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HARRIS E. KIRK

Dr. Kirk, whose sermon appears on page 5, is almost a man of one church. For forty-four years he has been pastor of the Franklin Street church, Baltimore (right). Before going there in 1901 he had served briefly as pastor of the Cottage church, Nashville, and of the First church, Florence, Ala., of neither of which could photographs be obtained.

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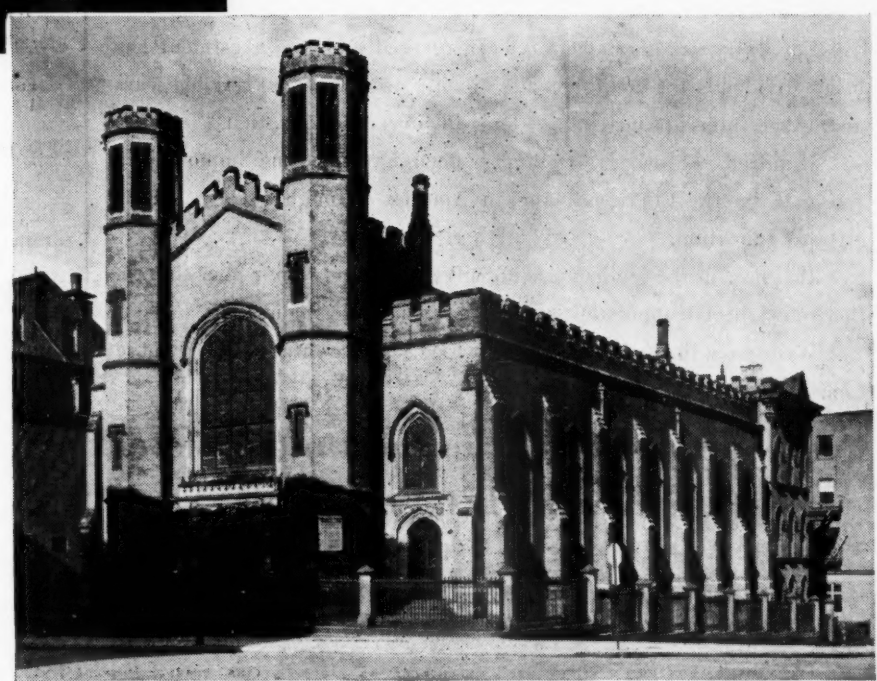
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GEORGIA NEWS LETTER



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Joint Agreement On Armaments, Military Training Urged by FC

International Arms Race May Well Bring Civilization's End

New York (RNS)—International agreement on reduction and regulation of armaments, the fixing of military quotas, and the abolition of peacetime compulsory military training, was urged here by the Federal Council of Churches.

The council's executive committee called upon the U. S. Government to instruct delegates in both the General Assembly and the Security Council of the United Nations to seek these objectives "promptly."

"This is necessary," it warned, "to prevent a race in armaments whose end might well be the destruction of civilization and possibly of mankind itself."

Delay Military Training Plan

The council also voiced strong opposition to the adoption "at this time" by the United States of compulsory peacetime military training, "before it has undertaken, through international agreement and action, to make such training unnecessary."

"The peaceful settlement of international differences requires an approach resting upon a genuine desire for cooperation on the part of all nations rather than upon the pre-eminence of our own military might," the statement declared.

It was suggested by the council that a civilian commission, with technical advisers from the military services and other branches of the government, make a comprehensive survey of all aspects of national defense. This commission, the council proposed, should make recommendations "consistent with the expressed desire of the nation to seek security through international cooperation."

"The world stands in need of a great venture in faith," the council said. "Let us do nothing to hinder the development of that confidence and trust among the nations which alone will enable us to win and to preserve peace."

Special Meeting of Federal Council Membership Set for Next Spring

New York (RNS)—The Federal Council of Churches will hold a special meeting of its total membership next

Birthday Objectives Named

The Italian Institute in Kansas City, the Chinese Mission in New Orleans, and the War Relief Fund will benefit by the 1946 celebration of the birthday of the Woman's Aux-



Miss McGaughey

iliary of the Presbyterian Church, US, according to a recent announcement by Miss Janie W. McGaughey, secretary of the woman's work committee. Of the total gift, which amounted to \$109,000 this year, 55 per cent of the first \$75,000 will go to the Kansas City Mission, 35 per cent to the New Orleans mission, and 10 per cent to the General Assembly's War Relief committee. All gifts over the \$75,000 will go to the War Relief Fund. The 1945 gift went to missionary work in the Belgian Congo.

In making her announcement, Miss McGaughey spoke of former gifts which have been made to the first two of the 1946 objectives, which are home mission enterprises, but indicated that these had been small amounts, as she stressed the urgent need for new equipment in both centers. In speaking of the War Relief appeal, she declared:

"Certainly now is the time to demonstrate our Christian love for fellow Christians in scattered and desolated church communities of the war-torn world. This we can do by our gifts to War Relief through our Assembly's Committee on War Relief."

The decision as to this annual designation of the birthday gift is made by the Woman's Advisory Committee and the Ass'mbly's Committee on Woman's Work.

spring, according to plans approved by the executive committee here, to deal with some of the most urgent needs of the postwar period.

Federal Council officials feel that, in view of the crucial world situation, a meeting should be held to consider problems of world order, evangelism, community tensions, foreign relief, and returning service personnel.

The regular biennial meeting of the Federal Council is not scheduled until November of 1946.

Delegation to Japan Sees Country 'Wide Open' to the Gospel

Horton, Baker, Shafer, Van Kirk Optimistic About Future Work

By Richard T. Baker, RNS Correspondent

San Francisco, Calif.—Foreseeing a "time of times" for Christianity in Japan, four delegates of American Protestantism returned here after four weeks of travel in Japan and Korea and met a mass meeting of San Francisco Protestants to tell their story. Japan is "wide open to the Christian gospel," they said.

The four men—Douglas Horton, chairman of the American section of the World Council of Churches; Bishop James C. Baker, of the California area of the Methodist Church and chairman of the International Missionary Council; Luman J. Shafer, chairman of the Japan Committee of the Foreign Missions Conference of North America, and Walter W. Van Kirk, secretary of the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America—completed their four-week journey in San Francisco.

Christians in Japan, although hounded by government and popular pressure for the past ten years, their leaders grown old and tired, are facing a stupendous opportunity with heart and soul ready for the job, Dr. Shafer said.

Blessing in Defeat

Bishop Baker quoted an interview with Foreign Minister Yoshida, in which the cabinet member said it had been "a good thing" that Japan was defeated, a blessing in disguise. "This is a liberation, not a defeat," Yoshida told him. "Now there will be an opportunity for a new Japan to emerge, free from the restraint which has shut us in and made it impossible for our life to develop in any large and free way."

Privately, the four delegates expressed some concern about the growing popularity of Christianity in Japan. The people sense the bankruptcy of their old system, they said. They know they were defeated, and they want to know why. They are now testing Christianity to seek an answer. Many government leaders, including the emperor, are reading the Bible and Christian literature, the four men stated. They believed, however, that Japanese Christian lead-

THE OUTLOOK PULPIT

Who Manages the World?

By HARRIS E. KIRK

"Do you not know the saints are to manage the world?"

—I Corinthians vi., 2.

THE MIND OF A LEADER has a wider range than that of the led. He sees more intimately than they do, the relation of small duties to great principles; that is what makes him a leader. Paul here is condemning a very ugly custom prevailing in the Corinthian Church. They were fond of going to law before heathen magistrates to settle differences that should have been composed within the fellowship of the church. To rebuke this evil spirit the apostle calls attention to their function in the world. Do you not know that the saints are to manage the world? It is with this great principle, rather than the concrete aspect of it that I am concerned.

It is a remarkable statement: the saints shall manage the world, and it is one that may be questioned or rejected with considerable force; yet the apostle is not speaking off the surface of his mind. He knows what he is talking about and the principle is worthy of careful examination.

Let us begin with two words that are capable of more than one meaning. We moderns frankly do not know what to make of the word saint. We fear it for one thing as suggesting something peculiar, eccentric and out of touch with practical reality. We have heard about saints in the Middle Ages, like Saint Francis; we have seen them depicted in stained glass, but the Biblical significance of the word escapes us. Let me remind you of that. Of course, its meaning has been altered in church history, no matter, let us look at the word as Paul uses it here.

The New Testament word saint means two very important and tremendously practical things: (1) A saint is a man who has offered his life to God upon the divine invitation. He has determined to separate himself from the thought and ways of the world, in obedience to God's invitation to become a believer, and it applies to every one who has seriously chosen Jesus Christ as Lord and Savior. It never meant to suggest that a saint is perfect, free from sin or faults, but a man who has seriously committed his way of life to God. (2) It is a word suggestive of growth in character and personal distinction, and this growth is determined by the fact that when God accepts a life so

offered, he fills it with a divine significance. He chooses a man's life as a medium of revelation, through which slowly but surely the divine purpose in the world is manifested. That is Paul's meaning when he speaks of divine treasure in earthen vessels; of living epistles written of God, known and read of all men. So that a Christian life is like a book, in which one may gain knowledge of the divine character, aim and purpose in the world. And, what is more to the point, a knowledge of God that can be found nowhere else.

God is manifest in nature as power or force; and science can tell us nothing whatever of the divine disposition. Nature says nothing of God's love or mercy or compassion. This higher knowledge can come only through personality. That is the essential meaning of the Incarnation. When God became a man in Christ, he made this great revelation; and our Lord distinctly tells us that he has chosen us to carry on this work. As the Father sent him so sends he his disciples. Hence it comes to pass that the New Testament word "saint" means exactly an honest, true disciple, in one word, a Christian. One may be a man of vast spiritual capacity, another a man of small capacity; no matter, both are saints in this essential sense.

Meaning of "Manage"

Look now at the word "manage." Paul says the saints, the Christians, shall manage the world. Is that true? It depends entirely on what we mean by management. To manage a thing is to control it, to impress your will and purpose upon it, to compel all elements to obey your will and to fulfil your intentions. But there is more than one way of managing a thing. You may manage a thing as you do your business. You make your plans, you disclose them to your employees, and you give each man your orders, and see that they are carried out. By such means you attain efficiency; you dominate your business. If Paul meant to suggest that the saints manage the world in this sense, then Paul is mistaken. We certainly do not manage the world as a man manages his business. Far from it. It is perfectly possible for one so disposed to read history in such a fashion as to say that the world, the nations, the policies and customs of peoples after two thousand years of Christianity are no better than they were before. Now, if Paul uses such a word as management, it is likely he does not mean this kind of management. For there is another way. Suppose you stop thinking of the management of your business, and look at the management of your family. You may have very fine plans and principles about your family but you cannot give orders to your wife, nor lay down rigid rules about the conduct of your children. Here within this network of personal relations you must rely on another method; upon personal influence and character, on patience, forbearance, love and sacrifice; on a slowly pervading influence upon all its members, which shall gradually disclose itself in a happy harmony. It takes a longer time to establish a happy family than it does a successful business, but in the long run it lasts longer, and yields finer results.

This is what Paul means by management. It is God's way. It is conceivable, he being all powerful, that he should have created us like machines, to obey instincts as the lower animals do. But while getting a very well ordered machine out of the world, God could never have realized a family life, or a world fit for human development and happiness. There would be no place in it for love

SINCE 1901 Dr. Kirk has been pastor of the Franklin Street Presbyterian church, Baltimore. Before that time he served briefly as pastor of the Cottage church, Nashville, and the First church, Florence, Ala. For many years, before World War II, he was the summer minister at Westminster Chapel, London. During his Baltimore pastorate Dr. Kirk has taught and served as special lecturer at Goucher College, Hartford Theological Seminary, Princeton University and Union Seminary in Virginia. He delivered the Sprunt lectures at Union Seminary in 1916, the Cole lectures at Vanderbilt University in 1930, the McNair lectures at the University of North Carolina in 1931, and the Rockwell lectures at Rice Institute in 1939. He is the author of many books. In 1928 the General Assembly elected Dr. Kirk its moderator. The readers of THE PRESBYTERIAN OUTLOOK have selected him as one of the preachers in this sermon series for 1945.

and service, and patience and goodness. No, the world we live in, the only kind of a world in which we can grow is full of uncertainties and contingencies, where we must live dangerously if we live at all; make choices, take risks, suffer and endure, stumble and blunder and sin; yet within this world of extreme uncertainty and tragic meanings we find the love of God at work; we hear above its loud noises the voice of God inviting us to participate in his vast mysterious plan; we begin that life by obedience to his will, we vote ourselves into his spiritual kingdom; and learn slowly but surely to be patient with the very gradual development of the outer aspect of the world. We learn how to be content with its apparent disharmonies; we see right forever on the scaffold, wrong forever on the throne, yet we know that this is not the final register of things. For we come slowly to realize that in the midst of all this sin and riot and confusion, flows a quiet but mighty current of love and goodness, peace and power, and if we look close enough we see it coming from a thousand homely sources: from simple lives, from the influence of good men and women who are content in the place where they live, to carry on their honest labor.

Look at a simple illustration. The most mysterious current in the ocean is the Gulf Stream. Here is a great warm river rising in the tropics and flowing without diminished heat or power straight towards the Arctic Seas. On either side the water is cold, and one may easily wonder at this. The truth is that while the Gulf Stream does not warm the cold waters on either side, it steadily flows through them and sends out in all directions a healing and healthful influence. So is it with the Christian life, with the simple, quiet, unostentatious influence of the saint. His voice is rarely heard in the councils of the world, nations will not heed his advice in respect to policy; the cruel, evil forces flow round him continuously, yet somehow a healing and healthful atmosphere penetrates these cold regions, and keeps hope and faith alive in many a discouraged nature.

The Christian's Penetrating Influence

Our Lord describes the influence of the Christian in the Sermon on the Mount: "Ye are the Light of the World"—implying that through the influence of the Christian the world gains light upon its dark problem. No problem raised by suffering, by injustice, by moral defeat, and by death but what is shrouded in darkness, until we see the light of Christ falling upon it. It is by the steadfast following of the believer, the firmly rooted faith in the power and love of God that this dark pall can be pressed back and man can see his life on an eternal plane. "Ye are the Salt of the Earth"—the world is liable to corruption; has not power in itself to keep from decay, but the influence

of the saint checks this decay, and preserves and causes to grow the best that man is capable of. Thus does Isaiah speak of the shadow of a great rock in a weary land, of the standard character, the character of God seen through the medium of an individual nature, and so can judge between true and false, between good and evil.

We say to all who despair, all who are discouraged, all to whom the world has turned dark, there is light and hope and joy for you ahead. Turn ye to the stronghold, ye prisoners of hope, for God is with us and on our side, and none need despair.

If our function is so great as this how earnestly should we take our calling, how firmly believe in it, how honestly seek to fulfil it in a worthy way!

No man ever knows the range and depth of his influence. We can safely ignore the fact that we often seem insignificant; that the world pays scant attention to our words. All this is by the way. The chill winds of the North Sea may blow coldly upon the English countryside, but what a difference it would make if the kindly influence of the Gulf Stream were withdrawn. So with the saint through whose life is flowing the great redemptive river of God, that indestructible life-affirming purpose flowing through the streets of the world. Our contemporary environment may offer little solace; we may feel the evil winds from many quarters blowing on our purpose and cooling our desire, but who can conceive what the world would be were the healing stream of goodness withdrawn? If, then, our function be so great, what manner of folk ought we to be? Should we not be subduing our passions, laying aside our prejudices and purging the mind of low desires; to cleanse the street of the soul of all worldly litter, and make the highway of God worthy of his presence?

The Saints Do Manage the World

To those who do not fear the loss of influence because a city set on a hill cannot be hid; who let their light shine that men may see the glory of God, will surely come a fixed realization that even amid the most contradictory experiences, the saints do manage the world, and that what Christ had chosen and cleansed will surely break out as light and fire amid the darkness, and so guide our race home to God. Let us not then despise the obscurity of our lives. There are no forgotten men with God. George Eliot has expressed it in the concluding sentence of *Middlemarch*:

"The growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs."

Let the Church Face Human Relations!

By J. H. MARION, JR.*

KU KLUX KLAN Again Flaunts Fiery Cross Atop Georgia Mountain." With the appearance of a news-story under that headline in a recent Sunday paper the American people have received a warning and the Church of Christ a challenge which it cannot afford to evade. There has come to all people of goodwill in our land a kind of preview of one possible shape of things to come, and there has come to the church in the South a summons to dedicate itself anew to the task of fostering and establishing genuine Christian relations among men.

*The report of East Hanover Presbytery's Committee on Social and Moral Welfare, which was recently adopted unanimously by the presbytery. It was written by the committee chairman, J. H. Marion, Jr., pastor of the Grace Covenant Church, Richmond.

Concerning the strength and peril of many organizations among us whose pagan purpose is to plant the seeds of intolerance, hatred, religious bigotry and racial prejudice, it is perhaps natural that during these past few years we Americans should have been lulled into a false sense of security. The war focused our attention upon a common enemy outside the nation. Under the pressure of a highly patriotic atmosphere, divisive elements and groups inside the nation were driven more or less underground. Now that the war is over, and now that the ideals and principles for which we fought are no longer being talked about so often or so publicly, numerous un-American, un-Christian elements are catching their breath again and taking a new lease on life. Many groups, apparently, have been waiting for the conquest of Hitler mainly in order that they might have a freer hand for the practice of Hitlerism in