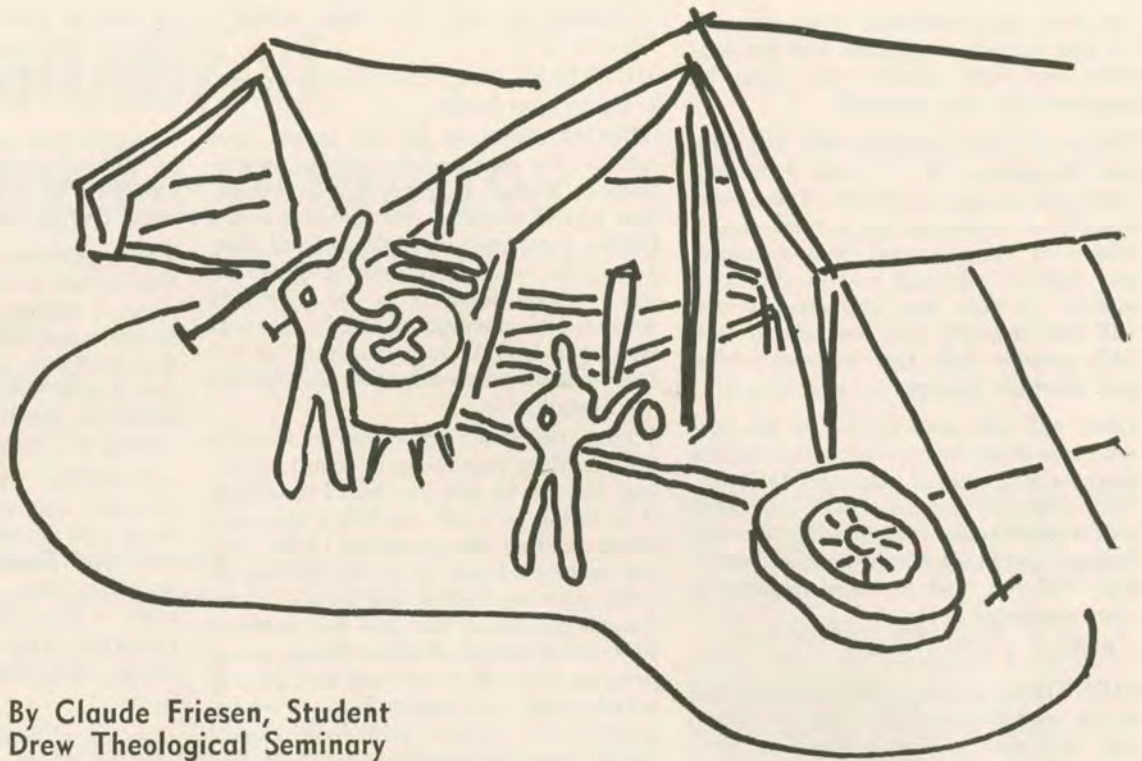
Such a ceremony is not to be copied, for its meaning is significantly relevant to the life and thought of the young couple who developed it, and for another couple some of the sentiments would be better expressed in other ways. But it can serve to demonstrate that a wedding ceremony is more than a tradition; it is an act of worship.



#### 1953 METHODIST SERVICE PROJECTS

This booklet is Methodism's basic manual of vocational information. In addition to the descriptions of the many and varied vocational opportunities in The Methodist Church, the booklet contains a statement on the philosophy of Christian vocation, a description of summer and short-term service opportunities, a statement on the requirements of the selective service law and church vocations, a bibliography of resource materials, and a directory of the personnel officers of The Methodist Church.

This booklet can be obtained free of charge from the Inter-board Committee on Christian Vocations, Box 871, Nashville 2, Tennessee.



By Claude Friesen, Student  
Drew Theological Seminary

**W**E were having quite a time. Twenty youngsters and I were playing circle games out in the dusty yard between two barns. It was evening and it was there that I met Freddy.

Freddy is seven or eight. He is a husky little guy with black, crew-cut hair, bright eyes, and dark skin—partially from the California sun, but also Freddy is Mexican. Now being Mexican is in itself nothing unusual, for so were all the other children, and each had individual characteristics which made them candidates for the

heart. But that evening mine was completely taken by Freddy.

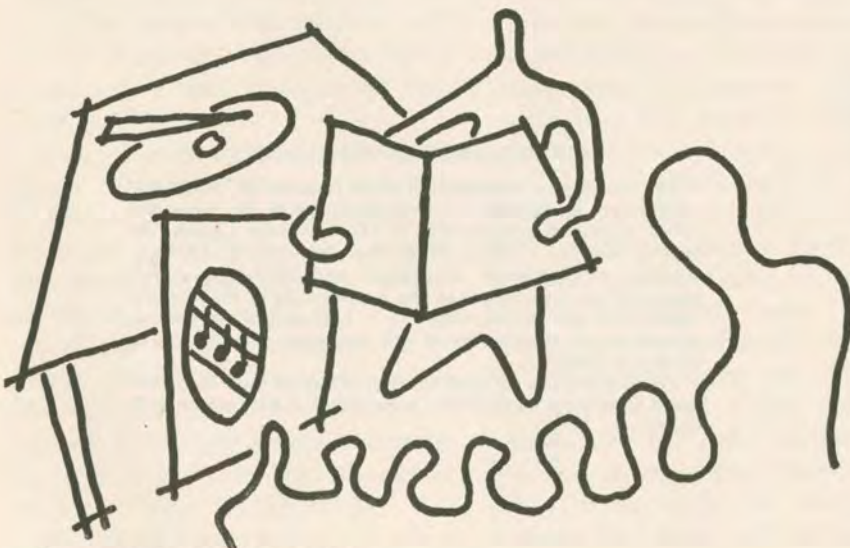
Of course I didn't notice him right away. Doug, Rhea and I had come out to show some movies, and while it was getting dark, we got out the balls, badminton nets, and assorted beanbags. In no time there was a good volleyball game going, a badminton court set up, and another ball and beanbag which kept the three of us completely occupied. It was while we were playing dodge ball that this little dark-headed fellow began his heart-capturing campaign. Alert and eager, Freddy

became the spark of the game and the same was true when we switched to drop the handkerchief. It was then that I learned Freddy couldn't speak or hear.

Each game had required a detailed explanation, for many of the children had never played organized games. Even then some did not clearly understand, as the Spanish language is native to them rather than English. And I had noticed Freddy being hesitant at the beginning of each game, but always soon joining the group with vigor and understanding of the game principles. His happy smile was very catching and I felt his inward joy and silent laughter more strongly than anything else that night.

After that evening I never again had the opportunity of seeing or playing with Freddy. I had wanted very much to know his parents and his brothers and sisters but Freddy and his family are migrants. They are agricultural laborers moving from place to place, following the seasonal crops year after year.

These migrant people are not so different from you or me. They are friendly, though at first shy and cautious; they are patient, appreciative, and have similar longings and desires;



Drawings on this page by the author

they like to play, to see movies, to wear attractive clothes, to eat good food, and to be loved as we all do. However, they are a people lacking normal community roots. They are landless in a land which benefits from their harvesting hands.

They live on the fringe of every aspect of community life. Their temporary housing facilities, everywhere they go, are usually substandard. Educational opportunities are limited because of the need for following the harvests, and the literacy rate is correspondingly low. The language difficulties, discrimination, and many other factors create a complicated social problem.

Freddy and his family are a part of this problem, and the evening I met him playing games was just a part of a summer program designed to meet some of the needs of the migrant people. Not every experience last summer was as heart warming as knowing Freddy, but having a part in the eight-week program was very enlightening and worth while.

**W**E worked as a migrant team in an agricultural section of California. It was our job to plan and conduct vacation Bible schools, evening recreation, campfires, visual aids and visitation; in other words—a Protestant attempt to reach this fringe of community life, showing our concern and interest, and communicating in any way possible God's love for them.

As an interdenominational group of students we were given a week's training before being assigned to a team area. During this training period we were given inspirational help along with practical orientation lectures, and demonstrations in singing, handcrafts, recreation, etc. Here too, we were given individual responsibilities for working with a definite age group and were provided with corresponding curriculum suggestions for vacation Bible school programs. However, no matter how thorough the training was or could be, there just is no substitute for the experience of the real thing. For instance, we could never have been told in any effective way that we would meet someone like Freddy.



Migrant children served by a work camp last summer in California.

This whole program is under the supervision of the Division of Home Missions of the National Council of Churches. During seven short weeks it is made possible for many Freddies to enjoy organized play, and for many others to experience a two-week period of Christian training, or a movie or a campfire program. Also it is possible for many students to serve in the name of their Lord, and gain a wider experience of Christian teaching and living. The DHM ministers in the name of twenty-three denominations,

so in effect we were their missionaries to the migrant people.

It is estimated that the permanent staff, even with the summer volunteer program in action, reaches only ten per cent of these transient harvesters. A complete and thorough analysis of the effect of Christian teaching and example on these folk is impossible. The need can only be pointed to by words such as these, or better, by the actual experience in Christian service dedicated to these people.

# On Making Your Summer Count

Compiled by Eddie Lee McCall

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## MOTIVE'S ANNUAL SUMMER SERVICE DIRECTORY

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### Caravans

Methodist Youth Caravans need approximately three hundred young men and women, eighteen to twenty-four, to give ten days to training, six weeks to caravan service and two days to an evaluation period during the summer. Two years' college training or its equivalent, actual experience in Methodist Youth Fellowship, coupled with a desire to share Christian experience with young people in youth age range necessary. Training centers: *Scarritt College, Nashville, Tennessee*, June 16-26; *Lycoming College, Williamsport, Pennsylvania*, June 16-26; *Simpson College, Indianola, Iowa*, June 16-26; *McMurry College, Abilene, Texas*, June 16-26; *Westminster College, Salt Lake City, Utah*, June 23-July 3. The training center attended determines the geographical area served by the caravan. Cost: Caravaners pay expenses to training center and from last church served back home. All other necessary expenses taken care of by sponsoring agencies. Write: Harvey C. Brown, P. O. Box 871, Nashville 2, Tennessee.

Seven persons, an adult counselor and three boys and three girls, eighteen to twenty-four (junior, senior or graduate students), with formal training or experience in acting, backstage and technical work, directing, club activities and

radio needed for a specialized drama caravan to train twelve to fourteen days at *Scarritt College, Nashville, Tennessee*, early in June, under the direction of James Warren. Participants must have recommendations from a drama professor or director of drama on local campus, Wesley Players president or director, or president or director of a drama group affiliated with the Wesley Foundation of Methodist student group on campus. Information on religious and social background must be furnished by Wesley Foundation director or director of religious life on campus and minister of congregation of which applicant is a member. There will be approximately four to five weeks of actual work in the field—joint service to local churches and Methodist student groups. Expenses are cared for in the same manner as those of regular caravaners. Write: Harvey C. Brown, P. O. Box 871, Nashville 2, Tennessee.

Adults will be needed to serve as counselors for the caravan teams. Former caravaners who are now past the youth age range would find this an excellent opportunity for service. Christian character and maturity in Christian experience, college training or its equivalent, a knowledge of and experience in the youth program of the Methodist Youth Fellowship, ability to get along with peo-

ple necessary. Write: Harold W. Ewing, P. O. Box 871, Nashville 2, Tennessee.

### Work Camps

The Department of College and University Religious Life of the Board of Education and the Department of Student Work in the Board of Missions and Church Extension of The Methodist Church will offer ten service opportunities (including a *European* drama work camp—see: Special Projects) this coming summer.

*San Joaquin Valley in California*, June 29-August 20. Sponsored jointly by the Methodist Student Movement and the National Council of Churches Migrant Committee, this is a new project with migrant laborers, 60 per cent of which will be Spanish speaking. Six college students who have completed their sophomore year are needed. A desire to render Christian service, a cooperative spirit and a democratic attitude are necessary, along with an interest in thinking through some of the sociological and psychological causes of the problems confronting migrant workers. Cost: Students are responsible for travel to and from work camp, also an activities fee of \$30 each. Write: R. C. Singleton, 150 Fifth Avenue, New York 11, New York as early as practicable.

*Powderly Community of western Kentucky at the Muhlenburg Methodist Settlement, Central City, Kentucky*, June 24-August 5. Located in the coal fields, this project becomes a laboratory experience in an attempt to apply Christian faith through the program of a community mission. Ten college students, both men and women, who have skills in leadership training, club work, youth work, children's work, recreation, crafts, construction, etc., can be used. Applicants must have completed their sophomore year in college before the beginning date of the project. Cost: Each student will make a contribution of \$20 to the budget of the camp, also pay own travel expenses to and from the camp. Write: R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

*New York City*, June 25-August 6. This project concerns itself with urban socio-religious problems, especially as they become an important part of the program of the city church. An attempt is made to keep a good balance between physical work, educational work, study, worship, recreation, fellowship and field work. Interracial in character, the students and directors live together and seek to organize themselves into a democratic, creative living fellowship where Christian disciplines are practiced. Eighteen students

**"Why, you have not lived until you have gone caravanning! You do not want to go the rest of your life without living, do you?"**

who have completed their sophomore year and have skills in recreation, crafts, teaching, worship, etc., are needed. Cost: Activities fee of \$25 plus transportation to and from New York City. Write: R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

*Bunch, Oklahoma, June 24-August 5.* Work camp experience with Indians and white people in a rural, agricultural situation. Six men who have at least finished their freshman year and about eight women who have completed their sophomore year are needed. Students should be capable of physical work and have skills in leadership in such areas as worship, evangelism, youth work, daily vacation Bible schools, group work, simple construction, etc. The group must be motivated by a sincere Christian purpose and a willingness to serve. The knowledge of the history of Indian relationships in the United States will be helpful. Cost: Students will contribute \$20 and pay their travel costs to and from the work camp. Write: R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

*Rio Grande Valley at Pharr, Texas, June 24-August 5.* Work with people of Latin origin. Campers help carry on work of the Valley Institute in its summer mission program as well as work in local churches. Students should have an interest in learning something about the social and religious problems of complex, rural bilingual, mixed culture. The work camp will need six men and eight women, all of whom should have completed their sophomore year in college before the opening date of the project. A speaking knowledge of Spanish not required, but will be helpful. Cost: Students will be responsible for their travel to and from Pharr and an activities fee of \$20. Write: R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

*The Island of Cuba, June 24-August 5 (tentative).* Students will be given approximately two days' orientation in Miami, and it will be completed in Cuba. Work will be planned by work camp committee which will be related to Cuba Annual Conference Board of Education, and will be carried out under the direction of a missionary. Physical work projects together with educational and health projects will be undertaken. Skills in

health work, children and youth work, recreation, music, worship, simple construction, etc., will be needed. All students should have completed their sophomore year in college and have developed stable patterns of emotional behavior. Courses in Spanish are helpful but not required in every case. Students should go to Cuba in a very humble attitude and in no case have feeling of superiority. Must be willing to conform to certain cultural demands regardless of whether they agree or not. Cost: Participants will pay transportation from their homes to Miami, Florida, and return, plus a fee of \$50 to be used for recreational purposes and other costs of project. Write: Harvey C. Brown, P. O. Box 871, Nashville 2, Tennessee, as soon as possible.

*San Vicente, south of Mexico City, Mexico, June 24-August 5 (tentative).* Religious education, evangelism, recreation, worship and construction will constitute many of the activities. Ten or twelve men students who have completed their sophomore year will be needed. Skills in masonry, carpentry, plumbing, electrical installation, agriculture, pre-medical training, some Spanish, musical ability, visual aids, worship and recreation needed. Work campers must have friendly and cooperative attitude toward Mexican people. They should also be willing to practice group disciplines and obey the rule of the majority, and have a concern not to violate village customs. Cost: Each student must provide his own transportation to and from work camp and a fee of \$60 which pays for certain activities and helps with expense of board and lodging. Statement from family physician on blanks provided by the Department of College and University Religious Life showing the following vaccinations taken at least six weeks prior to entering Mexico: smallpox, typhoid and paratyphoid, and typhus. Write: Harvey C. Brown, P. O. Box 871, Nashville 2, Tennessee, as soon as possible. Further instructions on health precautions, travel and preparation will be sent.

*Area of Lincoln, Nebraska, June 24-August 5.* Camp will deal with the life and program of the rural church and will become part of the summer program of a larger parish where six or eight pastoral charges are in a group ministry plan. About fifteen college men and women who have completed their sophomore year, and who are especially interested in

**"Only as each of us works as part of the whole can the Kingdom of God be accomplished."**

**"The way out in this decade must be that a man can live well under stress and demonstrate a practical faith."**

rural life and the rural church will be needed. Skills in teaching, worship, music, speaking, recreation, church organization, carpentry and group work will help students to qualify. Cost: Each participant will pay an activities fee of \$20 and be responsible for transportation from his home to the work camp and return. Write: R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

*Inner city of Chicago during first summer term at Garrett Biblical Institute, June 22-July 24.* Located in what was some thirty years ago the fashionable west side where there were once thirty-one Methodist churches; now there are three. This five-week project will include the best practices of work camp philosophy with special emphasis on evangelism. Work, witness and worship are included in the program. Two hours' college and and seminary credit may be provided through Garrett Biblical Institute in Evanston. Students will live and work in St. Paul's Church and serve in the near north side and in the Negro community of Chicago's south side. Special attention will be given to the city church, urban sociology and labor relations. One day each week will be spent at Garrett in seminar sessions. Students must have completed at least their junior year in college to qualify for credit. Theological students, sociology majors and students who will give a year to evangelism on a subsistence basis will be given preference. Cost: \$50 for student activities fee and tuition. Write: R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

*Unitarian Service Committee (Home Projects Department), July 1-August 25,* can use four to eight students at *Ejido El Porvenir, Baja, California, Mexico,* helping to complete water system and sanitation program, also agricultural program. Spanish-speaking ability preferred; also background in agricultural knowledge helpful. El Porvenir is an impoverished village of sixty families in the Guadalupe Valley about seventy-five miles south of San Diego. Closing registration date, June 1. Cost: Expenses borne by participants. Write: Unitarian Service Committee, 9 Park Avenue, Boston 8, Massachusetts.

The Church of the Brethren will conduct a relief center at *New Windsor, Maryland* (any length of time during the year), where five to ten persons, with a willing-

ness to serve and a desire to help those in need, are wanted to assist with such activities as cutting, sewing, sorting, mending, baling and shipping clothing for relief, cooking and serving in cafeteria, office work, maintenance work. Cost: Maintenance, subsistence basis. Write: Business Office, Brethren Service Center, New Windsor, Maryland, care Roy Hiteshew.

The American Friends Service Committee is considering projects for the following types of locations, June 26-August 21: Indian reservations in *Maine, North Carolina, South Dakota* and *Arizona* and in an Indian town in *Alaska*; work with migrants and other agricultural laborers in *Wisconsin* and *Missouri*; work in self-help housing and community centers in rural and urban areas in *California, Indiana, New Jersey* and *Washington, D. C.* Cost: \$135. No one should hesitate to apply because of cost. Some financial aid is available. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

The Congregational-Christian Service Committee will conduct two projects, college-age persons needed, July 5-August 15: *Elbowoods, North Dakota*, construction with Indians from the Fort Berthold Indian Reservation of Indian church which is being relocated because of the flooding of part of the reservation for the construction of Garrison Dam on the Missouri River; *Swannanoa, North Carolina*, construction of dining hall building at the interracial summer conference center of the Fellowship of Southern Churchmen. Also work on water system, landscaping and timbering. Can use twenty-five people. Cost: \$40 plus room and board; \$2 insurance. Scholarship help is available. Write: Rev. Henry Rust, 14 Beacon Street, Boston 8, Massachusetts.

Tuolumne Cooperative Farm, *Modesto, California*, can place up to two fellows and two women for as short or long a period as desired, working about six hours a day on a room and board basis. Farm jobs will include goat and cow milking, haying and weed control. Write: Mrs. Theodore Klaseen, Route 8, Box 1059, Modesto, California.

### Students in Government

The National Student Council of the Y.M.-Y.W.C.A. will conduct its annual *Washington* student citizenship seminar, June 23-August 31. Students hold full-time paid jobs in government agencies, and spend eight to twelve hours a week in seminar meetings studying federal government processes and preparing for effective Christian citizenship. Two years of college required. Cost: Registration fee

of \$57. Salaries for two months sufficient to cover living costs and coach fare from the Middle West. Director: Mrs. Wells Harrington. Write: Miss Jimmie Woodward, National Student Y.M.-Y.W.C.A., 600 Lexington Avenue, New York 22, New York.

The American Ethical Union is sponsoring an encampment for citizenship located at *Fieldston School, Riverdale, New York*, June 28-August 8, where anyone in the age range of seventeen to twenty-three may receive citizenship training in the understanding of current issues as well as techniques for effective action in his own community. This is brought about through practical workshops in learning techniques to help solve community problems, field trips, films, lectures, etc. Students from all backgrounds—unions, farms, colleges, cooperatives, churches, civic groups—live and work together. Cost: \$200 includes all costs except traveling expenses to and from New York and personal expenses. Campers may be sponsored by local organizations. Some scholarships, full and partial, available. Write: Encampment for Citizenship, 2 West 64th Street, New York 23, New York.

The American Friends Service Committee will inaugurate its first *Washington* Institute, June 13-20, in order that twenty to twenty-five college students, graduate

"Now the world seems so small to me for last summer I met people from other countries—China, India, Egypt—and I feel close to the world people."

and undergraduate level, may get a close-up of their government at work. They will attend Congressional hearings, sessions of both houses of Congress and meet with members of Congress, the State Department, the Washington press, United Nations agencies, embassy and other government officials. Emphasis will be placed on foreign policy, but other subjects of current national and international interest will also be considered. The group will live together in a boarding house. Cost: Room, meals and transportation within Washington will amount to \$30. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

### International Activities

The Universalist Service Committee's camp at *Jugendwerk, Druhwalde, Arbeiter-Wohlfahrt* project in *Germany* will run July 1-September 12. Eight persons are needed to work with U. S. and European

students, assisting boys and staff in construction of recreational building; providing recreational leadership; sharing daily program of work and study. Elementary experience in carpentry or masonry; recreational skills; group work; conversational German necessary. Application deadline, May 1. Cost: \$600 round trip from New York. Limited scholarship assistance. Write: Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts.

The Experiment in International Living will send fifty groups of ten members, each under direction of well-qualified, specially trained leader, to twenty-one countries. Leaving around June 15, the group members will live individually as family members in homes of countries visited. The second month will give experimenters further opportunity to gain insight into another culture when they invite their young hosts to join them for group camping, mountain climbing or hosteling trip. The final week will be spent in a major city with opportunity for independent travel for those of college age or older. Experimenters are selected on personal merit, recommendations and language qualifications. Groups will go to *Austria, Belgium, Brazil, Denmark, England, France, Germany, Holland, India* (group leaves in October for approximately four months), *Italy, Mexico, Norway, Peru, Scotland, Spain, Sweden, Yugoslavia*. Also to *Finland, Greece, Ireland, Turkey* provided there are sufficient applicants to form groups. Costs: Europe, \$725-\$755; pioneer countries, Finland—\$650, Greece—\$785, Ireland—\$695, Turkey—\$885, India—\$900-\$1,100; Latin America, Mexico—\$390, Peru—\$790, Brazil—\$1,140. Limited scholarships and loans available. Write: Director of Admissions, The Experiment in International Living, Putney, Vermont.

The Experiment also offers young people of college age the opportunity to participate in a program in the *United States* by attending academic sessions with experimenters from abroad, or by opening their homes for a month to a member of one of the eighteen groups which will be in the States under the Europe-to-United States program. The two-week academic sessions will be held during August and the first week in September. Cost: Approximately \$42 per two-week session. Write: Mrs. Elliott Speer, Europe-United States Director, The Experiment in International Living, Putney, Vermont.

American Youth Hostels, Inc., will sponsor twenty-two low-cost, all-expense trips to *Europe, Mexico, Alaska, Hawaii* and *Canada* as well as throughout the *United States*, July-August. Ten in each group under qualified leader. Rebuilding, re-



modeling and repairing hostels will be combined with travel. No previous experience necessary. Traveling by bicycle, these trips call for a spirit of adventure, a willingness to share responsibility and group living, and often to accept hard beds, simple food and strenuous exercise as a way of life. Registrations accepted until trip time or thirty days before sailing. Cost: Expenses to be paid by each participant. Write: American Youth Hostels, Inc., 6 East 39th Street, New York, New York.

The National Student Council of the Y.M.-Y.W.C.A. will sponsor a *European* seminar, July-August, relevant to the social, economic and religious situation in Europe, to get acquainted with European students, and to consider the demands of faith for responsible citizenship and the role of Christians in building a more peaceful world. The group will visit *England, Scotland, Western Germany, Italy, Holland, Yugoslavia, Switzerland, Austria* and *France* where national leaders will discuss the major problems facing their countries. In addition to lectures and discussions, time will be provided for sight-seeing. A part of each day and occasional full days will be free for individual pursuits. This seminar will be under the direction of an experienced member of the staff of the National Student Y.W.C.A. or the National Student Council of the Y.M.C.A. In some countries the students will live with European students, and in all countries there are opportunities for informal conversation with students and leaders. Cost: \$900-\$950. No scholarships available. Membership in the seminar is open to students of all races and creeds who have completed two years of college. Write: Miss Jimmie Woodward, 600 Lexington Avenue, New York 22, New York.

The Baptist Youth Service Committee will sponsor a project in *Cristos, Cuba*, June 10-July 26. Twelve to fifteen students, minimum age eighteen, with one year college or equivalent work experience, and some knowledge of Spanish can be used. Group, living at *Colegios Internacionales*, will work with Cuban youth in vacation church schools, camps, and assemblies held on campuses. Week-end deputation trips. Some manual work. Cost: Registration fee, \$10. Expenses from Miami, Florida, and return about \$150. Write: Baptist Youth Service Committee, 152 Madison Avenue, New York 16, New York.

The Brethren Service Commission will send "pick and shovel ambassadors" to *Germany, Austria, Italy* and *Greece*, July 11-August 14, to help promote peace and international understanding through Christian service and fellowship of suffer-

ing, serving, praying, singing, working, playing and eating. Fellows and girls from all nations and churches (approximately twenty-five in each camp), eighteen to thirty, in good health, not afraid of work, eager to serve needed. Foreign language helpful. Cost: Approximately \$700-\$800, including transportation from New York to Europe and return, twenty-two-day tour fee, \$1 per day maintenance in camp, passport, medical fees, etc. An additional \$240 will cover tour, June 17-July 8 (approximate sailing date June 7) from port in *France* through *Holland, Germany, Austria, Italy* and *Switzerland* by train and chartered bus. Visits to Brethren service projects, peace leaders, youth groups, points of contemporary and historical interest included in itinerary. Overnight stops at youth hostels and in European homes. College credit may be received. Write: Brethren Service Commission, 22 South State Street, Elgin, Illinois.

The Youth Department of the World Council of Churches is planning work camps in the following areas: *Europe: England, Belgium, France, Germany, Holland, Austria, Greece, Italy* (July-August); *Asia: India* (January), *Thailand* (April), *Philippines* (May), *Japan* (July-August); *Latin America: Puerto Rico*, fifteen students needed, (June 15-August

"In serving, you give of yourself."  
"International work camps are an arm of the Church working for peace."

15). Projects will include construction, reconstruction, road-building, ditch-digging, cleaning land, some home visiting, church services, recreational programs and vacation church schools. Eighty Americans, men and women over eighteen with previous experience in work camps or volunteer service projects desired. Physical examination necessary. For European camps French or German required. Japanese not required for Japan. Spanish required for Latin America. Approximate travel costs: Europe, \$600-\$650; Asia, \$1,000-\$1,500; Latin America, \$200, round trip from New York. Write: World Council of Churches, Ecumenical Work Camps, Rev. Joseph Howell, 110 East 29th Street, New York 16, New York.

The Congregational-Christian Service Committee is planning a project at *Humaco, Puerto Rico*, June 3-August 3. Eight persons needed to help in building playground for Ryder Hospital and sur-

rounding community. Cost: \$200, round trip from New York. Write: Ecumenical Work Camps, 110 East 29th Street, New York 16, New York.

The American Friends Service Committee is working out plans whereby approximately eighty volunteers will be sent through Quaker International Voluntary Service, June 15-September 15, for participation in work camps located in the following countries: *Algeria, Austria, Belgium, Denmark, Finland, France, Germany, Great Britain, Haiti, India* (eighteen months minimum service), *Israel, Italy, Jamaica, Netherlands, Norway, Saar, Sweden, Switzerland* and *Yugoslavia*. Those interested should keep in mind that experience in U. S. work camps, Mexican service units or other AFSC or similar projects is desirable. Applicants should be able to speak one language other than English, should be at least twenty years of age and have good physical stamina. Applications must be in by March 1. Cost: Volunteers are asked to pay, if possible, their own transportation, orientation and insurance expenses which amount to \$460 for Europe and \$200 for the Caribbean. Some financial aid is available. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

The American Friends Service Committee has scheduled projects in about eight villages in *Mexico*, beginning at the end of June and closing about the middle of August. Project work includes teaching handicrafts and English classes; conducting recreational activities; working in hospitals and clinics; helping in construction work related to public health needs. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

## Institutional Service

The Universalist Service Committee needs thirty college or graduate students to work as ward attendants, with opportunity for study, in *Illinois* and *Massachusetts* state hospitals, June 20-September 1. Participants earn prevailing wages and maintenance; a small percentage of take-home pay is contributed to the unit's program. Deadline for applications, May 1. Write: Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts.

American Friends Service Committee unit members will work in hospitals for the mentally ill, in correctional institutions and homes for the mentally retarded beginning the middle of June and continuing for a ten-week period. Negotiations are under way to locate summer units in the *New England States, Middle*

*Atlantic Area, the Midwest, the South, the Southwest and the Far West.* Applicants should be eighteen to thirty-five—the committee prefers workers to be at least twenty-one. Cost: A plan of contributing has been set up in order for all participants to share proportionately in the expenses of the project. Unit members earn approximately \$80 to \$100 per month, plus room, board and (usually) laundry. The amount contributed is 10 per cent of the monthly salary during each of the first two months and 5 per cent of the monthly salary for each month thereafter. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

## Community Service

The National Student Y.M.-Y.W.C.A. will sponsor a *New York* college summer service group for seven weeks beginning June 29. Students will work full time in a government or social agency or labor union, and study economic, social and religious problems. Two years of college required. Cost: \$60. Most students will earn enough to cover living expenses and

**"The callous query, 'What are we going to do about the Indians?' could never come from a boy who bunked next to one of the 'nicest guys' he had ever known, who happened to be an Indian."**

coach travel from the Middle West. Write: Miss Jimmie Woodward, 600 Lexington Avenue, New York 22, New York.

A second college summer service group, under the same sponsorship, is being planned for *Chicago*. For further information write: Miss Frances H. Mains, 410 S. Michigan Avenue, Chicago 5, Illinois.

## Students in Industry

Four students-in-industry projects, approximately June 15-August 31, will be sponsored by the National Student Council of the Y.M.-Y.W.C.A. Students secure industrial jobs, work for pay, live cooperatively and meet frequently with community leaders. Thirty to forty in each group under the supervision of a trained director. Cost: \$20-30. Write: *Hartford*, Miss Elizabeth Johns, 167 Tremont Street, Boston 11, Massachusetts; *Los Angeles*, Charles Palmerlee, 715 South Hope Street, Los Angeles 17, California; *Milton-Freewater* (Oregon), Paul Keyser, 831 Southwest Sixth Avenue, Portland 4, Oregon; *Minneapolis*, William Overholt, 30 West Ninth Street, Minneapolis 2, Minnesota.

Baptist Youth Service Committee will conduct a project in *Minneapolis, Minnesota*, June 15-August 25, to study industrial problems from the inside and through a program of study and discussion. Twenty to thirty students, minimum age eighteen, with one year college or equivalent work experience, wanted to bear a Christian witness and to test Christian theories in intimate "cell group" living. Following orientation, each seeks a job to get the feel of being a part of "labor" and as a foundation for study-discussion programs. Deputation work in near-by churches, speakers, field trips, recreation are part of the experience. Cost: Registration fee of \$15. Travel and expenses covered by earnings. Write: Baptist Youth Service Committee, 152 Madison Avenue, New York 16, New York.

The American Friends Service Committee will promote five internes-in-industry projects, one each in *Chicago, Philadelphia* and *St. Louis*, with the exact location of the remaining two to be determined later (possible locations being in the *South, New England* or *Milwaukee, Wisconsin*). Cost: Participants earning less than \$35 weekly will contribute \$16 per week to cover room, board and field administrative expenses of the project. Those earning \$35 or more will contribute \$17 per week. One internes-in-agriculture project, the exact location to be decided later (probably in the *Ohio* region), has been scheduled for June 12-August 28. Cost: Participants contribute approximately \$15 per week. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

## Special Projects

The Department of College and University Religious Life of the Board of Education and the Department of Student Work in the Board of Missions and Church Extension of The Methodist Church are sponsoring a *European* drama work camp, June 20-August 25. Rev. and Mrs. Joe Brown Love, 130 21st Avenue, South, Nashville, Tennessee, will serve as directors. About fifteen upperclassmen and graduate students with special skills in drama can be accepted. The group will visit important places in Europe, staging plays in certain centers and studying in the field of drama guided by a specialist in this area. Discussions with actors and leaders in European theater and visits to centers where drama is used effectively will be high lights of the experience. *England, Germany, Belgium, France, Switzerland* and *Italy* are included in the itinerary. For detailed information and financial plans, which include scholarships, special funds and provisions adaptable to the individual's budget, write to the directors. Applications should be sent

to Harvey C. Brown, P. O. Box 871, Nashville 2, Tennessee.

City Missionary Society in cooperation with *Andover Newton Theological School* will conduct a vacation church school program which includes home visitation and sometimes agency (social work) contact in the *Greater Boston area*, June 19-August 22. Twenty college upperclassmen, graduate or seminary students or others interested in Christian work, education, social work, wanted. An intensive training program during the first two weeks helps prepare workers for their tasks. Consistent supervision given. This is an opportunity to make vocational discoveries, receive training in religious education and some training and field work in religious social work. Applications received until April 1. Scholarship agreements sent out about April 15. Cost: Scholarship of \$200 given to cover cost of board, room and commuting while in Boston. Each worker provides transportation to and from Boston. Scholarship sufficient to cover expenses while there. Write: Miss Lillian B. Moeschler, City

**"You can't force a group to come together but let them work, play and live close together and then you won't be able to stop the process even if you wanted to."**

Missionary Society, 14 Beacon Street, Boston 8, Massachusetts.

The New England Student Christian Movement will conduct a leadership training seminar at *Edgartown, Massachusetts*, on the *Island of Martha's Vineyard*, June 25-September 10. Open to thirty-five students who will work in summer hotels during the day and attend seminar three nights each week. Must be leaders or potential leaders in church student groups or Christian associations and must need to earn \$200 or more to return to college next fall. March 15, deadline. Cost: Room and board furnished by hotels; tuition, \$30 plus \$2 accident insurance premium. Students clear \$200 or more. Write: Leonard G. Clough, Student Movement in New England, 167 Tremont Street, Boston 11, Massachusetts.

The Fellowship of Reconciliation and the Congress of Racial Equality will conduct an interracial workshop, July 1-31, in *Washington, D. C.* Ten to fifteen students needed. Interest in race relations and willingness to experiment with non-violent techniques necessary. Members gain firsthand experience in interracial living. Registration up to June 15th. Cost:

Room and board, \$85. Each participant will be responsible also for his own travel expenses. Some scholarship help available. Write: Interracial Workshop, 513 West 166th Street, New York 32, New York.

The Lisle Fellowship, Inc., offers practical experience in intercultural relations on intergroup cooperative living, community service and the attitudes consonant with the understanding of people in the world community through three units: *California, San Francisco Bay Area*, June 17-July 29; *Colorado, Lookout Mountain near Denver*, July 26-September 4; *Denmark, located on island of Sjaelland, 50 kilometers south of Copenhagen*, official language English, July 4-August 10. Fifty accepted in each unit. Upperclass and graduate students seriously seeking to understand the attitudes and forces which are at work in our world; open-minded students with emotional stability and a desire to think through the problems of our day are the type wanted. After an orientation period during the first seven or eight days, there are alternating periods of group deputations to various types of communities; allowing for a basic grounding in the problems and achievements of society, and periods back at the home center for evaluation. Students are urged to apply early. Applications will be received up to six weeks of the opening date of the unit. Cost: *California and Colorado*, \$150, each student paying his own travel, personals and the proportion he can toward this amount; *Denmark*, \$500 which includes round trip from New York and expense in unit. Write: DeWitt C. Baldwin, 204 South State Street, Ann Arbor, Michigan.

People interested in pioneering groups into *Germany, Japan and India* under the sponsorship of Lisle Fellowship, Inc., may write Mr. Baldwin at the above address.

**Rocky Mountain Region, National Student Y.M.-Y.W.C.A.**, will conduct its sixteenth annual association camp near *Estes Park, Colorado*, from mid-June until early August. A seminar for present or potential officers and student leaders of campus Christian associations, this camp can accommodate seventy-five. Cost: Students will earn room, board, gratuities and bonus plus \$1 per day. Seminar tuition is \$10 per person. Registration before June 1. Membership in seminar dependent upon selection for summer employment. Write: Walter Ruesch, care Central Y.M.C.A., Denver, Colorado, and Harold D. Kuebler, 1269 Topeka, Topeka, Kansas.

The Baptist Youth Service Committee will conduct an experiment, June 12-August 16 in *New York City*, where a

small group of committed students will be a part of the "redemptive community." The group will live in Judson Student House under a discipline of worship, work and study, seeking to reach out with God's message of judgment, healing and

**"Learning to listen without prejudice and to consider the other fellow's point of view are definite aids to good relationships."**

hope to all those encountered, and to draw people into this community. Cost: Registration fee, \$10. Travel and other expenses covered by earnings. Write: Baptist Youth Service Committee, 152 Madison Avenue, New York 16, New York.

The American Friends Service Committee has scheduled student seminars at *Phillips Exeter Academy, Exeter, New Hampshire*, June 26-July 18; *Friends Academy, Locust Valley, Long Island, New York*, July 10-31; *Guilford College, Guilford, North Carolina*, June 26-August 14; *Todd School, Woodstock, Illinois*, July 31-September 4; *Verde Valley School, Sedona, Arizona*, July 3-August 21; *Del Monte School, Pebble Beach (near Monterey), California*, August 14-September 4. Participants represent students from many countries studying at colleges and universities in the United States. A few American students are also accepted. The group meets to discuss current national and international problems with competent observers and scholars of world affairs. Cost: Scholarships are available on the basis of need. All participants are asked to contribute as much as possible, in addition to meeting their own travel expenses. Three-week seminars, \$110; five-week seminars, \$150; seven-week seminars, \$190. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

The AFSC will also conduct overseas seminars during the summer in *Europe, Japan and India*. With a few exceptions, these are attended by persons already on the continents where the seminars are located. Cost: Scholarship aid is available, but no assistance for ocean transportation can be provided. Write: Miss Nora R. Booth, Director, International Student Program, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

### Christian Witness Missions

Spark-plugged by the Joint Committee on Youth Evangelism, which combines the efforts of the General Board of Evangelism, the Youth Department and the

Department of College and University Religious Life of the Board of Education and the National Conference of Methodist Youth, more than thirty regional Christian Witness Missions to train leadership and officers in the new area of Christian witness in the Methodist Youth Fellowship will be held this summer. High-school seniors, college students and other older youth are eligible. Cost: Room, board and transportation to and from home to center is usually paid by the students. Transportation to the communities served and sometimes scholarships covering a portion of the cost of the week are provided. Always registration, room and board are kept at a minimum. For dates and other detailed information write: *Michigan*, Lyle Loomis, 1205 Kales Building, Detroit 26, Michigan; *Southern Illinois*, Robert H. Simpson, Box 248, E. Alton, Illinois; *Minnesota*, Orval Dittes, 122 W. Franklin Avenue, Minneapolis, Minnesota; *Wisconsin*, Fred Smith, East Troy, Wisconsin; *Michigan*, Wilson Tennant, Holt, Michigan; *Pennsylvania*, G. Willis Marquette, Seventh Street Church, Philadelphia, Pennsylvania; *New England*, Richard C. Colby, 123 Spring Street, E. Greenwich, Rhode Island; *Delaware*, Henry H. Nichols, 328 W. Earlam Terrace, Philadelphia, Pennsylvania; *Louisiana*, Bettie Rae Fox, Box 4156, Shreveport, Louisiana; *New Orleans*, S. C. Walker, 5524 Perrier Street, New Orleans, Louisiana; *Northwest Texas*, Ruth Emory, 1917 23rd Street, Lubbock, Texas; *Texas*, Rene F. Pino, 421 S. Magnolia, Palestine, Texas; *Kansas*, Juanita Wood, 1021 Magee Kansas City, Missouri; *Central Kansas*, Jean Easter, 3307 Derby Building, Wichita, Kansas; *Kentucky*, Fred P. Phisterer, Beaver Dam, Kentucky; *North Carolina*, Curt Gatlin, 6667 College Station, Durham, North Carolina; *Florida*, Warren W. Willis, Box 78, Lakeland, Florida; *North Alabama*, Nina Reeves, 1801 Sixth Avenue, North, Birmingham, Alabama; *Alabama*, David W. Cauley, 313 Shepherd Building, Montgomery, Alabama; *Tennessee*, George Blackburn, Box 582, Johnson City, Tennessee; *North Mississippi*, Willie F. Coleman, Box 182, Tupelo, Mississippi; *Memphis*, Clarence Hampton, Lambuth College, Jackson, Tennessee; *Wyoming and Colorado*, Kenneth Moore, Douglas, Wyoming; *Pacific-Northwest*, A. C. Wischmeier, 10 Dayton Street, Kennewick, Washington; *California-Arizona*, Richard V. Kendall, 125 E. Sunset, Los Angeles, California; *California-Nevada*, Robert Cary, 83 McAllister Street, San Francisco 2, California.

**"Learning to understand other people is a step toward peace."**

# A Work Camper Writes

By Peggy Pole, University of Chicago graduate student

Dear Friends,

As most of you know the World Council of Churches has sponsored since 1946, as part of its ecumenical program, work camps all over the world, this past summer about twenty-six, fifteen of which were in Europe—England, France, Belgium, Holland, Austria, Germany, Greece and Italy. These projects are set up to fulfill a social need, building projects which could not be undertaken without volunteer labor; and in Europe this past summer there were housing projects for DP's and the terrific number of refugees constantly pouring into the Western Zones, spiritual retreats for Protestants, ministers, young people, the sick, the homeless, the needy, recreational and community centers, fresh-air camps for undernourished children, and one camp was even helping to build a church for a congregation of 1,000.

Our project where we lived for five weeks was an old chateau in the coal-mining region, later turned over to the Catholics for a convent, and recently bought by the Protestants for a home for old people, refugees and "hard core" DP's. The work was complete rejuvenation, the main project a half-mile ditch to drain off the subsurface waters from the grounds, and then about four other minor ditches, the derusting, reconstruction and painting of about one hundred old beds ready for the junk heap, the plastering, painting and cleaning of this big bar-like building, and some work with mortaring and window frames on the outside.

It was terrific work, and the first three days we wondered how we would ever last. The ditch was just plain muck and we waded ankle-deep in mud, spending almost more time in extracting our submerged boots from the slog than tossing shovelfuls of mud over our shoulders. Our living conditions weren't the best—we had two pumps of cold water for the camp,

straw mattresses on the floor, toilet facilities likely to give one constipation, and potatoes and potatoes and potatoes until we thought we'd burst.

But the spirit of the work was something like I've never known before. The Belgian volunteers, big husky brutes, set the pace, and they worked with a joy and devotion that was unbelievable. We grew accustomed to the difficulty and looked forward each day to those hours in the ditch or on the scaffold, when good jokes and songs broke down any barriers. People from the community would come to stand and watch, and more often than not get down in the *riseau* with us to turn a few hunks of dirt. The little tram tooted to us as it passed every hour, and women from the community would come in puzzlement and wonder what in heaven's name brought these young people from all over the world to spend their vacations digging ditches; once one came with her apron loaded with mirabells, a tiny delicious plumlike fruit.

WE rose at 5:45, had a short worship service, breakfast of porridge, worked till ten when we stopped for a second breakfast of bread and jam and coffee, worked till two when we washed up for our main dinner, usually potatoes in the soup, potatoes in the hash and potatoes alone—not really bad. Our meals were terrific as compared with those in other camps. Afternoons we had trips to near-by towns to visit such as the school for mines, glass and pottery factories, a near-by swimming pool, people's homes in the community, sight-seeing in Mons, in discussion groups, or often just out in the fields reading, writing letters, or getting to know each other. Evenings we had very scholarly Bible studies, lectures and discussions that often seemed to get stalemated at the problem of pacifism because we had so many pacifists in our camp, or in

joy-making—songs and dances and games of all countries, or campfires, all occasions of much noise and gaiety and energy and laughing like we *never* know at our restrained American parties.

The people themselves were extraordinary. The ecumenical camp was the nucleus, about twenty-five young people, most of us students, from all over—America (a few too many, but some left after the first two weeks), Indo-China, England, Indonesia, Holland, Switzerland, Portugal, Brazil, Germany, France and of course Belgium. The homogeneity of our camp was a little complicated however (to say the least!) by about ten little Belgian boys, thirteen and fourteen, who came to us for their vacations from the mines. They were little stunted kids, dirty as you can imagine; they couldn't even write their names, and there they were working in the dusty, dark passages of the mines, sometimes crawling on hands and knees into passages where others didn't fit. They knew nothing of the spirit of the camp, most of them had never had normal relationships with girls before, and it was really amazing to see how just in a week's time, even though we couldn't speak with them because they spoke the Patois, the dialect of the region, they were learning to take their places in the group.

We had volunteer Belgians coming and going constantly, visiting Swiss and French pastors, some of the Protestant leaders in Belgium, a few people who were unemployed and looking for work. And then after three weeks, one hundred students from all over Europe with the Christian Movement for Peace, a local organization coordinated only by this yearly conference each summer. In their own countries they work in the prisons, helping to procure employment for those who are being released, or often with DP's or refugees. Some of them weren't very

motive

sure just why they were with us in Blaugies, some hadn't come expecting to work, some thought they were to be paid, some couldn't work because they made themselves tired and sick staying in the town pub late at night, some said they weren't even Christians and didn't know what the movement was all about but had answered a newspaper ad to come. Anyway they complicated the camp community, and really challenged us to put across the spirit of the work as a joyful dedication to faith in God and in life, a spirit which had amazingly developed during our first three weeks.

Of course our first reaction was to want a separate camp, with separate meetings, for our *esprit de camp* was being jeopardized. But it was only in realizing that the groups must become one and in trying to work out practical solutions to the problems of the camp community that it suddenly dawned upon us just what the small group of fierce Protestants were really struggling for; and we really began to visualize the hope of the ecumenical church and the need for a real evangelism. We began to see why these people were sacrificing themselves, their families, their time, and their possessions and putting themselves at the disposal of the church to build "works of love and works of God" as a positive "witness." All those terms that you always think of in connection with the Holy Rollers suddenly took on new meaning for us, and we began to think that missionaries aren't at all presumptuous to think that they must share what they know of God's love, and to see why it's God's gifts and God's grace that make them feel they *can*—no real wisdom of their own or "answer" that they have.

**I**T sounds so stupid to us who've known only the middle-class suburban church, of course, because we have nothing to compare with their situation, and we've made our Christianity so easy. But Wilhelm, a German friend who's studying at Chicago this year, came to church one Sunday here in Oak Park, and I know just what he meant when he said, "I don't under-

stand. Can people really find God here?"

Anyway you can't help seeing the sacrifice of the people there, not only in the church but of course in the war, without feeling, How in the world do we know what it's all about? And I hung my head in shame to hear a common sermon topic—leave behind all the material encumbrances that only block your passage—illustrated by the story of the little child just learning to climb the stairs who finds she can't take her playthings up with her and must leave them behind if she is to be able to climb. This was said to people who often had no rugs, no bathtubs, no running water.

We had about ten days before camp and about two weeks after to see the world. We spent time near Paris in Louis XIV's hunting lodge for an orientation session, rented bikes and set off for England, had terrible tire trouble, but met some wonderful people along the way, stayed with farmers and their families, with good English people near London and Cambridge which we loved and didn't want to leave. We stayed at hostels, in the old tube shelters used as bomb shelters during the war, now student hangouts, then went back to Paris to return bikes and revel in the excitement of Bastille Day before setting off for camp.

After camp we set off again, picking up and dropping other work campers and friends we had met on the ship, and just anyone who was interested in tagging along. Fifteen work campers met in Bruges for the "Play of the Holy Blood," a magnificent pageant in the village square with the strangest combination of local legendry, Christianity, reformation and counterreformation, and the most wonderful staging and lighting effects that can be imagined. We all slept on the floor of the Protestant church, cooked up a huge brew of potatoes and soup, exchanged experiences and set off on our merry ways.

At Maintz we visited the work camp there, went to Salzburg which we loved and devoured, then to Zurich to visit another work camper, by way of the Austrian Tyrol, a breath-taking sight where I secretly long to spend

my old age, then to Italy by way of lakes and mountains and Lugano where we stayed with the Protestant minister, and on to Florence by third-class rail, a real experience. We were too Scotch to go any way but the cheapest. Besides we wanted to know people.

Then up to that gorgeous mountain retreat at Agape, the most beautiful monument to the love of God and faith of man that I've ever seen. I got sick there, but I couldn't have chosen a better spot, and as I lay flat on my tummy on the side of the mountain in the brilliant sun and peered over my shoulder to see the mountains on the other side of the valley rising in shadows, miles away but so near you could almost reach out and touch them, I knew one of the reasons why the little brown Waldensians in the valley below had such a quiet peace in their eyes and such a warm welcome for every stranger. Agape has been built by loving hands, stone by stone, and you marvel how in the world it could have been done. It's truly a work of art.

Goodness yes, it was a summer, and I wouldn't change it for the world. Perhaps we missed some of the cultural attractions, though we squeezed them in wherever we could, and maybe some of the touring and the excellent cuisine, but we tried hard to be anything but the usual tourists for we wanted to know the people and nothing alienated us faster than that. They were so good to us, and someday of course I'd like to go back.

I learned a great deal about a living kind of Christianity, about what it really means to sacrifice, about war and its effects, about the value of doing without luxuries, about the church as a simple, strong and faithful body and community, about my own country from the eyes of others, knowing that its decisions affect their very lives; about age and history and political issues such as unification and rearmament of Europe, about the conflicts and tensions among the people of Eastern Germany and the courage and faith that's really alive there, and many things which I could list by the hundreds.

# Free Voices from Nazi Jails

By Robert H. Hamill  
Pastor, Joliet, Illinois

Some of the bravest words ever spoken have come recently from the prisons of the Nazis. The record is still being gathered, but its quality is suggested by these samples.

I

There was the Russian girl who escaped from the Gestapo, hid out in Paris and entered a convent. As the Nazi crimes became cruel she became bold and began to give shelter to others escaping under cover of night. One day Mother Maria was caught and sent to Buchenwald, and there her kindness won for her the name, "that wonderful Russian nun." Day by day prisoners were called up, and ordered to walk through strange huge doors, never to return. One day a little girl in the line got frantic and cried. Mother Maria went up to her and spoke quietly, "Don't cry, little girl. I'll take your place in line." Then she walked into the gas furnace. It was Good Friday, 1944.

II

There was Peter Moen, the actuary in an Oslo insurance company, who published an underground newspaper during the Quisling days. He was caught, thrown into solitary, denied paper and pencil. So he took a pin from the black-out curtain, and used large rough sheets of toilet tissue, and pricked the letters of his diary. Then he crumpled up each sheet, pushed it into the ventilating draft, and it was blown into a deposit beneath the cell floor. Then

he was taken aboard a captive ship, headed for Germany. A storm shattered the boat, and Moen perished, together with all but five prisoners. One of the five happened to be a man to whom Moen had confided the secret of his diary. After the war this man led police to the cell, where the pinpricked pages were found under the floor. One entry begins,

WEDNESDAY, 41st day, 15th of March—the tyrant's day of death! But the world breeds one tyrant after another. In the prisons there are *always* men who have raised their hands and voices against injustice and violence. Does this fight pay? Yes, and yes again. Without this fight and the victims it exacts, all liberty would soon be strangled.

(*Peter Moen's Diary*, Creative Age Press, N. Y., 1951, p. 38.)

Which brings to mind Thoreau's warning, that at a time when men and women are unjustly imprisoned, the place for just men and women is also in prison. And the actual occurrence in a German concentration camp when the chaplain greeted a newcomer in clerical collar, "Brother, why are you in prison?" The newcomer replied, "Brother, why are you out of prison?" That second question no man can afford to put to any but himself.

III

Among the most notable Nazi prisoners were Martin Niemoeller and Bishop Hans Lilje, but their writings were done after their release.\* Another German churchman, who wrote letters from the concentration camps, was Dietrich Bonhoeffer, an outspoken critic of church and government before his imprisonment, and a continuing prophet since his death at the hands of the Nazis. One of his prison letters, dated April 30, 1944, included this passage:

I often ask myself why a "Christian instinct" frequently draws me more to the religionless than to the religious, by which I mean not with any intention whatever of evangelising them, but rather, I might almost say, in "brotherhood." . . . Religious people speak of God when human perception is (often from laziness) at an end, or human resources fail: it is really always the *deus ex machina* they marshal up, either for the so-called solving of insoluble problems or as support in human failure—always, that is to say, helping out human weakness or on the borders of human existence. Of necessity, that can go on only until men can, by their own strength, defer those borders a little further, so that God becomes superfluous as a *deus ex machina*. I have come to be doubtful even about talk of "borders of human existence." Is even death today, since men are scarcely afraid of it any more, and sin, which they scarcely understand any more, still a genuine borderline? It always seems to me that in thus talking we are only seeking anxiously to make room for God. I should like to speak of God not on the borders of life, but as its center, not in weakness but in strength, not, therefore, in man's death and suffering but in his life and prospering. On the borders, it seems to me better to hold our peace and leave the insoluble unsolved. Belief in the Resurrection is not the "solution" of the problem of death. The "beyond" of God is not the beyond of our perceptive faculties. . . . God is the "beyond" in the midst of our life. The Church stands not where human powers give out, on the borders, but in the center of the village.

—From *The Ecumenical Review*, Vol. IV, No. 2, January, 1952.

\* See especially Lilje, *The Valley of the Shadow*, SCM Press, 1950.

# Should Christians "Throw Out" the Old Testament?

By Henry Koestline

*Did God approve of the Israelite wars of extermination? Did he, for example, order the slaughter of the Amalekites "man and woman, infant and suckling, ox and sheep, camel and ass?" (I Samuel 15:1-3.)*

Of course God did not approve of these things. The Old Testament is undoubtedly full of mistaken notions, moral as well as intellectual. The doctrine of the inspiration of the Bible (in which this writer believes) does not mean the infallibility of the written word. It does mean that God speaks to us in our reading of the Bible, including the historical books, but it does not mean that what he says to us is the literal advice given by Saul to his soldiers!

The embodiment of the word of God in the story of the development of a certain people from the earliest days involves all the errors which such a people is likely to make, but the underlying truth is this: in the situation in which God's people thought they were serving him by slaughtering the women and children of their enemy, God still worked to achieve his purpose. The difference between Saul's warlike savages and those of a modern dictator-state is that the former really believed that they were serving God while the latter know they are not.

Through our reading of the historical books there are many things which God will say to us if we will listen. These books contain real history. They describe the actual deeds, ambitions, and motives of real men and in doing so, they attain a high level of historical writing. God speaks to us through history, through the deeds of men who make mistakes and commit sins and hold limited views of right and wrong.

*Is the continued use of the Jewish Psalter by Christian congregations unwise?*

The argument of some that the Psalms and other parts of Jewish worship should be omitted by Christians is based on a complete ignorance of the Christian doctrine of holy scripture. Christian congregations, when they sing the Psalms are not singing Jewish but Christian hymns with a Christian meaning. More than sixty generations of Christians have sung the Psalms as Christian praises.

*Have the "cursing psalms" any value for Christian use today (for example, Psalm 83, in which the terrible curses are pronounced against the enemies of Israel)?*

The author of this Psalm is a patriot who is moved with righteous indignation and invokes the righteousness of God for the punishment of the aggressors. We may well believe that what he says is wrong but God can and does speak to us through such human passions and failings. The author has at least a real grasp of the seriousness of sin and the awful holiness of a righteous God. He knows that those who break God's holy law are accursed. (Deuteronomy 27:15-26.) He knows the wrath of God against the lawbreakers. God's justice must and will be vindicated.

We must read these Psalms as directed not against people whom we do not like, but against our own sin, our own evil selves, so that we may be moved to earnest and true repentance.

*Is there any reason to believe that the Christian Church today needs to keep the Old Testament?*

The early Christian Church used the

Old Testament extensively not only because it was the only Bible which they had (the New Testament was canonized later) but because they saw in the Old Testament the prophecy of the coming of Christ and his work. A good example of this is in Acts 8: 30-35 where Philip finds the Ethiopian eunuch reading the prophecy of the suffering servant in Isaiah 53. According to Alan Richardson, in *A Preface to Bible Study*, "Before the coming of Jesus, the portrait of the suffering servant lay unidentified and neglected; the Jews did not regard Isaiah 53 as referring to the Messiah at all." But the early Christians fastened immediately upon this great passage as a prophecy of the Christ. (I Peter 2:21-25.) To the early Christians, Christ fulfilled the scriptures, that is, the Old Testament.

To the Christian, God's revelation in history is a great drama and Christ's coming for the sake of man's salvation is its dénouement, but without the opening acts of the play, the dénouement would lose its forcefulness.

Martin Luther wrote in 1566 in his *Table-Talk*, "The multitude of books is a great evil. There is no measure or limit to this fever for writing. Everyone must be an author; some out of vanity, to acquire celebrity and raise up a name, others for the sake of lucre and gain. The Bible is now buried under so many commentaries that the text is nothing regarded. I could wish all my books were buried nine ells deep in the ground by reason of the ill example they will give, everyone seeking to imitate me in writing many books with the hope of procuring fame." (Hazlitt's translation.)

THOMAS S. KEPLER INTRODUCES

# The Rule and Exercises of Holy Dying

By Jeremy Taylor

**J**EREMY TAYLOR was born at Cambridge, England, on August 15, 1613. His father was a fairly well-educated barber, who grounded his son in grammar and mathematics.

The period into which Jeremy Taylor was born was one of religious-political confusion. James I had been determined to set a royally controlled episcopacy over the self-ruled Presbyterians in Scotland. He established two high commission courts in Scotland, each with an archbishop, and dioceses with bishops having full jurisdiction. Forms of worship, similar to those of the Church of England, were forced upon the Scottish people. In 1621 Charles I succeeded his father as ruler of England and Scotland. Like his father, Charles with his exalted concept of the divine right of kings enforced conformity of the churches.

Jeremy Taylor was frank in both his thoughts and in his speech; three times he was imprisoned for his views. The first imprisonment, 1654-1655, resulted from his statement about the clergy in his preface to *The Golden Grove*, in which he said: "In this sad declension of Religion, the Seers, who are appointed to be the watchmen of the Church, cannot but observe, that the supplanters and underminers are gone out, and are digging down the foundations; and having destroyed all public forms of ecclesiastical government, discountenanced an excellent liturgy, taken off the hinges of unity, disgraced the articles of religion, polluted public assemblies, taken away all cognizance of schism by mingling all sects, and giving countenance to that against which all power ought to stand upon their guard; there is now nothing left, but that we take care that men be Christians: for concerning the ornament and advantages of religion, we cannot make that provision we desire. . . . Instead of the excellency of conditions, and constitution of religion, the people are fallen under the harrows and saws of impertinent preachers, who think all religion is a sermon, and all sermons ought to be libels against truth and old governors, and expound chapters, that the meaning may never be understood; and pray that

they may be thought able to talk, but not to hold their peace; they caring not to obtain anything but wealth and victory, power and plunder. . . . But when men have tried all that they can, it is to be supposed that they will return to the excellency and advantages of the Christian religion, as it is taught by the Church of England; for by destroying it, no end can be served but of sin and folly, faction and death eternal."

Jeremy Taylor does not stand as a systematic theologian; rather his renown comes from his ability as a great preacher of righteousness and as a writer who could frame his devotional thoughts in a readable style. In both of these areas he is eloquent, vivid, solid, dignified.

"There comes a midnight hour when all men must unmask," said Søren Kierkegaard. *Holy Dying* prepares a person for this "midnight hour." It also helps a person contemplate the shortness of life; to possess patience and faith when in sickness; to find value out of the miseries of human experience. It shows a person how to pray and to repent when ill. It offers numerous suggestions to ministers whose visitations carry them among those who are shut in. Jeremy Taylor shows a keen insight into psychological states produced by illness and the fear of death; and he shows himself a man of practical wisdom in his advices as to how to meet both illness and death with a sense of Christian victory. Without lavishing words, it may be said that no devotional classic ranks as high as *Holy Dying* in its helps to meet illness and death with significant Christian perspective. It is *the* classic for such a purpose!

Jeremy Taylor advises man to live each day fully in itself; "Some lose the day with longing for the night, and the night in waiting for the day. Hope and fantastic expectations spend much of our lives." Nor should a Christian be afraid of Death: "Christian Prudence is a great security against the fear of Death. For if we are afraid of Death, it is but reasonable to use all spiritual arts to take off the apprehension of evil. Death hastens to a fearful man."

**S**ICKNESS, which is often the prologue to death, needs to be met with

patience. At other times religion can greatly help the sick person come back again to health: "He that means to have his Sickness turn into safety and life, into health and virtue, must *make Religion the employment of his sickness, and prayer the employment of his Religion*. . . . Prayer is not only the Religion that is proper to a sick man's condition, but it is the manner of doing other graces which is then left, and in his power." Every sickness, however, must be met "as if it were a *sickness unto death*." In such a manner a person meets "sickness safe and holy."

It was no easy experience to be caught amidst the confusion of the reign of Charles I, to whom Taylor felt a loyalty; and yet it was out of such a perplexing time that Taylor brought forth his writings and his leadership within the church. He was able to arise in his spiritual thoughts and life above the political turmoils of the time, and at the same time to have the courage to criticize the superficialities of many of the churchmen of his day, even though at times it meant imprisonment.

Jeremy Taylor was a deeply spiritual person, and out of the rugged soul of such a Christian figure came forth the ideas of *Holy Living* and *Holy Dying*, keen insights into virile, realistic, deep Christian experience. The year that Charles I died, 1649, *Holy Living* was written; three years later Taylor published *Holy Dying*. As a person who shared the troubles of his time, and felt the impress of both Charles I and Archbishop Laud, he shared the power of One who lifted him above the confusions of his day. Out of this companionship of God must have come much of the wisdom which poured into *Holy Living* and *Holy Dying*. Jeremy Taylor in his qualifications for "sainthood" measured up to those set by a German in conversing with Douglas Steere, "one who felt in his own body and mind all the suffering and agony through which his people were going, and yet who transcended it."

—Excerpts from the Introduction to *The Rule and Exercises of Holy Dying* by Jeremy Taylor, edited with an introduction by Thomas S. Kepler, published by World Publishing Company, 1952, \$1.50.



# A Faith for Tough Times

In spite of the fact that many of the more brash young theological thinkers tend to scoff at *Harry Emerson Fosdick* and his contemporaries, it is nevertheless salutary and good to read Dr. Fosdick and it is worth anyone's time to examine *A Faith For Tough Times* (Harper & Brothers, \$1.75). It is wonderful to know that this man who set the pace for Christian preaching among American Protestants in the 1920's and 30's is still vigorous and full of those facile turns of thought which illuminate a condition of man. In Dr. Fosdick we have liberal theology without the self-conscious obscurity which is the besetting sin of many of the new generation of theologians and preachers.

For instance: I think of one of the exciting young Christian thinkers today who unnecessarily, to my mind, obscures his thought by the forms he uses to express it. On the other hand, Dr. Fosdick, who is not nearly so satisfying theologically as far as the questions of the moment are concerned, always brilliantly illumines his point. You are not only aware of his position, but he makes sure that you know his thought upon it. This is a very good gift indeed, and I wish more of our writers would possess themselves of it for it is not inherited, it is earned!

In the writing of history the same criticisms prevail. Fortunately the dry as dust pedantic piling on of fact upon fact is no longer very popular, even among the protectors of the "learned societies" and I rather suspect that many such gentlemen, even as they try to break the crust of their slice of the historical pie, tend to scoff at such an historian as *J. Frank Dobie* as being superficial and careless as an historian. *The Mustangs* (Little, Brown & Company, \$6).

One of the most fascinating ways to write history and, to my mind, most profitable, is to take one aspect or facet and interpret the tides of time in relationship to it. This has been brilliantly done in terms of bread, of costume, of lighting, and so on. It is this procedure that Dobie has followed in writing what actually is an interpretation of the history of the pioneer Southwest. The symbol of that story was less the man than the horse. *The Mustangs* has all of the gusto, the movement, the excitement and the sense of precarious living characteristic of the day now symbolized by the myth of

the "Western." The point of the history is, however, not the man that rode the horse, nor even the horse he rode that went wild and could elude the loop of the vaquero. It is summed up in this fabulous legend of the "pacing white mustang" when he was finally captured. For ten days and ten nights he stood with water within reach and grass about his hoofs, but he would take no bite, and then he lay down and died. Captivity for him was worse than death.

The most popular form of writing history from a single point of view is, of course, that of biography. It takes one segment of history and interprets it in the relationships and influence of a certain person.

The very opposite of *The Mustangs* is the man who has made captive, not just the bodies but the minds of a major portion of the world today—Dzhughashvili—known to us as Joseph Stalin. He is a legend in his lifetime, deified by one kind of biography, vilified by that coming from the other camp. It does not help us nor the cause of history to accept either distortion as correct.

Joseph Stalin is a human being. But the human record is hard to come by when the use of source materials accepted in the Soviet Union is the kind so chillingly interpreted by George Orwell in 1984. (If something is opposed to the official lines, just simply erase it, never mention it, act as if it never existed. Eliminate every possible reference to it.) This naturally makes the writing of history, not only difficult but precarious. Nevertheless, it is altogether necessary that we read what is written about Stalin and form as detached and objective a view as possible. One of the best volumes in this attempt is that of *Nikolaus Baschkes, Stalin* (E. P. Dutton & Co., Inc., \$4.75). This volume has an excellent account of the forces which formed Stalin and the Russian Revolution to date.

The one who carefully reads will be in a better position to evaluate the fundamental meanings of communism, both in its disturbing and threatening aspects, and those which exist fundamentally in the terrorized minds of its opponents. This biography is not concerned either to glorify or to turn Stalin into a devil. He is not a god, not even a bad one. He doesn't even belong in the realm of devils. He is a human being who has possessed immense power. And while the biographer comes closer to agreeing with Lord Acton (all power corrupts) than

Lord Radcliffe (power is neutral, its use depends upon its purpose and the moral instincts and behavior of those who wield it) still it is a human being who works through human facilities and institutions who emerges.

It is good, however, to turn from a personality who focuses the anxieties, the despairs, the loss of good will and faith in our times that Stalin represents, to a new and excellent biography of Abraham Lincoln. *Abraham Lincoln by Benjamin P. Thomas* (Alfred A. Knopf, \$5.75). He was also a man whom his contemporaries tended to make either god or devil with emphasis on the latter, and succeeding generations tended to deify him.

There is no use extolling Abraham Lincoln. But I think there is some virtue in praising this biography. It is an excellently written biography. It would not be fair to compare it in detail with such current works as Carl Sandburg's six-volume study of Lincoln, for this is a one-volume work and we must accept the limitations of such a study. Nevertheless, this is a most excellent work and one with which thoughtful Americans should be acquainted. It has made use of the vast assortment of Lincoln materials which has been made available in the last generation. This work was needed and Thomas has to my mind most satisfactorily met the challenge. Such one-volume studies of Lincoln as that of Lord Charnwood may no longer be useless, but they have certainly been pushed to the edge of obsolescence.

There are many things for the graduate student to study; his days, his hours, his time, must be scheduled if he is going to get through with his duties. Nevertheless, he might well take out a few moments for what may be the most important piece of preparation of all, namely: What is the religious perspective bearing upon the discipline he plans to teach? It would seem to be obligatory for every student center to have a copy of this volume, *Religious Perspectives in College Teaching*, Hoxie N. Fairchild, et al. (Ronald Press, \$4.50). This collection of essays by social scientists, humanistic scholars, natural scientists on religious issues and their implications plus the responsibilities that teachers in these areas should accept in their college teaching, requires examination.

—ROGER ORTMAYER

*Announcing*

the Fifth Quadrennial

## NATIONAL METHODIST STUDENT CONFERENCE

University of Kansas—Lawrence, Kansas

December 28, 1953—January 2, 1954

For Christian students, now is crossroads.

The choices come: spiritual or material values, militarism or the ways of peacemaking, education for a purpose or education for nothing. We must not be conformed to this world, but transformed by the power of God, that our minds and spirits may be renewed to serve the present age.

For individuals and this generation, the crossroads is the confrontation of Jesus Christ in personality and culture. We have long recognized how Jesus Christ confronts individuals and calls them to Christian living. Our generation needs to see Jesus Christ confronting and transforming culture: according to God's will shaping man's environment, patterns of thought, habits of living—man's ways of reacting to the world in which he lives.

Seeing how a university Christian movement might be used by God for the transformation of the world, we Christian students hereby call our fellow students, our counselors in the Student Christian Movement, the faculty and administrative officers of colleges and universities, to join us in the Fifth Quadrennial National Methodist Student Conference, to be held at the University of Kansas, December 28, 1953—January 2, 1954.

We set the theme: *Christ Transforming Culture*. We pledge ourselves to growth in worship, study, and action that Christ may transform culture. We call others to join us in preparation for the conference, in the conference itself, and in the working of this theme in the campus community and the world.

THE PLANNING COMMITTEE

*Jerry Gibson*, Chairman

# THE CURRENT SCENE

ECUMENICAL ENCOUNTER: the World Student Christian Federation general council meets at Nasrapur, India. By Roger Ortmayer

Many of the delegates of the affiliated and corresponding movements of the World Student Christian Federation who gathered together at Nasrapur, India, January 18-22, spoke frankly and with conviction. They had little of the self-conscious timidity that often prevails when strangers meet. The delegates had been living together for nearly a month - through the World Youth Conference at Travancore and the WSCF conference.

Some strain resulted in the council sessions when one group of delegates, accustomed to a certain pattern of parliamentary procedure and executive leadership, felt that the handling of the conference was undemocratic. They made their feelings felt, not being timid in the expression. When another group of young theological students attempted to rewrite the accepted theological understanding of the meaning of secular, they found no comfort and little support. The older theologians in the sessions attacked their positions mercilessly. But this was all to the good, for it was ecumenical encounter in the real sense.

As one of the first orders of business, Philippe Maury was re-elected as general secretary of the federation. Robert C. Mackie, long identified with the WSCF, asked to be replaced as chairman. Elected to that position was the first Asian to hold it, Daniel T. Niles, a Methodist of Ceylon.

Should Niles not be immediately available to counsel the staff, it can call upon another Methodist, John Deschner, who is the new vice-chairman. Deschner recently resigned the executive duties of the United Student Christian Council (USA) for three years of advanced study in Europe.

Other vice-chairmen are Marie-Jeanne de Haller of Switzerland and Cyril El Tchanenoff. Miss de Haller is familiar to American students for her Bible study leadership and the guidance of the WSCF Kalamazoo conference in the summer of 1951. El Tchanenoff is the first officer of the federation to come from the Orthodox Church. He is a teacher in the Russian Orthodox Seminary in Paris and represents the Russian Student Christian Movement outside Russia.

Other American representatives on the executive committee are Roger Blanchard, executive of the Protestant Episcopal student work, who was elected deputy treasurer; Herluf Jensen, president of the Lutheran Student Association; and Kenneth Smith of Montclair, New Jersey, a student at Virginia Baptist College and a representative of the YMCA Student Association.

Counting up its membership resources the WSCF noted that it now has affiliated movements in twenty-six different countries as it welcomed into full affiliate membership the Student Christian Movements of Brazil, Indonesia, Nigeria and Puerto Rico.

Thirty-three additional countries are related to the federation as corresponding and pioneer movements. Malaya, newly organized, showed a remarkably vigorous life and came into the federation as a corresponding movement. Because of the political situation, the River Plate Student Christian Movement was authorized to divide into separate movements in Argentina and Uruguay. The vigorous movement in Cuba came into a corresponding status to the WSCF.

One cause for sorrow in the general council was the absence of delegates from China, Czechoslovakia and Hungary. Especially at the daily intersessions did the council members feel close to those who had made such significant contributions in the past and were prevented from coming because of the divided condition of the world. It had also been expected that Professor Joseph Hromadka would attend, but at the last moment he was unable to obtain permission to leave Prague.

Perspectives upon the "religious" and the "secular" with attendant implications for program monopolized much of the debate. This debate was closely tied in to the prevailing theological climate of the council which was strongly eschatological.

The burden of this point of view was carried by the Europeans with a kind of half-hearted assent from many Americans and some bewilderment apparently on the part of many Asiatic people - providing a fascinating anomaly. The council met in the midst of India, an ancient land, a land where such overwhelming misery, poverty, illiteracy, superstition and paganism exist as to make one think that the problem is almost insolvable; it is simply overwhelming. In contrast, most of these obvious problems have either been overcome in the West, or at least the techniques exist to overcome them, if the will is present. But the West, with what seems to be simple problems facing it, has given up hope and the East in the midst of its crushing burdens is hopeful.

Even so, the federation as a working unit has not given up on its responsibilities. It seeks to push World University Service into more diversified activity; it continues its solid estimate of its responsibilities to the university; it is probing into the area of what must be done to take care of the pastoral needs of students. All in all, instead of retrenching, the general committee sees the next three years as a time of vigorous activity in the student world.

# He Wasn't Pushed

**ECONOMIST:** There is no economics that is Christian, but there may be some economists that happen to be Christian.

**HISTORIAN:** Economists will not admit ethical judgment?

**ECONOMIST:** I can see no place for it. It is like holding a diesel engine morally responsible. Economics is a science. What place has ethics in a science?

**HISTORIAN:** Do you mean that neither is there any Christian history?

**ECONOMIST:** Quite correct. There is history that deals with the facts of the history of Christians, or of the institutions of Christianity but there is no Christian history; just as there are no Christian ducks, only the ducks that might belong to persons who may be Christians.

**HISTORIAN:** What is the obligation of the historian who is Christian?

**ECONOMIST:** I will stick to economics, you hold to history.

**HISTORIAN:** I can't.

**ECONOMIST:** It is folks like you that give the social sciences a bad name. How can we ever gain any academic respect if you keep running afield?

**HISTORIAN:** How can we be historians and not?

**ECONOMIST:** By sticking to history.

**HISTORIAN:** Then I would no longer be an historian, only a bifurcated storyteller of facts, maybe; maybe not—facts, that is.

**ECONOMIST:** I guess I'll have to resign myself to the fate of never having any status—only a place.

**HISTORIAN:** Your fate settled, let's get back to the question: What is the obligation of the economist?

**ECONOMIST:** He must examine the facts of economic life and report them. He has no other obligation.

**HISTORIAN:** What is his method?

**ECONOMIST:** The recognized techniques of his discipline; the methodology of a social science.

**HISTORIAN:** What is he seeking?

**ECONOMIST:** The facts about economic existence.

**HISTORIAN:** What will he do with those facts?

**ECONOMIST:** As a social scientist, nothing.

**HISTORIAN:** As a Christian?

**ECONOMIST:** As a Christian he lives on a different level. His theology, presuming he has one, is irrelevant to the facts of economics. As a Christian he can pass judgment upon the results of economic practices, but he ought not to do that in a classroom. In the academic situation he must preserve his integrity as an economist.

**HISTORIAN:** Irrespective of what happens to his integrity as a Christian?

**ECONOMIST:** I see no conflict.

**HISTORIAN:** He cannot teach economics without saying something about what he believes concerning the nature and destiny of man.

**ECONOMIST:** I do not follow you.

**HISTORIAN:** You keep pleading with me to make our disciplines scientifically respectable. I presume that what you mean is that we proceed to examine man and his economic activities and habits in the same manner as a zoologist studies animal life or a botanist studies the life cycle of the ragweed.

**ECONOMIST:** You oversimplify, but the general idea is correct.

**HISTORIAN:** Note well what you do. You are taking for granted a view of man which conceives him to be a naturalistic animal. If, somehow, you and your kind can amass

enough facts about the economic life of man then presumably you will know what man himself is.

**ECONOMIST:** At least we will know what he is as an economic animal.

**HISTORIAN:** But as a Christian I would say that you do not even know that. All you do know are some fragmentary examples of past activities.

**ECONOMIST:** Empirical evidence upon which is constructed a legitimate science.

**HISTORIAN:** And wise men will trust it?

**ECONOMIST:** They'd better!

**HISTORIAN:** But what economics will they place their faith in? The economists do not seem to agree.

**ECONOMIST:** The correct one.

**HISTORIAN:** Yours?

**ECONOMIST:** I think it solid.

**HISTORIAN:** I wish you scientists were more scientific.

**ECONOMIST:** Why?

**HISTORIAN:** Because if you were then all I would have to do would be to accept and not be forced to make judgments.

**ECONOMIST:** You want the easy way out.

**HISTORIAN:** Perhaps—but it is you who have tossed economics back into ethics. You want me to discriminate. Really, if you had a science you could not make such a plea.

**ECONOMIST:** You're begging the question.

**HISTORIAN:** You are in the area I thought you would have to be, and it is only partially scientific. Fundamentally economics is a matter of faith—you will make your judgments on the basis of what you believe, or disbelieve, about man—and God.

**ECONOMIST:** I won't be pushed into your hole.

**HISTORIAN:** I never pushed—you fell.

**Editorial**