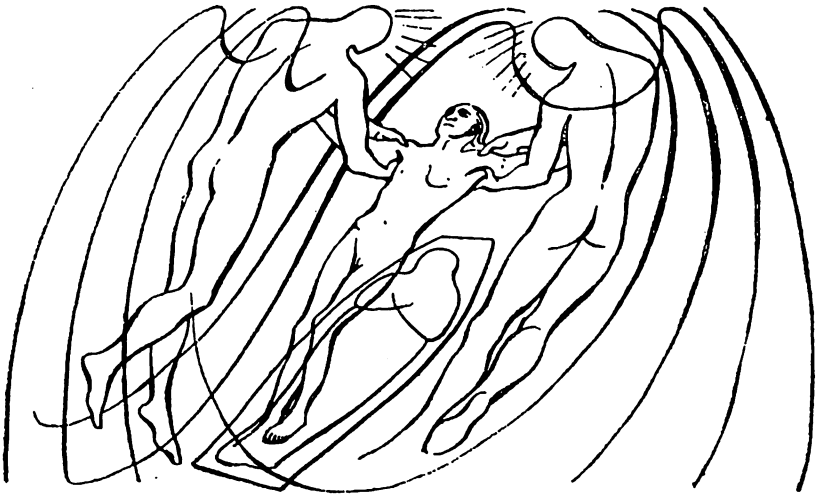


THE STUDENT MOVEMENT



March 1954

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The Student Movement

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CHIEF CONTENTS

| | |
|--|----|
| <i>Cedar-Wood Panels from Cairo</i> , by JOHN R. BIGGS | 3 |
| <i>Evanston 1954</i> , by W. A. VISSER 'T HOOFT | 4 |
| <i>Christian Hope</i> , by JOHN DREWETT | 7 |
| <i>Letter from Scotland</i> , by J. W. STEVENSON | 10 |
| <i>Christian Faith and Evangelism</i> , by STEPHEN NEILL | 13 |
| <i>No Room</i> , by JAMES MAITLAND | 17 |
| <i>The Need to be Human in College</i> , by RONALD PRESTON | 21 |
| <i>The Empty Tomb</i> , by D. M. MACKINNON | 24 |
| <i>One Hundred and Fifty Years</i> , by ERIC FENN | 29 |
| <i>The Training of an Interpreter</i> , by H. CUNLIFFE-JONES | 30 |

EDITORIAL

The third day he rose again from the dead; he ascended into heaven and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

SO we recite week by week. And so we believe. But how do these words become more than theological propositions? How are they made to bear real meaning for us?

It is our ardent hope that there are many members within the Movement who, because they have been grappling recently with the mission which the Gospel lays upon us, are in a position to answer those questions. For the way we understand the Gospel is by being obedient to the demands it makes upon us. It will always remain unreal while we remain isolated and introspective. When we begin to engage in the life of the world around us, really live by our faith, expose ourselves to the challenges and doubts of our neighbours, face up to our own faithlessness and sin, and be concerned for the world in which we live, then we begin to plumb the depths of the Easter faith.

The trouble with most of us is that we set forth the Gospel in too mean a dimension. We can understand (or think we can) what the Easter Faith is all about in individual terms, in terms of our own conflicts, our strivings and our hopes for immortality, but we miss the dramatic note of universal judgment and the new creation which is undoubtedly the Biblical one. The Empty Tomb is the symbol of victory. But the battle was not one of principles but principalities. The Cross was not the price paid for aiding us in our moral strivings but for God's triumph in his combat with all the powers which denied his sovereignty. The Tomb means that our salvation is accomplished and Christ *is* Lord. He is our Hope. We await his coming again when all shall acknowledge him as Lord.

“Between the Church militant here on earth, longing for the full possession of that which she has in foretaste, and the consummation for which she longs, the marriage supper of the Lamb, there lies the unfinished missionary task. The first answer to her prayer, ‘Come Lord Jesus’, is His commission—‘Go ye into all the world—and lo I am with you always’.”¹

If we live by the Easter hope then we shall be freed to fulfil this mission. We shall be released from all our little fears and securities and enabled to live victoriously by this one great security. We shall not be frightened to venture, to encounter the perplexities of others. Christ is Lord. He is not absent from the world but reigns in and over it. We can go nowhere where he has not been before us, and it is our mission to go everywhere to meet him and acknowledge him as Lord.

Father Martin Jarret-Kerr in his book *The Hope of Glory*² speaks of the mood of the Christian as he stands between the Once-for-all and the Not-Yet. He quotes at length W. H. Auden's *For the Time Being*, the words of the Narrator after the Nativity scene:—

‘Once again
As in previous years we have seen the actual vision and failed
To do more than entertain it as an agreeable
Possibility, once again we have sent Him away,
Begging though to remain His disobedient servant

In the meantime
There are bills to be paid, machines to keep in repair,
Irregular verbs to learn, the Time Being to redeem.
From insignificance’.

And he continues: ‘And though through the act of God the first chord of Redemption has been struck, the echo of the harmonies has still to be carried around and throughout the created order’.

Before the next issue of STUDENT MOVEMENT we shall celebrate the festival of Easter, and most branches throughout the Movement will elect new committees for their leadership. It is to be hoped that these two events will not be unrelated. If we can see the actual vision and do more ‘than entertain it as an agreeable possibility’, in fact if we can meet the Risen Christ, then, at this important stage of the Movement's life, we shall be obedient to the mission laid upon us.

¹ *The Household of God*, by Leslie Newbigin, SCM, 12s. 6d.

² SCM, 8s. 6d.

CEDAR-WOOD PANELS FROM CAIRO

by John R. Biggs

SO far in this series on wood carvings, we have been concerned with carvings "in the round". That is to say, with carvings in full relief, in which the sculptor has had to consider the design and composition of his forms not only from the front, but from the back and sides—indeed from any point all the way round. Moreover, as the spectator moves round a piece of sculpture he is seeing a constantly changing pattern of lines, volumes and of light and shade. Hence, a piece of sculpture in the round can only be *fully* appreciated after being seen from all points of view, and part of the æsthetic pleasure is undoubtedly derived from the *sequence* of compositions as they reveal themselves during the spectator's movement round the sculpture.

But carving on buildings is usually designed to look its best, if not from one point of view, at any rate from a limited number of view-points. The carving we have chosen to reproduce in this issue is from a building. It is a couple of cedar-wood panels of the 13th century from a door in the Coptic Church of St. Mary (Al-Mu' 'Allaka) at Cairo, in which Christian subjects alternate with scrolls of Saracenic design. The illustration shows the panels depicting The Annunciation, Baptism, and Ascension.

Here the beauty lies not so much in a relation of volumes in space as in a linear pattern that has been incised into the wood so that the lines are revealed as a series of high lights and shadows. The effect is rich and decorative. No attempt is made to suggest space, which is very proper in the embellishment of a door. In the decoration of the surface of any functional object, the design should be so contrived as to preserve the surface without creating an illusion of depth. These two panels are particularly successful and display a very fine sense of line, and of the textures that can be made by varying angles and curves of lines. The water in the Baptism has been rendered as an area of zig-zags, comparatively even in tone, contrasting with the small dark accents in the groups of figures above and below. Note the serene vertical and softly flowing lines of the Virgin's robes, and the restless forms in the drapery of the Angel in the left-hand panel.

The right-hand panel shows Christ ascended into heaven (appropriately separated from terrestrial beings by a gap in the design in which only scrolls occur). Below, the apostles are gathered; some still gazing upwards, others looking at the man in white apparel. The carver has so arranged the heads of the apostles with their haloes as to make an interesting texture, closely knit and intricate in its lines. Above, how majestic Christ seems on the simple plate of a cloud, supported like a shield, by two energetic angels!

ACKNOWLEDGMENTS

The wood engraving on the cover of this issue is from *The Labyrinth of the World*, illustrated by Dorothea Braby, and is reproduced by permission of the Golden Cockerel Press. The illustration on the inside front cover is reproduced by permission of the Director of the British Museum. The drawing on page 10 of the University Church, St. Andrews, is by Jean Tindal. The illustration on page 24 is by Joseph Bolton. The inside back cover is by Herbert Seidel.

EVANSTON 1954

by W. A. Visser 't Hooft

IN the years before the Amsterdam Assembly officially created the World Council of Churches in 1948, the Ecumenical Movement took the form of a loosely related community of individuals and groups all over the world who felt the sinfulness of the Church's division and the call of the Lord to bring them together. At Amsterdam, however, the Ecumenical Movement took a more specific form of organization when some 150 churches from all parts of the world agreed to work together in the World Council of Churches and announced "we intend to stay together". This fact of an organization of the churches as such committed to one another through a permanent relationship was the big event that made Amsterdam significant. Yet it also created new problems. As long as the Ecumenical Movement was a loosely bound fellowship of people its members could speak and act with great freedom and on their own responsibility. Now the World Council of Churches acts as an official body responsible to the Churches.

To be sure the World Council is not identical with the Ecumenical Movement. It is only the chief organizational form that the movement towards Christian unity takes to-day. It would therefore be quite wrong to suppose that the rôle of other ecumenical groupings ended with the creation of the World Council of Churches in 1948. Their task to-day is an even greater one just because there is an officially constituted body made up of the churches themselves which needs to be counter-balanced and stimulated by the activities of unofficial groupings. The SCM, which has in the past played such an important rôle in bringing the members of the different churches

together, has an even more significant rôle to-day as the vanguard of the ecumenical witness.

So it is that Christian students will be watching closely what goes on at Evanston next August when the second Assembly of the World Council convenes on the Campus of North-Western University at Evanston, Illinois, in the U.S.A. The Evanston Assembly will indicate just where the World Council stands after six years of life. Has the intention expressed at Amsterdam been fulfilled? Have the churches really stayed together? Are they now ready to do more, to go forward in the years ahead to an even closer unity and a breaking down of barriers that divide Christians from one another?

At Evanston there will be some six hundred delegates appointed by the member churches of the World Council. They will come from East and West—from Czechoslovakia and East Germany as well as from the United States and Britain; from the younger churches of Asia and South America. With them there will be one hundred and fifty specially chosen consultants, one hundred and twenty youth consultants, six hundred accredited visitors, as well as fraternal delegates and observers. Surely the factors of human division will be present. One of the major tests of Evanston then will be whether or not the churches assembled there can show clearly that the unity they have in Christ is stronger than any human barrier.

The Theme

The first charge laid upon the Assembly will be to give a clear message to the churches on its main theme—"Christ—the Hope of the World". It was at Toronto in 1950 that the Central

Committee of the World Council of Churches decided that in this day when "the world is full of false hopes, of fear and of despair", the Second Assembly should have as its theme "the affirmation that Jesus Christ as Lord is the only hope of both the Church and the World". As preparations for the Assembly proceeded we began to hear this theme both strongly attacked and vigorously defended. It soon became apparent that rather than choosing an acceptable theme we had indeed chosen a very controversial one. Yet the theme seemed almost unavoidable. In fact it might be said that it was more the theme that chose us than we the theme. It has become evident that it will not be an easy task for the Assembly to speak a clear word on the subject of hope, but it has become even clearer that this is just the very theme on which the Assembly *must* speak.

For it is not that some theological experts have decided that the time has come for the Ecumenical Movement to deal with the "eschatological" question. It is rather that as we are compelled to bear witness to the faith that is in us, we come to see more clearly that Christian hope is not just another aspect of our faith, but rather the perspective in which all our thinking, speaking and acting must take place. In thinking out the meaning of the Evanston theme, we are discovering not only that the Church has something to say about hope—not only that she has a message about the final triumph of Christ in and over history—but that the Church herself belongs to the new age. The Church is a community that lives only in and through the power of that Lord who came and created her and who will come again and complete His work of salvation. Evanston, then, is challenged not only to speak a word of hope to the churches, but to be a witness of the existence of a people who live in the strength of that hope because they share in part already in the new world and in the coming age.

In the discussion of its main theme

then Evanston has been already underway for the past three years. A group of leading churchmen from all over the world, representing many churches, held three meetings in Switzerland in 1951, 1952 and 1953. At their first meeting the members of this Advisory Commission on the Main Theme found great difficulty in reaching a common mind, but as time went on they were able to go beneath their different approaches to the basic Christian convictions on which our hope is based. The First and Second Reports of the Commission provoked lively interest and debate in the churches all over the world. Indeed it is doubtful whether any ecumenical meeting has ever had better preparation in the churches. It is interesting to note that in Hungary more than in any other country careful preparations for the Evanston Assembly have been made—not only in respect to the main theme, but in all those fields with which the Assembly will deal. Taking into account all the comments which came in response to its First and Second Reports, the Advisory Commission at its meeting in August 1953, drew up the draft of a document on the meaning of the Christian Hope which will be submitted to the delegates to Evanston.

The meeting at Evanston will last a little more than two weeks. During the first week the delegates will spend a large part of their time in considering the meaning of the main theme. In the second week, however, they will divide into sections to take up the study of six subsidiary topics: Faith and Order—Our Oneness in Christ and Our Disunity as Churches; Evangelism—The Mission of the Church to Those Outside Her Life; Social Questions—The Responsible Society in a World Perspective; International Affairs—Christians in the Struggle for World Community; The Laity—The Christian in His Vocation.

It will be the task of the Assembly to indicate the relationship of each of these themes to the Christian hope. In

preparation for the work of the sections the World Council has prepared a series of Six Ecumenical Surveys. These will first be used by the delegates and then published following the Assembly as part of the Assembly Volume. Six commissions of leaders in the various fields met last summer and began to prepare documents for the sections to consider as they prepare their reports. These commissions will meet again just before the Assembly to put these documents in final shape.

Other Work

Besides concerning itself with the main theme and section topics the Assembly will also provide for the transacting of World Council business. Among other things the Assembly will consider the recommendations of its Central Committee for a reorganization of the World Council's Departments and Committees and hear reports of the activities of the staff and commissions of the Council during the first six years of its life. It will also elect the new presidents and the new Central Committee whose ninety members will lead the Council in the five years ahead.

The daily programme also provides for morning and evening worship. As is the custom at ecumenical meetings, these times of worship will be led by representatives of the various confessions according to the use and practice of their churches. A specially prepared booklet of Bible Studies based on the first epistle of Peter will provide for the delegates and others who wish to study along with them a guide for daily use. A great opening meeting will take place at Soldier Field in Chicago and thus enable some 100,000 people from that area to share in an ecumenical event.

The Next Step ?

At Amsterdam the World Council became a fact. As is sometimes the case, the spiritual fact preceded theological reflection. In the six years that have followed Amsterdam we have come to understand part of the mean-

ing of that fact. In some ways the fact of belonging to the World Council places the church in a peculiar position. For any church which recognises some marks of the Church in other bodies of Christians at the same time recognises that its own organisational and confessional boundaries do not encompass the entire Church of Christ. Yet, though this fact is apparent, and most of our church leaders recognise it in theory, yet in their every-day lives the churches all too often act as though they were self-contained units. At Evanston we shall need to ask ourselves what is the next step? What are the full implications of our membership in the World Council of Churches?

On the other hand, Evanston must make it clear, too, just what the World Council is not. Some people are all too readily inclined to speak of the "World Church" as though this already existed. This we may not do. It will be all too apparent at Evanston, when all the delegates are not able to participate together in the same communion service, that there are still very deep and real theological differences that divide us.

The World Council is a Council of *the Churches* and so is in a certain sense an anomaly. In fact the chief goal of the World Council of Churches is to make it unnecessary to have a World Council of Churches. The Council has no being of its own. It exists for the churches and it points them all to the One Church which is the object of our common faith and which should find its manifestation in this world. This is another area where the SCM can play an important rôle as guardians of the ecumenical idea—to remind all who participate in the necessary and important work of the World Council of Churches that the Council is no more than an instrument in the hands of God for the healing of the broken divisions in the Church of Christ, and that if the churches use their membership in the World Council as an excuse for not pressing on toward full unity in faith and life, that is indeed

a perversion of what the World Council is intended to be.

Evanston, then, will be a time for stock-taking. It should raise questions of all of us. But let us pray that it will do more than that; that it will be possible for the delegates of the 161 member churches in forty-eight countries to hear above the many barriers which divide them the voice of the one Lord of the Church calling them to be witnesses to the existence of a people who live in hope.

It is important then that the preparations for Evanston should be made not

only by the delegates, but by people in all the Churches which make up the World Council Fellowship—and not least the SCM.

The preparatory material needs to be thought through by all those who are in the vanguard of the ecumenical movement. Especially can students help by praying for the Assembly. Through a general discussion in the churches and through a genuine spiritual preparation we can all help in making the Evanston Assembly an instrument in the hand of God to *give* hope to the churches and to the world.

CHRISTIAN HOPE

Some suggestions for reading

by John Drewett

CHRISTIAN Hope is founded, not upon what man can or has done, but upon the nature and character of God. The ground of our hope is therefore to be found in history—in what God has done in the past; and in eschatology—a looking forward to the end when His purpose will be consummated. The key to both for the Christian is the Cross—the ever-present centre of history.

Many recent books will help us to understand the meaning of Christian Hope. We shall certainly want to know something about the history of Israel, and how that history was interpreted by the great prophets. Dr. T. W. Manson's *The Teaching of Jesus* (C.U.P., 16/-) gives a most valuable summary of the doctrine of the Remnant, of which Jesus Himself was the fulfilment. This "ariadne thread" as he calls it, shows the method used by God in the redemption of the world. If we really believe that God never leaves Himself without witnesses, we can never lose hope. Books on the O.T. which will prove of value are *How Came Our Faith* by W. A. L. Elmslie (C.U.P., 30/-); *The O.T. Against its Environment* (S.C.M., 6/-), by Prof. G. E. Wright; and *His Servants the Prophets* by E. W. Heaton (S.C.M., 7/6). These books are in line with modern biblical thought in that they bring out clearly the *unity* of the Bible and make relevant the history and theology of the O.T. in a way which brings vividly before us the ongoing purpose of God.

Study groups may like to know of some small books which attempt to summarise the larger works and bring them within the scope of the average student. Professor C. F. D. Moule's *The Meaning of Hope* (Highway Press 3/6), based on a series of Bible readings, is an excellent summary of the biblical teaching on Hope and has a complete concordance on the subject which will be invaluable for Bible study groups. Canon H. G. G. Herklots' *The Hope of Our Calling* (S.C.M., 4/6), is also a biblical exposition of the same theme, with marginal references to the Bible. A short summary of the doctrine of the Remnant, based upon Professor Manson's *Teaching of Jesus* is to be found in *Not Many Mighty* by John Drewett (Highway Press, 3/-). Either of these small books will be useful as a good start-

ing point for the study of Christian Hope by those who do not feel competent to tackle the big works on the subject.

But Christian Hope looks to the future as well as to the past. Even the use of "past" and "future" in such a sentence raises many difficult theological and philosophical problems. It is perhaps inevitable that at such a time as this, the very nature of time itself should become a subject for study. Professor Oscar Cullman's *Christ and Time* (S.C.M., 18/-), and *The Fullness of Time*, by John Marsh (Nisbet, 15/-) are perhaps the best known recent books on this subject, but those who feel able will also want to consult *The Protestant Era* by Paul Tillich (Nisbet, 21/-), some of the chapters of Reinhold Niebuhr's *Nature and Destiny of Man* (Nisbet, 2 vols.), and the same writer's *Faith and History* (Nisbet, 15/-). Also dealing with the "end" is Dr. J. A. T. Robinson's *In the End, God* (James Clarke, 6/-. A study of the Christian doctrine of the last things). This is a book well worth wrestling with as it is perhaps the best short introduction to Christian Eschatology which has yet appeared.

One might say, at the risk of over-simplification, that these writers are grappling with the problem of disentangling the Christian Hope from the generally accepted doctrine of "Progress", which has been the leading conception of our age, and which, although severely battered by the events of contemporary history, is still held by most of our non-Christian neighbours. Is this belief in progress entirely wrong for Christians? Professor John Baillie in *The Belief in Progress* (O.U.P., 12/6) deals sympathetically with the common man's needs for some such belief as an alternative to blank despair. This book should certainly be read, if only to show us how dangerous it is to destroy popular faith without putting anything comprehensible in its place. It is, perhaps, at this point, that we should remind ourselves that Communism and Scientific Humanism are also holding out hope for millions of people. Professor Toynbee's *Civilization on Trial* (O.U.P., 12/6) and his *World and the West* (O.U.P., 7/6) are relevant to an understanding of these rival faiths, as are *Marxism, an Interpretation* by A. MacIntyre (S.C.M., 8/6) and Niebuhr's *Irony of American History* (Nisbet, 15/-). In the same context, but with special reference to the work of the Church throughout the world, *The Truth of Vision*, by M. A. C. Warren (Canterbury Press, 9/-), is worth careful study.

Lastly, there has just been published *The Christian Hope*, by Canon J. E. Fison (Longman, 21/-). This is a full-scale treatment (258 pp.) of the doctrine of the Second Coming of Our Lord and will prove to be a significant addition to the literature on eschatology. No S.C.M. library should fail to get this book, and it should be very carefully studied by all who wish to know what Christian Hope in the Bible really is.

continued from page 9.

Whether you are already qualified, or are still in training, it is worth enquiring about openings overseas where your companionship and your skill may fill a gap or provide a chance to break new ground. If you are interested, you should get in touch with one of the following groups:—

Baptist Missionary Society, 93, Gloucester Place, London, W.1.

Church Missionary Society, 6, Salisbury Square, London, E.C.4.

Church of Scotland Foreign Mission Committee, 121, George Street, Edinburgh, 2.

London Missionary Society, Livingstone House, 42, Broadway, London, S.W.1.

Methodist Missionary Society, 25, Marylebone Road, London, N.W.1.

Presbyterian Church of England, Overseas Missions Committee, 134, George Street, Edgware Road, London, W.1.

PIONEERS FOR PARTNERSHIP

Situations Vacant—for Pioneers

THE story of the Church is the story of its pioneers. Paul dreamt a dream and the Gospel was borne into Europe. David Livingstone on a hilltop at dawn saw the smoke rising from 1,000 pagan villages, and so breached a continent in his Lord's name. To-day the Christian Church has virtually succeeded in spanning the globe—and has lately met stubborn checks to further extension.

But the word "pioneer" means "one who breaks new ground". Almost every day, in widely varying situations, world tensions and national crises are forcing the Church to face new problems and seek new solutions. To His hesitant disciples, Christ promised a Spirit who would "lead them into all truth". Where Christians are willing to go forward, new realms of human discovery are opening out to be explored.

Wider Still and Wider

From scores of countries, pioneers are still setting out with particular missions to fulfil. Communism multiplies its agents and its cells. Buddhism and Hinduism are developing a missionary purpose. The business world is alive once more to opportunities abroad. Under the United Nations Organisation and the Colombo Plan, teams of experts on economics and industry, on health and agriculture, are searching for fresh approaches and fresh methods.

The era in which empires could be carved out has gone for ever. But the age of opening out underdeveloped areas and undeveloped minds is only beginning. The world, and the Church within it, is only realising now how much land lies waiting to be possessed in these spheres. Christian communities are striving to take their proper place in such movements, and everywhere the Church is looking outwards.

In Africa, Christian education is trying to keep pace with increasing demand.

In India, Pakistan and Ceylon, the Church Union Movement has become the spearhead for evangelism on a broader basis.

In Japan and South Korea, Laymen's missionary groups are gaining ground.

In the West Indies, a Christian answer must be found for urgent political problems.

In the South Seas, primitive peoples are reaching out for a new inheritance.

Today's Pioneer is a Partner

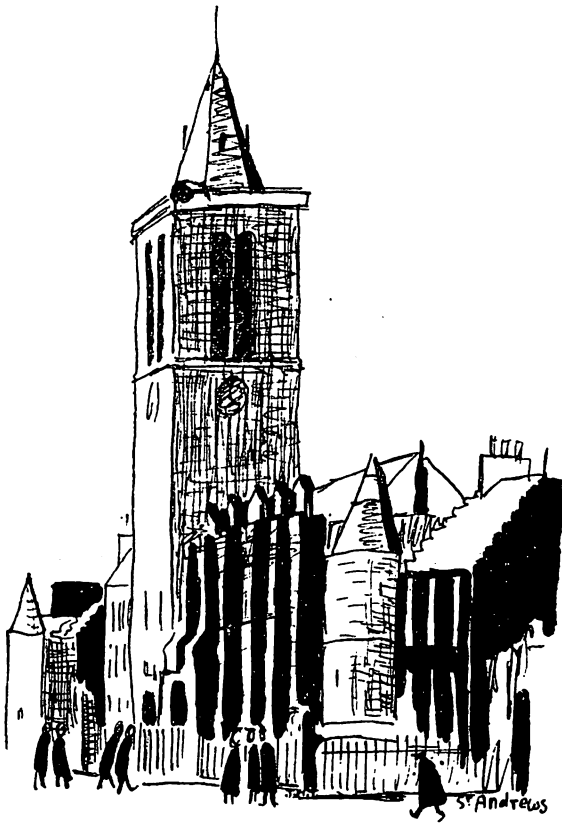
In the Church overseas, there is a spirit and a will to seek, to discover and to serve. The demand is continually for more leaders, more workers and more ideas. Many of the Younger Churches have now achieved complete independence, but they look to us in the West still to work for them, no longer as masters, or as servants, but in what S. Paul spoke of as "the partnership of serving the saints".

Missionaries in the fields to-day are working as partners in city hospitals and rural dispensaries; as pastors among village congregations; on new evangelistic projects; in universities and theological colleges or on industrial training. But more, many more, are wanted. Our failure here means a hold-up where some Christian boundary is all ready to be pushed out further.

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LETTER
FROM
SCOTLAND

by J. W. Stevenson



SCOTLAND is a country notorious for its divisions—and not only in the ecclesiastical sphere. We have a passion for splintering our greatest causes into a series of competing factions, each disputing the right of the others; and we have too often lost our major battles by passionate devotion to minor lost causes. It would be rash to say that we have learned our lesson.

We are, in fact, demonstrating our divisions again in our struggle for fuller recognition as a national unit within the United Kingdom. We have a Covenant Association, a National Party, apparently some obscure platoons or sections of a Republican Army, and perhaps some other groups in between; and, when a pillar box is blown up, many people beyond our own country feel that the whole cause is discredited,

surmising that, although this is the work of a few hotheads, it belongs to the movement in general. The real unity is that a majority of Scottish people believe that Scottish affairs should be handled in Scotland to a much greater extent than the present practice allows. We have a housing problem immensely more serious than England's; depopulation problems in the Highlands and Islands which have no southern counterpart; health statistics which are at certain points amongst the worst in Europe (the main cause, of course, being bad housing); and many other matters, economic and social, in which the unit of action is necessarily the Scottish national unit. But it is doubtful if much of this gets through to the readers of newspapers "furth of Scotland"; the Stone of Destiny is a better story.

If we were to continue in this self-critical vein we might discover other symptoms of our divisiveness. We seem just now to have a more than usually sharp cleavage between the older and the younger generations—that may be common to many other countries in this threatened generation; it is not so much a lack of sympathy as an inability to think in the same terms. The obvious instance is that to the majority of the older generation Communism is merely the quick way of describing the anti-British, anti-Western, anti-Christian way of life; and they wonder why so many young people take so much time discussing it. The younger generation, many of them at least, watches the revival of Germany and Japan threatening the markets and standard of life of other nations, and wonders when an alternative to this system, in which expanding production seems to create problems instead of solving them, will be discovered—knowing that only one alternative in practical form is at present before the world. With no Communist leanings at all, many of the younger generation see its force as few of the older generation do and are less astonished to find avowed Communists in high positions in our governmental and public services and in our teaching staffs. It is not a tolerant open-mindedness; it is seeing the situation without previous assumptions. This sitting loose to traditional attitudes may seem to have its counterpart in a moral laxity which is prepared to try everything once (that is a frequent judgment of the older generation); but it could be retorted that it stems from a refusal to accept the world's inconsistency and confusion; and this is itself some sort of moral judgment in a sphere where the older generations as a whole seem strangely complacent.

This attitude certainly has its counterpart within the Churches. Amongst the members of Youth Fellowships and Clubs there has grown up in recent years an impulsive kind of commitment to a more radical way of life, even

while for many the Youth Club may still be mainly a place of social relaxation and congenial company. It is to be seen in the annual Christian Youth Assembly which is now an established event in our Church life. Beginning with a Christian criticism of contemporary society, the Assembly and its participating groups have found themselves led next to a searching examination of the Church, and then to an equally searching but more disconcerting examination of the Bible as containing the Word of Life for individual and community.

* * * *

The result of all this, and of much pioneering work in congregational youth groups, has been to create the beginnings of a "young Church" within the Churches, with an outlook very different at many points from the inherited Church of the older generation—more critical of the organisation, more impatient with conventional church-membership, more ready to try new ways of common worship and action; and perhaps more ignorant of the value of much that is traditional, and not very well-equipped in knowledge of "the fundamentals". There is all the material for much misunderstanding—along with a good deal which gives confidence for the future. To the misunderstanding anyone will be able to testify who tries to advocate the same new forms of action to a Kirk Session (the governing body of a congregation) and to a Youth Fellowship of the more lively kind. The one will tend to say, at the outset at least, "We've never done anything like that in St. Ninian's"; the other will probably say "Does it go far enough?"

It is mainly from the younger generation that the impulse to Christian action in the community is coming; and ecumenical action between the Churches. It is in youth groups, in many cases, that a concern for the ministry of healing and for Bible Study is being recovered. It is amongst the younger generation that the first attempts

at "economic discipline" and the sharing of a percentage of weekly earnings have been made (members of the group committing themselves to give 5 per cent. of the disposable balance of their income, after allowance for all necessities, to a common fund for distribution to agreed causes in and beyond the Church). But there is no doubt much impetuosity along with it, and a lack of knowledge of the difficulties to be encountered.

* * * *

Perhaps one of the words we are most needing to hear is the uncomfortable New Testament one "Submit yourselves one to another" (by which, of course, is meant, not the submission of subjection but the yielding of ourselves to one another in the spiritual discipline of Christian love, so that we may learn from one another in humility and be taught together in the things of God, as is seen from the use of the same word for the laying open of our lives to Him—"Submit yourselves therefore to God"). In particular: "Ye younger, submit yourselves to the elder"—a hard saying unless we understand it as the determination to "keep together" (to use a phrase from the first World Assembly of the Churches) and to give our real selves to each other in a common quest; and, even as that, a saying difficult enough to obey.

It may be through the parish and town missions, which are just now the

most distinctive feature of our Church life, that younger and older will come together in understanding and common action. These missions, which are a recall of the Churches to their essential job in the community, are being focussed in the "Tell Scotland" movement, at present working through its dangerous first phase, subject to all our national temptations to divisiveness ("They should not have begun like that"; "You can't organise this kind of thing on a national scale"). Mission certainly means *submission*, in that New Testament sense—submission of ourselves to one another within the congregation; submission to the people of our community as we go out to them in their homes, in their places of work, and in the places of their foregathering; submission of the new life of the church, "incomers" and all, to God for His re-shaping. If it is anything at all this is unity—and humility. It may have much in store for the Church and for Scotland just because it must face what divides us—in the Church and in the nation—and because it must find common Christian action in issues which are politically and economically divisive; not an impulsive taking of sides, but a committal of ourselves to find the human need behind the political and economic "situation", and to minister to it in the fulness of the power granted to us.

THE STUDENT MOVEMENT

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The next issue will appear on May 1st.

CHRISTIAN FAITH AND EVANGELISM

by Stephen C. Neill

THE early Christians argued about almost everything; one of the very few things they seem never to have argued about was evangelism, the duty of a Christian to bear witness to his Lord. It was for them axiomatic that the lordship of Christ must be proclaimed to the ends of the earth and until the end of the world. If you are a Christian, it goes without saying that you are a witness, and an effective one; if you are not a witness, then it goes without saying that you are not in any true sense of the term a Christian. "Woe is me, if I preach not the Gospel," says St. Paul. "We cannot but speak the things which we have seen and heard," says St. Peter. Whenever a revival of the Christian religion has taken place, the same phenomenon has been observed; as people have come to know Christ, they have desired to tell others about Him. It has not been a case of *telling* people that they ought to be witnesses; the difficulty has been to get them to stop.

The witness of the early Church

The first Christians did not have a full and rounded theology; that was developed only slowly over the course of centuries. They were for the most part simple people, sinful and imperfect in spite of their Christianity, as the New Testament clearly shows. They had to penetrate a world which was for the most part hostile to their ideas, and bitterly prejudiced against everything of Jewish origin. And yet they made good; they got the Church established, and when the Roman Empire collapsed, the Church survived.

Christian witness consisted mainly of bearing witness to Christ, that is, of proclaiming the mighty works of God. But that proclamation looked to past, to present, and to future, as the New Testament makes clear:

It was a proclamation of the great things that God had done in the death and resurrection of Christ.

It was a proclamation of the great things that God is doing; He gives the Spirit, and actually sets men free from wrath, from sin and from death.

It was a proclamation of the great things that God is going to do; in the end, He is going to establish His Kingdom, and finally to overthrow all the powers of evil.

But the Christians did not regard their work as limited to proclamation; this was the first part of it, but they also expected to see things happen. They expected results. This part of their work was compared to the process of human generation, and with surprising frequency and emphasis, Paul speaks of himself as father in relation to his converts, and of converts as his sons (see I Cor. 4.15; Philemon 10, etc.).

The moment anyone was converted, the Christian *society* came into being, and the life of the society was as important in the setting forth of the Gospel as the word spoken in it. The early fellowships, imperfect as they were, were marked by three characteristics, which sharply set them off from all other societies:

Love. The Christians really were "taught of God to love one another" (I Thess. 4.9). The slave did not cease to be a slave, but the bitterness of slavery was largely taken away when master and slave ate of the same Bread and drank of the same Cup.

Virtue. It was no use pretending to be a Christian, unless you showed your Christianity by being good. And to be good meant being like Christ. It involved honesty, purity, kindness and respect for the personalities of others, such as were not often seen in pagan society.

Hope. In a world which was grey with despair, the Christians looked forward with joyful hope and expectation. They knew that they were in the main stream of history, and were being carried forward to that glorious consummation, in which God would sum up all things in Christ.

The Word of God

The relationship between this obligation to bear witness and the whole of God's work in the world can easily be understood in the light of the concept of *the Word of God*. *Word* is a means of personal communication. Revelation is the personal self-disclosure of God to man through His Word; but for the most part this self-disclosure is carried on through the word of man, spoken in the name of God.

This was true of the prophets. "The Word became speech". The prophets spoke in definite historical situations, and through the word spoken in the changing situations of men revealed the unchanging truth of God.

It was true of Jesus Christ. His ministry was spent in the proclamation of the Word of God to those who would hear, illustrated by His mighty acts, and illuminated by the glory of what He was. "The Word became flesh".

It was true of the early messengers of the Gospel. Paul wrote a number of letters, but most of his time was spent in direct personal witness to non-Christians, or in edifying Christians by expounding to them deeper meanings of the Word of God. "The Word became Spirit".

It has been true ever since. Some men have been converted by the printed word without human speech. For the most part, the work of witness goes forward through speech; it is passed on from generation to generation in the words of those who have really known Christ.

God's plans depend on man's faithfulness

The obligation laid upon men to bear witness is to be understood in the light of the doctrine of *the incarnation*. God could work in any way He liked; He has chosen to work by the method of self-limitation, of less to more, of a human life and human words as the bearers of the message of the eternal. Why God should have acted so, we cannot tell. He may have other worlds in which He may have acted in entirely different ways. "But for this world the word of God is Christ". Christ lived and moved within the human situation, and accepted its limitations. He was content to leave His work in the hands of very feeble disciples, and to trust Himself wholly to them, to make Himself wholly dependent for the fulfilment of His work on their faithfulness and obedience. We may as well say boldly, though recognizing that this, like so much of biblical speech.

is anthropomorphic language, that the fulfilment of God's plans has been made dependent on our faithfulness and our obedience.

This voluntary dependence of God upon the obedience of men is seen in relation to the past.

Christ could not be born into the world, until there was in the world that one woman through faith and obedience fitted to be His Mother.

He could not come into the world, until there was a people prepared for His coming, and that preparation had depended on the faith and obedience of a remnant over twenty centuries.

He could not begin His ministry, until the work of the forerunner had been done; but that depended on John the Baptist being found obedient and faithful in his turn.

In this respect there is continuity between the world before Christ and the world to-day. God will certainly accomplish His purposes; but still for reasons known only to Himself, He has accepted the situation of dependence on the faithfulness and obedience of human wills.

To the Christian, all history since the time of Christ is the History of the Expansion of Christianity. But Christianity does not really *expand*. It is not an automatic or spontaneous process. The Church can quite easily die out; this has happened, and will happen again. It shows signs of happening in many countries in Europe, just because the people whose faithfulness and obedience carry them to the point of being effective witnesses are far too few.

The points at which the faithfulness and obedience of the Christian are engaged seem to be the following:

It is the will of God that the Gospel should be proclaimed to every creature. The Gospel has not been proclaimed to every creature.

History will not end until the Gospel has been preached to all nations for a witness unto them, and until if not all at least some have been gathered out of all nations unto the Kingdom.

Proclamation is an operation which can be carried out, not by angels, but only by men and women, who are driven by the love of Christ to undertake it.

Proclamation is the duty of every person claiming to be a Christian, since every Christian is concerned with the outreach of the Gospel in space and time—with its "expansion" to the furthest limits of the world, and with its transmission from one generation to another.

Each new generation needs to be evangelized afresh; *both* the so-called "catholic" and the so-called "protestant" positions are true; the Church both lives by its continuity and needs to be reborn every day.

No Christian can claim exemption from a share in the work of proclamation.

Normally a Christian's place of obligation is the place in which he lives; but the Church has always recognized the need for strategy, and a special responsibility for those areas where the Gospel has never yet been preached.

In 1954, the areas where the Gospel has never yet been preached amount to nearly half the world.

The work of proclamation will never be effectively done until it has become the work of the whole Christian people.

Pre-conditions of an effective witness

The early Christian witnesses were effective witnesses because they were sure. Many Christians to-day hesitate because they are not sure:

In a world of relativism, is there any sense in which we can claim that the Gospel is the absolute truth?

When the Church is so unlike its Master, is anything to be gained by calling men into its fellowship?

When "Christian civilization" is so fly-blown, have Christians of the West anything that is worth offering to the peoples of other parts of the earth?

It is evident that as long as such uncertainties prevail, there cannot be anything but ambiguous and half-hearted proclamation. Recovery of assurance (which is quite a different thing from self-assurance, and includes penitence and humility) is the pre-condition for effective evangelism.

In the first chapter of Romans Paul sets forth a devastating picture of human failure.

He shows that a wrong relationship to God (idolatry) results in a dislocation of the inner harmony of man's being.

This inner disharmony undermines that essential respect for the personalities of others as *persons* that is the only possible basis for personal relationships.

Dislocation of personal relationships leads to the disruption of society, through the failure of those elementary virtues of justice and mutual trust, which alone can conserve it.

The rest of the epistle deals with the restoration of man through Christ, under the three aspects of self, fellowship and society.

If a man is in Christ, he is restored to fellowship and peace with God, and so becomes again a real person instead of a simulacrum.

Real people, that is, men and women in Christ, can join again in real societies, in which intimacy without aggression, is made possible through the lordship of Christ.

Even a small Christian society can be immensely effective in the regeneration of society about it, through judgment, example and service, and through the setting up of evident signs of the present and the Coming Kingdom of God.

No-one can be an effective witness to Christ without personal experience of restoration through Christ in all its three aspects. To have missed any one of them is to be of necessity a mutilated witness. To have missed all three is to be debarred from effectiveness in witness. The question of the present poverty of the Church and of the Federation in evangelism is just the question of the poverty of its experience of Christ. One question cannot be answered without finding the answer to the other.

This article originally appeared in "Student World", and we are grateful for permission to reproduce it here.

ENGAGEMENT

PERINBAM—DA COSTA: Lewis Perinbam (Trav. Sec. Canadian WUS) to Marie da Costa (London School of Economics).

NO ROOM

by James Maitland

RECENTLY I took part in a pre-terminal conference in the North of England with "Prayer and Evangelism" for subject. Conference chamber and dining room were spacious and well-appointed, and for sleeping quarters we each had a room to ourselves with central-heating, wash-hand basin and all the rest. Prayer, we agreed, is the very breath of life for the Christian. As for evangelism, why "the Church lives by mission as the fire lives by burning".

A few hours after returning to Edinburgh I had to call on a young husband and wife living with their three children in one room. The husband is a brewery labourer and works on shifts. His difficulty is not how to say your prayers, but how to get enough sleep when you've just come off night shift and the children are racketing all about you. His wife's difficulty is not one of finding time for the Church but of finding ways and means of preventing the baby catching gastro-enteritis from the other two children. What is the Church's evangel for this man and his family? Can the household of God ever mean anything to him when conditions in his own household are so unbearably wretched? In what sense is Christ the Hope of this man's world, and how is the Church to present Him as such? So long as any truth remains in the jibe that Christians are those who are "enclosed in their own fat" spacious dining room central heating so long will the Church remain embarrassed, dumb and futile in face of this man's need, this man who is typical of thousands upon thousands throughout our country. The Word of God came to John Baptist in the wilderness. Our Lord began preaching the Gospel of the Kingdom on His way *back* from the wilderness. If the Word

of the Kingdom is to be brought to the homeless in Britain the people who are to speak that Word must themselves know the wilderness, must feel on their pulses the misery of living for years "without a place of your own".

The Facts

Perhaps the simplest way for you to do this is to go and have a talk with a city minister who, by the very nature of his job as pastor, sees the effects of this "wanton and callous cruelty" in the lives of great numbers of his people. If you have sufficient fortitude—and humility—he may introduce you to one or two families who have been in the housing queue for two, three, five years. Or your S.C.M. branch may care to arrange with the B.B.C. for a play-back of the Scottish feature programme "Slums", first broadcast in April of last year. Partly as a result of hearing this broadcast one minister of the Scottish Church gave up his administrative job in the Foreign Mission Department and has gone to work in one of Scotland's oldest and blackest industrial areas.

If Britain's housing shortage is to be tackled in the spirit of a war-time operation "the tranquil inhumanity" of the Christian Churches must first be dispelled. The only way of doing this is to see for ourselves what bad housing does to people—how it can debauch their souls, waste their bodies, sap their vitality, destroy their self-respect. . . . In such "a hell of depression and misery and hopeless degradation crime and disease (are) but the inevitable psychological and physiological responses" (Mumford). Once this has happened to us we won't simply ask "why doesn't the Government do something?" We ourselves will begin to do something. And first we shall want

to find out what the situation is in our own town, in the parish of the Church where we worship.

Here are some figures for one town: Out of 141,400 households—

46,000 have no bath at all; 10,000 share a bath; 6,600 have no cooking stove or range, 9,800 have to share a cooking stove or range; 1,100 have no sink; 12,500 have to share a sink; 200 households have no water closet; 27,500 households have communal closets.

No, not London 1840, but Edinburgh—"loveliest of European capitals"—Edinburgh 1953.

The figures for Glasgow are more shocking still.

Out of 306,800 households—

153,700 have no bath at all; 17,800 households have to share a bath; 8,000 have no cooking stove or range; 21,100 have to share cooking stove or range; 850 have no sink; 23,000 have to share a sink; 360 have no water closet; 115,000 have communal water closets.

Would you believe that in these cities there are Churches preaching every week the sanctity of family life and the value of the individual soul?

An article in "Town and Country Planning" (1942) says of Glasgow:

"There are thousands of people living in five storey tenements, where stair-head lavatories are shared by 30 to 45 people; where a "house" means a kitchen (the single end) occupied by six persons; and six single ends on a landing; four "landings" in every close (entry, to you, England); one W.C. to each landing. The pipes are constantly broken, choked and filthy, excrete smells through the walls into the kitchens where the people eat and sleep. It flows down every stair, until at the foot it forms a dirty, stagnant smelling pool that menaces all the children in the tenement. Repairs are useless. "Choking" just starts again. Here the blackout has no terrors. The sunshine has never penetrated. Artificial light is always necessary. Bugs and rats are there in abundance".

Where the situation is so bad the only answer is removal of the people and demolition of the property, and Christians have to agitate for this. If we don't know how to begin, the compulsion of our penitence may send us to learn from the Communists.

Action

The battle for decent houses will be won or lost in our time at the Local Authority level, and it is surely a real part of the Christian mission to make quite certain that those in authority are being kept aware of the needs and proper priorities of the people in their housing lists. So often the neediest are the most inarticulate and the local Church has to be a voice for them, a voice as bad as conscience . . . some are lost behind the ranges of cards and files and forms. When complete homelessness is the only alternative "there is apparently no horror to which defeated men and women will not adapt themselves and endure". God set His Church in every parish throughout our land in order that the grim shadow of this horror might be driven from off its life and the Local Authority with the dynamic of a roused social conscience behind it can do this in our time.

Where rehabilitation in some measure is possible the local Churches can rally the tenants to clean, paint, brighten and repair under expert guidance and with the help—labour and money—of Church folk and others.

The present Government has increased the annual output of permanent houses to 300,000, and full credit must be given for that achievement. It has to be remembered, however, that a recent estimate put the number of houses in Britain that go out of habitation as a result of disrepair at 200,000, so that the total annual increase is only about 100,000. In face of the country's needs, immediate and long-term, something more thoroughgoing is demanded. The Bill (Repairs and Rents, Scotland) before Parliament aims at this, but there will need to be a great stirring of the public conscience if the Local Authorities are going to take the costly, difficult and sometimes quite revolutionary action necessary for any worthwhile attack on the problem of deteriorating and derelict property. Birmingham, itself with 50,000 houses unfit for human habitation, has already

done some excellent pioneering work in this field and must have a great deal to teach our other large cities.

Four Basic Needs

There is need for this whole question of housing to be lifted out of the realm of party politics, where, inevitably, it becomes a mere counter in the game of winning or retaining power. The Church of Scotland, through its General Assembly, has urged the Government to call an all-party Conference, and since the appeal has been refused, the pressure must be maintained.

There is need for a Housing Plan for every town and city in the country. This plan should set out what the needs of the area are in terms of overcrowding and unfit houses and show quite specifically how it is proposed to meet those needs over a given period of five, ten, fifteen years. This, perhaps more than anything else, would show that we mean business.

There is need for a new spirit in the Building Industry itself. Constantly we hear mutterings against the workers for slacking; against the bosses for not

caring very much about anything so long as the profits are large enough and steady enough; against the manufacturers for "restrictive practices and price rings that are clogging up the works". Let these questions be properly and responsibly investigated in order that the nation may have confidence in the industry.

There is need for every intelligent and responsible Churchman in this country to enquire how precisely the mission of his Church is related to the needs not of "the world", nor of "the nations", nor of "men", but of the homeless at our own doors. If the existence of the community of love is making no recognisable difference to the people who are suffering more than any in our country from "the famine of love" we can hardly expect very many to be greatly concerned either with our worship of the one Father before whom, we say, all men are brothers, or with our Gospel of Hope by the power of which, we say, men are brought to find their true home in the Father's Love and in the house not made with hands.

TRAINING COLLEGE STUDY CONFERENCE

University Hall, Sheffield

APRIL 9—15, 1954

COST: £4/4/0

Main Talks:

Canon R. W. Stopford, Moderator of the Council of the Church Training Colleges.

Chaplain:

The Revd. T. Morris, Warden of Church Hostel, Bangor.

Seminars:

British Political and Social Life, 1954.

Personal Relations—Miss Margaret Potts, St. Julian's Community, Coolham.

Britain's Responsibilities in the World To-day—Eberhard Wedell, Assistant Principal, Ministry of Education.

Christian Studentship—Miss Monica Wingate, Principal, Balls Park Training College.

Registrations by 12th March (if possible) to the Education Secretary, Annandale, North End Road, Golders Green, London, N.W.11.

FEDERATION CONFERENCES 1954

STUDY CHALET

Woudschoten, near Utrecht, Holland. July 5—24.

Theme: "Christian Faith and Drama". Cost: about 10/- per day.

LEADERSHIP TRAINING COURSE

International Institute of Mainau, on Lake Constance. August 15—31.

Theme: "The Calling of God". Cost: about £7.

NATIONAL S.C.M. CONFERENCES AND WORK CAMPS

Many of the Continental Movements will be holding their National Conferences in July or August, and visitors from other countries are welcome. The German Movement is holding its National Conference (Studententag) at Heidelberg from August 1—5. Ability to speak German would be an advantage to delegates. Further details later.

World Council of Churches Work Camps will be held in Belgium, Finland, France, Germany, Great Britain, Greece, Holland, Italy, Austria and Sweden.

Further details about *Conferences* are available from Frances Paton, Annandale, North End Road, London, N.W.11, and applications should be made to her as soon as possible as there is a limited number of places available.

Enquiries about *Work Camps* should be made to the Rev. Edward Patey, British Council of Churches, 39, Doughty Street, London, W.C.1.

In matters of belief

too, there are deviations. Dr. Horton Davies has called his new book

CHRISTIAN DEVIATIONS

and we have published it in the

RELIGIOUS BOOK CLUB

for 3s to members (7s 6d to the outside world). You will find nothing flashy in this book, but a sober statement, appraisal and criticism of most of the deviationary sects, movements and tendencies in and outside the Church today: Moral Rearmament, Jehovah's Witnesses, Mormonism, etc., etc.

SCM PRESS

THE NEED TO BE HUMAN IN COLLEGE

by Ronald Preston

It is hard to write relevantly to all the different types of College in one article. This has mainly the non-residential Universities in mind, but most of it bears on most Colleges.

WHAT are the three occupational diseases of the student? I should say complaining about the food in Hall or in "Caf", complaining about the lecture system, and complaining about the pressure of work and the examination scramble. These complaints are much the same in the Universities and the various Training Colleges. I don't like to think how many years ago I first heard it said that "Training College students don't mature by living, they survive by rushing". I thought it rather a shrewd remark when I first heard it, and I still think it is. Of course some of the complaints are ill-founded, and some students make things worse by their own disorganised way of living. Some grievances arise because our Universities and Colleges are overcrowded and understaffed, and the conditions of existence in them have not caught up with the post-war expansion of numbers. I'm pretty sure, however, that when all allowances have been made, there is enough genuine complaint left to indicate that our college education is not fulfilling the hopes of many of those who come up as Freshers expecting great things from their precious three years at the University or College. At least the best students, the ablest and most sensitive, are conscious of something lacking.

Expecting what?

It is true that a number of students come up with no vision and no expectations. They want a degree or diploma for utilitarian purposes and regard the University or College as a necessary mechanism to that end. So they are prepared to go through the required routine. Some who would not naturally take that line are pushed into it by the cash value outlook of their parents. Nevertheless I think many students come up to college with more expectancy than that. They are well aware that it is the gateway to the professions, and all that it implies for an interesting and, for the most part, well paid job; but they also know something of the great traditions of University education dating from the Middle Ages. They hope that in and through their special courses, as well as alongside others with different specialisms, a wider world will open to them. They hope their interests will broaden, new experiences come their way, and that their understanding of people will widen and deepen.

All too often they are disappointed. They don't find it easy to meet or talk to University staff; they find the pressure of work heavy and the method difficult to get adjusted to; they are often in digs (many of which are of indifferent quality)

This is the fourth in a series of articles dealing with some of the concerns of the WSCF General Committee which met in India last year.

or else have a long journey daily; and many find it hard to know any students outside their own section of their own year in their own subject. In short the proper give-and-take of a genuine academic community is absent. We may talk about a University being not a set of buildings but a community of people, but it doesn't seem like it in practice.

Then a further difficulty may loom up. It is often hard to see the point of the studies which are the main occasion of our being at college at all. Often the teaching is indifferent, and owing to shortage of staff, supervision is inadequate. So proper methods of work are not acquired. How often we find students who behave in practice (whatever they may say in theory) as if there is nothing for them to do at a University unless they are being lectured to or examined. The word "academic" has, on the whole, a bad sense in the English language. It is sinister that this should be so. Yet that is exactly what many students think of their studies: that they are academic in a bad sense.

Christian purpose

Let us go a stage further and suppose a student is a Christian; he will in that case almost certainly be in a further difficulty. Either he will not relate his faith to his studies, but keep his mind in water-tight compartments (which is hardly good enough for a *Christian* student), or if he does try to think through the relation of his faith to his studies he will find many puzzles and little help in coping with them. The University will be a chaos of conflicting philosophies and theologies among staff and students (much of it implicit, some of it explicit), and he is likely to have a pretty rough time if he honestly tries to follow his problems wherever truth may lead.

Not every student, let me repeat, feels all these frustrations. Some hardy spirits who see these issues find them not so much frustrations as challenges, and they have an enormously exhilarating time re-thinking their whole attitude to life. Far more, as I have suggested, take the University or College as they find it, do not take any personal attitude towards it, and allow themselves to go through its process, and, in fact, to be processed as if they were factory products. For these we could wish that they would wake up, that they would try and exercise personal responsibility for their lives and not just let things be done to them, although its immediate effect would be to make them more uncomfortable. The rest, and one way clearly as Christian students. Both words are equally important. The University as an institution will not provide that help, but the Christians within it, both senior members and undergraduates and research students, ought to provide it for themselves. Indeed, this is particularly the job of the S.C.M. as a Christian community within the University. And this is why the W.S.C.F. has had a University Commission in operation since 1946, and why, at its General Committee at Nasrapur, near Poona in India, in January 1953, it drew up a report on "The place and responsibility of the S.C.M. in the University".

This report makes the important point that we must never regard it as accidental that the S.C.M. lives in the community of the University (or rather we would say in the University which is meant to be a community but to a large extent is not one). If we are Christians we believe that God has a purpose for us, for the University and for the S.C.M. Christians believe that the world is a web

of personal purpose. True, it is possible for things to exist in the world against God's purposes, but that they are against it becomes obvious by their fruits, and in due time God's judgement is passed on them. Universities have shewn such good fruit, and so many blessings have come to so many students through the S.C.M., that it is impossible for us not to believe that the University is part of the divine purpose, and so is the S.C.M. in the present state of Christendom. Equally we must believe that it is God's purpose that each of us should be at the University; otherwise, if we are Christians, we should never have come up to it. Therefore these questions face us: (1) How can I fulfil God's purpose for me while I am at college? (2) What is God's purpose for a University as such? (3) What is the purpose of the S.C.M. as a Christian community within the University?

The Christian student

These questions are too big to answer here. But part of the answer is that bare commitment to Christianity is not good enough for a student; it must be a commitment *in and through* the intellectual life which is the basic activity of the University. We are not accidentally students. It is God's purpose that we should be students, and the use of our reasoning powers in thought on our faith, our studies, the world we live in, *and in prayer* is the inescapable consequence of our commitment to Christ.

It is only too easy to take refuge in a blind dogmatism or in a spurious piety, as an escape from the use of our mind for God. It is only too easy to escape from a deep personal encounter with non-Christians, for fear that some belief will be shaken and some ill-grounded 'religion' destroyed. It is only too easy not to trust that if Christ is "the way, the truth and the life", what is true at any level cannot lead away from him in the end.

This is a hard doctrine if we are standing alone in the midst of the countless cross-currents of college life. But we are not alone, or rather we need not be alone, and we are not meant to be alone. The lonely Christian is indeed weak. We need to live in a Christian community if we are to grow into full, mature, personal Christian responsibility. We need to be part of a fellowship of thought and prayer within the University; a fellowship which knows that basically it trusts in Christ even though there are many questions that it cannot answer. That is what the S.C.M. is meant to be. Christian students by themselves cannot reform the University, even if they know exactly what they want to do, which they don't. But they can refuse to drift and let things be done to them: they can take some personal purchase over events and behave like the human beings created in God's image which they believe themselves to be.

This University question is not one just for the clever Christians, those who will get firsts. It concerns every student in his own personal, human integrity. It also concerns Christian members of University staff, but that is another long story. Indeed, I have only hinted at the beginnings of all that is involved in the "University question", which is in truth the key to the entire work of the S.C.M. and the World's Student Christian Federation.

THE

EMPTY

TOMB



by D. M. MacKinnon

“ Speak, Mary, declaring: what thou sawest ”

TO say, as some do, that the Resurrection of Christ is the most best attested fact in history is to be guilty of a serious theological mistake. It tries to bye-pass the theological problem of the Resurrection by treating it as if it were on a line with the events that preceded it, and indeed with those the records say followed it. It is to be guilty of a kind of theological anthropomorphism.

But wait, you will say! I speak of “events before and after it”. Is not that to make the Resurrection an event in time, posterior to the Crucifixion and anterior to the conversion of Paul? Certainly there is no difficulty in saying that the coming of the women to the tomb belongs to the time series of every day. (I am not at the moment concerned to raise the difficult problems occasioned by the detail of the Gospel

narrative.) So, too, the appearances of the risen Lord: so, too, if I may so speak with all reverence, Christ's leaving the sepulchre. Yet these events are not the raising of Christ by the Father.

Of course, as we all know, the Resurrection is not a case of resuscitation. What is it a case of? It is no more a case of anything than is creation: it cannot be subsumed with Lazarus and the boy of Nain, under a common concept of resurrection. A writer like Dr. Austin Farrer reveals how in the Thomist tradition a number of complementary analogies are required to suggest (not in any sense to *capture*, or comprehend) the relation of the world to God. Analogously with the Resurrection of Christ; if we are to approach towards its inward essence we can only do so across the signs and words that point towards it, that in some measure convey the Risen One to us in the mystery of his arising; the traditional language of Scripture, hymnody and proclamation, which, even though its force may be *partly* spent, is still of more than archæological interest; not least the way in which in Scott Holland's phrase, "when he died, his life rose with him", and the Resurrection faith conditioned the composition of the Gospels as we have them; and, of course, the sacrament of Baptism.

To take these various means of access one by one:—

(1) Never let us forget that the narratives of the appearances of the Risen Lord are like nothing else in the Gospels. Do not let us shirk the fact that they are quite extraordinarily difficult. I am sure, however, that it cannot be otherwise. After all the communing of the Risen Lord with his own is like nothing else that ever happened.

This is not the time nor place to discuss such critical problems as the question of the lost ending of Mark, the Galilean versus the Jerusalem tradition

of the appearances. But am I far-fetched in suggesting that we should remember these things at Easter? For it is, as it were, across the texts that raise these problems so sharply we discern the lineaments of the Risen Lord.

Of course the issue of the empty tomb is crucial. It may seem strange suddenly to obtrude critical considerations in an essay that is based on a conviction that that emptiness is a sign beyond all others pregnant with the meaning of it all. Yet honesty demands it, even at the cost of tidiness: perhaps tidiness is out of place here where we are at issue, in our day and generation, with the foundation of our faith; or I should say rather, with the foundation of the world's remaking.

If those are right who say that Christology being the heart of theology, all theology's treatises must be brought into subjection to it (*i.e.*, the treatise: *De Christo*), then creation itself must be seen across recreation, across the Father's raising of the buried Christ. Perhaps, indeed, it is here that the sharpest metaphysical problems arise for Christian thought (that might be taken as an implication of my first paragraphs): the place where the Father lays hold of the body of Christ (we speak in riddles), where the problems, which the older ontology faced in terms of the analogy of being, are posed in terms of the relation of datable burial, *rigor mortis*, etc., to the timeless mystery of the Father's love. But to say this demands that in saying it we tie the ultimacies of our metaphysics or our theological poetry to the contingencies, the 'perhaps' of historical, critical, research.

One last word on this issue; I do not think that any reader of the Gospel narratives will deny that a note of peace, of the peace, indeed of the "still centre" is struck again and again in the episodes recorded. "The earth trembled and *was still* when God arose to judgement".

(2) I will here concentrate on one notion: the notion of victory. No doubt this notion is *mythologisch*. But it is an image which Easter hymnody keeps rather strenuously before us. The victory of Christ: what do these words mean?

Remember, even if we can make them our own, Christ's resurrection is not his victory. "Victory" and its verbal cognates are no more than ways in which we acclaim the incomprehensible mystery, the inward being of His resurrection. We do well to remember, too, that the New Testament writers (not only St. John) speak sometimes of the Cross as the place of victory. It is, I think, arguable that when we speak of Christ as conqueror, we are thinking more closely, and speaking more appropriately, of the obedience unto death than of the Resurrection.

Yet it is also clear that it was the Resurrection which enabled the disciples to see in the Cross the victory of Christ, and to discern what it was. We cannot emphasize too strongly the mysterious insistence of the Gospel writers that the wounds of Christ were still discernible in His risen body. In our understanding of this as a described empirical fact, we have, of course, to offer some sort of middle way between materialism and idealism; between assuming that images we may form of the reality are its pale counterpart, and supposing them to be "only a symbol" (I use this phrase in the way it is used by theologians, not by logicians). But that this is absolutely crucial I find inescapable. It is in the end to the Crucified that sinners come: Golgotha where they begin to say "Just as I am, thy love unknown, Has broken every barrier down". Those who like myself hoped that the Evanston Assembly would have as its title, "The Crucified Lord, the Hope of the World", had this in mind. The Resurrection can be spoken of as Victory because it is the Father's Amen to the Cross; if you like his

declaring the obedience of his Son unto death the ultimate foundation of all that is. I know the metaphor is flamboyant: but the New Testament comes to rest in the Father, who sent his Son, on whom the Son utterly depended, who raised the Son, who set the work of the Son, his life, his death, his burial, in the metaphysically *ultimate* place: who made clear in the raising of Christ that indeed "the Father and the Son are one". The hope of the world is in the Crucified; but the Crucified we see as the Mediator across the light of Easter.

(3) There is another approach possible, however, to this ultimacy in the way the Gospel writers presented their material. John speaks of the "signs" which Jesus did: and Dodd says they are types of the great sign of the Passion and Resurrection, where sign and signified are wholly one. All the Gospels in some way convey the sense of movement to a place (as in the Synoptics, from Galilee to Jerusalem), or the pressure of an approaching Hour (John). The forms of space and time are most intimately the forms of the consciousness of Jesus.

For the Lord was human; and in flesh and blood did those things that were necessary for our healing. Moreover, if we speak of him as the new Adam we must not allow such phrases to rob us of his real concern with the business of human life. Although I may be unfashionable in writing in this style, we must never forget his sense of beauty, his human affection and emotion, his concern with the particular issues of his age, with the coming fate of his people. (His disciples were not far from his mind in seeing the fall of Jerusalem as an apocalypse, and setting a very sign of its approach among the portents that in the Gospels bring out the eschatological import of the Passion). But this humanity was the very stuff of his sacrificial self-giving.

When his hour came, it was indeed the Hour of the Son of Man, and of the

Prince of this world: the final hour plunged into the series of history, shown so by the Resurrection. But it was an hour, too, with a before and after, a moment when ordinary relationships broke, and men showed themselves as they always do when the foundations of their life are upset.

In the Gospel there is a unity of the familiar and the unfamiliar, the trivial and the final. The highest imagery of the Jewish religion comes to rest where it is broken in pieces: on a man who was called a toper, a friend of harlots and "wide boys", a man "who was numbered with the transgressors", who died, let us never forget, as men like Haigh, and Heath, yes, and Derek Bentley too (Christ was not so much older). We are told by the highest religious authority that at their execution condemned men should walk in dignity to the scaffold: did Christ? Simon of Cyrene had to carry his Cross, and the devotional impulse that remembers three falls in the "Stations of the Cross" is surely sound. "Down in the Dust".

What Christ gave over to the Father was in part surely this deep involvement in the things of everyday that marked the first stages of his ministry. He gave it up, and was always giving it up, and came to a place where friendship with publicans and sinners meant the gallows, and mockery from many to whom he might have spoken. In the light of the Resurrection the Gospel writers saw that this was truly the Sacrifice of the new covenant, as indeed he called it in the Upper Room.

If we are to understand Easter, we must *not* speak of the movement from Galilee to Jerusalem as a Stoic exercise in detachment. Sometimes if we love someone whose weaknesses we know, we most fear for him when we leave him. It was not simply failure (as in the synagogue of Nazareth) that beset Jesus; it was also the sense of near frustration with work left still to be

done, good work, Messianic work; yet his Messiahship (as the Lucan order of the temptations so well brings out as well as the Johannine emphasis on dependence) was receptivity before the Father, before the one who set his Hour. John omits the narrative of Gethsemane perhaps to make us see how much the whole life of Jesus was a continual foretaste of his hour of bitter obedience and glory.

It is only when the Son of Man has reached the "pure pastness" of the grave that He is raised, significance given to his insignificance, his trial before Pilate revealed as the judgment of the courts of men, his Passion as the secret place of the world's ending. The Gospels are all, for all their differences, in the whole story from the beginning to its bitter ending. Gospels of the Resurrection. But refer for a moment again to their tremendous epilogues: does not the stillness of which I spoke, the manner of the Risen Lord's self-sharing make plain how much the simplicities of the lakeside and of Bethany counted in his ministry and to his Being? And therefore to the Father who sent Him? When we say that "Christ being raised dieth no more", we mean that for him by the Father's word life has taken up all that belongs to the ultimate frustration itself. It is life perfect (*τετελειωμενος*, cf. John 17.1), without horizon of death. But when in the Risen Christ that life was shown to men, it was shown as an ultimate tenderness, as a compassion purified by the bitterness of obedience and given by God a final place. ("All power is given unto me"). Sometimes as we read, we seem back at Bethany, or in Zacchaeus' house: and it is not only the location, but the spirit of the Galilean ministry, that overtakes us in the last Johannine epilogue (21). Is this accidental? "Who for the joy that was set before Him". "I have power to take it again".

(4) And lastly: Baptism. Baptism is a sacrament of Christ's baptism and

straitening: and we interpret it using the language of death and resurrection. Sometimes if you look at the ancient liturgical texts of Easter Week, you are surprised to see how much they speak of the baptized and how little of Christ. Of course this has a perfectly good historical explanation; and yet it may seem more than archaism.

For it serves still to remind us that all Christian spirituality is in a sense "spiritualité de la nuit pascale", of the night when Christ rose again from hell. In the pilgrimage of Holy Week we glimpse the shape of the pilgrimage of men as it was trodden by the Son of Man. We end in the dark, the dark which is the sign of the ultimate dark into which he passed. But He is raised: that is the ground of our hope, of our faith and of our charity. In the raising of Christ we glimpse the love of the Father for the world: and because we

are in Christ by our baptism we glimpse that which shall be revealed in us. We are in Him by baptism; but that dying and raising sacramentally enacted in us at the font, has to be worked out in all sorts of dyings and risings in daily life. And in the end it finds its term in the manner of our actual physical dying.

In spirituality and in liturgy, nay rather in a spirituality which is founded on liturgy, we do in some measure make our own the inexpressible mystery which is the root of our being, namely, the mystery which is not the mystery of an abstract God but of the God and Father of our Lord Jesus Christ; who is the God of an ultimate mercy made concrete in the flesh and blood of the Crucified, a mercy affirmed in all its utter concreteness by the Resurrection, as that by which we are held to God, which is for us "Way, Truth, and Life".

continued from page 29.

successive generations. The Bible Society is three things in one: it is a learned Society occupied with translation or revision work (even at the present moment in over 200 languages); it is a great publishing house, issuing as large a bulk of literature as any publisher in the world—but at a loss so that the average person overseas may be able to afford the cost of a copy of the Scriptures; and it is a missionary society, employing its own agents and co-operating with other missionary societies in the one central task of making the Gospel known in non-Christian lands—and often the Book can go where the missionary cannot and speak where men must keep silence.

The Bible is at once the food of the Church and the Church's chief weapon. No stable Christian community is thinkable apart from the constant reference to the Scriptures as to the sources of faith, and no firm individual Christian life is possible which is not, in some way, rooted in them. Yet the New Testament especially is in itself a means by which non-Christians can come to know Christ—and that this is true is vouched for by a hundred and fifty years of continuous testimony, which is the record of the Bible Society.

In 1954, then, we celebrate the 150th anniversary of this movement. We are trying to do this in three ways—by arousing the Christian imagination to the wonder of what has, in fact, been done in this century and a half; by an attempt to call our own people—and ourselves—to a rediscovery of the Bible (this is the meaning of the campaign launched by the British Council of Churches last October, *The Bible Speaks To-day*); and by seeking to re-equip the Society itself for its next period of service in a world which demands much rethinking and redeployment of resources. This is something which has happened in the heart of the Church and which vitally affects its life—and the future will certainly not find the Church less dependent on the truths of Scripture or in less need of vernacular versions in all the world than has been true in the past.

ONE HUNDRED AND FIFTY YEARS

The Third Jubilee of the British and Foreign Bible Society 1804—1954

by Eric Fenn

WE are very apt to take the Bible for granted, at least as a physical fact. There it is and we can go into a bookshop any time we like and buy one or order one; we forget that it may not be so easy in other parts of the world. Even on a somewhat deeper level we assume that it will be read to us in Church, that its stories will provide the main diet for Sunday Schools, and that (since 1944 at least) it will find a place in the Day School curriculum. We tend also to assume that "we know about all that" and want to get on to those interesting questions which stimulate a good discussion, even if that discussion is circular. In consequence, the Bible in the West has become unfamiliar and men are beginning to rediscover its contents with surprise and even with delight; and, of course, wherever the Church is really up against it—whether in Eastern Europe, Kenya, or the Far East—Christian people are driven back on the Bible with a desperate urgency.

Since the battle for the open Bible was won in this country in the sixteenth century, we have taken for granted that everyone should have access to its pages in the English tongue. We easily forget that the Bible has had a profound and permanent effect on our character as a people and on the nature of our institutions, even though history books from John Richard Green to G. M. Trevelyan are at pains to stress the fact. We think—and there is some excuse for us—that the modern world is so radically different from all that went before it that this impact of the Bible upon us is relevant only to the past—and that in spite of the efforts of our Biblical Theologians. We do not fully grasp the nature of these writings until we escape from our western parochialism and look at what they are doing in the world as a whole and particularly in those wide stretches of the world where human life is close up to the life portrayed in its pages.

Some part of the Bible, be it only a Gospel, is now printed in over 1,100 tongues—that is, it is available to four-fifths of the population of the globe in the languages they speak. The whole Bible exists in just under 200 of these and the whole New Testament is roughly 260. It is reckoned that there are still about 1,000 languages to be tackled for the first time, quite apart from the slow building up of the complete canon in tongues which now have only single books. The annual circulation of the Scriptures, by all agencies, is somewhere about thirty million copies, including five or six million Bibles.

That this is so is due primarily to one agency: the Bible Societies of the world. True, the Privileged Presses in this country have the copyright of the Authorized Version and distribute many thousands; but the vast outreach of the Scriptures into other languages and the whole of the distribution in Asia and Africa are due to the work of some twenty Bible Societies scattered across the world, and all these, in turn, stem from the British and Foreign Bible Society, which was founded on March 7, 1804.

What happened in the London Tavern, Bishopsgate, that day was more than the formation of a Society: it was the beginning of a movement of translation and distribution of the Scriptures which has occupied hundreds of the best minds of

continued at foot of preceding page.

THE TRAINING OF AN INTERPRETER

by H. Cunliffe-Jones

THE Christian minister, whatever other gifts and qualities he needs, must certainly know how to interpret the Bible rightly and confidently. The Bible enters essentially and creatively into the texture of Christian worship, Christian thinking, and Christian conduct. The acknowledgment of this does not prejudice the question of the way in which ecclesiastical tradition should be honoured, nor does it limit the fullest use of contemporary experience. For it is not the Bible in and by itself which is in this way important, but the Bible in inter-action with our present life before God.

The Christian minister needs a loving familiarity with the Bible if he is to use it aright. This involves a sensitive awareness of the details of the Bible, some important and some trivial, some odd and some bizarre; some relevant and some completely remote. But knowledge, even of irrelevant detail, will be stimulated by affection. More important, he needs a sense of the structure of the whole Bible, by which the parts fall into place, in their testimony to God's revelation in Christ. But even more important still, the Christian minister needs to know how in particular the Bible speaks into the present.

What the Christian minister needs, then, is an interpretation of the Bible that is living and relevant. This must be in part a modification of the traditional use of the Bible, for we cannot jettison lightly the experience of the centuries; but in part also it must be a new interpretation of the Bible in keeping with new insight about the nature of the Bible itself and with new needs of human experience. Two aspects of the meaning of the Bible need to be borne in mind. The Bible is our indispensable witness to the Word of God. When we have truly found the Word of God in the Bible, then we can be quite certain that it is the Word of God to us too, because God is present equally to all centuries. This is the most important aspect of the interpretation of the Bible. But there is a secondary aspect, which needs a new creative solution at the present time. The Bible is also a record of the Word of God to a particular period. How do we make the transition from that age to this? Unless we can make an effective transition in our reading, from the thinking of the past to the thinking of the present, the treasures of the Bible may be largely hidden from us.

The interpretation of the Bible must begin from its academic study—at a level of complexity and detail suited to the intelligence and training of the person concerned. This academic aspect of Biblical study must be taken with complete seriousness, as it is in all theological training. Academic study may not solve all the problems of Biblical interpretation, but it is the indispensable foundation. Language, literary forms, history and theology all need understanding in their own right, and no interpreter of the Bible can afford to be ignorant, either of the problems which they raise, or of the enlargement of vision which they produce. After all, exegesis is only the most illuminating explanation of the meaning of a particular passage that has been thought of so far, and if anyone can offer a more illuminating explanation, he is free to do so. We must wrestle with the question of what the Bible originally meant, before we can decide what we do with it.

This is the second in a series of three articles on *Training for the Ministry*.

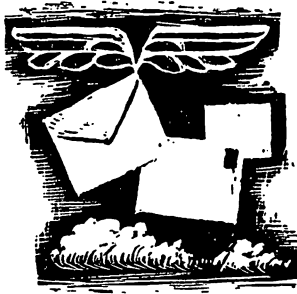
But are we willing to decide? The rise of historical criticism set aside the literalist principle of interpreting the Bible, by which what is written in the Bible is true because it is in the Bible. But if we give up the literalist principle, what principle do we accept? We are limited to the principle that the reader must decide what is true in the Bible for him, before it can speak the Word of God to him. This principle has its dangers, but it does not mean that everyone is entitled to his own opinion. We must decide, but we need to make an informed and responsible decision. And we need guidance, from those qualified to give it, to know what such an informed and responsible decision is.

The point of most importance here is: How do we make the transition from exegesis to exposition? In examinations on the technical aspects of the Bible, language, literature, history and theology, the student needs to show his awareness of the complexity of the issues and of the various answers which have been suggested. But when he comes to make an exposition he needs to choose resolutely and without qualms one possibility and proceed from there (admitting, however, that others may decide differently). The possibility which he chooses must be a real possibility that takes account of the technical discussions, but to fail to decide because the issues are too difficult, is to stultify the interpretation.

What the expositor needs is the power to make a definite judgment as to the truth for him of fact and idea in a Biblical passage; then to give imaginative expression of that truth which he has himself acknowledged, and, finally, to draw out the implications of that truth.

Students in training for the ministry need, firstly, examples by men of outstanding gifts as to how exposition is to be done; and secondly, practice in doing it. Exposition is a middle stage between exegesis and preaching, and it needs to be given a place in College training in its own right. The solving of the problem of what a passage originally meant does not solve the question of how it is to be used to-day. The question: 'How is the Bible to be used to-day?' must be solved by practice, corrected by better practice, within the experience of the Church. The creative point in Biblical studies is not in pure scholarship, but in the mediation between Biblical studies and the experience of the present day. But without a lead from preacher-theologians and theologian-preachers as to how to interpret the Bible to men and women, the ordinary minister finds it too difficult an operation to do with any confidence. He needs more guidance than he is getting about ways of making the translation from exegesis to exposition.

In the movements of thought at the present time, the emphasis on 'Biblical images' seems to want to solve this problem within the purely technical field, and is thus wrong, in spite of the great services which it is rendering to Biblical theology. The question of *demythologizing* is too complicated to be treated here, and the issues concerned need to be discussed in terms of our own British cultural tradition; but in so far as it seeks to relate *then* and *now*, it is posing an issue which needs to be answered—though by no means necessarily in Bultmann's way—before we can interpret the Bible aright. Out of the practice of a confident interpretation will come a new contact with human life, a new understanding of the unity of the total life of the Church in the Gospel (and within that unity, a new understanding of the inter-relation of Word, Sacrament, and pastoral care), and a new development of the vast resources of Biblical theology. But we have to make the practice of that interpretation a reality for the Christian minister.



WORLD STUDENT NEWS

Federation Frontiers

The most recent issue of the Federation News Sheet gives special attention to those Movements on the frontiers, that is, those directly confronted with secular hostility, and those S.C.M.s in the first stages of their existence.

"It is proper, indeed, to intercede for S.C.M.s in these areas", writes the General Secretary, Philippe Maury, "because they in particular expect our support in prayer. It is also good to mention them especially when trying to describe the life of the Federation at the present time. If we attempt to describe the specific character of the Federation since the second world war, we can say that it has been marked by the very rapid development of our community in different parts of the world and, at the same time, by the difficulty of maintaining relationships in other areas. If we compare the Federation map to-day with that of 1938 for instance, we shall see that the Student Christian Movements in Rumania, Bulgaria, Czechoslovakia and Hungary have ceased to exist officially, and that contacts with the Chinese Student Christian Movement have become most difficult even though it is our joy that this latter Movement is still a member of the Federation. But, on the other hand, a number of new Movements have been organized in South-East Asia, three Movements were born in West Africa, and, thanks to the generosity of British missionary societies, a

full-time secretary, the Rev. David Head, is now working there. Above all, in Latin America, where in 1938 there was no Student Christian Movement related to the Federation, there are now fourteen countries in which Movements are at work. . . . We must also recognise with gratitude the presence in the Federation of younger movements. . . . They normally turn to the Federation for support in their work, and this represents indeed a heavy financial and spiritual responsibility for all of us. But above all they impress with a new force on the total life of the Federation their basic missionary and evangelistic concern. If during recent years the Federation has been discovering anew that its basic responsibility is witness to Jesus Christ, it owes it first to the constant emphasis put on it by the Student Christian Movements of Asia, Africa and Latin America. On the other hand, Student Christian Movements in these younger countries as well as in areas of tension such as East Germany, are constantly calling Student Christian Movements to be aware that persecution, or at least the general hostility of the world, far from being an exceptional or abnormal situation, is probably the most common condition under which the Church has to live. They make the Federation alert to the danger of a comfortable slumber in the midst of the indifference which prevails in the older universities of this Western world, traditionally and abusively called Christian."

YOUTH SECRETARY with editorial experience urgently required by Evangelical Missionary Society for work among girl students. Graduate, keen churchwoman essential. Good stipend. Apply Secretary, Cromwell House, 104 Highgate Hill, London, N.6.

In South-East Asia

The Student Christian Movement in South-East Asia is very young. It has both the weakness and the charm of a young Movement. Rapid and noticeable growth is characteristic of youth. Within the last five years the Movements in these countries have grown up rapidly. For example, the total membership of the Indonesian S.C.M. has risen from 480 to 1,022 within the last year.

The activities of the South-East Asian Movements are directed outward, in order to win non-Christian students to Christ. Camps and conferences are held not for a few like-minded Christians to pat each other's backs, but to have a real missionary dialogue between Christians and non-Christians. A study circle is an arena for direct confrontation. The prayer cells at Jogjakarta are groups for an underground evangelistic campaign. A student service at Judson Chapel, which is situated at the centre of the Rangoon University, is a means of witness. During my one-year period in Indonesia I hardly saw any S.C.M. activity without non-Christian participants. At one S.C.M. camp, which lasted for six days, out of the 56 campers 40 were non-Christians. Last year the Indonesian S.C.M. accepted more than 350 (35 per cent.) non-Christians as full members with all rights and privileges. An old S.C.M.er might shout for a halt at this risky step. But the South-East Asian Movements believe that evangelism has always been a risk. The man with the five talents took a risk and added five more and was found worthy and faithful. He with the one

talent preserved it; condemnation was the result. From the non-Christian membership of the Indonesian S.C.M. not less than 60 have accepted baptism and joined the Church during the last six months. The South-East Asian Movements believe that the best way to preserve our faith is to keep it in the open and not under a bushel.

The Movements in South-East Asia are generally conscious of the poverty and misery of their society. The Rural Service Squad of the Indian S.C.M., the summer camps of the Rangoon S.C.M., the work-camps in India, Pakistan and Thailand are notable examples of their concern for society. In Indonesia, the medical students of Surabaja S.C.M. conducted a campaign for inoculation among the poor villagers, and the Jogjakarta union arranged a Rural Service Camp. Though these are meagre attempts, yet they serve as a critique and a challenge to the university.

WOMEN STUDENTS seeking a career in social work find scope and satisfaction in Y.W.C.A. Club and Hostel appointments.

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RECENT BOOKS

The Experience of Death: The Moral Problem of Suicide, by Paul Louis Landsberg (Rockliff, 8/6).

LANDSBERG was a young German philosopher, who left Germany in 1933 and was associated with the "personalists" during the occupation of France. He lived near to death for a number of years, and eventually died of exhaustion in Oranienburg Camp, near Berlin, towards the end of the war.

His primary concern in this book is always with the nature of the human person. What do we mean when we say that the human person is unique? He refuses to speak only in terms of the "spiritual" part of man, and stresses the physical basis of man. He then proceeds to discuss the way in which it is possible to consider the continuity of the human person and the personal meaning of death.

"Dying and becoming," he says, is a fact of experience, and "death can only be the paradox and culmination of this inner struggle of existence."

The first essay approaches the experience of death in a fresh and interesting way. It is a tightly-knit argument and repays study.

The second essay on suicide is most courageous. It is helpful to read it against the background of Father Jarrett-Kerr's excellent preface, and to realise that from 1930 Landsberg had always carried poison, in case he was arrested by the Gestapo. But by 1943, his experience of Christ had led him to destroy the poison, and abandon

thoughts of suicide. The fruits of this inner struggle may be seen in this remarkable essay. The answer is always in the Cross. "Whoever revolts against" (divine punishment, which is purification) "revolts in fact against the inner meaning of his own life" (p. 91).

These two short essays ring true, because the author speaks out of the depths of his own struggle for illumination. I believe that those who are exercising any kind of pastoral responsibility will find them valuable, stimulating and rewarding.

FRANK GLENDENNING

The Altar Fire, by Olive Wyon (SCM Press, 7/6).

WITHIN THE CHURCHES and within the Student Movement there is a current concern about the place of the Eucharist in the life of the Church. Dr. Wyon's book is an important contribution to this concern. It is devotional in style; scholarly in content; provocative of theological reflection without having the precision of a work of theology. It is "offered to all who want to enter more fully and deeply into their great Christian heritage." In a series of brief meditations the author seeks to do justice to the many-sidedness of the Christian tradition in the understanding of the Sacrament. This ecumenicity is shown in a wealth of quotation from Reformed and Catholic sources.

The core of the book is undoubtedly in the sections on "The Sacrificial Centre" and "The Royal Priesthood".

The ideas of Sacrifice and of oblation require to be re-examined, not least by those brought up to emphasise Memorial and Communion: and in these sections there is much that is suggestive and eirenical. But it may be asked how far this "centre" can truly be understood without a much firmer emphasis upon the Word than is given here (p. 24). Our concern for the Sacrament may itself become a one-sided concern, and we must beware of idols, even the Eucharist itself.

The section on the Communicant, and the note on self-examination are full of helpful sanity: two brief chapters place the Eucharist in its Ecumenical and Eschatological setting. This is a book which will open up new thought to very many readers, in whatever tradition they stand. J. A. WYTHE

The Trinity in Contemporary Theology, by Claude Welch (SCM Press, 18/-).

THIS is an excellent study of a most important question for contemporary theology. The author, an Assistant Professor at Yale Divinity School, begins with Schleiermacher, who first attempted to re-think Christian theology in the period when the traditional conception of a verbally inerrant propositional revelation had broken down as a result of the rise of biblical criticism. He traces the course of the discussion right down to the present day, including in his survey those who have clung conservatively to the traditional conception of revelation (the fundamentalists and the Roman Catholics). Dr. Welch rightly sees that the category of revelation is vital to every theological issue, and the doctrine of the Trinity is no exception. He holds—rightly again—that the doctrine is grounded in the biblical and Christian conception of revelation, and all the more firmly if that conception is re-stated in terms of a non-propositional view. He rejects on the one hand all Modalist interpretations and on the other hand all forms of the 'social' doctrine (which, by the

way, is *not* to be regarded as *the* Anglican view, despite the fact that most of its upholders are Anglicans). His own view is that the best way of describing the 'Persons' is to say that they are the three ways of God's being God. This is a book for theological students and for those interested in current theological debate; it is not a book for beginners. As a constructive study of Trinitarian doctrine to-day it could hardly have been bettered.

ALAN RICHARDSON

The Household of God, by Lesslie Newbigin (SCM Press, 12/6).

WITH THE TREMENDOUS SPATE of books published in recent years on the doctrine of the Church we may be forgiven if we suspect that one more book on the subject can hardly say anything fresh. This book will prove us wrong. We can abandon our dutiful and wary approach for this is an exciting book. Perhaps those who know the Bishop in Madurai or have read his other works will not be surprised at this, and certainly those who treasure their copy of *The Reunion of the Churches* (and all those of us who have searched in vain for a copy) will be glad to know that the same freshness, liveliness, and urgency characterise this book also.

In this book (the Kerr Lectures, 1952) the author addresses himself simply to the question 'By what is the Church constituted?'. After an initial chapter on the reasons for the prominence of the Church in contemporary theological discussion, we are led into a discussion of the three main historical answers to the question: the Protestant with its doctrine of justification by faith and the 'event view' of the Church; the Catholic with its emphasis upon the given structure and sacramental incorporation into the life of the Church; the Pentecostal, the third, barely recognised stream, which takes characteristics of the other two but which emphasises particularly the experienced power and presence of the Holy Spirit. In each of these chapters the Biblical evidence sup-

porting the view is given and expounded, and the view examined.

Each of these three answers is rooted in the Gospel and the denial of any leads to a distortion of our understanding of the Church. Each witnesses to the truth it holds but refuses to acknowledge that what the others hold is of the *esse* of the Church for fear of compromising its own claim. Yet the Holy Spirit draws us together. In the last two chapters it is argued that this *impasse* can only be overcome if we see the Church in a perspective which is eschatological (not defining the Church merely by what it *is* but by what it is *becoming*) and missionary (in terms of present obedience to the mission the Gospel lays upon us.)

This book is at once a Biblical study, a timely contribution to ecumenical discussion, a fresh call to obedience, and one that will not fail to confirm faith.

J. G.

SHORTER NOTICES

The History of Ridley Hall, Vol. II, by F. W. B. Bullock (Cambridge 26s.).

THIS VOLUME, like its predecessor published in 1941, is a valuable contribution to the history of Church life in England, and in Cambridge in particular, during the last half century. Dr. Bullock, relying in large measure on the reports of successive Principals, has some wise things to say about theological education in the Church of England. The proud record of the Hall in the number of men sent overseas in the ministry of the Church is rightly underlined. For readers of this magazine, one of the interesting and challenging will be the comment, by successive Principals, of the happy and co-operative relations existing with the Hall between members of CICCUC and of the SCM. How happy a thing that it should be so, but if this is possible in one theological college why not ?

HETLEY PRICE

Signs of the Times, by John Drewett (Highway Press, 6s.).

A PROVOCATIVE book which will certainly "get people talking". John Drewett begins from the assumption that the dilemma of Western Man is essentially religious, and goes on to examine state-worship and Marxism as two fundamental errors into which contemporary man can fall. There is a chapter on the Way of Life in Jesus Christ, and a final word on Prayer and Politics, which, to my mind, is the least satisfactory. There is a good deal in the book which will cause a reaction one way or the other, but it is none the less an interesting argument and it would be good to have it expanded in the future.

F. J. GLENDENNING

The Meaning of Hope, by C. F. D. Moule, (Highway Press, 3s. 6d.).

THE SUBSTANCE of this book was a series of five lectures given at a CMS Summer School 1953. They amount to a Biblical exposition of the word *hope*. First the popular and the Biblical uses of the word are contrasted; then hope is set in the context of faith and love; in the third chapter we see how hope looks to the past and is anchored in God's mighty acts; then we turn to the present tense and consider hope as a living reality in the life of the Church; and last, hope looks to the future, to the final consummation of Christ's victory.

This is a book which will be found useful in study groups, and would make a good beginning for any who wish to study Christian Hope. There is a complete concordance at the end of the book of the Bible (including Apocrypha) which will prove most valuable.

J. G.

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The Life of Jesus, Part I, by Educational Productions Ltd. (28 frames; 15/-, with Notes.)

THIS IS THE FIRST of a series of strips on the life of Jesus depicting His birth and childhood and illustrating the country and life of His people. The drawings from which the strip is made are simple, clear, and somewhat conventional. The script is purely factual, and in places almost in note form, but with adequate preparation and imaginative use this strip should be valuable.

The Deluge, by Educational Productions Ltd. (21 frames in colour; price 25/-, with Notes.)

"THE PURPOSE of the strip is to illustrate in simple form the story as told in Genesis, for its literary merits alone". If you consider that purpose suitable for children then use it by all means, for its colouring and technical qualities are excellent. You would be wise, however, to make the story your own and not to rely on the script provided.

ERNEST CLARKE

FILM STRIPS

Prayer Book Worship, by Educational Productions Ltd. (46 frames; 15/-, with Notes.)

THIS FILMSTRIP traces the history of Common Prayer and the Eucharist from the early records of corporate worship to the liturgical movement of to-day. Particular attention is given to the planning and arrangement of the church building as an expression of the liturgical use to which the building is put. The script is a very full one, with additional background notes, and would require careful reading beforehand—though this ought to be the practice with any script. The whole treatment is extremely technical, particularly for the non-Anglican, but might be helpful for "advanced" study groups on worship or for use in Theological Colleges.

Photographically the strip is good, though viewers may be a little distracted by the constantly changing shape of the picture on the screen.

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ANNANDALE INTERCESSIONS

Prayers are held in Annandale at 12.15 p.m. from Monday to Friday and included in them are Intercessions for the Movement. Each branch is specifically prayed for once a year, and the list is printed below for branches and others to join in if they wish. Branches may also wish to send to the Editor details for Intercession on the day they are remembered.

1954

April

- 1 Thurs: Salford Royal Technical College; Exeter College, Oxford.
 2 Fri: St. David's College, Lampeter; Christ Church College, Oxford.
 5 Mon: Trinity College, Oxford.
 6 Tues: Trinity College, Dublin.
 7 Wed: Trinity College, Cambridge.
 8 Thurs: Thornbridge Hall; Dorset House, Oxford.
 9 Fri: Trinity College, Carmarthen; Keble College, Oxford.
 12 Mon: Lady Mabel College of Physical Education, Wentworth.
 13 Tues: The University, Bristol.
 14 Wed: The University, Aberdeen.
 15 Thurs: The University College of North Wales, Bangor.
 16 Fri: The University, Glasgow.
 19 Mon: The University, Edinburgh.
 20 Tues: Wynyard Hall Training College; Pembroke College, Oxford.
 21 Wed: The University, Durham.
 22 Thurs: University College, Dundee; Somerville College, Oxford.
 23 Fri: Jordanhill Training College, Glasgow.
 26 Mon: The University, Leeds.
 27 Tues: University College, Leicester.
 28 Wed: The University, Liverpool.
 29 Thurs: Upper Kingsmead College, Selly Oak; Hughes Hall, Cambridge.
 30 Fri: University College, London; Jesus College, Cambridge.

May

- 3 Mon: Cambridge University; Gilmore House, London.
 4 Tues: University College, Aberystwyth; Presbyterian Church of Wales Theological College, Bala.
 5 Wed: University College, Exeter; Milton Training College, Hants.
 6 Thurs: The University, Manchester.
 7 Fri: The Theological College, Edinburgh; King's College, Cambridge.
 10 Mon: Oxford University; Unitarian College, Manchester.
 11 Tues: St. Michael's College, Llandaff; Trinity Hall, Cambridge.
 12 Wed: Wentworth Castle Training College; Baptist College, Bristol.
 13 Thurs: The Training College, Weymouth.
 14 Fri: Wye Agricultural College, Ashford, Kent; Rawdon Baptist College, Leeds.
 17 Mon: Worcester Training College; Spurgeon's College, London.
 18 Tues: Westhill College, Birmingham; Baptist College, Manchester.
 19 Wed: Westfield College, London; Regent's Park College, Oxford.
 20 Thurs: Woodbrooke College, Birmingham; Baptist College of Scotland, Glasgow.
 21 Fri: Westminster College, London; Whitelands Training College, London.
 24 Mon: West Ham Municipal College; N. Wales Baptist College, Bangor.
 25 Tues: St. Christopher's College, London; S. Wales Baptist College, Cardiff.
 26 Wed: Yorks. United Independent College, Bradford; Westminster College, Cambridge.
 27 Thurs: Worcester College, Oxford; Western College, Bristol; United Theological College, Aberystwyth.
 28 Fri: Wadham College, Oxford; Cheshunt College, Cambridge.
 31 Mon: Teachers' Training College, Wrexham; New College, London.

PRAYER CALENDAR

1954

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| March 19—21 | Dons' Advisory Group: Scientists' group conference, Old Jordans. |
| March 20 | Westfield and Bedford Colleges Planning Weekends. |
| March 22 | London Executive meeting. |
| March 26—27 | T.C.D. Committee. |
| March 29—April 1 | General Council. |
| March 29—April 3 | Scottish Theological Conference, Iona. |
| April 5—9 | Northern Council. |
| April 2—6 | Southern Council. |
| April 9—13 | Irish Council. |
| April 9—15 | Training College Study Conference, Sheffield. |
| April 20—24 | W.S.C.F. Consultation with IUS on Peace. Denmark. |
| April 23—27 | London Council. |
| April 30 | John Gibbs speaks at meeting of Southampton Senior Friends. |
| April 30—May 2 | Trinity College, Dublin, Preterminal conference. |
| May 8—9 | London Executive Planning Weekend. |

TWO USEFUL BOOKLETS

TOGETHER TO BE HIS WITNESSES. A Study Guide to Evanston. by Ralph D. Hyslop.

In ten brief and informative chapters, this 32-page booklet presents the Main Theme and the sub-topics of the Second Assembly of the World Council of Churches as they will be considered by the delegates next August in Evanston. Using as his sources the work done by the Preparatory Commissions, Dr. Hyslop has provided a means of understanding the real issues with which the Assembly will deal. The booklet is written for lay members of Churches and relates the concerns of Evanston to the life and thought of the local Church and the daily decisions of its members. Questions are provided to stimulate discussion and heighten the interest of the reader in a search for the Christian answer to contemporary problems. Price 10d. per copy, postage included, from the British Council of Churches, 39, Doughty Street, London. W.C.1.

THE MEANING OF ECUMENICAL, by W. A. Visser 't Hooft. (SCM Press, 2/-).

This year the Burge Memorial Lecture was delivered by the General Secretary of the World Council of Churches, and it is a much-needed contribution to ecumenical discussion. In the space of two dozen pages Dr. Visser 't Hooft gives an historical survey of the use of this unlovely word showing how it has now comprehended many shades of meaning from the past and how it has established itself as a word rich in meaning, expressing both what is old and valuable, and what is new and significant in the modern ecumenical movement. It is used 'to embrace at one and the same time the truths that the Church of Christ is world-wide, supra-national, supra-racial, that it is essentially one, and that this oneness contains a variety of gifts'. It is good to have this well-documented study in print, and it will prove invaluable in further discussion.

JOTTINGS

NEW COMMITTEE MEMBERS

All new branch committees might like to be reminded that there is available from Annandale a handbook for committee members. There are two editions of it, one designed for University branches and the other for Training College branches. It deals with the nature of SCM, its structure and organisation, committee responsibilities, various activities of study, prayer, etc., finance, staff, and the wider responsibilities of the branches. In fact this should be compulsory reading for all new committees.

WHITSUN CONFERENCE

The British Council of Churches is holding a conference for those who would understand more clearly the task of the whole Church in the World today and the aims of the ecumenical movement. It will take place at the Hayes, Swanwick, Derbyshire, over the Whitsun Bank Holiday, June 4—8, 1954.

Membership of the conference is open to those who are taking an active part in the life of a local congregation or who are preparing to do so. The cost will be £3 plus a non-returnable registration fee of 5s.

The theme of the conference will be **THE CHURCH IN THE PURPOSE OF GOD**. *Dr. Norman Goodall* will be the chairman. The Bible studies will be led by *Professor Norman Snaith* of Wesley College, Headingley, Leeds, and the group discussions will be under the general leadership of the *Rev. E. H. Robertson* (Assistant Head of Religious Broadcasting at the B.B.C.). The speakers will include *Dr. A. C. Craig*, *Dr. E. Payne*, *Dr. Robert Mackie*, *Canon Oliver Tomkins*, the Vice-Chancellor of Reading University; and the Bishop of Middleton.

THE NEW TRANSLATION

The Churches co-operated, soon after the war, in setting up a Joint Committee on New Translation of the Bible, to supervise the making of a new and authoritative version from the original languages. On this Committee the Church of England, the Church of Scotland, the major English Free Churches, the Society of Friends, and the Churches in Wales and Ireland are represented, together with the British and Scottish Bible Societies.

The translation is being done by Panels of scholars, appointed by the Joint Committee and chosen for their qualifications in the field of Old Testament, Apocrypha, or New Testament studies, or as judges of the points of English style and language that constantly arise in the course of translation. Individual translators make the first drafts of the books allotted to them, and these are then criticised by the Panels in the interests of accuracy and good English, and are finished by a process

of discussion and mutual agreement. The translation will be published by the Oxford and Cambridge University Presses jointly.

The style aimed at is, in the words of *Dr. C. H. Dodd*, who is General Director of the whole enterprise, "timeless" English, avoiding both archaism and transient modernisms, but in pursuit of this ideal scholarly accuracy in translation must not be sacrificed. Consequently the work cannot be hurried, but steady progress is being made. Books which have gone through all their stages include the Gospels of St. Mark and St. John, three important Epistles (Romans, 1 Corinthians, and Galatians), and the books of Ruth, Ezekiel, and Amos, together with the first half of Exodus. Many other books are at various earlier stages.

This indicates definite progress and has provided valuable experience. But the length of the Bible means that it will be some years before anything can be published. It is hoped to have the New Testament ready for printing by the beginning of 1958, but the Old Testament, being so much longer, will take several years more. Though this may seem slow progress on a work designed to meet urgent contemporary needs, the Joint Committee have always intended that this should be an authoritative translation, backed by the best scholarship, and suitable, if the Churches desire it, not only for private reading and study, but also for reading in public worship. It is not expected that it will displace the Authorised Version, but that authority may be given to use it as an alternative version.

VENTURE FOR PEACE

"The Mount", Haverhill, Suffolk, was established in 1953 by the Fellowship of Reconciliation as a Conference and Holiday centre. It is equipped for conference work, can accommodate 45 people and is easily accessible from London and the Midlands. For further particulars write to The Wardens at "The Mount".

SUMMER UNIVERSITY

The International Summer University organised jointly by NUS, WUS and UNSA will be held in two one-week sessions at Crofton Grange, Hertfordshire, from July 21st to August 14th, 1954. The theme will be **TENSIONS IN OUR TIME—the Problem of Co-operation between Peoples**. The first week will be devoted to a study of the sources of tension—national, racial, religious, cultural and other differences. The second week will examine the specific problem of tensions in Africa. Speakers include *Lord Hemingford* and *Professor George Catlin*. Cost: £6 5s. od. per week. Further details from WUS, 59, Gloucester Place, London, W.1.

SWANWICK

STUDY CONFERENCE

Swanwick : July 12—21

Study Swanwick has been described as a "Christian University in miniature". It lasts ten days. Three and a half hours daily are put aside for reading, and a library of 2,000 volumes is assembled. There is one lecture a day, but most of the work is done in groups. All delegates will do Bible Study on the book of Amos, and each will have an opportunity to choose a subject for special study in a Seminar under a senior tutor.

The theme of the conference will be

THE RESPONSIBLE SOCIETY

There will be talks on *Man in Community*, *Responsibility in the Welfare State*, *Responsibility to Underprivileged Peoples*, *The Church's Responsibility to Society*, *The Place of the University in Society* and *Living by Faith*.

The leaders will include Mr. R. Barrett-Ayres, The Right Rev. L. J. Beecher, The Rev. Dr. D. M. Baillie, Professor Ian Ramsey, Canon L. W. Grensted, The Rev. Michael Hennell, The Rev. Henry Hill.

Seminars:

1. The Biblical Understanding of the Kingdom of God.
2. Power and Justice in World Affairs.
3. The Community, the Congregation and the Ministry.
4. The Problem of Language.
5. The Natural and the Supernatural.
6. Choral.
7. The Historic Jesus and the Ascended Christ.
8. Responsible Government To-day.
9. Private Prayer and Public Worship.
10. Psychology and Religion.

Fuller details of the content of seminars will be circulated to all S.C.M. branches. Apply to local branch secretaries or to Annandale.

Cost: Registration Fee 10/-
Conference Fee £6/0/0

1954

GENERAL CONFERENCE

Swanwick : July 22—24

General Swanwick is a conference of 300-400 students which meets for six days. It consists of a series of morning lectures on the main theme; a series of evening activities; four commissions working on different aspects of the main theme under expert guidance; Bible study groups; all set in a context of worship. The main theme this year is

POWER AND PERSONS

How often have you heard other people saying, or caught yourself saying, 'Well, what's the use, there's nothing I can do about it anyway'? The problem might be as varied as modern weapons, power politics, the invincible power of natural forces in the world, or the serious illness of a friend. What is one person among so many? This is one of the forms of modern despair. These are some of the questions which will be faced. The main morning talks will be given by the Reverend Donald Lee, Chaplain to Methodist Students in the University of Oxford. The conference will be broken down into four commissions:

1. Power of Knowledge. Are there limits to scientific achievement? Is there a 'surd' in nature? Is there a scientific ethic?

Leader: The Reverend Douglas Stewart, Minister of Pinner Free Church.

2. Power of the State. Is democracy the only alternative to tyranny? What place is there for individual initiative and voluntary service in the Welfare State? What are the limits of conscientious objection?
3. Power of God in the Early Church. What is meant by 'the power of the Resurrection', 'the power of God', 'the power of the Holy Spirit'? What is the significance of the 'signs and wonders' done through the Apostles?

Leader: The Reverend E. H. Robertson, Assistant Head of Religious Broadcasting, B.B.C.

4. Power in Personal Life. Is there a pattern of Christian Living? Vocation. Temptation. Prayer.

Leader: the Rt. Rev. the Bishop of Dorchester.

The Bible Study will be on the opening chapters of I Corinthians and the Chief Bible Group Leader will be the Rev. Alan Booth. The Chaplain will be the Rev. Dennis Lant. The Director of Music will be Reginald Barrett-Ayres.

Cost: Registration Fee 10/-

Conference Fee £4/5/0



The Chapel, College of the Ascension, Selly Oak.

CHRISTMAS CONFERENCES

SCHOOL OF WORSHIP

PERHAPS the life of the S.C.M. becomes most apparent in its conferences and, if one indication of the health of an organisation is a willingness to experiment and to break new ground, an experimental conference is obviously of considerable interest and importance. Such a conference was Worship School, at which thirty of us met for four days in the Christmas vacation.

It was centred around three celebrations of the Holy Communion on successive days, Anglican (before breakfast), Presbyterian and Methodist (after breakfast—so that tradition might be fully observed!) which we all attended. On the preceding evening the Celebrant expounded the rite, showing what place it has in the whole life of the communion he represented and commenting on the form of the service, and leading naturally into our common preparation. In the second half of each morning he talked about the non-Eucharistic worship of his church, and the questions and discussion which followed ranged far and wide over the public and private worship of its members, the use and abuse of the Agape, the value of silence and of free and set forms of prayer. In the evenings we had group discussion on Worship in the Bible, Intercommunion, Worship and Life, Worship in the S.C.M. Our special thanks are due to the three men who celebrated the Sacrament and so ably represented to us the best in their various traditions, Hetley Price, Jim Whyte and Donald Lee, and to John Gibbs who guided

the course of the whole conference. Mr. Jack Beckett, the drama expert from one of the local schools, gave us a most refreshing evening on "Drama and Worship". The Bishop of Birmingham dined with us on the last night and stayed to take part in the Closing Service.

Was the experiment successful? It is a truism that two ends are nearly always distinguishable in an S.C.M. function, the glorification of God and the instruction of those taking part. The approach to the conference was indicated by John Gibbs in his introduction—not a critical approach or one of ecclesiastical nosiness, but to find Christ and each other in Christ, both in those services which were familiar to us and those which were not. This had the extraordinary effect, which remains my most vivid memory of Worship School, that the whole conference came together as a single act of Worship, the Spirit of the undivided Lord transcending our divisions. This is not to say, of course, that it was any less dissatisfying than an ecumenical encounter ever is, or has the right to be; clearly it is the job of such a conference to make the strain of the divided Church a reality, but, like the Wise Men referred to by John in his closing sermon, who having worshipped Christ returned "another way" because after that encounter they could not possibly have gone back unchanged, we too came away different for having worshipped.

On the human side there are two significant facts which should be taken into account in judging this conference. It consisted entirely

of more senior members of their branches and care had been taken to preserve a nice balance of denominations. These are important, for, by employing an essentially comparative method of study (incidentally, a representative from South India would have been a valuable addition to the personnel), certain presuppositions were made which might not always be applicable. As it stands, we should think rather carefully before holding such a conference, which demands a fairly wide background of experience, more frequently than every two or three years.

So there it is. The experiment was infinitely worthwhile, and no-one expects the form to be perfect at the first attempt. My impression is that, subject to the limitations imposed by the whole problem of Vacation conferences which so urgently needs discussion, the Movement should be encouraged to press on and have another go next year.

DAVID MILLARD,
Birmingham University.

LONDON AND SOUTHERN PRAYER SCHOOL

THE purpose of holding a prayer school is not only the immediate one of giving instruction in prayer—its means and method; its success therefore is not of a kind to be measured easily. Not the instruction in how to pray, but an experience of prayer, given and governed by the Holy Spirit, is the blessing to which we thankfully look back. It is possible, and good I think, for the members of the Prayer School held at Whan Cross, January 8—12, to pause to reflect upon its value.

One member said later that he found his notes lacking in comprehensiveness and difficult to use, but I am sure Brother Michael will understand how far from belittling his wise leadership we were when we agreed that this did not seriously matter. His clear teaching and our immature discussions were continually illumined and vivified by our going back to our times of prayer in the chapel.

In the ordinary business of student life, our awareness of fellowship with other Christians is complicated or weakened by various factors—we meet hardly at all, or frequently for purposes not avowedly Christian—and we too rarely act within the framework of our fellowship, as a Christian body. Here, for a few days engaged primarily in attending to Christ, we were able to grow in knowledge of what our co-inherence in His Body means. In the self-made poverty of our spiritual lives this rich experience may stand out in contrast, but its effect is not simply that of a happy memory. More positive gains are the extension (so to speak) of the devotional vocabulary of our souls,

the impetus given to charity, and the strengthening or renewal of a true desire to know God in prayer.

Our fellowship was not perfect all the time: few of us are so grown in grace as to be able to exclude from our hearts all trace of that secretive pride and that denominational prejudice which assail and so often spoil, discussions of this kind. But it is a measure of what was achieved that we were thankful to God for the presence of those among us who were apparently free from this, who were especially conveyors to us of His unifying Spirit, people who seemed to be focuses for the light of Christ.

If I have left out of this report due mention of the leader, Brother Michael Fisher, S.S.F., it is because I am too greatly aware of how much we all owed to him to be able to express our thanks adequately. Under God, it was he who drew us together and made the weekend a memorable experience.

IRIS WILCOX,
Stockwell Training College, London.

OVERSEAS CONFERENCE, SHEFFIELD

THE theme of this conference was "Freedom", and I have never been to a conference where the scheduled theme stood out so clearly as it did here. We battled with problems of law and freedom in our Bible study of Galatians, and with the social, economic, and political aspects of such problems in our area groups. In each of these groups (W. Africa, E. and C. Africa, India and Far East) we had at least two or three "experts"—people who had had recent experience of living in these areas. (The groups met between tea and supper, and for an hour or so after supper, but so absorbing did we find them, that this somewhat lengthy period always seemed too short). In addition we had three main talks; one by Philip Lee-Woolf on the theological meaning of Freedom, the second by Mr. Ward on Authority and toleration, which he made more challenging by examples from his own experience in the Colonial Education Service, and the third, by John Hatch of the Africa Bureau, showed us that political and economic freedom were inextricably linked together. Finally the daily meditations, led by our chaplain, Robin Barbour, and the talk given by the Rev. George Appleton made us think what Christian freedom should mean in our own lives.

One of the things which seemed to me to stand out from the conference was the stress laid on the importance of "lay" as opposed to "missionary" service overseas, which was further brought out by the visit of Dr. Harry Holland who spoke to us of his work in this direction. Another thing was the almost entire absence of "hot air"

—the besetting sin of most conferences! Perhaps this was due to the presence of our "experts" and to the relatively small size of the conference, which enabled us all to have the opportunity of buttonholing them at some time or other, or perhaps it was that to many of us, going abroad soon, the questions discussed had a more immediate and practical significance than they would otherwise have done. In any case the conference was one which we were all grateful to have been able to attend. I need only add that the presence of a large contingent from Scotland ensured that Hogmanay was observed with due ceremony!

BRIDGET BURGESS,
Institute of Education, London.

TCD NORTHERN READING PARTY

The Work of the Church Today,

A READING party for theological students, school teachers and social workers in the north of England was held in the Parish of St. Mary, Bramhall Lane, Sheffield, between Christmas and New Year. It was a pity so few theological students were able to attend, for the subject was of great importance to them all. A changing world and in particular the advent of the Welfare State in England brings with it many problems for the Church which we must make an effort to understand before we can attempt to solve them. The organisers were wise therefore to hold a reading party rather than a conference and we were able to search out many of the facts and discuss their implications with a number of teachers and social workers.

Two talks were given each day and the subjects included Industry, Education, Politics, Trade Unionism and the Social Services. Canon E. R. Wickham gave the first address and set the scene for the whole discussion. He outlined three problems that face the Church today:

1. Communication: Traditional ways of preaching and teaching mean nothing to industrial workers.
2. Engagement: The Church has no natural position in modern society.
3. The Church: We must create new centres of spirituality, but what sort of spirituality is it to be?

Other speakers included the Rev. A. Jowett and S. Booth-Clibborn, a Trade Union Organiser and a Social Worker.

We were very fortunate in meeting in St. Mary's Institute and seeing for ourselves something of what the Rev. Stephen Burnett and his parishioners are doing about the very problems we were discussing.

TIM RAPHAEL. Mirfield.

OBITUARY

UNA M. SAUNDERS, Somerville College, Oxford, died on December 20, at the age of 84. She was travelling secretary of the S.C.M. 1906—10 and sometime General Secretary of the Y.W.C.A. (Canada) and an officer of the World's Y.W.C.A. Before 1906 she was for a short time at the settlement for university women in Bombay.

J. WYN ROBERTS. The death of the Rev. J. Wyn Roberts is a loss to the S.C.M. especially in Wales. He was a travelling secretary for the Movement 1941-2 and latterly had been Editor of *Yr Efrdydd*.

We regret to announce the sudden death of Miss Sarah Chakko, Principal of Isabella Thoburn College, Lucknow, who since 1951 has been one of the Joint-Presidents of the World Council of Churches and was the first woman to be elected to that position. As a University teacher all her life, she played a leading part in the formation of an educational policy in the new India. For many years she was a leader of the SCM in India and was on the Executive Committee of the World's YWCA. For a year she served the World Council of Churches as Secretary of the newly formed Commission on the Life and Work of Women in the Church, and subsequently became Chairman of the Commission. During her year on the staff of the World Council she visited the Orthodox Churches of the Near East and the Coptic Churches of Egypt and Abyssinia. As herself an Orthodox, deeply rooted in her own Church and nation, she embodied the ideal of a truly ecumenical outlook, was an ideal ambassador, and achieved a task of communication probably impossible to anybody else.

In the year of its Second Assembly, at which she would have played a leading part, the World Council of Churches loses a most wise and gracious leader and will have to look long and far if it is to replace her.

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INDUSTRIAL CONFERENCE: SHEFFIELD JANUARY 1 — 5, 1954

on

Certain Problems of Contemporary Industry

THE Graduate in Industry was the subject of various press correspondence some time ago, and the problems referred to there, and many others as well, were dealt with at a conference arranged by the Industrial Department of the S.C.M. held at the Diocesan Conference Centre, Sheffield, in the Christmas Vacation. The various gentlemen who gave talks were, on their own admission, employed by firms with a "progressive" approach and thus, although we could not take all their examples as typical, the problems were presented lucidly and an insight was given on what could, and has been done, in certain places.

A research officer of the United Steel Companies, in his talk, brought out the vital importance of character and personal relations in what is sometimes regarded as the individualistic tasks in research and development. He gave many illustrations of how success in technique can only be achieved when personal relations are harmonious and when no jealousies or "private empires" exist.

An education officer of a large steelworks outlined his duties, not least of which was contact with local headmasters, and employment officers and showed us the scope of education from top to bottom in a large works. A managing director gave his interpretation of the responsibilities of management, which occasioned much discussion, while a young engineer outlined problems of professional integrity, especially when concerned with projects in the less industrialised parts of the world.

The role of the university, as it prepares students for industry, was discussed by the Head of the Engineering Department of Sheffield University, and in the discussion that followed it seemed that our ever increasing emphasis on technical ability must be balanced not only by formal humanistic studies, but also by a more informal rubbing shoulders with students from other faculties. A session was devoted to Trades Unions under the guidance of a T.U. Regional Organiser, when the complications of wage structure, collective agreements and conciliating machinery were examined. A morning was spent in a local steelworks followed by a

grilling of the works' manager and a member of the works' council, who of course, in so many cases, did not agree. The Sunday service was conducted by Canon Wickham, chaplain to industry in Sheffield, who talked to us about certain categories of biblical ethics, and tried to apply these to some of our own contemporary industrial problems, to see if they helped in any way to solve our difficulties.

This was a most stimulating and informative long weekend for the Christian who is concerned with social and economic affairs, and invaluable for those who intend entering industry one day, and I think that our biggest thanks should go to the Chairman of the Conference—Mr. Alastair Forrester-Paton, of Darlington, who held the whole of the conference together so extremely well.

NIGEL SPEARING,
St. Catherine's College, Cambridge.

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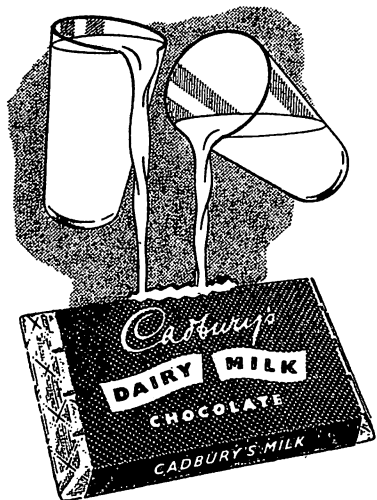
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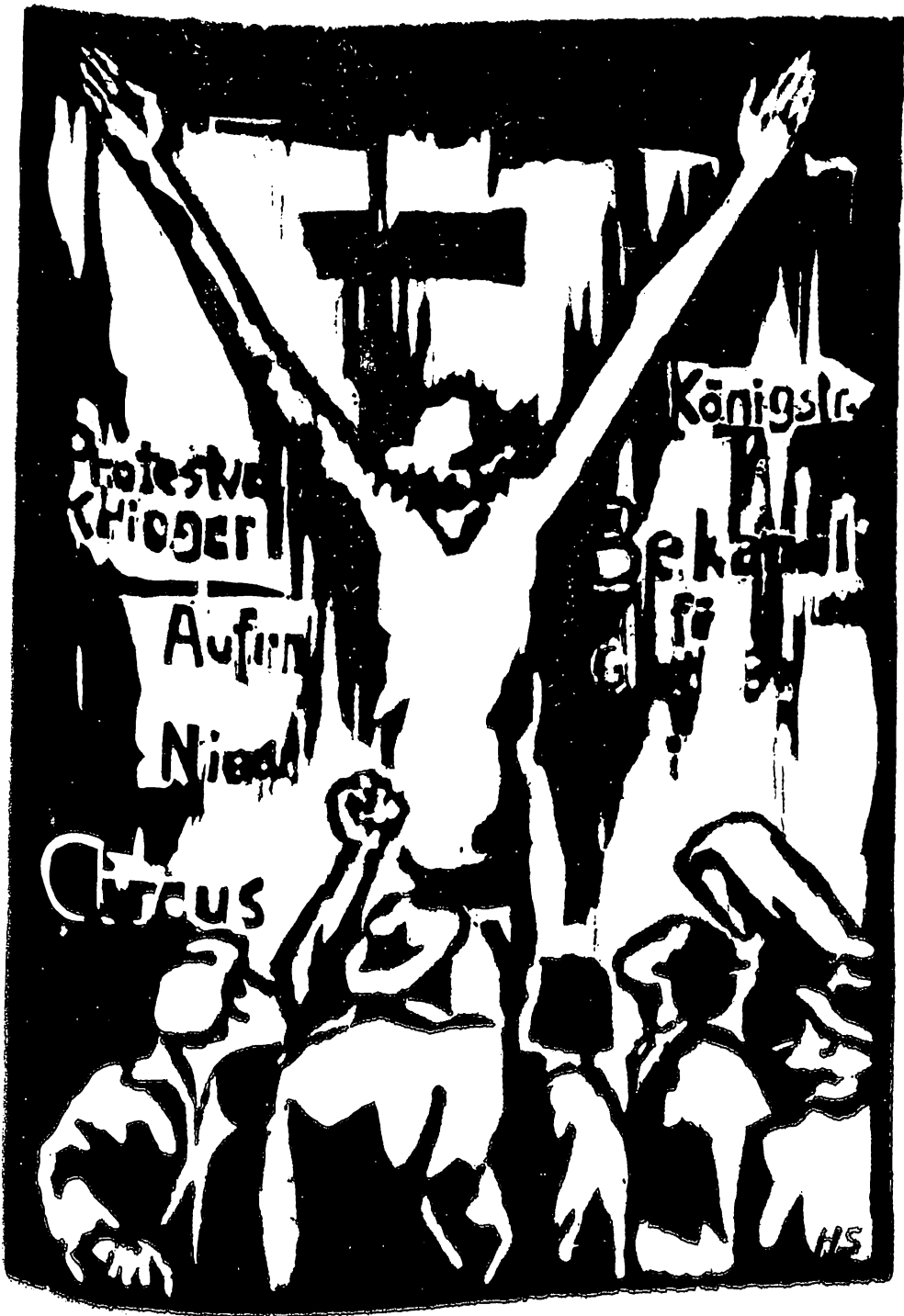
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