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Afterthoughts On Evanston

By Henry P. Van Dusen

"We intend to stay together." This was the final word of the First Assembly of the World Council of Churches in its "Message" to the Churches and to the world on its adjournment at Amsterdam on September 4, 1948. This declaration of intention became something of a slogan for the World Council during the six-year period between the First and Second Assemblies. It furnished the refrain for Bishop Oxnam's sermon at the opening service of the Second Assembly at Evanston on August 15, 1954.

By all odds the most important question regarding Evanston was, "What would the Second Assembly reveal concerning the life of the World Council, its health or sickness, its growth or limitations, at the conclusion of the 'First Six Years' of its formal existence?"

I. Great Uncertainty

The answer to that crucial question was by no means certain in advance. The six years between Amsterdam and Evanston had been a time not only of critical testing for the World Council. It had also been a peculiarly difficult period in the life of the world, marked by steadily aggravating strains and stresses. Within the constituency of the World Council, there had been an upsurge of World Denominationalism. Then one had to anticipate an almost inevitable pendulum-swing which characterizes all such movements, whereby ardent enthusiasm tends to give place to critical pessimism, and a somewhat exaggerated stress on agreements tends to be succeeded by a no less exaggerated insistence on differences. Moreover, there were special embarrassments and disadvantages in holding a world Christian assembly in the United States in 1954. Perhaps most ominous of all for the success of Evanston, the "Main Theme" chosen for the Assembly

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had already proven confusing, controversial and divisive.[1] The Second Assembly promised to be both more difficult and more decisive than the First.

Out of the deliberations in the three successive phases of the Program—concerned respectively with the Main Theme, the business of the World Council, and the six subsidiary themes—especially as these found expression in the concluding plenary sessions, came the answer to the "great uncertainty" regarding Evanston. It was an unmistakably clear and convincing answer.

II. The Main Theme

This Assembly found its corporate mind and voice surprisingly early and under rather unfavorable circumstances—not when meeting as a whole in plenary session but when fragmented into small discussion groups, and not while considering routine items of World Council business or the familiar Section topics but while struggling with the obscure and much-controverted Report of the Advisory Commission on the Main Theme of the Assembly. It will be recalled that this Report had been wrought out over a series of three annual meetings by a distinguished group of high echelon theologians, and that its purpose was to supply the Assembly with material on the Christian Hope that might constitute the substance if not the precise text of what the Assembly itself would say on the subject. The officers and some members of the Advisory Commission hoped that the Assembly would adopt the Commission's Report as its own. The Central Committee recommended that the Assembly send the Report to the Churches with hearty commendation if not full endorsement.

As reports came in daily from the Assembly Groups on the Main Theme, it was apparent that, while the direction of discussion varied somewhat in different groups, the delegates of the Churches knew exactly what they thought of the Advisory Commission's Report and what they wished to say on Christian Hope. Although appreciative of the Commission's devotion and grateful for much in its document, the Assembly was also sharply critical at many points. It had no intention of accepting the Report as its own statement, and every effort by representatives of the Commission to win endorsement for the Report was decisively rebuffed. Nor were the delegates prepared to follow the Central Committee's recommendation precisely. The Assem-

[1] Some of these difficulties were summarized in an article entitled "A Preview of Evanston" in the *Quarterly Review* for March, 1954.

bly was unwilling to send the Advisory Commission's Report to the Churches at all unless accompanied by a fairly full statement of the Assembly's criticisms of the Report plus a summary of its own views on Christian Hope.

When this matter came to the floor in Plenary Session, the Assembly found itself involved in complicated and difficult controversy. It required much of two days and no fewer than eight revisions of the text before the Assembly had a covering-statement which satisfied it. The press was understandably confused and told the world that the World Council was sharply rifted by a theological wrangle. Actually, the discussion was healthy, a sign of vitality not disease; and its outcome was sound, moderate, and constructive. An attempt, sponsored by biblical literalists, to *include* a declaration of God's special purpose for Israel was defeated. An attempt, supported by extreme eschatologists, to *exclude* affirmations of the present powerful work of Christ and the Holy Spirit as "witnesses to His coming" and "tokens of hope" was likewise rejected.

The Assembly's experience in its consideration of Christian Hope is significant, not only because it had to do with the "Main Theme" and because it provoked the sharpest debate, but also because it was prophetic of the Assembly's handling of all its business.

III. The Assembly In Action

It is safe to predict that Christian historians a century or half-century hence will discover Evanston's greatest significance not in those features that caught the imagination of the press and through them of the general public, and not in its formal pronouncements however weighty and valuable, but precisely in what it revealed about "the great new fact of our era. . .one great ground of hope for the coming days—this world-wide Christian fellowship, this ecumenical movement"[2]. . .this World Council of Churches.

Here were 500 officially-appointed representatives of Churches of Christ throughout the world. Most of them had never seen each other before. They spoke in three "official" languages and dozens of native tongues. They came out of the most diverse historic, racial, national, and cultural backgrounds. They represented most of the major branches of Christendom, eight or ten great confessional groups and a hundred lesser autonomous units. They were dealing with some of the most difficult, complex, and controversial issues which disturb the unity

[2] William Temple's oft-quoted word.

of Christians. Yet, within a fortnight, they became a true corporate body, an organism, with different and often contrasted members and groups, but unmistakably and firmly "one body"—a world-girdling democracy of the followers of Christ.

To one who watched the procedures of the Assembly from a favored vantagepoint and against the background of the half-century development of which Evanston was the culmination, these *facts* stood forth:

1. The World Council is securely and firmly rooted in the regard and loyalty of its member-churches. At Evanston as at Amsterdam, those member-churches were represented, in virtually every case, by their foremost, most responsible, and most influential leaders. But they were there, not primarily each to "speak for his own Church," but as "World-Councilmen" to concert and plan together for this world body that all delight to claim as their own and which truly represents them all.

2. That sense of "belonging," of "insidedness," even of "possession," both created a new sense of responsibility in almost every delegate and gave a quite new freedom and verve and vitality to discussion. The *Time* correspondent shrewdly commented: "This assembly argues much more freely than earlier ecumenical meetings seem to have done. People know that the movement is not going to split now, so they don't tread on eggs the way they used to."

3. Despite the appallingly difficult physical conditions in the plenary sessions—a cavernous sports-arena, with delegates scattered across the floor in a space nearly a hundred yards square, and an amplifying system so inadequate that officers on the platform could understand speakers standing a few feet from them only by the use of earphones—the Assembly succeeded in carrying forward a thoroughly sound and constructive democratic process.

Here was a responsible body of delegates, deeply committed to their tasks, clear and confident in their judgments, firmly resisting external pressures however weighty, rejecting with wellnigh infallible intuition extremes of all kinds, turning a cold ear to dogmatisms of self-designated authorities, determined that the corporate mind should find expression and entirely competent to make certain that it did so. Never for long was the Assembly uncertain as to its own conviction. And never for an instant was there slackening in resolve that the will of the Assembly should prevail. Almost always, it sustained the wisdom of its own leadership when challenged; and, even when it over-

ruled their proposals, it was the authentic expression of an intelligent and determined democratic will.

4. There were differences of outlook and conviction, to be sure. And there was vigorous debate, leading to close divisions on some issues. But when decisions were once taken, sometimes by narrow margins, there was instantaneous acceptance of majority judgment in accordance with true democratic faith as well as accepted democratic procedures. So far as I am aware, no one left Evanston aggrieved or resentful or disaffected. The overarching fact is that, despite differences and disagreements, there were *no* deep or ominous rifts within this body—this most widely representative assemblage of the followers of Christ which has ever come together. And the relative inconsequence of the sharpest divisions is further underscored by one other fact which Evanston disclosed and which has thus far hardly been noted.

5. No phrase has been more repeated on ecumenical lips in recent years than professions of shame and penitence for "the scandal of our unhappy divisions." What did Evanston reveal regarding divisions within the Church of Christ?

The Assembly *was* sharply divided on a number of issues, although none that seriously threatened to disrupt its underlying unity. Spirited debates concluded by fairly close votes showed just what those issues were, how insistently contradictory views were held, and how deep was the sense of difference and estrangement between those who found themselves compelled to take opposite sides on the divisions.

There were matters on which members of the Assembly felt strongly that a right reading of the Mind of Christ was at stake. Almost certainly, the sense of spiritual alienation from fellow-Christians who read that Mind otherwise was far keener than from fellow-Christians whose membership within a different confessional tradition automatically located them at a different spot on the floor of the Assembly. These were matters on which delegates were "separated from each other," on which there was "division in the Church." In no case did the divisions reveal any discoverable parallel to Confessional or national alignments.

In summary, on the matters on which the World Council is really divided and where contradictory views are strongly held and matter deeply, the lines of cleavage cut across all confessional and national allegiances.

The World Council's First Assembly at Amsterdam had declared: "We intend to stay together."

The Second Assembly at Evanston went further: "To stay together is not enough. We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided." And: "At Amsterdam, we said that we intended to stay together. He has kept us together. . .We dedicate ourselves to God anew, that He may enable us to grow together." The Evanston Assembly might have added, in the great scriptural forecast which furnished the text for its closing service: "—until we all come together, in the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ."

Evanston On "The Responsible Society"

By John C. Bennett

THE REPORT of Section III on "The Responsible Society in World Perspective" is the successor to the famous Amsterdam report that dealt with Communism and Capitalism. It was expected to be one of the most controversial reports, although so far the controversy aroused has been chiefly over whether or not it represents too great a swing toward conservatism. I shall come to that controversy later. I want to begin this article by emphasizing the fact that both at Amsterdam and at Evanston there has been developed a very considerable body of social doctrine connected with the concept of "The Responsible Society." I hope that the discussion of this report will take that concept seriously.

"The Responsible Society" is a phrase used originally in the preparation for Amsterdam to designate the kind of social structure for which Christians should work. The very fact that the phrase had not already become a slogan or an emotionally charged symbol was in its favor. It was hoped that discussion within the Churches would give it content that would have a certain freshness in relation to old controversies. The phrase, "the free society," was regarded as much too one-sided. The word, "democracy," had acquired an ambiguity that made it unsuitable for use internationally.

"The Responsible Society" has been defined in such a way as to preserve the responsibility of the society as a whole to God, the responsibility of the citizen for the society, and the responsibility of those who hold power in the society to God and to the citizens. This three-way responsibility is essential to the concept. Also, the responsible society is an economic as well as a political idea for it applies to those who hold economic power and to all who participate in economic life.

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Ecumenical Social Doctrine

The importance of what Evanston said about the political aspects of the responsible society can only be seen if one realizes that these things were said by Christians representing a great variety of religious traditions and of national and cultural backgrounds. It is also necessary to realize that today many Christian thinkers are very wary of identifying Christianity with any ideas of social structure whatever. They tend to think that there is a danger here of making Christian ethics too static and of using Christianity to support a particular ideology or a particular cultural tradition.

There is some significance in the fact that the first point that is made in the paragraph of the report which deals with political structures is the rejection of an obvious evil: "(1) every person should be protected against arbitrary arrest or other interference with elementary human rights." It is easier to be sure concerning the universal rejection of some known evil than it is to speak positively about what is universally to be supported. Then there are the following points: "(2) Every person should have the right to express his religious, moral, and political convictions. This is especially important for those who belong to minorities. (3) Channels of political action must be developed by which the people can without recourse to violence change their governments. (4) Forms of association within society that have their own foundations and principles should be respected, and not controlled in their inner life by the state. Churches, families and universities are dissimilar examples of this non-political type of association." These points may seem platitudinous to many of us, but they are no platitudes in this context. They represent the development of ecumenical social doctrine since they are consistent with a continuous trend of social thinking in the Churches. While this trend has roots in Biblical teaching and in important segments of the Christian tradition, it has been sharpened by the experiences of modern totalitarianism and has found consistent expression in all of the corporate thinking connected with both Amsterdam and Evanston.

Change In Emphasis

Many people were waiting with some trepidation for the part of this report that deals with economic life. After Amsterdam I had to spend six years explaining that the Amsterdam report did not really dismiss Communism and Capitalism as though they were on the same level. Now I may have to spend the next six years explaining that the Evanston report was not as conservative a document as most people

think. When the report was first published, *The Chicago Tribune* said that it resembled the G.O.P. platform of 1952 more than it did the Amsterdam report. *The Christian Century* said in connection with this report: "But we do not believe that major church bodies will ever swing much farther to the right than did Evanston—."

There is undoubtedly a difference of emphasis between Amsterdam and Evanston but this difference did not come as a concession to conservative influences in the Church but rather as a reflection of a pervasive change of mind which makes the old left-right contrast outmoded. I should say that it is emphatically not true that this change came as a result of American pressure as some secular journals have suggested.

Two things happened after Amsterdam. The first was the realization that it was misleading to put Communism and Capitalism over against each other as the two opposites. The chief reason for this is that the word, Capitalism, is very ambiguous, much more so than Communism which refers to a particular movement. In Europe Capitalism is interpreted ideologically as a spirit and as a doctrine. In this country Capitalism is thought of as a very fluid pattern of economic behavior, as a changing combination of institutions. The degree of the change that has taken place in American economic life is not realized abroad. In Asia Capitalism means above all else imperialism. This confusion about the meaning of Capitalism is so great that at Evanston it was decided to avoid the use of the word except in an incidental way.

Also, after Amsterdam there developed in Christian circles a new appreciation of the positive contribution of private enterprise in economic life. It came to be emphasized that the maintenance of a significant private sector of the economy was highly desirable both for the sake of efficiency and for the sake of freedom and flexibility. This positive appreciation of private enterprise came in spite of rather than because of the usual propaganda on this subject in the American business community. It came in part because of the very great economic revival in Germany in which private enterprise has played a great role. It came in part because of the recognition by many Socialists in western Europe that Socialism as such was no cure-all, that it raised new problems, and that these problems at least are reminders of some of the values associated with private enterprise. Evanston even had something constructive to say about the role of the business man. The sentences which express this were drafted by a British socialist.

Many of the readers of this journal are familiar with the develop-

ment of the organization which was once called: "The Fellowship of Socialist Christians" and which was later known as "The Frontier Fellowship." This organization gradually came to the conviction that Socialism as a total system was not what it really wanted and it came to a position which is certainly not far from that of the Evanston report.

This report presupposes the end of *laissez faire* Capitalism, the only kind of Capitalism which was clearly rejected at Amsterdam, and it also suggests the same criticisms of current tendencies in the economic order which were associated with Capitalism in the Amsterdam report. For example, Amsterdam warned that Capitalism "has developed a practical form of materialism." Evanston says this: "the tendencies to create unlimited wants, to overemphasize material values and to appeal to motives of social pride, envy and lust, stimulated by irresponsible salesmanship and advertising, are dangerous and need curbing." The function of the state in its "full employment policies" and in many other aspects of the economy are taken for granted. The argument is taken out of the realm of systems and slogans and related to a wide range of concrete decisions. The emphasis is different from Amsterdam and it could be called more conservative according to one measurement—the greater openness to the contribution of private enterprise, of the business man and the skilled manager. But, this change was not a victory of one group over another but the result of a general change of attitude here and in Europe.

"Tantalizingly Balanced"

Evanston gave no support whatever to the idea that is current in some circles in the American churches that Christianity is to be identified with complete individualism, that the state is the one enemy against which freedom must be defended. The report says: "While the state is sometimes the enemy of freedom, under many circumstances the state is the only instrument which can make freedom possible for large sectors of the population." There follow a number of sentences which may seem to be tantalizingly balanced. Yet, as one tries to say something that may have validity for Christians in many different situations, this kind of balancing of dangers on both sides is inescapable. If the report were intended for only one national situation, it would be easier to point out where in that situation the emphasis should be put.

Communism And Anti-Communism

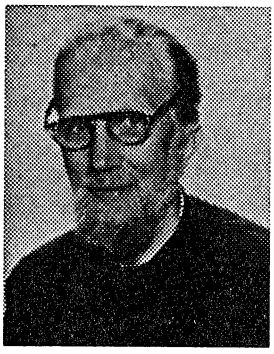
The report is clear in rejecting Communism but equally clear in rejecting the popular forms of anti-Communism that overemphasize

the military approach to Communism and which threaten civil liberties in the non-Communist world. This is summarized in the following words: "It will be the task of the churches to point to the dangers inherent in the present situation: on the one hand the temptation to succumb to anti-Communist hysteria and the danger of self-righteous assurance concerning the political and social systems of the West; on the other hand the temptation to accept the false promises of Communism and to overlook its threat to a responsible society."

Great emphasis is placed in the last section of the report on the social upheavals in Asia, Africa, and Latin America and on the importance of developing political and economic institutions which, while they are the best answer to Communism, are not sought primarily for that reason but because they alone are favorable to truly just and humane goals for the people of those continents. This section was able to build on the results of the Lucknow Study Conference of 1952 which dealt with these same problems in the Asian setting. The Evanston report gave special emphasis to the findings of Lucknow concerning land reform, rural development, industrialization, and the relation of population to resources. I gained the impression at both Amsterdam and Evanston that the World Council of Churches at last provides a forum where there is real mutuality between the younger churches of Asia and Africa and the older churches of the west.

The Challenge Of Disunity

By Georges Florovsky



THE ECUMENICAL MOVEMENT is an antinomical venture. Its ultimate aim and purpose is Christian Unity. But its starting point is Christian Disunity. There is an "ecumenical" problem precisely because Christendom is divided, and Christians are not in agreement with each other. Of course, "Unity" is not just a pious aspiration, or simply a distant "ideal." There is some "unity" even in the midst of the "unhappy divisions." In some sense, all Christians belong together. All Christians are, in some sense, "united"—united in and through their common allegiance to the same Lord, Christ Jesus, and in and through their common obedience to the same Word of God. By its Constitution, the World Council of Churches is "a fellowship of Churches that accepts our Lord Jesus Christ as God and Saviour."

Yet, it would not be too strong to say it is an uneasy fellowship. Paradoxically enough, this common allegiance to Christ does not actually unite the "divided Christians." After all, they are still "divided;" and the strain of this dividedness is quite real. If there is "unity," it is a hidden unity; or at least, this "unity" is sorely compromised and obscured by manifold and various "schisms." It is precisely this "state of schism" that constitutes the major riddle and problem of Christian existence, and its major predicament. There should be no "division" among the Christians, because Christ Himself is never divided. And His Church is essentially One, and simply cannot be divided either. Yet, as the matter of fact, there are many "Churches,"

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and they are neither actually "united" nor in "communion" with each other. "Unity" and "schism" are strangely intermingled in the Christian life.

I. Before Evanston

The World Conferences on Faith and Order were initiated precisely to explore this paradoxical and enigmatic field, and to offer, in the light of the available information, some suggestions for practical steps towards an ultimate restoration of Christian Unity. The first two Conferences, Lausanne 1927 and Edinburgh 1937, were unable to come to any practical decisions. A comprehensive survey of the field has been made. Existing "agreements" and "disagreements" between the "Churches," i.e. actually "denominations," were duly and faithfully registered and a cognizance of the Roman Catholic positions was taken. The main conclusion of the Edinburgh Conference was, however, that a thorough study of the doctrine of the Church should be undertaken. A special study commission was established, under the chairmanship of Dr. Newton R. Flew (Wesley House, Cambridge). The work of this Commission was handicapped and delayed by the war. Only in 1952 could it submit its report with some source material to the Third World Conference on Faith and Order that met at Lund, Sweden, in August 1952.

In the mean time, the Faith and Order organization has been integrated into the newly formed World Council of Churches. The First Assembly of the World Council at Amsterdam, 1948, had to deal with the unfinished theological business of Edinburgh. Section I of the Amsterdam Assembly adopted the report of its drafting committee, in which some important points were sharply made. It was quite obvious that in the field of Ecclesiology there was an unresolved tension between two different trends of conviction (it was suggested that, as the matter of fact, there were three distinctive trends). These two trends could not be adequately labelled, but could be for practical purposes described as "catholic" and "evangelical." It was further discovered that this tension cut across the historical boundaries of denominations and again was not restricted to the Ecclesiological field alone.

These findings of Amsterdam were carefully scrutinized at Lund. A new method was suggested. Instead of continuing a survey of "agreements" and "disagreements," it was decided to initiate a systematic exploration of the Ecclesiological doctrine, on the basis of Scriptural evidence and in the light of the living tradition of different "Churches." It was decided that this new study had to be pursued in

the perspective of Christology and in connection with the doctrine of the Holy Spirit. A new theological commission was appointed that had to work in two sections, one in Europe (under the chairmanship of Bishop Anders Nygren, Lund, Sweden), another in America (under the chairmanship of Dr. Robert Calhoun, Yale Divinity School). The title of the Commission was "On Christ and the Church."

The first meeting of the American section, with the participation of some individual members of the European group, took place at Evanston in August a few days before the General Assembly of the World Council. It was a fruitful and promising meeting, a kind of a theological get-together. It is almost impossible to summarize the lively discussion that went on for several days. The commission agreed on a comprehensive program of study. Various topics were assigned to individual members. And it is expected that the American section will meet again next June to discuss the prospective papers.

On the other hand, Lund decided that the Evanston Assembly had to continue the discussion of the Faith and Order issues. The theme for discussion was formulated at Lund as follows: "*Our Oneness in Christ and Our Disunity as Churches.*" In fact, it was precisely the main "ecumenical" problem that was offered for discussion —or should we say, the main *ecumenical paradox?* The fact of the World Council itself testifies to the existence of a *certain* unity, and yet the "Churches" are separated from each other. What is the actual meaning of this paradoxical situation; and what can be done for the situation in "Churches."

II. The Evanston Statement

Two documents were submitted to the Evanston Assembly by the Working Committee of the Faith and Order Commission: on one hand, a "factual survey" prepared by Dr. Robert Nelson, the Secretary of the Commission; on the other, a draft of the "working paper" to be used as a starting point of the discussion in the Faith and Order Section of the Assembly. Both documents were prepared much in advance and submitted for criticism to the Working Committee at its meeting at Bossey, Switzerland, in August 1953. The factual survey was printed some months before the Assembly and is easily available (see *The Christian Hope and the Task of the Church, Harpers, New York 1954*). It is a fair and comprehensive statement on the existing situation in "Churches."

The "working paper" proved to be a controversial document. It was vigorously debated by the Working Committee that was unable

to adopt any definite text. The minutes of the Bossey meeting were published (Faith and Order Commission Papers No. 17), and there is no need to retell the story. The tension was precisely the same as at Amsterdam. The new complication was that the conflicting trends were unequally represented both in the constituency of the World Council and in the composition of its commissions. Thus, the unfortunate problem of a prospective "majority vote" had to be faced quite seriously. It was obvious that in the questions of belief and conviction there was no room for a "majority vote." And, on the other hand, it was hardly possible to contend that "Protestants" are a "Christian majority," although possibly they were a predominant group in the Ecumenical Movement. All attempts to produce an agreed statement, on behalf of the Working Committee and for the use of the Assembly Section I, finally failed, and the definitive paper was still rather one-sided. At the Assembly the topic for discussion was presented by three speakers, Bishop Nygren, Dr. Florovsky, and Dr. Devadutt. In a sense it was a fair representation of the three main trends in the Ecumenical fellowship: Historical Protestantism. "Catholicism," and Free Church.

The "working paper" itself was a lengthy document. It is impossible to paraphrase it briefly, especially because the final draft was a drastic condensation of the original text so that almost every sentence was important. In brief, the main contention of the document was that the Church of Christ being inseparable from her Head and Lord was one and therefore could not be divided, and thus some "action of faith" could and should be considered in order to show the basic unity in spite of all existing disagreements. No practical proposal was included, but the general leaning of the document was definitely "evangelical."

There was no adequate time for discussion in Section I. The section could meet for only three days. It was a comparatively large group (up to 100). And a time-limit had to be imposed on the speeches. Nevertheless, discussion was helpful and instructive. Of course, theological issues can never be properly and satisfactorily discussed in large meetings. In any case, the Section was not expected to decide anything. It only had to present to the Assembly some document, that had to be forwarded to the "Churches" for their consideration. The most important part of the Ecumenical "conversation" is precisely the replies of the "Churches." Unfortunately, only a few replies were received even on the Lund reports. It is rather difficult to say to what extent the new

line of approach to the problem "Unity-Disunity" may command approval or satisfaction of the various denominations.

III. The Eastern Orthodox Position

Again, the Evanston Statement on Faith and Order is confined to some general points and many burning issues utterly relevant for a comprehensive "decision." The whole question of Ministry and Orders, for example, is not touched upon at all. One should look forward to the new material to be supplied by the theological commission on "Christ and the Church." The delegates of the Eastern Orthodox Churches felt constrained to dissociate themselves from the Section report and to make some comments on its main points. A special statement to this effect was read to the plenary session by Archbishop Michael, the primate of the Greek Church in North and South America. The document was prepared by a special drafting committee (Dr. Florovsky, Convener). For many "Protestants" it was an embarrassing statement. There was an unusual terminology, radical claims, etc. In fact, the spirit of the statement was reconciliatory, but in the "catholic" sense of "reconciliation." In general the "Catholic-minded" Christians, including the Orthodox, were ready to welcome the first, properly theological, section of the Section I Report, but were unable to accept the rest of the document concerning the practical steps. Their reason was that the second part of the Report did not follow logically from the first, i.e. from the basic theological presuppositions.

This was the main point. It is of decisive importance whether the obvious fact of a basic divergence of convictions within the World Council constituence will be taken quite seriously. There is an inner tension in the Council because there is an inner tension in the Christian Commonwealth. And probably *this* tension is *the* main "Ecumenical problem." The fact had been courageously recognized at Amsterdam. Its character and implications should be carefully studied and diagnosed. One cannot avoid argument at the present. One should have patience. There are still some unexplored avenues in the Ecumenical area.

In this connection it will not be out of place to report on the new decision taken by the Faith and Order Commission at its post-Evanston sessions at McCormick Seminary in early September. On the initiative of Professor Albert C. Outler (Perkins School of Theology, Southern Methodist University, Dallas, Texas, formerly at Yale) and Dr. Georges Florovsky, it was decided to inaugurate a new theo-

logical commission to discuss the problem of "*Tradition and our traditions.*" This proposal was already made at Lund in 1952 by the same persons but decision was postponed. This time the commission was instituted. It will work also in two sections: chairman of the European section is Prof. Skydsgaard (Copenhagen, Denmark); chairman of the American section is Prof. Outler, and vice-chairman Dr. Florovsky. The Commission is expected to meet in late December this year. It is hoped that in a wider historical perspective and against the background of common beliefs and convictions it will be possible to discover a new common ground for a fruitful Ecumenical conversation on the matter of Faith and Order.

Evangelism & Missions At Evanston

By M. Searle Bates

THE WORLD Council of Churches is commonly said to be the confluence of the two movements: Life and Work, Faith and Order. Naturally, therefore, we expect and find in it two corresponding areas of consultation, study, and action or approach to action: (1) the function of the Church in society, with particular attention to economic issues and to the state and international relations; (2) matters of theology, ecclesiastical organization, and practice, particularly as they bear upon the potential unity and the actual interrelations of the churches.

I. EVANGELISM TAKEN FOR GRANTED AT OUTSET

Neither one of these areas appears to be primarily concerned with evangelism or with missions. Evangelism, perhaps, was taken for granted, like the use of the Bible, and various other elements of church life not regarded as areas demanding general consultation. Moreover, evangelism has generally been identified with the life-continuing process of each local congregation and the particular church body to which it belongs. Missions, not customarily the official business of churches but of interested private groups within them, had already built up their own systems of consultation. From those systems came inspiration, leadership, and resources of experience to serve Life and Work, Faith and Order, and the formation of the World Council. The International Missionary Council has since 1921 performed a distinctive service that the World Council did not initially disturb. It is a mechanism of liaison connecting some thirty consultative bodies from all six continents, concerned with missionary advance in non-Christian or undeveloped lands, and with the progress of independent Younger Churches. Growing realization of the plight and the needs of many churches in Europe and elsewhere has led the World Council to consider evangelism as one among its several concerns. But these interests of evangelism and of missions cannot be segregated.

M. Searle Bates is Professor of Missions at Union. He attended the Evanston Assembly as representative of Christianty *and* Crisis.

II. Importance Of Evanston

The Evanston Assembly revealed, as no one had planned in completeness, the interrelations of evanglism and of missions, and their part in the other concerns of the World Council of Churches. Preparatory studies for Section II were made under the title, "Evangelism: The Mission of the Church to Those Outside Her Life." The juxtaposition, almost the apposition, of the verbal nouns is significant. And where are "those outside?" Plenty everywhere, but with stupendous predominance in Asia, and secondarily in Africa. Any serious undertaking of evangelism with an ecumenical outlook *is* the World Mission of the Church. But also, to a degree not foreseen by any one, the concerns, the contributions, and the leaders of the Younger Churches and of missions were significant in Sections I on Faith and Order (unity), III on Social Questions (communism), IV International Affairs (peace, imperialism), V Intergroup Relations (race).

A minor fraction of all the churches in the lands of overseas missions and the Younger Churches are members of the World Council. Small as some of them are, they number forty-one (excluding the old Syrian churches of India; including certain of the churches which are partly composed of European immigrants, as in South Africa) out of the total membership of one hundred sixty-three. In rough terms, one-tenth of all Protestants are among the Younger Churches. However, fully one-third of the program addresses at Evanston were concerned with evangelism-missions, or with problems of the Younger Churches —or they were presented by men from those areas of work, though upon general subjects. The I.M.C., which is built of such bodies as the Christian Council of India and Pakistan, and the Confederaçao Evangélica do Brasil, has, by friendly understanding, continued to be responsible for missionary interests and for Younger-Church cooperation. But the ecumenical character and outlook of the W.C.C. continually carry it far outside the territories of the Older Churches, and in a measure disproportionate to numbers—rightly, happily so!

"Evangelism" as such was presented in major addresses by D. T. Niles, the Sinhalese, whose thought, speaking, and writing put him at the very top of international usefulness in this area of service; and by Canon Theodore Wedel of the Washington Cathedral, effective head of the College of Preachers. Another evening was given to "World-Wide Evangelism in This Generation," considered by Dr. Charles Ranson, former missionary to India and present General Secretary of the I.M.C.; and by Canon Chandu Ray, Secretary of the Bible Society of India, Pakistan, Burma, and Ceylon.

A valuable address in the Faith and Order presentation, entitled "Our Oneness in Christ and Our Disunity as Churches," was given by an Indian, V. E. Devadutt. Among the important reports and special contributions at plenary sessions of the Assembly were those made by Dr. Rajah Manikam (Indian), Joint Secretary of the W.C.C. and the I.M.C. for East Asia; by Philip Potter (Haiti), Secretary of the Youth Department Committee; and by K.C. Han of Korea.

In the fields of International Affairs and of Intergroup Relations, whether or not so labeled, major contributions came from Ambassador Charles Malik of Lebanon, Secretary Peter K. Dagadu of the Gold Coast Christian Council, and Mrs. Rena Karefa-Smart of Sierra Leone. They brought challenges from Asia and Africa. The uniquely valuable participation of Alan Paton, and of Drs. Ben Marais and C. B. Brink of the Dutch Reformed Church, all of South Africa, was an oblique but important register of the concerns of missions and the potentialities of the Younger Churches.

Again, in the highly valuable Accredited Visitors' Program, one of the main educational enterprises of the Assembly, appeared Kagawa on "Industrial Evangelism in Japan" and M. M. Thomas on "Christians in the Struggle for Responsible Society in India Today". Bishop S. U. Barbieri of Argentina and Secretary Farid Audeh of the Near East Christian Council spoke on issues of religious liberty and church effort under hostile pressures. The present state of the churches of China was ably surveyed by a missionary, Charles West.

This list of examples must be halted here. But it suffices to show the entry of evangelism-missions as subject, of the personnel of the Younger Churches and their areas as leading participants, of the problems and concerns of the Younger Churches, related missions, and their areas, into the central interests of the World Council.

Of the six Presidents of the Council elected in 1948, one was an Indian, Miss Sarah Chakko now deceased. Of the six chosen in 1954, one is an Indian, Metropolitan Juhannon Mar Thoma; and one is a Latin-American, Bishop Barbieri. Among the ninety members of the new Central Committee, thirteen are nationals of the Younger Churches, to whom might be added several Committee members of missionary status or function. In the Evanston Assembly, despite the natural predominance of ecclesiastical administrators, a surprising number of leaders and workers have been or still are devoted to the missionary enterprise; and the same is true in the ongoing work of the World Council. Bishop Lesslie Newbigin and Dr. Hendrik Kraemer

are prominent instances, or Drs. Marc Boegner and H. P. Van Dusen, who preside over major missionary organizations.

In the structural development of the World Council, Evanston retains the mutually agreed designation, "in association with the International Missionary Council." The highly satisfactory joint agency of the two bodies, the Council of the Churches on International Affairs, is continued. The Joint Secretariat for East Asia is also retained and may foreshadow a pattern for Africa and Latin America. The Joint Committee of the two Councils is strengthened by provision of a full-time Secretary, Dr. Norman Goodall, who is drawn from the I.M.C. staff. The enhanced Division of Studies includes four major interests, two of them in our present focus of attention: Faith and Order; Church and Society; Evangelism; and Missionary Studies, moved in from the I. M. C. The Division of Inter-Church Aid and Service to Refugees will now act, in emergency services outside Europe, for the I.M.C. as well as for the W.C.C. The Department of Information, including all publication, will be at the service of the I.M.C. Thus functional cooperation of the World Council and the International Missionary Council is pressed forward, with appropriate organizational provisions.

III. The Content Of Evanston

Now it is meet to be more specific as to the content of the Evanston presentations, though quotation has to be meager. Unfortunately, the Report of Section II on Evangelism is less novel and less lively than many other documents of the Assembly. At the risk of arbitrary selection, we choose to follow closely some items from D. T. Niles' report of the Geneva Secretariat for Evangelism, and others from Charles Ranson's address mentioned above. The Secretariat must continually remind the churches of their double duty to the Gospel—to be true to it, and to commend it. There is ongoing study concerning the nature of the Gospel, the nature of evangelism as a determinant function of the Church, and the methods and results of evangelism in various parts of the world.

The Church should not think of a separate program of evangelism, but rather of an evangelistic dimension for all the Church is and does. In many regions the Christian community is isolated from those it should be reaching, or is indistinguishable from them in spirit and in character. Industrial workers, and the better-informed among Hindus, Moslems, Buddhists, are among the great groups with whom effective contact must be secured. Those engaged on the frontiers must be encouraged and strengthened.

Ranson declared: "The one great task which has been given to the Church is to preach the Gospel to the ends of the earth and to the end of time." Again, "This missionary obligation is not simply a task laid upon the Church. . . .What has been done for the whole world must be made known to the whole world; and to the Church is given the task and the gift of world-wide proclamation." And once more, "The missionary calling of the Church is not only integral to its own life; it is interwoven into the texture of God's design for the world. It is the only means by which, in the obedience of faith, we enter into the creative context of God's action in history."

Ranson was explicit in his affirmation that the Gospel is for the whole man, and must reckon with the environment which influences man so strongly. The present world situation requires a new mobility of the Church in its outreach to the world, though in hard fact many churches do not yet see the world as round. A new initiative born of the Holy Spirit is required, perhaps coming through the work of laymen. Effective evangelism requires a far more convincing unity than is yet visible. Mission in unity is the watchword. Moreover, while study and fresh insights are continually needed, the greater requirement is faithful obedience that we *act* upon the light already given to us.

Canon Wedel, though chiefly concerned with the western scene and with old churches that fail to meet the challenge of their immediate surroundings, is equally certain of the world demand, the cosmic demand: "Every human soul on the face of the globe has as much right in the Gospel as we have."

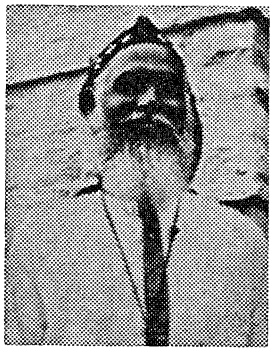
Perhaps the greatest message of Evanston in evangelism and missions was carried in the Sunday morning service of the Church of South India. There delegates shared in the living worship of a church recently won by missionary evangelism from an immense non-Christian society, a church that depends upon continued missionary evangelism for its very life, and finds its own life in that effort outwardly directed. The preacher, the celebrant of the Holy Communion, the ministers assisting him, the distinctive quality of the blending of rich variety in Christian tradition, were indeed the Church in ecumenical capacity. For here was and is a body that has accomplished what other bodies still declare to be impossible. It unites Anglicans, Presbyterian-Reformed, Methodists of British type, Congregationalists; and now proceeds to talk with Lutherans. Already the Church of South India has encouraged and instructed churches of Ceylon and of North India in efforts toward unions perhaps more arduous still. The motive force is obedience, the purpose is to reach the unreached.

IV. Evaluation

Finally, the relatively unsatisfactory section reports on Evangelism at Madras, Amsterdam, and Evanston, when considered in conjunction with the interesting preparatory survey for Evanston, the stimulating secretarial report by Niles, and several good addresses, challenge the planners to bold experimentation in methods for group consideration of this subject. Without doubt, the secretaries of the International Missionary Council and other missionary leaders will study carefully the place and treatment of missions in the Assembly. Missions as missions, missions as a function of the member church, or evangelism and missions combined, might well be proposed as major unit in the program of the next Assembly. The organizational rapprochement of the W.C.C. and the I.M.C., which is the result of mutual suggestions and cordial conference, carries such implications. In any case, the experience of Evanston has shown that for a *World* Council of Churches evangelism is inseparable from missions, and that missions make their own way, in ideas, in persons, and through relevant concerns like international and intergroup relations, into most of the segments of a comprehensive Assembly program.

The Hungry Sheep Were Fed

By Metropolitan Juhanon Mar Thoma



THE SECOND ASSEMBLY of the World Council of Churches is over and people are asking, "What do you think of it?," and, "How does Evanston compare with Amsterdam?" Such questions are natural, but puzzle the person who has to answer. Four years of study and two years of intense preparation are behind the Evanston Assembly; and if it has been only another meeting of nations and churchmen, a thousand pities.

This great Assembly once again brought together in prayer, study, and friendly discussion some theologians, church leaders and laity, who under normal circumstances would not have thought of meeting together in prayer or in a sharing of experiences. It has helped many to ask, "Why is it not always like this?" If the question has been seriously asked it is something for the good.

The Faith and Order Section

"Our oneness in Christ and our disunity as churches" was a subject studied at the Assembly. Sharp differences appeared in the course of the discussions. To some, disunity was sin. Others thought our separated churches have come into existence because our fathers stood for certain spiritual convictions, and to call that sin was something very offensive. An attempt to escape this difficulty was to differentiate between diversity and disunity. Here, one felt, was a good deal of ra-

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Juhanon Mar Thoma is Metropolitan of the Mar Thoma Syrian Church of Malabar and one of the newly elected presidents of the World Council of Churches. His Church combines both ancient Syrian Orthodox liturgy and traditions with the religious and theological outlook of the Reformation. He is himself one of the most influential Christian leaders in Asia. He combines high ecclesiastical position with a prophetic spirit; and though he quite clearly represents an ancient eastern tradition, he is a man with the most modern and progressive ideas about the responsibility of the Church. We are glad to introduce the Metropolitan as a Union Seminary alumnus who took his S.T.M. in 1930.

tionalization, and a forgetting of the non-theological factors which have entered into our continuing to be divided. The sinfulness of the dividedness is not at all unilateral. Those who broke away from the traditions, and those who have allowed the breaking away, both stand condemned in the judgment of God. On this point there was more or less agreement. The cry "faith and convictions of our fathers" may have an emotional value for churches in Europe and America, but it is meaningless to the churches in mission lands, to whom it has been exported. The faith of our fathers would mean only the worship of wood and stone, or the acceptance of some abstruse philosophical conceptions.

The Main Theme

It was feared that the discussion of the main theme, "Christ, the Hope of the World," would lead to an eschatological controversy and create a division in the council itself. If there was such a possibility, the council has surely weathered the storm. Of course the tension between the hope here and now—the kingdom that now is—and the hope in the coming of Christ as judge—the kingdom that is to be —was quite evident. To those coming from the Eastern churches and from mission lands the fear of some theologians to speak of the coming of Christ in glory and to record it in the message and reports with the emphasis it deserves was quite disturbing. There is surely the danger of an other worldly attitude developing if the hope is only a kind of emotional hungering for the coming of Christ. It might make us indifferent to realities. But there is another way in which the hope is entertained. The idea of "the pilgrim people" and the coming of Christ in glory as judge is the very basis of all hope in the here and now. Surely we are a pilgrim people and Christ will meet us at the end of our pilgrimage. He has promised to come and he has warned us that he will judge us asking of the cup of cold water and of our relationship to our neighbor. All endeavours for a better social order, all planning for a responsible society are work for the coming of the kingdom of God. Has he not promised for us a kingdom here and now to be perfected at his coming? In fact, the tension between the present hope and future hope only appears so. It is the result of a failure to grasp the fullness of the work of Christ and of the gospel message.

The Assembly message and the section reports may be condemned by some as theological compromises. A better way to state

it would be that the reports and the message are characterized by comprehensiveness and an expression of the breadth and many-sidedness of the Christian hope, and the failure of man to express it in acceptable terms.

INTERCOMMUNION

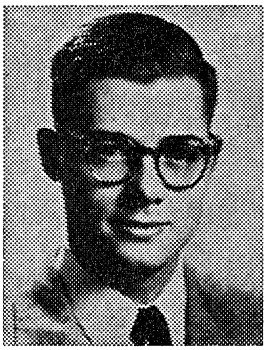
The decision to go forward together, and not simply to stay together, is to be received with joy. One has a deep sense of disappointment when one thinks of the Assembly and the communion at the Lord's table. At the Lord's table we still remain divided. That question did not receive much more attention here than at Amsterdam and Lund. The divisiveness of the World Council is to be feared, not over eschatological differences, but in the areas of church order and the sacraments. Perhaps here, too, there is a sign of relief. The communion service celebrated by the Protestant Episcopal Church was open to all communicant members of the World Council. It had not been at Amsterdam. The solution of the question of intercommunion must be approached from the angle of Canon Leonard Hodgson's suggestion. The value and virtue of the episcopal orders is God-given and according to the will of God in the one church, in its unity. Could the will of God be accepted differently in the divided state of the Church? More thinking has to be done along this line. The World Council of Churches is young as an organization. We must not look for astounding results in discussions in the spheres of church order and the sacraments. As far as it has gone it has given hope for the future.

What the Evanston Assembly has achieved can be judged only in the future. The Assembly has created an atmosphere and has given us visions. Very much will depend on the way in which the delegates carry out in their regions and churches the spirit which sustained the assembly. Surely the discussions were on very high theological levels and the ordinary member of the congregation will consider it highbrow. It is the duty of the delegates and the member churches of the assembly to translate it into the levels of the work-a-day world in the spheres of our living together.

The Evanston Assembly is an event in ecumenical history. The Christian world has been looking towards it with hopes and doubts and fears. Truly, it could not be said of this assembly, "the hungry sheep looked up and were not fed." Hopes and fears are still with us. There are many unknown things in the future. But we know Who is coming and that assurance sustains and revives our hope.

Hope At Evanston

By Richard W. Kahlenberg



Is there any hope for us? How did the World Council show this hope? What was behind the Second Assembly's demonstrations of hope? These questions are the crucial ones behind the main question of ministers, students, and laymen: "Why is Evanston significant for me?" Evanston for many people, including myself, was a search -a search for some star of light in a world of darkness.

At first glance, the instrument for searching was not a telescope but a kaleidoscope. Look at all the apparent confusion. There were the many worship services, the great Festival of Faith, discussion groups, the Plenary Sessions at McGaw Hall, section reports, debates on the Main Theme, the drafting of the message. There were special addresses by Eisenhower and Hammerskjold and the Accredited Visitors' Program. There were meetings for the press, briefings and interviews. There was the Student Christian Movement's program and speakers. There was the Art Festival and the Ravinia Concert. As an accredited press man and delegate to the Student Christian conference, I was able to attend these different events. Out of it all was there any sign of hope? In this article I intend to show that there were definite rays of hope and that behind them was the Main Theme which far from being unimportant or a failure or subordinate was, in fact, the unifying force of the Second Assembly at Evanston. These rays of hope included:

I. The Growth of the Church

At Evanston the ecumenical church came of age. It grew in relation to itself and to the world. Not only were there more delegates and more churches represented than at Amsterdam. There was a confident maturity in the handling of the details, in the flexibility of debate, and in the leadership of the meetings. I had the feeling that these

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men were not amateurs playing with sentimental dreams. They were professionals, poised and practical, who knew what they were doing and how to do it. Dr. Van Dusen stressed this point in his article of this issue; I shall later discuss the growth in the unity of the church.

The ecumenical church also grew in relation to the world. The world took more interest in the church; the church showed greater concern for the world and communicating to its people. The press coverage, the second largest for any event in history, showed that men and women everywhere were interested in the church. The church's increased concern for the world is particularly clear in the Assembly's Message and the reports of the six sections. A concern for communicating to the people grew as the assembly progressed. Definite tragedy was involved when a newsman asked John Baillie if *agape* really meant "mouth open." Bishop Hans Lilje on the first Wednesday afternoon said the most important task of the Assembly was to translate its thinking into the language and life of the local congregation. After Malik's speech, especially, men saw the importance of communicating. The section reports and the final message spoke much more clearly than the earlier statements. Who can fail to understand these words in the final message:

> [This Hope] constrains us to pray daily, 'Thy will be done on earth as it is in Heaven,' and to act as we pray in every area of life. It begets a life of believing prayer and expectant action, looking to Jesus and pressing forward to the day of His return in glory.

I was particulary struck by the leadership of Union Theological Seminary toward the growth of the church. It was a joy to see familiar faces presiding at meetings, directing sections, acting as delegates, stewards, pressmen. Our seminary furnished some 130 of the leaders at this Second Assembly.

No one could doubt that in the two weeks at Evanston, the ecumenical church emerged as a definite body; it was no longer an experiment. But this fact is not the total significance of Evanston. It is important to know why and how the church grew so that it can learn and plan for successful meetings in the future.

II. The Spirit of the Meetings

The fact that the churchmen of the world even met is a sign of hope. But even more important is the spirit in which they met and carried on their meetings. It was not a kind of shallow politeness or agreeability. But the spirit was friendly, serious, and open. Karaga

began his address to the Accredited Visitors with words that expressed this spirit, "Dear Christian Friends." There was a distinctive feeling of brotherhood at the Second Assembly that I have not seen at other comparable meetings such as the U. N. There was a spirit of seriousness and urgency. I shall not forget McGaw Hall: the pressmen concentrating with their earphones, the delegates squinting to read every line of the copy of the address, and the crowds, even in the most intense heat, straining to catch every word.

The openness of the speeches and discussions showed the freedom of spirit. The depth of understanding was such that Charles Malik could say, without fear of a fistfight: "Western secular leadership has failed the world intellectually and spiritually. Communism exposes the inadequacy, if not indeed the bankruptcy of western imperialistic and smug-Christian approach of the past." Charles P. Taft could say, "We Americans are a responsible society." And Professor Basil Ioannides of the Eastern Orthodox Church could declare that his church is the Una Sancta. Bishop Bergraav summed up this spirit when he said, "Dr. Hromadka and I have differences of opinion, but they are differences between Christian brothers." Whence this sense of brotherhood?

III. The Mutual Learning

The mutual learning of one Christian from another was one of the brightest rays of hope at Evanston. We of the United States certainly learned much from the other Christian leaders in the world. Malik, for example, reminded us that Communism can never be opposed in Asia and Africa by a mere negation. Schlink of Heidelberg gave us a lesson in eschatology. He should have shaken our Social Liberalism with his statements that Jesus Christ is the hope of the world not because he guarantees the preservation of this world, but because He liberates us from all the binding ties of this world. He also stated that we do not preach the Gospel in order to bring about earthly justice, but establish justice in order that we may preach the Gospel. And if anyone wants to be humbled, let him listen to Kagawa's achievements in Japan where only one half of one percent of the people are Christian. The Americans came to discover, as the report of the Main Theme indicates, that the European eschatological upward look to God does constitute the main beam of the cross.

But the Europeans and others, I believe, learned something from us. They discovered especially from Charles P. Taft that our capitalism is not the root of all evils. They saw the life of a growing America.

And they must have seen our practical social outlook, for it premeated the reports of the six sub-themes. Perhaps the Europeans saw that the cross does stretch out to the world. Perhaps we all learned that both beams compose the cross. And to Whom does the cross point to?

IV. Richness of Worship

"We have come to worship God." So began the Festival of Faith at Soldiers Field in Chicago; so worship was a major emphasis at Evanston. Christians will take hope in the richness of worship at the Second Assembly of the World Council of Churches.

The Festival of Faith was perhaps one of the greatest worship services of all time. I shall never forget how the men in the press box automatically stood up when the people began to sing "All Hail the power of Jesus' Name." Interestingly enough, the earnest words of Visser 't Hooft cut deeper for me than all the pageantry. He said, "That is the secret. What God has done, is doing, will do. Not some fine idea, nor some new law, nor an ideology, but the divine deeds." The service indicated to me the quest for hope. Here were 125,000 people gathered to witness Christ. Even the moon looked like it was trying to peek in and see if this hope were real.

The Second Assembly actually became one mighty act of worship. There were the opening and closing services of the Assembly devotions each day in the First Methodist Church, communion services, and words of prayer and singing in McGaw Hall. Perhaps we were most united in singing the great hymns of the church.

These services did bring a sense of hope. You realized that you were not alone in your quest, but there were others too that had the same quest. The services showed that more is needed than theological discussion and debate to insure union in Jesus Christ. There was even the beginning of some hope for open communion. And the worship services stressed, as the whole Assembly stressed, that the means for any unity was through prayer. So Kagawa ended his speech with these simple words, "Pray for us." But in Whose name did we pray?

V. The Oneness of the Church

An unmistakable impression that everyone at Evanston must have felt was the oneness of our Christian Church. It is a wonderful thought that no matter who you are or where you are located in the world you are united to others who have the same hope. It is quite amazing that men of different races, languages, cultures, countries, and economic systems should still have the same understanding and the same joy at the mention of the words, Jesus Christ. Bishop Berg-

raav with his almost Elizabethian ruff, the Metropolitan Juhanon Mar Thoma with his brilliant red, and the Patriarch Athenagoras with his striking headdress were able to communicate with each other. Time and time again, it was evident that the commoness of our hopes and sins cut across geographical and ethnic lines. Hromadka rightly declared that we are dealing not so much with communism as with the reduction of men to things in the minds and the hearts of us all.

Refreshing, likewise, was the humanness of all the men: the Germans heading for Chicago for their beer after the Plenary Sessions; the Presidents of the World Council trying to order banana splits in the drug stores; Eisenhower telling the Archbishop of Canterbury that he hoped His Grace had read the Declaration of Independence. Hopeful too was the thought that this unity was not just between leaders of the church; but that they were only the white caps of a deep ocean of men united in a common quest for hope.

A word about the unity of the church. Visser 't Hooft made it clear to any who had any doubts that the World Council itself is only an instrument at the service of the churches and must therefore never be considered as an aim in itself. Especially hopeful in the development of the unity at the Second Assembly was the insistence voiced in the words of Nygren that the attention was no longer upon understanding the distinctive character of the different churches, but upon Jesus Christ. Hopeful too was the constant theme of the Faith and Order Section and of the major addresses especially by Malik and Bergraav that unity did not mean uniformity. At the Ravinia concert, I could not help but see an illustration of the Second Assembly's theme of unity. The orchestra was effective not because all the instruments were the same or because each player was concentrating on his own instrument. But the orchestra played best under a leader and when all the players concentrated on the One Conductor. From what did this sense of unity come at Evanston?

VI. The Role of Youth

Perhaps one of the more unnoticed signs of hope at Evanston were the young people. As I sat listening to some of the talks at the Student Christian Conference, it blazed across my mind that the young people at the Second Assembly would probably be the leaders of the future. At the Student Christian Conference, the Interseminary Movement, and the World Student Christian Conference, students met to study the Bible, to hear speakers, to think through the issues them-

selves, and to attend some of the World Council meetings. For the first time in history the representatives of American and overseas orthodox churches met. There were ninety youth consultants from twenty-nine different countries on five continents. I felt the students were most united when they sang the new song, "Christ the hope of the World."

Conclusion

What was behind the growth of the church, the spirit of the meetings, the mutual learning, the richness of worship, the oneness of the church, the unification of the young people?—It was unmistakably the Main Theme, "Christ the Hope of the World"—and the Person behind that theme. Of course, the Preliminary Report on the Main Theme was not considered a success. The Report lacked a sense of joy in its statement; it left out certain subjects. But I would hardly agree with *The Christian Century* that the Main Theme itself obstructed the action of the Assembly, would cause catastrophe for future meetings, or was dragged into the section reports. The Main Theme permeated every section report. It gave the delegates perspective to look at the problems of the world from the vantage point of Christ. It riveted attention upon Jesus Christ for every aspect of Evanston. The theme of "Christ the Hope of the World" did, in fact, unite the entire Assembly and gave it a message for the world.

As I was fumbling in the darkness, packing my bag to leave, my hand touched the Medallion of the Second Assembly. As my fingers felt the symbol of the World Council of Churches with the waves, the boat, and the cross, I realized that there was the symbol of hope: Christianity courageously sees the world as it is, with its waves; Christ gives us the boat of the Church; and He Himself is here with us. And what was I to do back at Union? As Bergraav said, in his final sermon: "not to be an ecumeniac, but a faithful follower, eagerly expectant, enduring in holy patience" for

> Because Jesus Christ died and rose again for the world and will come again to renew it and judge it in His glory and grace, this world is anchored to Him with unshakable hope. He rules over history by the power of His cross and resurrection and nothing can pluck this world out of His hands.[1]

[1] The paragraph Dr. Torrance of Edinburgh inserted into the Assembly's Statement on the Main Theme.

Union Seminary At Evanston

Paul R. Abrecht, '46. Former Instr. W.C.C. Ex. Staff.
Dominador Ambrosio, '28. Acc'd Visitor.
Charles Arbuthnot, '38. Consultant.
Tetsutaro Ariga, '24, Faculty. Consultant.
Elmer J. F. Arndt, '31. Acc'd Visitor.
Charles C. Bacon, '24. Acc'd Visitor.
Gonzalo Baez-Camargo, Former Faculty. Consultant.
John Baillie, Former Faculty. Delegate.
Roswell P. Barnes, Former part-time stud. Delegate.
M. Searle Bates, Faculty. Press.
Jacques Beaudon, '39. Staff.
John C. Bennett, '27., Faculty. Delegate.
Heinz Birchmeier, '54. Staff.
Mrs. H. Howard Black Wife of Alumnus. Acc'd Visitor.
Larry Black, Student. Staff.
John R. Bodo, '42. Acc'd Visitor.
George Booth, '53. Co-opted Staff.
Hugh Burr, '15. Frat. Delegate.
George G. Cameron, '29. Acc'd Visitor.
Mrs. George G. Cameron, '29. Visitor.
Samuel McCrea Cavert, '15. Former Lecturer. W.C.C. Ex. Staff.
Mrs. Samuel McCrea Cavert, Women's Committee. Visitor.
Joshua R. Chandran, '50. Delegate.
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Quadrangle Notes

Union Seminary's one-hundred-eighteenth academic year opened officially on September 22 in James Memorial Chapel, with Professor James Muilenburg delivering the principal address.

Two-hundred-seventy-five entering students brought the total student body for 1954-55 to five-hundred-eighty-five. Sixty-six Protestant denominations and thirty-one countries are represented. Of the four-hundred-forty-seven men and one-hundred-thirty-eight women, two-hundred-twenty-eight are working toward the degree of Bachelor of Divinity, ninety-six are in the School of Sacred Music, fifty-six are working for post-graduate degrees in theology from Union, and twenty-five are in the new program for the degree of Master of Religious Education. There are forty-six doctoral candidates and 40 candidates for masters degrees doing their work jointly for Union and Columbia, sixteen studying both at Union and Teachers College, and seventy-seven unclassified students.

* * *

Inauguration ceremonies for two new faculty members were held October 26. They are Dr. George F. MacLeod, the first Harry Emerson Fosdick Visiting Professor, and Dr. David G. Moses, Henry W. Luce Visiting Professor of World Christianity. Dr. MacLeod is the founder and leader of the Iona Community in Scotland. He received his B.A. from Oxford in 1919, studied at Edinburgh 1919-1921, and then came to Union for a year as Jarvie Resident Fellow. He was given a D.D., by Glasgow in 1936.

Dr. Moses from the North India United Church, is the principal of Hislop College at Nagpur, Central India. He received a B.A. from Madras University in 1924, an M.A. in Religion from Columbia through Union Seminary, and a Ph.D. in philosophy from Columbia in 1948. He has been professor of philosophy at Hislop since 1926, and the principal of the college since 1939.

Dr. Paul J. Tillich and Dr. George A. Buttrick are both leaving the Union faculty shortly for positions at Harvard University. Dr. Tillich, who is currently in Scotland delivering his second series of Gifford lectures, will teach in the spring term this academic year, and will then go to Harvard to become University Professor of Christianity. Dr. Buttrick, who has been pastor of Madison Avenue Presbyterian Church as well as a member of Union's faculty, will leave both positions sometime this fall. At Harvard he will become Chairman of the University's Board of Preachers and Plummer Professor of Christian Morals.

* * *

Dr. Nathan Pusey and Dr. W. A. Visser 't Hooft were among those appointed on September 27 to the board of advisers of a new program for advanced religious studies to be inaugurated next year by the Seminary. The 14-man board will assist faculty members in supervising the five-year program which will bring to Union each year about twenty-five young leaders from Christian churches throughout the world. These "ecumenical fellowships" were made possible by a grant from the Rockefeller Foundation. The whole program will be directed by Dr. M. Searle Bates, professor of missions at the Seminary.

President Henry P. Van Dusen received an honorary D.D. degree from Harvard University on June 17 . . . Dr. Ralph W. Sockman received three honorary degrees last June, a doctor of sacred theology from Columbia, a doctor of letters from Duke, and a doctor of laws from Ohio University . . . At the annual meeting of the board of the Tokyo Christian Woman's College on May 7th, retiring President Takeshi Saito, in the name of the emperor, bestowed upon Dr. A. K. Reischauer "The Third Order of the Sacred Treasure." This honor was made to Dr. Reischauer for his unusual services to the Japanese. Only three other westerners have ever received this recognition.

* * *

Among the speakers in James Chapel this fall have been Bishop Lesslie Newbigin, Deputy Moderator of the Church of South India; Pastor Martin Niemoller, President of the Evangelical Church in Hesse-Nassau, Germany; and Bishop Eivind Berggrav, Former Primate of the Church of Norway.

The Bishop's Company, a group of professional players in the field of religious drama, presented to the seminary community on October 15 a play by Christopher Fry entitled "The Boy with a Cart." The play was incorporated into a special vesper service in James Chapel.

Bishop Newbigin, and Dr. John Baillie, Principal of New College, Edinburgh, were the speakers in a forum held on September 28 on the Evanston Main theme, "Christ, the Hope of the World." On November 15 Mr. Charles P. Taft spoke in a forum on "The American Economic System." Mr. Taft, lawyer and noted Christian layman, was a speaker at Evanston on "The Responsible Society in a World Perspective."

Dr. Archibald T. Davidson, recently retired professor of music at Harvard University, is delivering a series of lectures at Union on "Music in the Protestant Tradition," on November 8, 16, and 22.

Professor George MacLeod is giving the Auburn Lecture series this year. The lectures, on Monday mornings from October 25 to November 22, are on "The Crisis of Mission." Dr. MacLeod was also the leader of the Seminary fall retreat, held by the UTS student body and faculty on October 18.

Alumni Necrology

"Blessed are the dead which die in the Lord. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Name and Class	*Date of Death*
Peter McMillan '81	August 4, 1954
William Pierson Merrill '90	June 19, 1954
James Julius Hoffman '06	June 21, 1954
James Hardin Smith '08	August 7, 1954
John Henry Mervyn Dudley '10	August 24, 1954
Albert Edward Tink '12	March 22, 1954
James William Wilson '16	April 16, 1954
Myron Kinney Hume '32	May 7, 1954
George Victor Wolf '38	May 31, 1954

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BOOK REVIEWS

The History and Character of Calvinism, by John T. McNeill. New York, Oxford University Press, 1954. 466 pp., $6.00.

It has become customary in the circles of theologians and historians to speak of "Calvinism" as if it had an obvious and sharply defined character. One can hear many specific judgments on the influence of "Calvinism" upon modern capitalism, the impact of "Calvinism" upon the activism and the spirit of social responsibility of American Protestantism, the affinity of "Calvinism" with western representative government, etc. These opinions are often nothing else than generalizations of certain detailed historical studies; it is characteristic of them that they imply that it is possible to conceive of "Calvinism" as if it had achieved a definite nature in the course of historical development. It is, of course, true that if one sees the churches which have sprung from Calvin's Reformation in Geneva in relation to those belonging to the orbits of Lutheranism and Anglicanism, they appear to have certain distinguishing traits: in theology, predestinarianism; in polity, a divinely appointed church government basically organized in the offices of ministers, elders, teachers and deacons; and in ethics, all work a divine vocation of service toward the neighbor for the glory of God. But if one studies in detail the development and achievement of the Calvinist churches, one discovers that it is rather difficult to make sweeping generalizations or to deal with the actions of men in concrete historical situations in terms of comparative typologies. When Professor McNeill entitles his new book "The History and Character of Calvinism," he possibly wishes to suggest that one must look for the character of Calvinism in the historical accomplishments of the people who have called themselves Calvinists.

He has written a full and detailed outline of the development of the Calvinist churches from the beginning to the present day, making the effort to record every significant event and to omit no important or representative name. Content to let the record speak for itself and to let the events exhibit the "character of Calvinism," he refrains from generalizations and historical comparisons and evaluations.

One half of the book is devoted to the story of the Reformation in Switzerland under the leadership of Zwingli and Calvin; the other half contains the history of the establishment and expansion of the Calvinist churches throughout the western world, the story of the denominational fragmentation of Calvinism, and the contributions of its representatives to public issues and theological thought. The whole is not entirely balanced: the treatment of the Reformation is very full and explicit while that of the later history is sometimes studded with all too brief characterizations of persons, controversies and actions. However, there is no evidence of shallowness in any part of the work. All of its sections, whether they are

long or brief, bear the marks of careful historical analysis and considered critical judgment. The only apparent weakness I find in it is that the theological doctrines of Calvin and his descendants are not as thoroughly dealt with as I think they should have been. It seems to me that whenever Professor McNeill came upon theological issues in this history, he imposed certain restraints upon himself. He might have used for the theological analysis an amount of paint and color proportionate to that he gives to the ecumenical, social and political activities and ideals of Calvinism.

The whole book has apparently been written *con amore*. Certain chapters, particularly the stories of the introduction of the Reformed churches into France and Scotland, are sweepingly eloquent historical presentations. The longest individual part, devoted to Calvin's life and work, almost deserves to be issued separately. It is as complete a biography of Calvin as is now available in English, marked by many illuminating and conclusive observations on details and circumstances that heretofore have occasioned controversies among the historians. (I refer especially to Calvin's so-called conversion.) In this connection I must remark that it is regrettable that Professor McNeill does not give specific references even to such authors as he directly refers to in his discussion; nor are all the works he has used listed in the otherwise extensive bibliography.

I predict that this book will have a long life. It is a masterful historical portrait of the whole movement of Calvinism. WILHELM PAUCK

Jew and Greek: A Study in the Primitive Church, by Dom Gregory Dix. New York, Harper and Brothers, 1953. 119 pp., $2.50.

The late Dom Gregory Dix's book, *The Shape of the Liturgy*, is known to all students of the early Church and of Christian liturgics. The present volume is a kind of supplement to that great work, which at the same time sets the scene in a wider horizon. It studies the transition of the early Church from a sect within Judaism to the independent, empire-conquering Church of the days of Constantine. Plenty of writers have done this. But the unique and distinctive thing about this book is that the background of the transition is conceived as itself in transition, and certainly in conflict. Borrowing a term from Professor Toynbee, the author pictures the conflict between the "Syriac" and Greek cultures, a conflict which continued from the Trojan War to the struggles of the Iconoclasts. Its several stages were the immediate background of the early Church. We must bear in mind the special definition of "Syriac" as we read: it is not the best term in the world, but it may have to do. What it means is the culture inside that pentagon in western Asia marked by the five corners: Byzantium, Armenia, Babylon, Arabia, Egypt. (The real *floruit* of Syriac literature and of Syriac culture was later.) Within this area the two cultures of East and West ground against each other for centuries; and it was the destiny of the Church to arise within one culture and almost immediately to transfer itself, physically, numerically, intellectually, to the other, where it found considerable difficulty in acclimatizing itself. The problem was the more acute in that the idea of Messiahship, natural in a "Syriac" religious-political environment, ran head-on into the Graeco-Roman political ideology.

For convenience, Dr. Dix simplifies the process as one of stages marked by decades: A. D. 30-40, Jesus proclaimed as Messiah within "Syrian" Judaism; 40-50, the Jewish-Christian missions to Jews of the Dispersion; 50-60, the "leap" of the Church from the Syriac to the Greek world (p. 27). All this is too simply stated; but it is amazing how it sums up the steps, and also how the details fall into the classification, even the details as presented by Acts. But of course we simply do not know anything about whole wide areas of the Church's earliest history; for example, the non-Pauline mission field and its missionaries and early leaders. (What do we know about the planting of the Church in Egypt, North Africa, even Rome itself?) "Acts is no more a church history than the Gospels are biographies" (p. 38). All these books are proclamations of the message of salvation, the basic *kerygma* of the Messiahship of Jesus and the facts of his life and teaching, his death and resurrection—the great "event" which launched Christianity in history. On Dom Gregory's interpretation, the Council in Acts 15 becomes almost central for the narrative and for the process of transition which the Church underwent in moving from the Syriac to the Western world. He makes a strong case for his interpretation, and for keeping the event where

Luke locates it chronologically. Incidentally, he holds that Mark, the author of the earliest gospel, was *not* John Mark of Jerusalem, an idea which Jerome first suggested in his Commentary on Philemon, and then only tentatively: *Marcum ponit, quem puto Evangelii conditorem* (Migne, PL, 26, col. 618). The author of Mark was "A Gentile Christian of Rome" (p. 75).

The final chapter deals with "The Gospel of the Greeks" and analyzes the factors which received, some more, some less, emphasis in the following period (beginning with the Fourth Gospel). It was like the re-registration of a classical organ composition: not a new creation, not even a "translation," but a reinterpretation, bringing to the fore certain elements which had been implicit, or softly uttered, from the beginning, and hushing almost to silence certain others which were not so much needed now. "The theologian rather tends to forget that Christianity presented itself to the pagan world as a *superstitio*, not a system of opinions but a *worship* embodying a dogma. And it is becoming clear in our own generation that the *forms* of that worship, like the substance of that dogma, have all their roots on the Jewish and not on the Hellenic side of the gulf which divided the first-century world" (p. 92; see the list of details with which the author backs up this statement). True, there is mystery language here and there — chiefly with reference to the sacrament of baptism, *not* the Eucharist. What more natural? Was not baptism the rite of *initiation* into the Christian life? But the Euchar-

ist went back to Jerusalem, to Palestine, to the Last Supper for its full meaning. (The parallels in "mystery" sacramental meals have been exaggerated: to begin with, we do not know much about them; but about the New Testament Eucharist we know a great deal.) In conclusion Dr. Dix re-examines the evidence for his earlier view that the Last Supper was the meal of a religious fellowship, a *chaburah*, and in spite of the able arguments of Dr. J. Jeremias he maintains his original conviction—I think quite rightly.

FREDERICK C. GRANT

(Reprinted from *Theology Today*, October 1954.)

Oral Tradition: A Modern Problem In Old Testament Introduction, by Eduard Nielsen. *Studies in Biblical Theology No. 11.* Chicago, Alec R. Allenson, 1954. 108 pp., $1.25.

One of the most embarrassing gaps in the equipment of any English-speaking Old Testament student is likely to be his knowledge of the Scandinavian method known as "tradition-history." Here at last we have a work which does more than deal in generalizations. It applies the new method to three representative passages: Jeremiah 36, Micah 4-5 and Genesis 6-9. If the results appear less than convincing, the reader has at least been allowed to see what tradition-history can do in specific cases.

Nielsen gives vent to the customary polemic against literary criticism, but his attacks are less bombastic than we have come to expect from such quarters. As a matter of fact, the author exhibits a deft skill at inserting, like a pinch of spice, just the proper gibe or innuendo, and he knows when enough is enough. In this he has more imagination than some of his mentors. The high moment of sly sarcasm is reached when, having described Jehoiakim's disdain of Jeremiah's scroll, he adds as an afterthought: "one might also say that he acts as a critic and destroys what he does not like; and as he does not like anything in the roll, he destroys it all."

Numerous brilliant suggestions for exegesis and a real appreciation of the narrative art of the Hebrews enliven the book. But what of the general enterprise? Has it succeeded? The conviction of this reviewer is that Scandinavian scholarship is a most necessary Socratean gadfly which also must be endured as "a thorn in the flesh." In the light of our culture's strongly literary presuppositions we should welcome a renewed insistence upon the importance of oral tradition in Semitic antiquity. One need not dismiss literary criticism in order to forsake the rigid methods of many of its practitioners.

Where tradition-history fails is in the grandeur of its well-nigh Messianic promises. If it did not promise so much we would constantly be delighted and informed by the great deal that it does have to offer. Moreover, tradition-history seems to have become enamored with controversy and the contest between literary criticism and oral tradition has bogged down in clichés. It has become a kind of unprofitable "cold war." Often the reader is suffocated with verbiage that has lost its sense of precision and even its touch with reality. Thus tradition-history constantly suffers

from a pernicious striving for sensationalism. As a consequence, the open-minded and flexible literary critic need not fear that his pursuits have been in vain. In a word, Scandinavian scholarship has reminded us that Israelite literature is a living cultural phenomenon. We acknowledge this contribution with gratitude and at the same time resolutely refuse to be bewitched by the histrionics in which its spokesmen indulge.

NORMAN K. GOTTWALD

Beyond Anxiety, by James A. Pike. New York, Charles Scribner's Sons, 1953. 149 pp., $2.75.

An ordered theology, a clear-cut concept of the Christian Community, and a first-hand knowledge of the religious issues at stake in modern psychotherapy—these supply the foundations for this distinguished clergyman's confrontation of the problem of anxiety. The "principal types of human anxiety"—fear, guilt, frustration, indecision, loneliness and despair—are dealt with in terms of the author's conviction that "the Christian faith supplies the answer to most basic questions which disturb the human spirit."

However, this is not to say that Dean Pike feels that these answers are by any means always obvious. Rather, he shows that the problems must be understood with all the light available from psychology, logic, counseling experience and common sense. Even this, however, is but to leave us in the dark without a fresh statement of the "relevant portions of the Christian faith."

Already the reader of this review may be apprehensive lest he get in this book another one of these superficial "relax-as-hard-as-you-can" books. Far from it! Dean Pike is equally impatient with the "gentlemen of the cloth, 'popular' preachers who . . . surround . . . platitudes with the odor of sanctity, with the aim of rooting out fears in a way that in fact is an opiate helping us retreat from reality."

The most helpful single section of the book is the treatment of contemporary idolatry, a subject which is not discussed much in the psychologically oriented literature. His theological perspective, all the way through the book, is an affirmation of the sovereignty of God and the secret of man's happiness in glorifying God in corporate and personal worship. The nature of the Christian life is depicted in this way: "The Christian is not the good man but the man who knows he is not good and knows that the basis of his self-acceptance is that God freely accepts him though unacceptable . . ." Such a person has not pride in his state before God, but neither does he have to be ashamed of witnessing to the fact he is a Christian.

The excellent use of materials other than these which can be classified "psychological" keeps this book from being a book for only the psychologically initiated. He has used these materials as pastoral sermons in his pulpit, but they avoid the rote form of many books of sermons. They stand as separate chapters on the various forms of anxiety, but nevertheless bear a remarkable cohesiveness and continuity.

A minor objection to the book impressed this reviewer. In two places the author violates—at least seemingly—

the golden rule of all counselors: "Do not accept *at face value* the words of a counselee (or of his family) about his counselor." The author tells of an analyst who advised a patient to get a mistress; the patient later committed suicide. Another analyst is reported to have advised a patient to get a divorce, the thing which he, the analyst, had done to solve his own problem. This is not to say that psycho-analysts should be defended at these points. It is to say, however, that the author does not tell us how he learned these matters. One wonders if he is repeating rumors, or whether he took the trouble to validate his remarks.

A remarkably fine feature of the thinking of Dean Pike is that he does not attempt to conceal, water down or discount his Episcopalian heritage. Rather, he lets its full flower appear. In this way, although this reviewer is of a quite different denominational heritage, he was permitted to know the author at his best in his own natural context. True insight into each other's spiritual heritage will come, not from the repression of our basic differences, but from our freedom to express them and our acceptance of responsibility for understanding them and being able "to give a reason" for the faith that is in us. Dean Pike does this well. Persons of any group will profit by the forthright convictions of this author.

WAYNE E. OATES

Christian Values and Economic Life, by John C. Bennett, Howard R. Bowen, William A. Brown, Jr. and G. Bromley Oxnam. New York, Harper & Brothers, 1954. 272 pp., $3.50.

This volume is the last in a series of six devoted to furthering an understanding of the ethics and economics of society. The project, of which this volume is a part, was initiated under the Federal Council of Churches in 1949, and has been carried to completion under the National Council of Churches with which the Federal Council merged in 1951.

The authors of this volume are four persons of great distinction in their fields. Two of them are outstanding theologians and religious leaders, namely, Dr. John C. Bennett and Bishop G. Bromley Oxnam. The other two are distinguished economists, namely,

Drs. Howard R. Bowen and William Adams Brown, Jr.

This volume may well serve as a key to or text for the other five volumes. Part II is an excellent summary, within a very brief compass, of the content of the other volumes. Moreover, this book brings to focus the central economic issues and ethical evaluations of the previous volumes. Some readers will undoubtedly find it profitable to read this volume first and then proceed to the other volumes.

The "economic life" referred to in the whole series is the economic life of contemporary America. In Part I of this volume, Bishop Oxnam sets forth in historical perspective the Christian impulse to economic morality as experienced by the churches. As some might surmise, this experience has been to a great degree nurtured in the American ecumenical movement. That this series on Christian Ethics and the Economic Life should be administered and guided by the National Council of Churches is therefore a part of a natural course of events.

Part III of this book deals with a very important aspect of contemporary American economic life that does not come within the scope of the other volumes. It is the matter of America's international economic responsibilities. The author of this section, Dr. William Adams Brown, Jr., draws upon Christian principles enunciated at various points in the study, and applies them to the conduct of international relations. The burden of his concern is the implications of Christian economic ethics for American foreign policy and the problem of American riches in a world made up largely of poor nations. The author arrives at a Christian-pragmatic principle on the basis of which international relations may be conducted. It is the principle of "mutuality of interest", broadly and intelligently conceived and constantly reviewed.

This series on ethics and the economic life is outstanding for many reasons. But one of its chief merits is the absence of a dogmatic and doctrinaire approach. Probing, searching, and humility characterize the writers of these volumes. Drs. Bowen and Bennett continue this pattern in their writing of the final part of this book on economic ethics. Church leaders often act and speak, when face to face with concrete social issues, as though they are so confused that they do not know even the direction toward righteousness. When the issue is one of economic import, Part IV of this book is recommended reading. GEORGE D. KELSEY

Psychology, Religion and Healing, by Leslie D. Weatherhead, Nashville, Tenn., Abingdon Press. Revised Edition — 1952. 543 pp. $6.00.

Dr. Weatherhead brings together here the studies of many years in a comprehensive survey and critique of non-physical methods of healing. It is a valuable compendium, if for no other reason than that it presents clear descriptions, interesting historical backgrounds, and careful evaluations of each of the most significant healing movements and the relevant assumptions of the major schools of psychology, analysis and therapy. This excellent review of a wide variety of factual material is presented within a structure of

Dr. Weatherhead's own convictions, and leads at the end to positive recommendations regarding the present and future integration of religion and psychology in the service of health.

The author's basic conviction is that religion is not only essential to spiritual health but that the spiritual life of man is so closely interwoven with the mental and physical that religious faith is relevant to the quest for wholeness of every sort. The concern of religion for physical and mental healing does not in any sense minimize the value of the doctor's work. There should be no thought that if one has faith he will not need a doctor. However, faith has its effective place in healing. Dr. Weatherhead makes very clear that he does not have in mind a miraculous cure which would be contrary to all reason, such as the recovery of an amputated limb. But he feels that we are at the threshold of fuller understanding of the intricate balance between the physical, mental and spiritual aspects of man's nature. It is his contention that much that we have looked at with suspicion and incredulity should be re-examined. It is his faith that there is a spiritual power for healing which was known to the early Christian church, and which was not later withdrawn, but has been unappropriated. He urges, therefore, that the medical doctor and the Christian minister find widening areas of common endeavor with increasing awareness of the need for understanding and mutually appreciative cooperation.

FRANK W. HERRIOTT

Man and God in the City, by Kenneth D. Miller. New York, Friendship Press, 1954. 175 pp., $2.00.

Only Kenneth D. Miller could sound the clarion call to the ministers and laity of American Protestantism that reverberates through the pages of this little volume. Dr. Miller's outstanding experience in and contribution to urban areas are his authority for this penetrating study of the hopes and the despair of our Protestant urban constituency.

There will be little quarrel with the author's careful analysis of the drives, the loneliness, the transiency, the tensions and the social problems which characterize the "man in the city" today. To recognize and understand these are first steps to redemptive therapy. Dr. Miller never misses his opportunity to give practical counsel to pastors and lay people on ways in which the churches and denominations can reach out in friendly human terms to lift burdens and to heal broken souls both individually and socially.

The last six chapters illumine the role of the Christian Church as the means through which the Gospel relates itself to the city-dweller. The author will settle for nothing less than a vital evangelism that seeks out, finds, wins, and sensitizes those outside the church. In this presentation many readers may see for the first time that the role of their much-loved family church in contemporary society is to be a front-line "inpost" that needs a sense of mission, serves minority groups, is inclusive, understanding and flexible. This same church is relevant when it has a concern for social righteousness, is a center of friendliness, has an ample financial base, and may be served by

members of a group ministry (pp. 103-117).

Dr. Miller's astute study includes the churches in urban residential districts, suburban areas, and communities that are bedrooms for commuters. His confrontation of the church member with definite ways that lead to the solution of urban problems is personal and direct. There is little ground for asking "what can a just man do?" after reading these pages.

Clergy and laity who have a social conscience and a missionary zeal have welcomed this lucid volume. The problem is always to reach the "unconverted" within Protestantism who need to look at their church's life in the light of Dr. Miller's forty years of genuine concern for people, church, and community. CHARLES E. MATHEWS

The Funeral and The Mourners, by Paul E. Irion. Nashville, Tenn., Abingdon-Cokesbury, 1954. 186 pp., $2.75.

According to the author's preface, "the discussion of the funeral in this book proposes reforms of ritual and practice, but they are of a different nature than the most widely published proposals of recent times." It would be more accurate to say that they are based on a different approach. Many of the proposals have already been advanced by ministers and others who are deeply conscious of the need for extensive reform in this area of the church's life.

Mr. Irion, who has had seven years of experience in the pastorate, has given considerable study and thought to psychological theory and pastoral counselling. On this basis, he appraises current funeral practices and customs in terms of what they do to the mourners. Again and again he refers to the "therapeutic" value of the "grief reaction" when skillfully guided by a pastor with psychological understanding and insights. Others have proposed reforms based on theological, aesthetic or economic considerations. His approach is scientific and motivated primarily by a concern for the bereaved.

On this basis he has many wholesome and constructive things to say. Funerals, he rightly maintains, are not to be a means of escape from the reality of death but an encouragement to face it with the assisting confidence of Christian faith. "It is essential that grief be confronted squarely. The bereaved must be willing to admit that grief is present, recognizing it and accepting it as a very real force in life. Any attempt to sublimate it or deny its existence guarantees its continuance and precludes any effort to deal with it. Mourning, painful though it is, has to be faced if comfort is to follow." (p 35).

On practical matters, such as the methods of undertakers and pastoral calling in homes at the time of death, he has many constructive suggestions. These will be particularly helpful for younger pastors who are still feeling their way in this difficult area of their ministry. Pastors with experience and sensitivity will already have discovered and adopted many of these proposals—though even they may find in this book a fresh challenge to re-think an important field of pastoral service.

On the negative side, this book has the weakness of subjectivity. To quote

the author, "This approach to the funeral is admittedly subjective, applying the principles which have been established through a psychological study of the grief reaction and mourning to the funeral ritual and practices as we know them." The danger is obvious, namely, the development of the "scientific funeral." Reforms are needed but not at such a price.

EDWIN O. KENNEDY

Christian Teaching in the Churches, by John Q. Schisler. New York, Abingdon Press, 1954. 165 pp. $2.50.

John Quincy Schisler, who since 1940 has been executive secretary of the Division of the Local Church, General Board of Education of the Methodist Church, brings to this text his varied experience as pastor, church school and public school teacher, director of teacher training, and author of "The Educational Work of the Small Church."

In this book, this experienced Christian educator surveys in simple, non-technical terms the whole nature and function of Christian teaching. As a text it serves as a refresher for the experienced worker, and as a fairly complete orientation for the new worker (both lay and professional). Ministers, parents, church school superintendents and teachers will find here a picture of their several functions and responsibilities in the light of a clearly stated philosophy of religious education.

Dr. Schisler opens his study with the statement that "Christian teaching is essential" not only to the survival of the church but also to the national democracy. He says, "The lack of religious knowledge among church members and the prevalence of religious illiteracy in non-church members can be laid at the door of the church for the simple reason that the church has never yet taken Christian teaching as seriously as it deserves." (p. 15) However, his is not a narrow outlook; he expresses a keen concern for the unchurched, and points up "the gigantic evangelistic-missionary-educational task facing the Protestant churches in America" since in the United States, according to the 1950 census, there are 27 million children (11 years and under) 21 million youth (12-23 years) and 72 million adults (23 and over) unreached by any church school, while the total church school membership for all religious bodies is a little over 30 million. (p. 136)

He maintains that we need to re-evaluate Christian teaching. Today we are facing (a) an atomic age (b) an increase in the migratory and mobile nature of the population (c) an accelerated struggle between the free churches and the Roman Catholic hierarchy (d) "a conflict between those who do believe and those who do not believe that the gospel of Jesus is relevant to all of life." (p. 20)

The next section deals with the objectives of Christian Education (mainly an elucidation of the statement of objectives by the International Council of Religious Education published a few years ago) and our teaching responsibilities to children, youth, teachers and parents. In this way the author introduces us to his conviction that Christian education is the work of the whole church. As a matter of fact he says on page 100 "The church

school is the church." To illustrate this he discusses the place of the Sunday School as contrasted to church school. He goes on to show the relationship between teaching and evangelism, teaching and worship, teaching and preaching.

The two chapters on "Religion and Public Schools" and "Christian Education—the Basis of Cooperation and Church Union" are timely and instructive. Here he sets forth definite proposals to Protestant workers to guide them in cooperating with public teachers, and with other religious workers in the community.

MARY A. TULLY

BOOK NOTES . . . .

A History of Preaching, by Edwin C. Dargan. Grand Rapids, Mich., Baker Book House, 1954. 577pp. and 591pp, two volumes bound in one, $7.95.

This is a reprint of a forty-year old classic. The field covered is from the Apostolic Fathers to the 20th century. Beyond helpful biographical accounts of the great preachers, this is the "story of the power of the pulpit and a running account of preaching through the centuries." It is a helpful standard work for the library of any working pastor: an ample and vigorous reminder of a tradition of glory and of continuing power.

The Religious Bodies of America, by F. E. Mayer. St. Louis, Concordia Publishing House, 1954. 587pp., $8.50.

A high price in this case is justified by the helpful plan and comprehensive

coverage of this factual compilation by a long-time Lutheran teacher of American denominationalism. Mayer has brought together basic information on the doctrines, practices and historical development of the American churches, both major bodies and minor sect movements. His groupings are helpful in placing a denomination in its main stream, i.e. "The Reformed Bodies," "The Arminian Bodies," "The Millenial Groups," etc. A statistical table, glossary, and an index suggest the careful work represented here. Such short-comings as one finds are largely the result of the size of the task attempted. For example, some of the sects and cult groups get off inadequately with only a single sentence. On the other hand, helpful bibliographies point to fuller sources of information. This is a solid and important reference work for the minister who would like to keep himself informed on the Protestant denominational situation in America today.

Methodism in American History, by William Warren Sweet. Revised and Enlarged Edition. New York, Abingdon Press, 1954. 472 pp. $5.00.

This is an enlargement—not a revision—of the work of the same title which was published in 1933. Dr. Sweet has added a helpful chapter entitled "Through Two Decades of Storm and Stress, 1933-1953," in which brief consideration is given to social and religious trends, including comment upon the completion of Methodist unification in 1939, and factors of involvement in World War II. An Appendix has also been added which provides a summary of the organizational structure of the Church, including a listing of major church agencies.

Worship Resources for the Christian Year; edited by Charles L. Wallis. New York, Harper and Brothers, 1954. 483 pp. $4.95.

This is a "compilation of worship and homiletical materials for all the church and civic days generally observed in the evangelical churches." The compiler has divided his extensive materials under four major heads: The Christian Heritage, The Christian Mission, The Christian Home, and The Christian Nation. Thirty-one subdivisions cover the above four fields, and within each subdivision one finds the materials grouped into categories appropriate for parts of the service, i.e. calls to worship, invocations, litanies, etc. Selections represent a wide range, both of prose and of poetry. Special indexes are appended to help in making the materials functional. A pastor will find helpful suggestions here. As is the case with many such works, he will have to guard against leaning too completely upon these highly selected nuggets.

ROBERT F. BEACH

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