

K TH
667

YOUTH'S PART IN ECUMENICAL CHRISTIANITY

By

HELEN DREW KLAUDER

A.B., Bucknell University

A Thesis

Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF MASTER OF RELIGIOUS EDUCATION
in
The Biblical Seminary In New York

New York, N.Y.
April 1949

BIBLICAL SCHOOL OF
THEOLOGY LIBRARY
HATFIELD, PA.

19522

TABLE OF CONTENTS

Gift of the author

TABLE OF CONTENTS

INTRODUCTION

A. Statement of the Problem	vi
B. Importance of the Problem	vii
C. Sources of Study	vii
D. Method of Procedure	viii

CHAPTER I

THE DEVELOPMENT AND GROWTH

OF CHRISTIAN YOUTH MOVEMENTS

A. The World's Young Men's Christian Association	1
1. Origin of the World's Young Men's Christian Association	1
a. Background Influences	2
b. Development	2
2. Purposes and Activities of the Young Men's Christian Association	3
B. The World's Young Women's Christian Association	5
1. Origin of the World's Young Women's Christian Association	5
a. Background Influences	5
b. Development	5
2. Purpose and Activities of the Young Women's Christian Association	6
3. Relationship of the Young Men's and Young Women's Christian Associations to the Ecumenical Movement	7
C. The World's Christian Endeavor Union	8
1. Origin of the World's Christian Endeavor Union	8
a. Background Influences	8
b. Development	9
2. Purposes and Activities of the World's Christian Endeavor Union	10
3. Relationship of the Christian Endeavor to the Ecumenical Movement	11

26929

April 20, 1949

D.	The World's Student Christian Federation	12
1.	Origin of the World's Student Christian Federation	12
a.	Background Influences	12
b.	Development	13
2.	Purpose and Activities of the World's Student Christian Federation	14
3.	Relationship of the World's Student Christian Federation to the Ecumenical Movement	16
E.	The Interseminary Movement	17
1.	Origin of the Interseminary Movement	17
a.	Background Influences	17
b.	Development	18
2.	Purposes and Activities of the Interseminary Movement	19
3.	Relationship of the Interseminary Movement to the Ecumenical Movement	20
F.	The International Fellowship of Evangelical Students	21
1.	Origin of the International Fellowship of Evangelical Students	21
a.	Background Influences	21
b.	Development	22
2.	Purpose and Activities of the International Fellowship of Evangelical Students	23
3.	Relationship of the International Fellowship of Evangelical Students to the Ecumenical Movement	24
G.	Youth for Christ	25
1.	Origin of Youth for Christ	25
a.	Background Influences	25
b.	Development	26
2.	Purpose and Activities of Youth for Christ	27
3.	Relationship of Youth for Christ to the Ecumenical Movement	28
H.	Summary and Conclusion	30

CHAPTER II

THE RECENT PARTICIPATION OF YOUTH

IN THE ECUMENICAL MOVEMENT

A.	The First World Conference of Christian Youth, Amsterdam, Holland, July 24 - August 2, 1939	32
1.	Forerunners of the Conference	32
2.	Representation at the Conference	33
3.	Theme and Purpose of the Conference	34
4.	The Program of the Conference	34
a.	The Worship of the Conference	34
b.	The Bible Study of the Conference	36
c.	The Discussion Groups of the Conference	37

5.	The Addresses of the Conference	38
6.	Special Events of the Conference	38
7.	Results of the Conference	39
B.	The Second World Conference of Christian Youth, Oslo, Norway, July 22-31, 1947	42
1.	Forerunners of the Conference	42
2.	Representation of the Conference	43
3.	Theme and Purpose of the Conference	44
4.	The Program of the Conference	45
a.	The Worship of the Conference	45
b.	The Bible Study of the Conference	47
c.	The Discussion Groups of the Conference	48
5.	The Addresses of the Conference	48
6.	Special Events of the Conference	49
7.	Results of the Conference	50
C.	Youth Delegation of the First World Assembly of Churches, Amsterdam, Holland, August 22 - September 4, 1948	52
1.	Forerunners of the Assembly	52
2.	Representation at the Assembly	53
3.	Theme and Purpose of the Assembly	54
4.	The Program of the Assembly	54
a.	The Worship of the Assembly	55
b.	The Discussion Groups of the Assembly	56
5.	The Addresses of the Assembly	57
6.	Special Events of the Assembly	58
7.	Results of the Assembly	59
D.	Summary and Conclusion	61

CHAPTER III

THE YOUTH DEPARTMENT

OF THE WORLD COUNCIL OF CHURCHES

A.	The Organization and Development of the Youth Department	63
1.	The Formation of the Youth Department	63
2.	Purpose of the Youth Department	64
3.	The Membership of the Youth Department	65
4.	The Activities of the Youth Department	66
B.	Some of the Areas in which the Youth Department is Functioning.	67
1.	The World Christian Youth Commission	67
a.	Origin	67
b.	Membership	67
c.	Function	68
d.	Future Plans	68

2.	Work Camps	69
a.	Purpose	69
b.	Organization	70
c.	Leaders and Campers	71
d.	1949 Work Camps	73
e.	Achievements	74
3.	Reconstruction	76
a.	Origin and Development of the Reconstruction Committee	76
b.	Purpose of the Reconstruction Committee	77
c.	Results	77
d.	Future Plans	78
C.	The Future of the Youth Department	79
D.	Summary and Conclusion	81

SUMMARY AND CONCLUSION	83
------------------------	----

BIBLIOGRAPHY

A.	Books	86
B.	Reports	87
C.	Articles	88
D.	Pamphlets	90

INTRODUCTION

INTRODUCTION

The annihilation of distance in our modern world with the consequent proximity of nations and peoples; the diversity of races, creeds, and cultures; and the economic, educational, and spiritual needs of the Twentieth Century demand not only vital personal Christian living but also a united commitment to and witness for Christ and His Church throughout the world.

"Young people do not remain young for many years and if the appeal of the ecumenical Church does not claim their attention before they become absorbed in the responsibilities of adult life, they may never see the church in large enough terms to demand their allegiance."¹

These are the words of Dr. Samuel McGrae Cavert concerning his feeling on the prospect for the World Council of Churches.

The word "ecumenical," stemming from the Greek oikoumenikos, is defined by Webster in this way: "General, world-wide in extent, influence, etc.; pertaining to the whole church; world-wide in its inclusiveness."² Dr. T. Z. Koo has explained the term "ecumenical" by saying, "That which is international starts from the fact of division. That which is ecumenical starts from the fact of unity."³

Participating with others in a recognition of Jesus Christ as Lord, head of the Church, and Saviour of the world, results in a deeper

.

1. Samuel M. Cavert: "The Prospect for the World Council," Christendom, Vol. XI, No. 2 (Spring 1946), p. 234.
2. Webster's Collegiate Dictionary, p. 317.
3. Franklin Mack: Comrades Round the World, p. 46.

sense of communion with God and kinship with all men everywhere. It was the prayer of Jesus, "That they all may be one; as Thou Father, art in me and I in Thee that they also may be one in us; that the world may believe that Thou hast sent me."¹

A. Statement of the Problem

This research will be a consideration of the part youth can play in ecumenical Christianity. If the Church is to make itself felt as the organ of Christian fellowship and unity, young people must realize their responsibility as valuable instruments in such a high purpose. In taking a backward glance at world-wide Christian youth organizations, it is possible to see wherein these movements have contributed to ecumenicity. Consideration will be given to the recent world youth conferences that have been held, namely the First World Conference of Christian Youth in Amsterdam, Holland, in 1939, the Second World Conference of Christian Youth in Oslo, Norway, in 1947, and the Youth Delegation to the World Assembly in Amsterdam, Holland, in 1948. This will exclude local and national conferences and efforts toward unity. Taken into consideration will be both so-called conservative and liberal youth movements. Primary attention will be given to the newly-formed Youth Department of the World Council of Churches with special emphasis on three phases of its work: the World Christian Youth Commission, the Work Camp Program, and the Reconstruction Committee. The study will also include a forward glance into the future.

.

1. John 17:21.

B. Importance of the Problem

The recent World Assembly of Churches in Amsterdam, Holland, and the establishment on a permanent basis of the World Council of Churches indicate that "at last a bond of fellowship has been forged between these Christian churches on every continent and in every tradition save that of Rome."¹ Young people as well as adults must learn to think of themselves as members of the great fellowship of active Christians all over the world. The writer has a three-fold purpose for the consideration of the subject:

(1) A guide in understanding the responsibility of youth toward ecumenical Christianity.

(2) A realization of the important contribution youth can make to the ecumenical movement.

(3) A challenge to youth and their leaders.

C. Sources of Study

The sources for this study will include books and periodicals relating to the general fields of youth activity and the ecumenical movement; reports, books, and periodicals published by the student organizations; and reports of the three world conferences. Personal experience of the writer as delegate to two of these conferences will also furnish information.

.

1. Harold E. Fey: "The Amsterdam World Assembly of Churches," Christian Century, Vol. LXV, No. 40 (October 6, 1948), p. 1030.

D. Method of Procedure

The subject will be introduced by a background account of selected Christian youth movements--their founding, purposes, and activities. Specific ways in which youth have had a part in ecumenical Christianity will be considered and evaluated in Chapter Two. The third chapter will deal with the work and future of the Youth Department of the World Council of Churches as an active agency of unity and fellowship. A summary and conclusion will complete the study.

CHAPTER I
THE DEVELOPMENT AND GROWTH
OF CHRISTIAN YOUTH MOVEMENTS

CHAPTER I
THE DEVELOPMENT AND GROWTH
OF
CHRISTIAN YOUTH MOVEMENTS

In approaching the problem which has been stated it seems inevitably vital and necessary to observe wherein Christian youth movements have contributed and also wherein they have failed as instruments toward ecumenical Christianity. Therefore, this chapter will consider, briefly, various world-wide Christian youth movements, their historical backgrounds, purposes, activities, and contributions and relationships to the ecumenical movement.

A. The World's Young Men's Christian Association

1. Origin of the World's Young Men's Christian Association.

In England in 1844 the Young Men's Christian Association was set up to provide Christian teaching, fellowship, and living quarters for young workers. On June 6 of that year, George Williams with eleven other men met to organize a society for "the improvement of the spiritual condition of young men engaged in the drapery and other trades, by the introduction of religious services among them."¹ These young men, poor in material wealth, were rich in vision and faith. Two weeks after

.

1. Sherwood Eddy: A Century with Youth, p. 2.

their first meeting, the group unanimously decided to call the movement the Y.M.C.A. Behind this name were three values, three motivations:

"It was for young men; it was Christian; and it was an Association. It had the dynamic of youth; it centered in Christ; and it sought to find all the potency that lay in union, in cooperation, and in association."¹

a. Background Influences.

It should perhaps be stated briefly here that the Y.M.C.A. had its roots in three movements: the industrial revolution, the evangelical revival, and Puritanism.

"The industrial revolution which had produced the modern city and its dangers, had left millions indifferent to religion; and it was at this hour of deepest moral need in the providence of God, that the Association was born."²

The spirit of John Wesley and the evangelical revival has been at the heart of the Y.M.C.A. for over a century. Puritanism greatly influenced the movement morally and spiritually.

b. Development.

The movement spread rapidly, not only throughout England but also to the United States and Canada. The first group formed in the United States was the Boston Society in 1851. The American leader of the movement, corresponding to England's George Williams, was Robert McBurney who created the city secretaryship of the Association and devoted his efforts untiringly to the movement for thirty-six years.

Such a movement was destined to become worldwide, and in 1852 William C. Langdon organized the Washington Association and almost immediately conceived the idea of an "alliance of the North America

.

1. Ibid., p. 7.

2. Ibid., p. 14.

Association" as "a union of independent, equal, but cooperating societies."¹ By 1854 there were approximately 250 Associations in existence in many countries, and in 1855 at a Paris Conference the World Alliance of Y.M.C.A.'s became a reality. In 1866 the Central or Executive Committee (later called the International Committee) was permanently established with Richard C. Morse as the first General Secretary. As the movement spread it became a force in American colleges, starting at the University of Virginia in 1857 and developing into an Inter-collegiate Y.M.C.A. which was organized in 1877 under the leadership of Luther D. Wishard.² Today student Christian Associations are carrying on Christian programs on 481 campuses.

From the small group of twelve meeting in London over a century ago, the Young Men's Christian Association has developed and expanded into more than sixty national movements and is continuing to go forward under its familiar symbol of the equilateral triangle, signifying salvation, development, and training of the whole man as created by God.

2. Purposes and Activities of the Young Men's Christian Association.

The Y.M.C.A., with a world membership of over 2,000,000, has set forth its objective: "to build Christian personality and a Christian society." Sherwood Eddy, in his centennial survey of the

.

1. Elizabeth Pendry and Hugh Hartshorne: Organizations for Youth, p. 279.

2. Note: The Student Volunteer Movement originated in the student work of the Y.M.C.A. and later was set up as a separate organization.

movement says:

"This, in the light of a spiritual vision of one world, is--as indeed it should be--a larger objective than that of the first twelve members of a century ago. Our world vision is wider and our obligations and responsibilities are heavier than theirs; but our resources are immeasurably greater, too."¹

From the beginning of its organization, the Y.M.C.A. has refused to commit itself to any specific creedal interpretation of religion. In the first annual report of the London Y.M.C.A., November 6, 1845, the object of the Association was stated thusly: "The improvement of the spiritual and mental condition of young men engaged in houses of business."

The four-fold program of the movement emphasizes the spiritual, mental, social, and physical condition of young men. With the erection of its first Association building in New York, it was possible to expand and broaden its program to include such activities as:

(1) housing or rooming assistance, (2) economic advice, (3) vocational guidance, (4) employment placement, (5) railway Associations, (6) student work on campuses, and (7) conferences.

Leaders in the Young Men's Christian Association have willingly recognized their failures as well as their successful advancement, and the most obvious failure to many is that of not continuing as spiritually strong as the movement was in its origin.² However, their recognition of such a failure is evidence itself of the desire to press on to "yet greater things."

.

1. Eddy, op. cit., p. 143.

2. Note: At the second World Conference of Christian Youth in Oslo, Norway, both the Y.M.C.A. and Y.W.C.A. were criticized by other groups for stressing social service over and above a spiritual emphasis.

B. The World's Young Women's Christian Association.

1. Origin of the World's Young Women's Christian Association.

a. Background Influences.

The organization of the Young Women's Christian Association grew out of the social and economic problems resulting from the factory system of production. With women's place no longer confined solely to the home, but rather expanding into the industrial world, the problem of right social adjustment became a serious matter.

"The close of the nineteenth century brought a new assertion of the individual's personal relation to God, a re-emphasis on ethical living and spiritual values as more important than creeds or dogmas."¹

Among the groups meeting for prayer and Bible study in the year 1855 was one led by Miss Emma Roberts and one called the General Female Training Institute founded by the Hon. Mrs. Arthur Kinnaid. In 1877 these two organizations were brought together and called the Young Women's Christian Association. The first group in America calling itself by this name was one in Boston as early as 1866. Domestic training, physical training, and employment aid to foreign girls were among the original activities of the group.

b. Development.

The organization spread rapidly throughout the United States and about 1900 became international when two representatives were sent to Europe to work with representatives there in forming a World's Y.W.C.A.

.

1. Pendry and Hartshorne: op. cit., p. 302.

"This affiliation of national committees into a world movement was fraught with international significance, and the history of a quarter century of work since that humble beginning bears testimony to the fact that when women of different nationalities work together in a common cause, they come into a sense of fellowship which transcends barriers of race, creed, and custom."¹

The American Committee of the Y.W.C.A. and the International Board of Women's and Young Women's Christian Associations dissolved in 1906, and there was formed the National Board of the Young Women's Christian Associations with a Foreign Department created to develop work in foreign countries.

In 1886 the National Intercollegiate Y.W.C.A. was constituted. In this case the student Young Women's Christian Associations were chiefly responsible for the organization of the General Y.W.C.A. movement itself. In 1934 the Y.M.C.A. and Y.W.C.A. student movements joined forces as the National Intercollegiate Christian Council.

At present there are 417 community Y.W.C.A. groups, 580 Associations of students in colleges and universities, 67 branches for Negro women and girls, 74 groups of American Indians, 13 International Institutes, and 409 registered Young Women's Christian Associations in rural centers. The present membership of the Association is about 500,000.²

2. Purpose and Activities of the Young Women's Christian Association.

The two major objectives of the Young Women's Christian Association have always been that it is a Christian organization and that it is primarily interested in and responsible to the concerns of women.

.

1. Charles S. Macfarland: International Christian Movements, p. 168.
2. Cf. Ferm's Encyclopedia of Religion, pp. 837-838.

The purpose of the national organization is stated as follows:

"The immediate purpose of the organization is to unite in one body the Young Women's Christian Associations of the United States; to establish, develop, and unify such associations; to participate in the work of the World's Young Women's Christian Association; to advance the physical, social, intellectual, moral, and spiritual interests of young women. The ultimate purpose of all its efforts shall be to seek to bring young women to such a knowledge of Jesus Christ as Saviour and Lord as shall mean for the individual young woman fullness of life and development of character, and shall make the organization as a whole an effective agency in the bringing of the kingdom of God among young women."¹

Although the original emphasis of this movement was in helping the employed girls, particularly those who were without homes, the organization is now working for the betterment of all women throughout the world, and its activities and program are varied and wide. To mention only a few of its emphases: (1) physical training, (2) education, (3) conventions, (4) world affairs, (5) dormitory and cafeteria provision, (6) "Girl Reserves," and (7) student work on campuses.

In reading over an annual report of the Y.W.C.A., one cannot help realizing the ever-growing extensiveness and activities of the organization.

3. Relationship of the Young Men's and Young Women's Christian Associations to the Ecumenical Movement.

"Students and staff found new ecumenical understanding at the World Conference of Christian Youth in Oslo, Norway, July, 1947."² The participation in this Second World Conference of Christian Youth and the following summer in the First World Assembly of Churches in Amsterdam, Holland, is evidence of the interest of the Y.M.C.A. and the Y.W.C.A.

.

1. Pendry and Hartshorne, op. cit., p. 308.
2. Y.W.C.A. Annual Report, p. 9.

movements in ecumenical Christianity. The Archbishop of Canterbury, speaking on the ninety-eighth anniversary of the Association's beginning, said:

"Y.M.C.A. Founder's Day awakens reflections. . . . the two great Associations (the Y.M. and Y.W.) achieved a reality of world-wide fellowship while others knew that it was wanted but could not find it. . . . Since then, this fellowship has become a living reality in the experience of the Christian Church in nearly all lands."¹

At world conferences of the Young Men's and Young Women's Christian Associations many young people have caught a vision of world Christian fellowship which has influenced the ecumenical development of churches. Shortly after Soederblom became Archbishop of Sweden, he said that it was the Y.M.C.A. that had given him the world-wide vision of ecumenical Christianity.

C. The World's Christian Endeavor Union

1. Origin of the World's Christian Endeavor Union.

a. Background Influences.

Christian Endeavor, whose traditional slogan, "For Christ and the Church," expresses its spirit and purpose, was founded by the Reverend Francis E. Clark in Portland, Maine. In November, 1876, a group of Junior girls came together at the invitation of Mr. and Mrs. Clark for a time of fellowship and fun. The next week the Junior boys were invited to the parsonage for a similar afternoon. From these two gatherings grew the Mizpah Circle. Feeling the need of giving this group definite duties in the work of the church, Mr. Clark drew up a

.

1. Eddy: op. cit., p. 3.

plan for the constitution of a Christian Endeavor Society which was presented to this Mizpah Circle on February 2, 1881, in the parsonage of the Williston Congregational Church in Portland, Maine. Its object was declared to be "to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God."¹

b. Development.

From this small society grew a larger movement. The United Society of Christian Endeavor was formed at the C.E. Convention held in Old Orchard, Maine, in July, 1885. The name was changed by the International Convention in Cleveland, Ohio, July, 1927, to "The International Society of Christian Endeavor." The first local union was formed at New Haven, Connecticut, in January, 1886, and in October of that same year the Christian Endeavor organ, The Golden Rule (now the Christian Endeavor World), was established. "The active beginning of the wave of interest in young people's organizations in the church may be dated with the formation of the first C.E. Society."²

Dr. Francis E. Clark gave up his pastorate and devoted his entire life to Christian Endeavor work. He remained as President until 1921 when he was succeeded by Dr. Daniel A. Poling who holds that position today.

Christian Endeavor was not satisfied with remaining in the United States and Canada, and in 1895 the World's C.E. Union was organized. Christian Endeavor has adapted itself to new movements and

.

1. First Constitution of Christian Endeavor.
2. Fern: op. cit., p. 836.

situations and in 1934 became one of the constituent agencies of the United Christian Youth Movement.

2. Purposes and Activities of the World's Christian Endeavor Union.

Christian Endeavor is a Christ-centered organization of Christian young people having as its purpose:

- "1. Leading young people to accept Jesus Christ as Saviour and Lord.
2. Bringing them into the life of the Church.
3. Sustaining and training them for the service of Christ and His cause.
4. Releasing them through all channels of human activity in the service of God and man."¹

Christian Endeavor has no creed. The four cardinal principles familiar to all active Endeavorers are: (1) Open Confession of Christ, (2) Active Service for Christ, (3) Loyalty to Christ's Church, and (4) Fellowship with Christ's People.²

The Christian Endeavor organization functions through the C.E. Society and the C.E. Union.

"The Societies are found in local churches throughout the world and bring young people together in church centered programs of Christian fellowship and service. The C.E. Unions are the means of bringing societies together in worth-while programs of Christian friendship and action."³

The function of the World's Christian Endeavor Union is to assist the cause of Christian Endeavor in every land, by correspondence, literature, conventions, and visitation, and with grants of money as they are needed and available.

Christian Endeavor is evangelical, emphasizing loyalty to

.

1. Stanley B. Vandersall: Christian Endeavor Essentials, p. 13.
2. Ibid., p. 12.
3. "Christian Endeavor Today," a definitive statement.

Christ, encouraging devotional study of the Bible, and promoting Christian witness and service. The organization is educational, emphasizing individual growth in both personal Christian living and Christian social usefulness, giving young people experience in the high art of cooperative endeavor, and training for Christian service. Christian Endeavor is ecumenical as will be discussed later.

3. Relationship of the Christian Endeavor to the Ecumenical Movement.

"Christian Endeavor is in the church, of the church, for the church, and by the church. It is one of the means by which the church meets the challenge placed before it by its young people."¹ This organization knows no national, racial, or denominational barriers. Societies function in Protestant churches in all parts of the world and are a powerful demonstration of Christian brotherhood and unity. In meetings, rallies, conferences and conventions young people learn to overcome denominational, national, social, cultural, and racial prejudices and see the need of Christian unity, social justice, and world friendship. A recent Christian Endeavor Conference of the "Eastern Hemisphere" including Europe, Africa, the Middle East and India, gave the delegates an opportunity to "survey at first hand the situation of Christian Endeavor in all the countries represented and to find out what common points of emphasis might be shared in a fellowship of C.E. leaders."² This conference, held in Bournemouth, England, was a demonstration of unity and Christian fellowship and presented great opportunities for

.

1. Ibid.

2. Stanley B. Vandersall: "Bournemouth Conference," Christian Endeavor World, p. 8, October, 1948.

Christian Endeavor in many lands in the days to come. Plans are under way for a corresponding conference somewhere in the Pacific area in 1949.

It is possible to mention only a few of the many ways in which Christian Endeavor is contributing to the ecumenical movement:

- (1) It fosters loyalty to the church to which it belongs.
- (2) It functions as a part of the educational program of the local church in which it is located.
- (3) It joins with denominational and interdenominational agencies in promoting the cause of Christ in the world.
- (4) Local societies accept the teachings and cherish the beliefs of the particular churches to which they belong.
- (5) It was officially represented at the Second World Conference of Christian Youth in Oslo, Norway, and the World Assembly at Amsterdam, Holland.

D. The World's Student Christian Federation

1. Origin of the World's Student Christian Federation.

a. Background Influences.

During the last quarter of the nineteenth century, a small group of men and women were seized with the conviction of claiming the the world for Jesus Christ, and they saw in the universities the greatest possibilities for world evangelism. Student Christian movements are inherently evangelistic, committed to a "substantial endeavor to enable Christ to come alive to students so that He may lay claim to their souls."¹ Many college Christian associations existed, but in the events

.

1. Ruth Rouse: The World's Student Christian Federation (Quotation), p. 24.

which led to the founding of the Federation,

" . . . two new ideas were at work: the first, that world organization was necessary if national student Christian organizations were to bear their full fruit; the second, that those organizations, whether national or international, must be student movements, that there was a power hitherto unexplored for the Kingdom of God in student leadership and student initiative."¹

Six men (Dr. Karl Fries and Pastor K. M. Eckhoff of Scandinavian movement, Dr. Johannes Siemsen of the German movement, Dr. J. Rutter Williamson of the British movement, Mr. John R. Mott of the North America movement, and Mr. Luther D. Wishard of the Student Christian Movement in Mission Lands) came together at Vadstena Castle on the shores of Lake Vettern on August 17-19, 1895, to establish the World Student Christian Federation.

"Judged by the results already achieved and by the program which today through this organization unites the Christian students of the world, this was the most potential event in the entire religious history of the universities and colleges."²

Such a movement had been in the minds of some of these leaders as far back as 1877, and in 1895 the dreams became a reality in the formation of this movement.

b. Development.

At the time of its organization, the W.S.C.F. comprised five Christian student movements--the Intercollegiate Y.M.C.A. of the United States and Canada, the British College Christian Union, the German University Christian Alliance, the Scandinavian University Christian Movement, and the Student Christian Movement in Mission Lands.³ Two

.

1. Ibid., p. 25.

2. John R. Mott: The World's Student Christian Federation, p. 1.

3. Cf. Ibid., p. 7.

years later the five movements had increased to ten. The Federation continued to grow, other movements developing rapidly. Pressing onward, the organization touched practically all student fields. The years 1895-1900 have been considered as the period of world-wide extension, while the years 1901-1913 witnessed the great international development. War produced a period of severe testing and readjustment for the Federation. Then followed a rebuilding of international relationships, a larger staff, and continued advancement.

The W.S.C.F. has expanded greatly since its origin in 1895. Today there are approximately 3,000 Associations or Unions in as many colleges with a total membership of approximately 200,000 men and women students in over forty countries on all continents. "About half of these movements and over half of the members belong to the Y.M.C.A. and Y.W.C.A."¹

2. Purpose and Activities of the World's Student Christian Federation.

The original objects of the W.S.C.F. were expressed as follows:

- "1. To unite student Christian movements or organizations throughout the world.
2. To collect information regarding the religious condition of the students of all lands.
3. To promote the following lines of activity:
 - (a) To lead students to become disciples of Jesus Christ, as only Saviour and as God.
 - (b) To deepen the spiritual life of students.
 - (c) To enlist students in the work of extending the Kingdom of Christ throughout the whole world."²

It is interesting to note the differences in the present Constitution which is as follows:

.

1. Eddy: op. cit., p. 81.
2. Mott: op. cit., p. 6.

- "1. (The same as above)
2. (The same as above)
3. To promote the following lines of activity:
 - (a) To lead students to accept the Christian faith in God--Father, Son, and Holy Spirit, according to the Scriptures and to live as true disciples of Jesus Christ.
 - (b) To deepen the spiritual life of students and to promote earnest study of the Scriptures among them.
 - (c) To influence students to devote themselves to the extension of the Kingdom of God in their own nation and throughout the world.
 - (d) To bring students of all countries into mutual understanding and sympathy, to lead them to realize that the principles of Jesus Christ should rule in international relationships, and to endeavor by so doing to draw the nations together.
 - (e) To further either directly or indirectly those efforts on behalf of the welfare of students in body, mind, and spirit which are in harmony with the Christian purpose."¹

One of the outstanding activities of the Federation has been to serve national Christian student movements and the methods employed are as follows: (1) conferences, (2) visits of secretaries, (3) the periodical of W.S.C.F., The Student World, (4) interchange of literature, (5) international visitation of leaders, (6) exchange of secretaries, and (7) united intercession.

There are certain guiding principles of the World's Student Christian Federation which are worthy of note at this time. They are:

- "1. Recognition of the supremacy and the universality of the Lord Jesus Christ and of His work as the only sufficient Saviour...
2. It is interdenominational and interconfessional...[This principle will be presented in more detail later.]
3. Recognition of the independence, individuality and autonomy of each national movement...
4. Interdependence and mutual obligation of all the movements in the Federation...
5. It does not seek to govern or control the constituent national movements or interfere with their policies...
6. It is non-political, although profoundly concerned with bringing all social, international, and interracial relations under the rule of Christ...

.

1. Ibid., p. 89.

7. It seeks to be democratic in government and representation and in its emphasis on student initiative....
 8. Everything in the range of its program and activities is to be considered and dealt with from a world point of view."¹
3. Relationship of the World's Student Christian Federation to the Ecumenical Movement.

The World's Student Christian Federation has been vitally concerned with the advancing of Christian unity.

"At the initial meeting of the Federation two characteristics which were to dominate the Ecumenical Movement in its later history were already combined, its evangelistic spirit and its world-wide scope."²

The very composition of its organization is ecumenical in character; the 300,000 members are representative of all denominations. The Federation stands for unity in diversity, welcoming into its fellowship

"those Christian students who, while loyal to their own communion, will bring into the Federation as their contribution all that they as members of their own communion have discovered or may discover of Christian truth."³

Ruth Rouse in her recent book, The World's Student Christian Federation, speaks of the Federation as "the experimental laboratory of ecumenism."⁴

One of the important aims of the movement within the W.S.C.F. is to lead students into the fellowship and service of the Christian Church. This has been accomplished through literature, summer conferences, and institutes for the training of leaders. It should also be recognized that

"the Federation and many former members of the student movements now holding responsible church offices, have stimulated the churches

.

1. Mott, op. cit., pp. 9-14.
2. William Adams Brown: Toward A United Church, p. 32.
3. Mott, op. cit., p. 10.
4. Rouse, op. cit., p. 20.

to recognize and respond to the extraordinary importance of the student field."¹

The W.S.C.F.

"has revealed to Christendom what can be accomplished by those who, though differing widely on certain points and insisting on preserving and emphasizing that which they most value in their spiritual heritage and experience, yet stand together on the basis of personal devotion to Christ as Lord."²

The most notable recognition of the part of the Federation in ecumenical Christianity is that of its representation on the recently formed World Christian Youth Commission. This Commission, of which more will be said in a later chapter, was initiated at the Second World Conference of Christian Youth in Oslo, Norway, during the summer of 1947 and was officially established in July, 1948 at Versoix near Geneva, Switzerland. A few weeks later W.S.C.F. delegates joined with the other members of the Youth Department to participate in the First World Assembly of Churches in Amsterdam, Holland. Thus, students have reached across denominational, racial, and national barriers to create a world-wide fellowship which has pointed the way later followed by the Churches.

E. The Interseminary Movement

1. Origin of the Interseminary Movement.

a. Background Influences.

The formation of the Interseminary Movement--the name for the Association work carried on across the country in the seminaries and

.

1. Mott: op. cit., p. 43.

2. Ibid., p. 64.

under the supervision of the Theological Committee of the Y.M.C.A.-- dates back to 1880 when Robert Mateer, a student at Princeton Theological Seminary, felt the need to awaken missionary enthusiasm among theological students. He brought together in New York twenty-two students from twelve seminaries and they drew up plans for a national interseminary convention which met at Rutgers Seminary in October of 1880. Two hundred fifty students from thirty-two seminaries came together to form the American Interseminary Missionary Alliance.

"Their gathering was not only the first national conference of students (college or seminary) centering exclusively upon Christian missions, it was also the largest national student religious meeting ever held up to that time."¹

b. Development.

In 1898 when it was active in twenty-seven seminaries the American Interseminary Missionary Alliance at Cleveland disbanded and reorganized themselves into the Theological Section of the Intercollegiate Y.M.C.A. Robert S. Wilder was appointed by the Y.M.C.A. as the first travelling secretary for the Movement during this same year, and by 1899 thirty-seven theological schools and 2,500 students were taking part in the general program of the Interseminary Association work.

"Special conferences for the presidents of the Associations in the seminaries were convened at Oberlin University and Drew Seminary, the first gathering in the history of the seminary movement at which theological schools of both the U.S. and Canada were united in conferences of such character."²

Robert Wilder was succeeded by S. Earle Taylor and Arthur H. Ewing and in 1901 Thornton B. Penfield became the National Secretary and travelled

.

1. W. Richey Hogg: "Sixty-Five Years in the Seminaries," p. 2.
2. Ibid., p. 5.

for ten years throughout the United States and Canada. Under his leadership the Movement expanded rapidly.

The Interseminarian, the Movement's official publication, appeared in December, 1929, carrying these words: "Issued occasionally by the Interseminary Movement—a national fellowship of theological students and professors affiliated with the Student Division of the Y.M.C.A."

"The basic emphasis of the Movement began to change during the first decade of the century. From its inception as the American Interseminary Missionary Alliance, the Movement among the seminaries had made foreign missions primary. The years during which Penfield was secretary, however, produced a gradual shift from missionary endeavor to ministerial recruiting. During and after Penfield's time—in fact for the next quarter century—while occasionally held in abeyance, the dominant note of the Movement was effective recruiting among non-seminarians to win them for the Christian ministry."¹

The Interseminary Movement has continued to grow and under the present leadership of Robert S. Bilheimer is making intensive plans for the future. "Surveying the years of Interseminary work one is impressed with the fact that burning missionary zeal has been the catalyst for the movement among theological students."²

2. Purposes and Activities of the Interseminary Movement.

The Interseminary Movement is a movement of students and faculty training in colleges, universities, and seminaries for the Christian ministry. They acknowledge Jesus Christ as Lord and Saviour and are dedicated to the ecumenical reformation.

In 1930 under the secretaryship of Buell Gallagher the hopes

.

1. Ibid., p. 6.

2. Ibid., pp. 14-15.

of the Interseminary Movement were forged into its purposes which are:

- "To discover afresh the fulness of the message of Christ for coming leadership of the Christian Church.
- To win men to complete self-dedication and to promote growth in personal spiritual power.
- To foster all courageous and reasonable action and thought, looking toward Christian unity.
- To share the opportunities and obligations of the Christian faith with all people of every class and race in this land and overseas.
- To encourage fearless common ventures of practical activity in significant areas of personal and social life."¹

The movement accomplishes its purposes in the following ways:

(1) campus representative and committee, (2) stimulating groups for study and action, (3) regional representatives, (4) regional and area conferences, (5) a national committee, staff, and budget, (6) an annual North American Interseminary Student Assembly, and (7) a Triennial North American Interseminary Conference.

3. Relationship of the Interseminary Movement to the Ecumenical Movement.

At the Detroit Interseminary Conference of 1927, 300 theological students under the theme, "Toward a More United Church," stressed that "the primary purpose of the Interseminary Movement should be to foster every gathering and activity giving promise of building a more united church."² Ever since that time, the Interseminary Movement has emphasized Christian unity. This Movement was ably represented at the Oxford Conference in Life and Work in the summer of 1937 by Roy McCorkle. When he returned in the fall, Dr. Mott arranged for him to attend a meeting of the leaders of the ecumenical movement and to explain to them the program of the Interseminary Movement. The men were

.

1. Ibid., p. 11.

2. Ibid., p. 10.

so impressed that there grew out of this the joint sponsorship of the Movement by the Y.M.C.A. Student Committee and the Joint Executive Committee of the American Section of Life and Work. In 1944 the latter committee became the American Committee for the World Council of Churches. Thus the Interseminary had become a vital part in the ecumenical development.

In 1939 Roy McCorkle with fifteen theological students from America went to Amsterdam, Holland, and united with 1900 students from the world in the First World Conference of Christian Youth--a conference manifesting Christian unity as none other ever had. The Interseminary Movement was again represented at the Second World Conference of Christian Youth at Oslo, Norway, in 1947 and at the World Assembly in Amsterdam in 1948.

"Foreign missions, ministerial recruiting, and the Ecumenical Church, these have been the outward emphases of the Interseminary Movement, but their expression has been contingent upon the continuing manifestation of the one Holy Spirit within the lives of individual students."¹

F. The International Fellowship of Evangelical Students

1. Origin of the International Fellowship of Evangelical Students.

"Today there are two world-wide Protestant student movements: the W.S.C.F. (of which the Student Christian Movement is the national Movement in the U.S. and Canada) and the International Fellowship of Evangelical Students (of which the Inter-varsity Christian Fellowship is the national movement in the U.S. and Canada). These roughly correspond to the liberal and conservative elements in Protestant theology."²

a. Background Influences.

Inter-Varsity Christian Fellowship arose historically out

.

1. Ibid., p. 15.
2. Joseph T. Bayly: "Lone Witness."

of English Evangelicalism. The organization goes back to the Reverend Charles Simeon, evangelical rector of Cambridge University Holy Trinity Church, who established an evangelical tradition among the spiritually minded students at Cambridge. In 1877 (sixty years later) the Cambridge Inter-Collegiate Christian Union was formed. This was the actual beginning of the Inter-Varsity Movement.

b. Development.

From Cambridge to Oxford--across Great Britain and then across the ocean to North America--this Movement spread. Howard Guinness established the first chapter in Toronto, Canada, in 1928 and from there a staff worker was sent to the University of Michigan in 1939. The growth was steady and rapid. There are today IVCF chapters (the term "chapter" is used to designate a university or college campus group or fellowship of Christian students affiliated with IVCF) on 201 college and university campuses in thirty-nine states. Inter-Varsity is developing rapidly abroad in a number of foreign countries. The international organization is the International Fellowship of Evangelical Students with headquarters at Geneva, Switzerland. The plans for the year 1949 include establishing a Christian witness in Hawaii, British West Indies, India, and probably the Philippines.

There are two important groups within the IVCF which deserve mention here: (1) The Student Foreign Missions Fellowship of which there are forty chapters under the secretaryship of Dr. Norton Sterrett. The first Missionary Institute was held during July at Ben Lippen, North Carolina. A Missionary Conference was held at the University of Illinois in Urbana from December 27 to 31, 1948. (2) Christian Nurses Fel-

lowship of which there are eighty-five groups in twenty-two states under the secretaryship of Alvera M. Anderson. This is the newest addition to the IVCF family.

2. Purpose and Activities of the International Fellowship of Evangelical Students.

"In the midst of this atmosphere of intellectual ferment the campus Inter-Varsity chapter provides something which is desperately needed . . . a circle of friends in which a student finds an atmosphere of faith and loyalty to the Lord Jesus Christ. Through Bible studies, prayer meetings, discussion groups and the almost universal 'bull session,' Inter-Varsity encourages its members to rely upon God and His Word, and to seek through the guidance of the Holy Spirit, God's purpose for their lives."¹

The purpose of the organization is to establish and maintain in universities and colleges where God gives the opening, chapters of students whose aims will be: So to witness to the Lord Jesus Christ that fellow students are led to a personal faith in Him as Saviour, and to strengthen the spiritual life of the members through Bible study and prayer.² IVCF claims no set program. The approach on each campus can be designed to meet the particular needs of that campus, and every available means is used to reach students for Christ. An Inter-Varsity staff member visits the campus from time to time but IVCF does not control local organizations. "The Inter-Varsity Fellowship of Evangelical Unions in the different universities are in no sense controlled by a headquarters or central committee."³ However, to become a chapter, affiliated with IVCF and acknowledged by it, the group must subscribe to the Basis of Faith of the Fellowship which is as follows:

.

1. "The Story of IVCF"
2. Constitution of the International Fellowship of Evangelical Students, Clause 2: Objects.
3. F. D. Coggan: Christ and the Colleges, p. V.

- "1. The unique Divine inspiration, integrity and authority of the Bible.
2. The Deity of the Lord Jesus Christ.
3. The necessity and efficacy of the substitutionary death of Jesus Christ for the redemption of the world, and the historical fact of His bodily resurrection.
4. The presence and power of the Holy Spirit in the work of regeneration.
5. The consummation of the Kingdom in the 'glorious appearing of the great God and our Saviour Jesus Christ.'"¹

As a matter of policy IFES does not permanently engage in foreign student mission work but initiates the work, encouraging the formation of indigenous student movements. As far as possible student movements should be self-supporting nationally and not dependent upon funds from other countries. There are still 1000 campuses in America untouched by IVCF, and the Fellowship feels its first responsibility is here.

3. Relationship of the International Fellowship of Evangelical Students to the Ecumenical Movement.

This Fellowship is not primarily concerned with ecumenicity but rather its chief aim is to win young men and women on the college campus to Jesus Christ. However, Joseph T. Bayly writes: "The strongest Intervarsity group in North America is no substitute for the local church."² Inter-Varsity Christian Fellowship is interdenominational; that is, there are students of many denominations and churches banded together in local chapters, and it does encourage church ties and church attendance so long as the emphasis is evangelical. IVCF "will aid any activity which will demonstrate to students the importance of declaring

.

1. "Christianity Challenges the Campus," p. 6.
2. Bayly, op. cit., p. 3.

their allegiance to Jesus Christ and of living lives which are spiritually virile."¹

"Inter-Varsity serves the evangelical churches of the country, regardless of denomination, in three ways: by caring for the spiritual welfare of their young people in colleges; by encouraging them to find a regular place of worship in their college town; and by preparing them for positions of active service in their home church after graduation."²

G. Youth for Christ

1. Origin of Youth for Christ.

The Youth for Christ Movement emerged as a national movement in the summer of 1945 but for at least a decade before that time local groups have been operating independently in large urban centers. This youth movement "perhaps has caused more comment and criticism than any other Christian movement in decades. . . . regardless of its temporary or permanent character it is recognized as one of the major religious phenomena of the Twentieth Century."³ At present there are over 1000 Youth for Christ organizations in at least forty-five countries. Mel Larson, in his recent book, Youth for Christ, feels that one of the major reasons for its expansion is the consecrated work of American servicemen.

a. Background Influences.

"It is evident that the movement is of such an extensive and inexplicable nature that no human being could be responsible for it. A. S. Dague of San Francisco, California, wrote in the Sunday panel discussion: 'Just as Peter was not the founder of the Church and Martin Luther was not the author of the Reformation so no mere man can be given credit for fathering Youth for Christ.' Christ Himself,

.

1. "The Story of IVCF," p. 3.
2. "Christianity Challenges the Campus," pp. 6-7.
3. Mel Larson: Youth for Christ, p. 24.

working through many widely separated locations, is calling out the youth in this great movement." ¹

The British Young Life Campaign, originating in Great Britain in 1911 was one of the forerunners of the Youth for Christ movement as was Lloyd Bryant's "The Christian Youth Campaign of America." Following these forerunners came the Christian Youth Fellowship in 1930 under the direction of Eugene M. Scheele, and as early as 1934 Jack Wyrzten was conducting a Youth for Christ campaign in Canada. A group of Christians in Detroit in 1937 was one of the first to use "Youth for Christ" in its program. Their motto was that title although the meetings were called "The Detroit Voice of Christian Youth." It can perhaps be said that Jack Wyrzten's Word of Life Hour in 1940 was the instigator of Youth for Christ in its present style and pattern.

b. Development.

The movement has started at different times in the various cities. On May 27, 1943, Roger Malsbary held a Youth for Christ rally in Indianapolis, Indiana, and this group has developed into one of the strongest units in the world. Similar rallies were held throughout the United States.

Youth for Christ leaders were not satisfied that the movement exist solely in North America, and during a conference at Lake Winona on July 22-28, 1945, it was decided unanimously that a central office should be established. Torrey Johnson was elected president of the organization which was given the name "Youth for Christ International" and a budget of \$200,000 was adopted. Wesley Hartzell, reporter of the

.

1. Ibid., p. 31.

Chicago Herald American, said of the Winona Conference:

"These young men are not gathered to outline a new creed or religion. They have met here to bring new method into the Christian faith, to draw young people back to the Church and found their every deed upon the Bible."¹

A year later four outstanding leaders, Torrey Johnson, Billy Graham, Chuck Templeton, and Stratton Shufelt, flew to the Continent to help in organizing Youth for Christ abroad and permanent youth groups were formed in many countries.

"The origin of Youth for Christ was astonishing, its development to all parts of the globe was unusual and the formation of an efficient international organization in one short week was marvelous."²

2. Purpose and Activities of Youth for Christ.

"Youth for Christ," says President Torrey Johnson, "has been raised up by God to do just one job--reach American young people and then the youth of the world, with the message of salvation."³ The method used by Youth for Christ leaders is a Saturday night mass meeting with a program that probably would include the following: (1) organ or band recital (about half an hour), (2) short testimonies by Christian young people, (3) special music, (4) message by outstanding evangelists or pastors, (5) straightforward Gospel invitation.

Innovations growing out of this basic technique depend upon the personality of the leaders. Regarding these meetings, Torrey Johnson says:

"We're not here to entertain or to merely provide a place for Christian young people to spend their Saturday evenings. We're here to preach Christ, to see young people saved, and Christians filled with a new

.

1. Larson: op. cit., p. 86.

2. Ibid., p. 90.

3. Ibid., p. 167.

determination to win others."¹

The seven-point doctrinal platform of Youth for Christ, which is the same one recognized by the National Association of Evangelicals, is as follows:

- "1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Spirit.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost, they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ."²

Every official worker in the movement is required by the Constitution to certify in writing his unreserved adherence to this creed.

As a promotional medium the movement issues a monthly publication known as Youth for Christ Magazine. The central drive of every individual issue is to spread the youth revival.

3. Relationship of Youth for Christ to the Ecumenical Movement.

One of the most severe criticisms of the Youth for Christ movement is that the organization does not cooperate with the Church. Being interdenominational in character it has not been supported wholeheartedly by denominations which feel that they have adequate programs

.

1. Torrey Johnson: "Mass Meetings for Youth," His, IV, No. 1, p. 14, October 1944.
2. Constitution of Youth for Christ.

for their young people. Many people object that it is not church-centered. One author has said, "It seems to be an agency of God outside the church through which He is reaching the unsaved."¹ However, many churches have discovered that Youth for Christ is making use of a night hitherto regarded as utterly hopeless for religious gatherings. The majority of the Youth for Christ groups cooperate with the churches and are anxious that a follow-up be taken by the church. The converts of a Saturday night mass meeting are referred to the churches of their own choice, and it is the responsibility of the church to follow through in the spiritual development of each convert.² President Johnson says, "We are anxious to get them to go to church--their own church of whatever denomination or wherever its location."³ Many churches have been affected by Youth for Christ which has transmitted its emphasis on soul-winning service and missionary effort to churches in all parts of the world. A Baptist youth movement, "Adventurers for Christ," is following closely the Youth for Christ technique.

26929

Frank Mead has said:

"Without the aid of any denomination or organized religious machinery whatsoever, without a single expert borrowed from any church board these men are getting decisions for Christ that the church failed to get . . . This is a major religious phenomena of our day, stirring youth as youth has not been stirred in a generation."⁴

Dr. Frank C. Phillips of Portland, Oregon, has made an interesting and enlightening survey over a period of seventeen months. One thousand fifty-six people in the Portland Youth for Christ movement had

.

1. Larson: op. cit., p. 25.
2. Note: This is the opinion of Mr. Larson in his recent book, Youth for Christ. It is difficult to make a statement which would be universally accepted. Some of the severest criticisms of the Youth for Christ movement have been at this point.
3. Larson: op. cit., p. 133.
4. Ibid., p. 43.

signed cards and been dealt with personally; thirty-two young people were attending Bible colleges because of Youth for Christ; forty-five pastors of one hundred sixteen conversions showed that sixty-six converts are still active, sixteen are in need of further religious instruction, ten have not been contacted, six moved away, and six were prior conversions.¹

There is no doubt that much of the future success of Youth for Christ will depend on the extent to which it receives the cooperation of the Church. Working with the Church, the movement can be a great evangelistic force in ecumenical Christianity.

H. Summary and Conclusion

In this chapter a brief study has been made of the development and growth of selected youth movements in order to discover the part youth movements have played in ecumenical Christianity. Such an approach has been taken because of the desire of the church leaders of today for Christian unity, for world-wide fellowship that knows no human boundaries, for an ecumenical Church.

The origin of each youth organization, its background influences and development, were considered in this chapter. It has been seen that to a large degree the ecumenical spirit of the Twentieth Century can be traced back to the beginnings of many of these groups.

The next consideration was the purposes and activities of the youth movements--their beliefs, programs, membership, plans for the future. The value and resulting fellowship of Christians as found in

.

1. Cf. Ibid., p. 134 (Survey recorded).

such movements would be hard to measure.

A third factor to be considered was the relationship of each youth organization to the ecumenical movement. Christian youth do have a desire to form a world-wide fellowship, and many of the organizations they compose are inter-denominational, joining hands and committing themselves to the common task of bringing the world to Christ.

Such a consideration has indicated wherein Christian youth organizations have failed, how they have contributed, and the task yet before them in ecumenical Christianity.

CHAPTER II
THE RECENT PARTICIPATION OF YOUTH
IN THE ECUMENICAL MOVEMENT

CHAPTER II
THE RECENT PARTICIPATION OF YOUTH
IN THE ECUMENICAL MOVEMENT

The first chapter of this study sought to present the general contributions of the Christian youth movement to ecumenical Christianity and especially what this has accomplished in the development of leadership in each oncoming generation. But it has been the feeling on the part of many that a more effective integration of the young people of the churches in the ecumenical movement has been needed. Therefore, after much prayer, thought, and intense preparation a group of representatives of all the different Christian youth organizations came together at Amsterdam, Holland, in July 1939. Eight years later the Second World Conference of Christian Youth was held at Oslo, Norway, and in 1948 a Youth Delegation assembled at the invitation of the World Council of Churches in Amsterdam, Holland, to take their place in ecumenical Christianity. This chapter will be a summary of these specific steps toward Christian unity on the part of young people.

A. The First World Conference of Christian Youth,
Amsterdam, Holland, July 24 - August 2, 1939.

1. Forerunners of the Conference.

The significant gathering of more than one thousand delegates at Amsterdam, Holland, in the summer of 1939 was the first world conference of its kind made up of Christian youth from all parts of the

world.

The forerunners of the 1939 Amsterdam Conference were the world conferences of Christians held in Edinburgh and Oxford in 1937 and in Madras in 1938. A limited number of guests and observers from the Christian youth organizations had attended these conferences and had been challenged to play a more vital role in the ecumenical movement.

2. Representation at the Conference.

Under the joint auspices of the Provisional Committee of the World Council of Churches, the World Alliance of the World's Y.M.C.A., the World's Y.W.C.A., and the W.S.C.F., 1305 official delegates from 72 nations came together on July 24, 1939, in the capital city of Holland. Continents were numerically represented as follows:

The Americas	394
Europe	710
Asia	108
Australasia.	46
Africa	47 1

With 45 observers, 17 fraternal delegates, and 111 leaders the total membership was 1482. There were about 200 churches and youth groups (for example, Y.M.C.A., Y.W.C.A., W.S.C.F., C.E., etc.) represented. The delegation included a large group from China and Japan, countries which had already been at war for two years. The more obvious missing delegation was that of Germany, but while there was no official representation from that country more than twelve German students were present, having come as members of other national groups.

.

1. Venzil Patrick, Editor: Christus Victor, Appendix B, p. 242.

3. Theme and Purpose of the Conference.

The slogan of the 1939 Amsterdam Conference was "Christus Victor" (Christ Triumphant) and the theme was, "The Task of the Christian Community in the Modern World." Those who planned this world gathering of young people believed that "the bringing together of Christian people from many countries and races and classes and churches is able to release spiritual forces which otherwise are not awakened."¹

This gathering was not just another international meeting. Nor was it a pleasure trip. Courage and sacrifice had been necessary on the part of many of the delegates. Here were the Christian youth of the world assembled for a purpose. That purpose has been defined by S. Franklin Mack as follows:

"To gather representative young members and leaders of the youth work of the Churches and of all national and international Christian youth movements . . . to confront youth with the results of the world gatherings of the Christian Churches and the Christian Youth Movements in the years 1937 and 1938 . . . to mobilize youth to witness to the reality of the Christian body to which has been entrusted the message of the Victory of Jesus Christ over the world's spiritual, political, and social confusion."²

4. The Program of the Conference.

The daily activity of this First World Conference of Christian Youth can be divided into three parts: The Worship of the Conference, the Bible Study of the Conference, and the Discussion Groups of the Conference. These three phases will now be discussed briefly.

a. The Worship of the Conference.

"The worship at the Amsterdam Conference was planned in the

.

1. S. Franklin Mack: Comrades Round the World, p. 68.
2. Ibid., pp. 68-69.

belief that ecumenism in worship means both seeking the greatest depth of unity in worship and sharing to the full the richness of the various Christian traditions."¹ To achieve this double purpose was not always easy due to the division of the churches and the lack of experience and spiritual depth on the part of many of the delegates. However, nearly all the members of the Conference shared in most of the different forms of worship.

The opening service was a combination of the worship of many different countries. For example, the Call to Worship in English was derived from Biblical and ancient Eastern Orthodox sources, the first lesson was read in German, a Swedish hymn was sung, etc. Each day a different form of service was used so that the delegates had the rare privilege and opportunity of participating in a French Reformed Service, a Hungarian Lutheran Service, and a South African Service--to mention only a few. The Conference hymnal was Cantate Domino, and a printed tri-lingual order of worship was issued for each service. "It was the definite purpose of this program, not only to show the variety of Christian worship, but to place the church's worship at the very center of a Christian conference."²

One of the outstanding memories of the Amsterdam Conference was the Communion Service. Of necessity there was more than one such service, but the central service was held in the Nieuwe Kerk on the second Sunday of the Conference. This service, open to all baptized Christians, was conducted according to the ritual of the Dutch Reformed

.

1. Patrick: op. cit., p. 34.

2. Ibid., p. 9.

Church. It was estimated that more than three-fourths of the delegates participated in both the preparatory service held on Saturday evening and the partaking of the bread and wine on Sunday. The delegates took their places -- one hundred at a time -- around a long table and took the bread and wine from a common plate and cup. On the same day provision had been made, at hours which did not conflict, for an Anglican Communion Service, a Danish Lutheran Service, and an Eastern Orthodox Liturgy. Many members of the Conference visited at least one other Communion Service than that in which he received the Lord's Supper, thus gaining a "truer appreciation of other traditions, a new knowledge of the great issues on which the Church is divided, and a deepened concern for Christian reunion."¹

The worship of this Conference has been summed up in the official report in the following way:

"Through all the worship came a grander vision of the unity already given to those who worship the God and Father of our Lord Jesus Christ and a more urgent longing for the completer manifestation of that unity in this world."²

Many delegates made the discovery in worship that the Church was not theirs but Christ's.

b. The Bible Study of the Conference.

An important feature of each day was the gathering together of small groups for Bible Study. "The Bible is at the same time the common ground of all Christians and the place where they often find it most difficult to take the same stand."³ This part of the Conference program

.

1. Ibid., p. 27.
2. Ibid., p. 34.
3. Ibid., pp. 10-11.

was for many the most difficult experience, primarily because of the unfamiliarity of each other's views. There were two main opposing attitudes in regard to Bible Study. One group wanted to concentrate entirely on the study of the text of the Bible, while a second group wanted to stress an application of the message of the Bible to the problems of today.

"It had to be stressed again and again that the center of the Bible is Jesus Christ Himself, His coming, His life, and death, and resurrection: Christus Victor; and as the studies went on this centrality of Jesus and His message imposed itself more strongly on the groups."¹

The Bible Study was connected with the main theme of each day, and the same set of people who had done Bible Study together met later in the day in discussion groups. Thus the Bible Study was definitely related in a real sense to the over-all program of the Conference.

c. The Discussion Groups of the Conference.

The subjects discussed in the afternoons laid special emphasis on the importance of taking Jesus Christ seriously. The seven discussion topics were: (1) Christian youth in a world of nations, (2) Christian youth in the economic order, (3) Christian youth in the nation and state, (4) Christian youth and education, (5) Christian youth and race, (6) Christian marriage and family life, (7) The church: its nature and mission.² Although there were some uneasy moments and times of tension in the discussion, the groups did overcome many difficult problems. The general attitude of the delegates seemed to be voiced by one person who said: "God scattered us, only to gather us to-

.

1. Ibid., p. 36.

2. Cf. Mack: op. cit., p. 69.

gether again. Our opening unity was a unity of misunderstanding; the unity to which God has brought us through our study together is a unity of obedience."¹

There was no attempt to produce formal findings after only six days of discussion; however, each section produced a written summary of their discussions.

5. The Addresses of the Conference.

Another important phase of the Conference which should be briefly mentioned here is the addresses delivered by outstanding Christian leaders. The speakers had been chosen from all parts of the world and included Dr. John R. Mott, U.S.A.; Dr. T. Z. Koo, China; Pastor Lauriol, France; Father Cassian, The Russian Orthodox Church, and many others. The opening and closing addresses were given by the chairman of the Conference, Dr. W. A. Visser t'Hooft. Each speaker challenged his group in an individual and unique way and contributed to the well of knowledge which each delegate must have carried home from this great experience.

6. Special Events of the Conference.

Several recreational events in which the delegates participated are worthy of mention at this time. On Saturday afternoon, July 29, many of the Christian young people of the Netherlands held a rally in the Ajax Stadium. The outstanding moment of the rally was the processional of delegates in national groups, carrying banners and led by

.

1. Patrick: op. cit., p. 43.

the Salvation Army band. Another social occasion was the reception given by the Government in the Rijksmuseum. A third special event was the evening of entertainment by and for the delegates in the Concertgebouw. At this time most of the delegates contributed some act of fun --songs, dances, drama, monologues, recitations, etc.--which was unique to their particular country. Although there was a wide variety in the program, each was interesting and appealing to the entire group.

7. Results of the Conference.

The first World Conference of Christian Youth in Amsterdam, 1939, was "a first step toward this more effective integration of the young people of the Churches in the Ecumenical Movement."¹ It is widely agreed that this conference was a plus sign in the history of Christendom, though some persons have prophesied that its real success would lie in the future. In a recent (1946) article by Robert S. Bilheimer he made the following statement: "The Amsterdam youth conference, far from losing its influence in the past six years of war, has provided a continuing impetus for the proposed Youth Department of the World Council of Churches."² Ecumenism under the slogan, "Christus Victor," had won a new generation.

One writer has listed four things which he feels made the 1939 Amsterdam Conference significant:

- "1. It is significant that it was held at all and especially in a year of recurring crises.
2. It is significant in its representative character. The leaders of

.

1. Brown: op. cit., p. 160.

2. Robert S. Bilheimer: "Youth and the Ecumenical Movement," Christendom, Vol. XI, No. 2, (Spring 1946), pp. 184-185.

the conference said, 'It is doubtful whether any other representative gathering has ever brought together as great a number of official delegates from as many countries under any auspices, on any occasion, anywhere else in the world, not excluding the meetings of the League of Nations.'

3. It is significant because of the central place given to worship and Bible Study.
4. It is significant because it achieved in varying degrees its theme, "Christus Victor." Amsterdam called young people to witness to the reality of the Christian community."¹

Richard T. Baker has listed three achievements of the Conference:

- "1. The taking of young people into the ecumenical movement.
2. The widening of horizons for young Christians.
3. The focusing of their thought upon the world's deep sin and need."²

Dr. Visser t'Hooft had this statement to make: "The Amsterdam Conference meant among other things a further step towards true understanding between the Christians of America and those of Europe."³ Another writer said that the most obvious achievement was a growth in world-mindedness.⁴

William Adams Brown in his book, Toward a United Church, emphasized the Bible when he said: "The relevance of the Biblical message to our own personal life and to the problems of our day will remain one of the main discoveries or rediscoveries made at Amsterdam."⁵

One of the Conference participants summed up the results in this statement:

.

1. Ivan M. Gould: "Youth in the World Christian Community," International Journal of Religious Education, September 1939, p. 15.
2. Richard T. Baker: "Letter to the Editor," Christian Century, Vol. LVI, No. 38 (September 20, 1939), p. 1143.
3. Visser t'Hooft: "Letter to the Editor," Christian Century, Vol. LVI, No. 43 (October 25, 1939), p. 1308.
4. Richard T. Baker: "Youth Conference Blames the Church," Christian Century, Vol. LVI, No. 34 (August 23, 1939), p. 1029.
5. Brown: op. cit., p. 36.

"Whatever our varying differences might be we were united in this: our converging roads--some high, some low, some rough, some smooth--were now aimed at the foot of the Cross. That was enough for us to take home from Amsterdam. Christus Victor est!"¹

In examining the results of such a gathering one is faced with the realization that they are many and varied, depending on the writer and the standard of evaluation. However, certain things are recognized as being outstanding and important. In evaluating the 1939 Amsterdam Conference in the light of the significant way young people are participating in ecumenical Christianity this writer would like to summarize briefly a few general results. The delegates realized that in subjecting themselves to the will of God there is victory over differences. It is possible to come together as Christian young people, divided in national allegiance and separated by denominational barriers, and to be drawn and held together by one Lord. The churches need each other, and the world needs the Church. A rediscovery of the relevance of the Bible for the world led to a realization that Bible study deserves and must have a central place in the Church. The task of the Church, working through consecrated and intelligent young people, is not an easy one, but it is the most challenging and worthwhile task confronting Christians.

One of the greatest results was the list of proposals drawn up and accepted by the delegates before they left Amsterdam. The proposals were:

(1) Ways and means should be studied for further plans of coopera-

.

1. Stewart W. Herman: "Youth Wrestles with War," Christendom, Vol. V, No. 1 (Winter 1940), p. 13.

tion which would ensure the development of the possibilities opened up at Amsterdam.

(2) Encourage in each country a united program of Christian organizations working with youth.

(3) Provide a rallying point for Church Youth groups which have no other international affiliations and include the possibility of holding another World Conference. Such plans should be related to the development of the World Council of Churches (in process of formation) and should provide a maximum opportunity for full participation of youth itself.¹

B. The Second World Conference of Christian Youth,
Oslo, Norway, July 22-31, 1947

1. Forerunners of the Conference.

The Second World Conference of Christian Youth was held in Oslo, Norway, from July 22 to 31, 1947. This conference, called by the various Protestant Church Youth Movements, the World Student Christian Federation, and the World's Young Men's and Young Women's Christian Associations, was another step in the process of world-wide Christian cooperation and a strategic opportunity at a difficult time in world history for the united witness of Christian young people.

In 1945 many Christian young people in different lands were expressing their desire to meet one another in an international conference. The delegates to the First World Conference of Christian Youth had also voted a resolution, "Future ecumenical collaboration of Christian youth

.

1. Cf. Patrick: op. cit., p. 240.

throughout the world," in which they expressed the hope that a second World Conference of Christian Youth would be held. With these desires in mind a committee of representatives of the World's Alliance of Young Men's and Young Women's Christian Associations, the World Student Christian Federation, and the World Council of Churches (in process of formation) met on March, 1949, to initiate plans for such a conference. Further meetings and much prayerful planning resulted in the Second World Conference of Christian Youth held at Oslo, Norway, in the summer of 1947.

2. Representation of the Conference.

Approximately 1300 young people and leaders from 181 different churches and organizations and 71 nations constituted the Second World Conference of Christian Youth. These delegates came from every continent --Asia, Africa, the Americas, Europe, and the Island of the sea--numerically represented as follows:

The Americas	319
Europe	574
Asia	129
Australia and New Zealand . .	36
Africa	53 ¹

"The figures just mentioned include the 927 delegates, the 272 senior delegates, and the 152 leaders and speakers. In addition there were 22 fraternal delegates, representing the International Missionary Council, the World's Alliance for International Friendship through Churches, the World's Sunday School Association, the World's Christian Endeavor Union, Pax Romana (Roman Catholic), the Boy Scout International Bureau, the International Religious Fellowship, the International Union of Students, Movement Chretien pour la Paix, and the U. N. Educational, Scientific, and Cultural Organization."²

.

1. Paul G. Macy and Ellen Lord: The Report of the Second World Conference of Christian Youth, pp. 250-251.
2. Ibid.

Among the obvious missing delegations were those of Japan and Soviet Russia. The former country had prepared to participate, having selected eleven delegates but, although General McArthur and the American Military authorities had given their approval, the Commission on Far Eastern Affairs, on which sat the representatives of eleven nations, had not taken action in time. The Moscow Patriarchate, although invited to participate in the Conference, did not feel that they wanted to be represented by youth delegates from the USSR. However, there were representatives from the Patriarchal Exarchate in Paris.

3. Theme and Purpose of the Conference.

The slogan of the 1947 Oslo Conference was "Jesus Christ is Lord." This Conference motto caught one's eye immediately upon entrance into Filadelfia Hall, the meeting place of the Conference, for it was stencilled in huge letters on the wall behind the choir in the three official languages of the conference: "Jesus Christ est Seigneur" (French), "Jesus Christ is Lord" (English), "Jesus Christus ist der Heir" (German). It also appeared in Norwegian, "Jesus er Herre," on a plaque in front of the platform.

This gathering had been made possible only through much sacrifice, hard work, and earnest prayer on the part of the delegates. They had gathered to declare that "Jesus Christ is Lord." "They purposed to so implement that affirmation that ever after, even in a hostile world they would stand by it, and having done all . . . stand."¹ As Dr. Visser t'Hooft expressed it:

.

1. Macy and Lord: op. cit., p. 6.

"The purpose of the Conference is not to advertise the World Christian Youth Movements as saviours of the world. We have not got the answers, but we know where the answers are to be found. We know that there is a source of newness of life. For Jesus is Lord."¹

4. The Program of the Conference.

The daily activity of this Conference can be divided into three parts: The Worship of the Conference, the Bible Study of the Conference, and the Discussion Groups of the Conference. These three phases will be discussed briefly.

a. The Worship of the Conference.

It is only as Christians draw near to God that they can hope to draw near to one another. The rich and varied kinds of worship in which the Oslo delegates participated were a vital and memorable part of the Conference program.

"In a truly ecumenical assembly there must be the exploration of as many trails up the mountain of worship as possible, knowing that the higher we attain on any single trail the nearer we are to worshippers who are ascending by trails on the opposite side."²

The opening service of worship, held in the Cathedral Vaar Frelzers Kirke, was led by Bishop Berggrav, that beloved Bishop of Oslo who defied the Nazi occupation of Norway. Although the service was a simple one it was deeply moving. A passage of Scripture was read by a delegate from each Continent, the Apostles' Creed and Lord's Prayer were recited together but each in his own tongue. Bishop Berggrav in his sermon, "Christ in the Drama of the World," gave a testimony from the depths of his experience during the Occupation. Every morning session opened with a worship service, each representing a different litur-

.

1. Ibid., p. 9.

2. Ibid., p. 14.

gical tradition or some national contribution. The conference hymnal was Cantate Domino, the same book used at the First World Conference of Christian Youth and later at the World Assembly of Churches in Amsterdam--and a printed tri-lingual order of service was issued for each service.

For many people the outstanding event of a Christian conference is the observance of the Lord's Supper, and there is a varied mingling of feelings concerning the communion services held during this Conference. "It was here that the depth of communion with our common Lord and the tragedy of the divided Church were most dramatically revealed."¹ One united service of preparation was held on Saturday evening, July 26, but two communion services were held on the following Sunday and Monday. About ninety per cent of the Conference delegates participated in the Lutheran "High Mass" of the Norwegian Lutheran Church. The Orthodox Service of Communion was held on Monday, July 27, with Metropolitan Pantaleimon of Greece as the celebrant. Although only the few Orthodox members could communicate, many of the delegates witnessed such a service for the first time and to them it was a memorable experience. Many of the delegates felt that this division at the Lord's Table weakens the ecumenical Church while others, regarding this limitation as an inherited legalism, felt that it did not impair genuine Christian fellowship. Robert Mackie in the pre-communion service "warned against pride on either side and called for a quickened humility among young people that would help all churches overcome such hindrances to complete community."²

.

1. Ibid., p. 17.

2. Rowena Ferguson: The Story of Oslo, p. 24.

The worship of this conference can perhaps be best summed up by what two of the delegates from Asia and Europe said:

"When we all got together for prayer and worship, I was reminded again that Christ was, in a very real way, putting the world together in Himself."

"Jesus Christ is Lord--this I have found most in the services of worship."¹

b. The Bible Study of the Conference.

The Bishop of Oslo, in the opening worship, had said, "In the days of darkness in that tunnel built of hopeless facts, the Bible became to many of us the outstretched hand of God." Many of the delegates present at the 1947 Oslo Conference felt in the previous years exactly what the Bishop had expressed, and for this reason the study of God's Word was for many the most meaningful part of the entire Conference. The delegates were divided into thirty-five groups for Bible Study and Discussion and they remained in these same groups for both of these phases of the program. Therefore a close relationship existed between the Bible Study and the Discussion. Although the themes set for Bible Study were not specifically related to the special subjects in the Discussion Group meetings, the truths gleaned from the Bible frequently gave enlightenment to the subject under discussion. For obvious reasons it is easy to realize that there was difficulty in discovering and deciding the meaning of Bible passages and in clarifying words and ideas. But out of all this grew a deeper recognition for the great need of further earnest patient study. The Bible Study leaders had this to say concerning their

.

1. Macy and Lord: op. cit., p. 14.
2. Ibid., p. 27.

experiences at Oslo:

"For many delegates, the message of the Bible as God's Word to us in our modern problems has been an amazing discovery . . . In and through the Bible, the study groups have heard God speaking directly to them and this has served to unite and to challenge them."¹

c. The Discussion Groups of the Conference.

The following nine major areas of concern for Christian youth were the bases for the Discussion Groups: (1) Freedom and Order, (2) Christian Responsibility in a Secular Environment, (3) World Order, (4) Man and His Inventions, (5) The Family in the Community, (6) The Christian Congregation's Life in the Local Community, (7) Education in the Modern World, (8) The Christian Faces the Situation of the Jew, and (9) The Church Faces the World.

This phase of the program presented an opportunity for delegates from the North, South, East, and West to come together in small groups and express themselves. It was a very definite way of getting to know each other better and to realize that many of the problems faced by Christian youth today are universal. In only six sessions the groups could not expect to touch all phases of their Discussion theme. But here was the beginning of world-wide Christian youth facing relevant issues and here too was presented a challenge to return to their own churches to continue study and discussion with other young people.

5. The Addresses of the Conference.

"Only colossal brain power could possibly have taken in at the time all that all the speakers said, and only a careful re-reading and a concentrated study of the sermons and addresses reveal the fullness of the message which they contain."²

.

1. Ibid., p. 28.

2. Ibid., p. 20.

That is the feeling many of the delegates had as they came away from the Oslo Conference. For that reason this writer will not attempt to discuss the addresses in much detail. However, mention of some of the main speakers is sufficient to show the significant part this particular phase of the program played in the lives of those persons attending the Conference. The Rev. D. T. Niles of Ceylon, India, gave a background for Bible Study under the title, "The Lord of the Bible in History." Dr. Kirtley Mather of Harvard University in the United States presented the Conference theme from the point of view of "Confronting Self-Sufficient Science." Dr. Reinhold Niebuhr spoke on "Man's Disorder and God's Design," the theme of the First Assembly of the World Council of Churches which was held in Amsterdam in the summer of 1948. Other plenary sessions were led by Mlle. Madeleine Barot, Bishop Stephen Neill, Mr. C. W. Li, Pastor Martin Niemoeller, and the Rev. Alexander Johnson.

6. Special Events of the Conference.

The 29th of July is a holiday in Norway, namely St. Olaf's Day, and the Second World Conference of Christian Youth delegates were invited to celebrate it with the Norwegian people by a parade to and a rally at Bislet Stadium. It was an opportunity for the Christian youth of the world to witness for Christ to the capital city of Norway which had been so graciously acting as host to them. The main thoroughfare of Oslo had been cleared of all traffic, and the Conference delegates in native costumes paraded by continents--great placards indicating the various continents--past thousands of spectators who thronged the sidewalks. The delegates marched to Bislet Stadium carrying banners with the Biblical inscription, "That all may be one." Over 28,000 spectators

cheered as the group marched around the stadium and then took their places on the grandstands. A group of Norwegian girls in white formed a living cross on the field in front of a bed of scarlet flowers spelling out the theme of the Conference. There were speeches by delegates of different continents, and the Conference choir sang "Fairest Lord Jesus" in English. Everyone participated in the hymns and the Lord's Prayer, and the celebration was a memorable occasion for all those who attended.

Two other special events were the World Broadcast which was a worship service under the direction of the Rev. Francis House, the Organizing Secretary of the Conference, and the International concert which was enjoyed by participants and spectators alike.

7. The Results of the Conference.

One of the Oslo delegates summed up the Conference experience in this way: "At Oslo God revealed how truly He has bound together the destinies of Christians in all lands."¹ Another delegate made this statement: "Oslo has accomplished what I think it set out to--to prepare a group of young Christian leaders to deal with Christianity on a world-wide basis."² It is not possible to include all the statements that have been made in regard to the value of the 1947 Oslo Conference, but the writer will suggest the opinions of different persons concluding with a statement of her own in summary.

One of the Conference leaders has expressed four results:

.

1. William Keys: "Oslo in Brief," World Christian Education, October 1947.
2. Referred to in a radio address by the Rev. William Crittenden over the Church of the Air Broadcast, C.B.S., Sunday, September 14, 1947, 10:30 a.m.

- "1. A discovery that One World is a real and compelling fact.
2. The world-wide Church of Jesus Christ already exists.
3. Deep-seated differences exist that cannot be overlooked.
4. All of us need a surer foundation in the essentials of the Christian faith."¹

The Rev. William Crittenden, in a radio address following the Conference, pointed out the fact that Christian people are united in an underlying and fundamental unity. The fact that the Conference was held at all so soon after the war is important. The eyes of the delegates were opened to a new vision of Christian brotherhood and good will among men.²

"Christianity was seen not as a way of completely obliterating differences but rather as a way of transcending them."³

A group of American Christian youth prepared a message of Oslo for the youth of the United States in which they agreed that the Conference produced the following results:

- "1. It revealed the inadequacy of our conception of the nature and the witness of the Christian Church.
2. It revealed the inadequacy of our conscience as Christian members of our State.
3. One of the most constructive parts of the message of Oslo is the emerging hope of a World Christian Youth Movement."⁴

The Second World Conference of Christian Youth was another significant demonstration of the part youth is playing in ecumenical Christianity. The fact must be emphasized again, as it was brought out in the 1939 Amsterdam Conference, that Christians are able, because of a common faith, to accept one another and to talk together with freedom and sin-

.

1. Oliver Powell: "Occupation of Oslo," Pilgrim Youth, December 1947.
2. Cf. radio address previously cited.
3. Keys: op. cit.
4. "A Message of Oslo to the Youth of the United States."

cerity. Because of Oslo, many young people have a much greater and more accurate knowledge of men and women from parts of the world about which they formerly knew almost nothing. In recognizing the absence of delegates from Japan and Russia there was a realization that Christian fellowship is incomplete but not impossible. There was a deep consciousness of the need for a greater knowledge of the Bible and its application to the problems of the world today. One of the more tangible results of the Conference is the formation of the World Christian Youth Commission, a more permanent instrument of cooperation which can be a means of manifesting world-wide Christian fellowship.

In a plenary session on the closing day of the Conference the delegates committed themselves in this way:

"We are determined to make a total decision for our lives and, recognizing that Jesus Christ has already chosen us, to seek faithfully to accept Him more fully as Lord. . . . We pledge ourselves to play our part in the great mission of Jesus Christ and His Church on earth. . . . We realise that this is more than a matter of words, that it depends upon the kind of lives we live in our homes, in our jobs and in all the social and political relationships of our day. . . . As we go forth from Oslo we would seek to be recognized in a world which knows so little of Jesus and has so often turned away from Him, as those who are of His company."¹

C. Youth Delegation of the First World Assembly of Churches,
Amsterdam, Holland, August 22 - September 4, 1948.

1. Forerunners of the Assembly.

"In August, 1948, in the city of Amsterdam, Holland, one of the historic birthplaces of Protestantism, delegates of 150 religious bodies in 44 countries met to establish--for the first time in history--a continuing cooperating fellowship called the World Council of Churches."²

.

1. Macy and Lord: op. cit., p. 245.
2. "We Intend to Stay Together," published by the American Committee for the World Council of Churches.

The phase of this World Assembly with which the writer will deal is the Youth Delegation. One hundred young Christian leaders representing forty-eight countries were invited to participate in the Amsterdam Assembly and for them it was an unforgettable and challenging experience. The Youth Delegation attended the meetings for worship, the plenary sessions, and the public occasions of the Assembly. In addition to this they had their Youth Assembly consisting of discussions on the main themes of the Assembly and the subjects for the four commissions together with discussion on the policy and program of the Youth Department itself.

"The trend toward reunion of Protestant and Orthodox Church bodies has been slowly progressing for over 150 years, but the major impetus toward the World Council came from the World Missionary Conference of 1910 held in Edinburgh. Since then the Churches of the world have met to study together their common problems in missionary activity, of church unity, and of Christian action. These three trends of ecumenical cooperation and, indeed, 150 years of vision, came to a climax at Amsterdam in 1948."¹

Going back to Edinburgh in 1910 youth have always been associated with the ecumenical movement. Many of the great ecumenical leaders started as ushers at conferences such as the Amsterdam Assembly. The ecumenical movement is an on-going thing and unless young people are trained in ecumenism there is no future for the World Council of Churches.

2. Representation at the Assembly.

Every continent and practically every nation were represented in the Youth Section of the World Assembly. The only churches not sending delegates were those of Russia and Japan. There were 100 youth delegates, 30 youth ushers, and 25 leaders and consultants for the Youth

.

1. Ibid.

Section. These delegates were representative of all the Christian Youth throughout the world. Coming together two days prior to the formal Assembly opening, the Youth Delegates had an opportunity to become acquainted with each other and to map out work and responsibilities for the two weeks of the Assembly. Many of the youth delegates felt they had a distinct advantage over the official delegates in that they all lived together in a Youth Hostel, thus experiencing a very real fellowship at mealtimes and between Assembly sessions.

3. Theme and Purpose of the Assembly.

The theme of the Assembly and likewise that of the Youth Delegation was "Man's Disorder and God's Design." The Assembly at Amsterdam had convened to officially launch the World Council of Churches as a permanent instrument for cooperative witness and action on a worldwide basis. The Youth Delegates met for the purpose of participating in the formation and actual work of the World Assembly and for the purpose of discussing the place of the Youth Department within the World Council of Churches. The Rev. D. T. Niles, Co-chairman of the Youth Department, in writing to the youth of the world said:

"Youth must be present at Amsterdam to share in the whole experience of the Assembly: for thus will it share in the throbbing life of the whole Ecumenical Movement: and thus only will it be equipped to begin to make its own contribution towards the solving of those problems which ultimately determine the kind of world in which the Youth itself must live. The future is Youth's responsibility as well as its privilege."¹

4. The Program of the Assembly.

During most of the Assembly the Youth Delegation met with the

.

1. D. T. Niles: "Youth at the Assembly," News Sheet issued by the Youth Department of the World Council of Churches, August 1948.

Assembly members in their regular sessions. A special section was reserved behind the speaker's rostrum in the Concertgebouw (the official Assembly Hall) for the Youth observers at all the plenary sessions. The activities of the group in regard to Worship and Discussion Groups will now be presented.

a. The Worship of the Assembly.

The First Assembly of the World Assembly of Churches opened with worship at the Nieuwe Kerk, the cathedral of Holland, on Sunday afternoon, August 22. The youth delegates took their places (all the seats were reserved) with the delegates and visitors to witness a colorful processional of Christian leaders and to participate in the opening service of the Assembly.

"The truly ecumenical character of this opening impressive service was evident also in the program. Dr. K. H. E. Gravemeyer of Holland gave the call to worship. The two scripture lessons were read respectively in French by Pastor Marc Boegner of Paris and in Swedish by Archbishop Erling Eidem of Upsala, Sweden. The prayer was offered in English by the Archbishop of Canterbury, clad in the black and purple vestments of his high office. A solo was sung in Telugu by an Indian Christian. The two addresses were delivered in English respectively by Dr. John R. Mott from the United States and by Rev. Daniel T. Niles, a Methodist pastor from Ceylon. The apostolic benediction was pronounced in Greek by the venerable bearded Archbishop Strenopoulos Germanos of the Eastern Orthodox Church."¹

Each morning thereafter a worship service was held in the Koepelkerk at which the young people shared in services led by representatives of many different countries. The worship usually consisted of the singing of hymns, Scripture reading, prayer, and a brief message. Again at six o'clock the Assembly convened for "Evening Prayers."

.

1. William B. Lipphard: "All Roads Led to Amsterdam," Missions, Vol. 116, No. 8, October 1948.

Sunday, August 28, 1948, will be memorable for many Assembly delegates because of the Communion Service in the Nieuwe Kerk. It was a central moment of worship despite the fact that not all the delegates participated. The service followed the Dutch Reformed form and was administered by Dutch Reformed, Methodist, Baptist, Congregationalist, Indonesian, Swiss and French Reformed leaders. A Preparatory Service was held the evening before, and on Sunday about 1100 delegates, 100 at a time, took their places around a long Communion table to drink from a silver chalice and take bread from a silver plate. A worship service with a brief communion meditation by the Netherlands minister preceded the Communion which lasted nearly three hours. One of the leaders said: "It was an inter-communion in fact and in reality."¹ On subsequent days three other Communion Services with considerably smaller attendance were held, these being administered according to the Anglican rite, the Holy Liturgy of the Eastern Orthodox Church, and the Lutheran rite.

b. The Discussion Groups of the Assembly.

The Youth Delegation had study sections of their own which paralleled the Assembly sections. The four commission groups into which the young people divided were: (1) The Universal Church in God's Design, (2) The Church's Witness to God's Design, (3) The Church and the Disorder of Society, and (4) The Church and International Disorder. Four periods of two hours each were devoted to these small discussion groups, and there was a definite consciousness on the part of the members of the inadequacy of this time for thorough study and discussion. The reports

.

1. T. C. Chao: "Amsterdam in the Perspective of the Younger Churches," The Ecumenical Review, No. 2, Winter 1949.

were circulated to the Assembly and are printed with the Assembly papers. They will prove valuable only as other young people take up the study of the same subjects in international or interconfessional groups. One of the greatest values coming out of the Section meetings was the opportunity they presented of meeting together in small representative groups to consider vital issues.

5. The Addresses of the Assembly.

The plenary sessions of the Amsterdam Assembly were held in the Concertgebouw. The Youth Delegates were among those assigned to reserved seats in the assembly hall. It is impossible in a work of this nature to mention all the outstanding speakers and the topics presented during this part of the program. Perhaps it is sufficient to say that these addresses were both educational and inspirational, making them a vital part in the life of the Assembly program. The speakers were the outstanding leaders in Christendom. All the addresses were translated into English, French, and German (the official languages of the Assembly) by means of an IBM short-wave radio simultaneous translation system. It was at a plenary session that the World Council of Churches became a reality, the resolution for the establishment of such a body being presented by President Marc Boegner of France and the acceptance of it being by the official delegates. It was also at the plenary sessions that the reports of the Commissions were voted upon by these same delegates.

The final session of the first World Assembly of Churches was held on the morning of September 4 in the Wester Kerk of Amsterdam. At this service the delegates dedicated themselves to the great task and responsibility which were theirs of taking back to their various countries

and denominations the message of the Amsterdam World Assembly of Churches.

6. The Special Events of the Assembly.

Although a time limit and the immensity of the task of such an assembly prevented very much free time, there were several special events which should be mentioned.

The Youth Delegates joined with the entire Assembly in a trip through the Amsterdam canals and harbors. The canals were illuminated for the first time since the war owing to the Jubilee of Queen Wilhemina, thus making the trip a thrilling experience for everyone. The State Reception, held at the Rijksmuseum, and the Municipal Reception, held at the Royal Palace, were further evidences of Dutch hospitality. One special event which was shared in entirely by the Youth Delegation was the Dutch Youth Rally held on Saturday afternoon, August 28, at Apollo Hall. Over 6000 Dutch men and women from many parts of Holland gathered to witness and participate in the program presented by the Youth Delegation. The youth delegates in native costumes marched into the hall by continents and took their places on the platform. "It was an occasion remarkable both for spontaneous humor and moments of deep Christian feeling."¹ Singing was an important part of the program as was the reading of Scripture in many different tongues. The message of Pastor Martin Niemöller was accepted enthusiastically. Five youth delegates spoke briefly on various aspects of church youth work drawing upon their experiences and backgrounds to make vivid what they were saying. A unique feature of the

.

1. Chandran Devanesan: "The Dutch Youth Rally," News Sheet issued by Youth Department of the World Council of Churches, 2nd Year, No. 1, October 1948.

program was the choric reading presented by a well trained Dutch speaking choir. The Rally was another example of the wonderful way in which the ecumenical spirit is moving the hearts of the youth of the churches throughout the world.

7. Results of the Assembly.

The World Assembly at Amsterdam and the official formation of the World Council of Churches is the beginning of "yet greater things." The very fact that churches, many of which have not conversed with each other for centuries, could get together is important in itself. The Assembly has given to those present something to hold them together so that they may go forward together and it has demonstrated to all an effort of the Christian churches to become stronger through unity. The presence of the Youth Delegation is one more evidence of the part young people are playing in establishing this unity, this spirit of oneness in Christ. One hardly dares to make an evaluation of such a tremendous thing because of the variety of feelings and opinions that have come, and still are coming, out of the Assembly. In keeping with the chapter this evaluation will also be limited to the Youth Delegation.

One youth delegate said:

"The unity which is in Christ was the main note of the Assembly. From this sprang all our work: penitence for our division, criticism of contemporary society and everything we did. It was summed up completely in the quiet Message of the Assembly . . . In the moment of silence after the Message was read--surely one of the most impressive of the whole fortnight--we were able to praise God for what He had wrought."¹

Another delegate referring to the wonderful work done behind

.

1. Paul C. Macy: "Youth at the World Council Assembly," Christendom, Vol. 13, No. 4 (Autumn 1948), p. 514.

the scenes, to the receptions and the trip through the illuminated canals, said:

"Amsterdam was more than this. Behind these externals was the wonder of the meeting itself; the realization of the infinite possibilities of so wide-spread an experience. As Karl Barth put it: the realization that all our differences were within our agreements. It was wonderful to partake of such a moving of the Spirit."¹

Youth delegates found a new vision of thought and understanding. Although they were brought face to face with the grim disorder of mankind and the immense difficulty of making Christ known to men and accepted by them, they were all the time aware that Jesus Christ is Lord, to the glory of God the Father. The church is in urgent need of renewal both in life and thought. There was the realization of the general lack of Biblical preaching and teaching in the churches. The way to finding new means of coming together as churches is not only through Faith and Order conversations but most emphatically through corporate evangelistic endeavors. The delegates felt that there is a severe breakdown in family life and that this must be corrected because the family is the first training ground in mutual responsibility and understanding and for the transcendent values of life. The times demand a forward movement of the whole Church, knowing that the vanguard of the attack must be Christian youth who are in closest contact with other young people.²

The writer will briefly summarize her opinions regarding the results of the Youth Delegation. There was a recognition of the great need for the education in the ecumenical movement. The delegates have a better understanding of the many activities of the Youth Department of

.

1. Macy: op. cit., p. 513.

2. Cf. "Youth and the Assembly," Report of the Youth Delegation.

the World Council of Churches and of their responsibility as members of this department. They were awakened to a realization of how deep their fellowship with Christ and each other is as they lived and ate together. The Church is divided but it is possible to have unity in diversity as Christians come together and try to understand each other. There is a great need for more intensive and earnest Bible study in the Church. The voices of the so-called younger churches are increasingly coming to be heard and reported. Youth and older members of the churches must work together toward Church unity.

In looking to the future, tentative plans were made for the Third World Conference of Christian Youth to be held in 1952 somewhere in Asia. The young people are likewise looking forward to planning and holding national, regional and local conferences at which they can convey the reality and the challenge of the universal Church to other young people in the churches and in other Christian organizations. In their final report, the Youth Delegation expressed the hope that

"... every facility will be afforded the Youth Department to help young Christians throughout the world to a clearer and moving understanding of the World Church. In this respect, we cannot resist the hope that at the next Assembly not only will there be a larger representation of laymen and laywomen, but that young people will be included as delegates as well as guests."¹

D. Summary and Conclusion

Young people, in the same spirit of crusade which characterized their part in the Christian youth movements, have continued to make themselves felt in ecumenical Christianity. In this chapter, consideration

.

1. Ibid.

has been given to the recent world youth gatherings that have been held, namely the First World Conference of Christian Youth in Amsterdam, Holland, in 1939; the Second World Conference of Christian Youth in Oslo, Norway, in 1947; and the Youth Delegation to the World Assembly in Amsterdam, Holland, in 1948.

In reviewing the forerunners of the Conferences it has been seen how each was a result of the preceding one. The representation at the Conferences was similar in regard to the continents in attendance, but while the first two were also numerically similar the third one was considerably smaller. This is easily understandable when one realizes that the first two Conferences were entirely for youth, whereas in the third instance youth were only one small part of a larger gathering. After considering the theme and purpose of each conference, the writer went immediately into the daily program, the addresses, and the special events of the Conferences, concluding with the results. In this latter consideration certain results were characteristic of the three gatherings such as a deepened sense of Christian fellowship, a recognition that there can be unity in diversity, a recognition of the need and importance of more vital Bible study, and a challenge to go forward in Christ's name.

Such a study has indicated what youth has done thus far and the possible ways youth can continue to participate in ecumenical Christianity.

CHAPTER III
THE YOUTH DEPARTMENT
OF THE WORLD COUNCIL OF CHURCHES

CHAPTER III
THE YOUTH DEPARTMENT
OF THE WORLD COUNCIL OF CHURCHES

Young people are making themselves felt more and more in ecumenical Christianity as a result of the newly-formed Youth Department of the World Council of Churches. The part they are playing and will continue to play should neither be neglected nor minimized. The Youth Department of the World Council of Churches is an active agency of unity and fellowship. This third chapter will consider the organization and development of this Youth Department with special emphasis on three phases of its work: the World Christian Youth Commission, the Work Camp program, and the Reconstruction Committee.

A. The Organization and Development
of the Youth Department

1. The Formation of the Youth Department.

The Youth Department of the World Council of Churches owes its origin to a resolution adopted by the Provisional Committee of the World Council of Churches in its meeting in Geneva, Switzerland, from February 21 to 23, 1946. The resolution is as follows:

"The Provisional Committee approves the setting up of a Youth Department of the World Council with a special committee. The task of this Committee and Department will be:

- a. To serve as the center of ecumenical contact and inspiration for the youth movements directly related to the churches.

- b. To collaborate with the international Christian youth movements and other Christian agencies concerned with youth in ecumenical youth activities.

The Provisional Committee authorizes the Youth Department and its committee to represent the World Council of Churches on the Ecumenical Youth Commission which is the organ of collaboration between the various international Christian movements and agencies concerned with youth work."¹

The Committee of the Youth Department originally consisted of a group of men and women in key positions in church youth work who represented the main confessions and geographical areas. They met in Geneva, Switzerland, in July 1946 and March 1947. At that time the Rev. Francis House was the secretary of the Department. Following the Second World Conference of Christian Youth in Oslo, Norway, the first consultative conference of church youth delegates was held at Lund, Sweden, at which time this Youth Committee made proposals for a more representative committee and determined the main types of activity for the immediate future. Following the conference in Lund, Miss Jean Fraser took over the office of secretary and is holding that position at the present time.

The Assembly of the World Council of Churches approved the setting up of a Youth Department of the World Council with a special Committee. The formation of the World Council of Churches and of the Youth Department within it is a significant part of the answer to Christ's prayer "that they all may be one . . . that the world may believe."

2. Purpose of the Youth Department.

The World Council of Churches has made the Youth Department directly responsible for developing the ecumenical concern of the young

.

1. "Provisional Committee of the Youth Department, 1947," Appendix B.

people in the churches and for providing channels for united ecumenical action on the world level. It is not the purpose of the Youth Department to confine its activities either to Christian youth organized in church youth groups or movements or to the young people of the churches which are formally members of the World Council.

"In the widest sense the Youth Department is intended to be an instrument (a) for expressing the concern of the churches for youth and (b) for expressing the concern of Christian youth for the ecumenical movement which finds a partial but rich expression in the formation of the World Council of Churches."¹

Although the Youth Department has no membership in the World Council of Churches, it can be an effective instrument of cooperation with this newly formed body by striving to create the widest possible fellowship of Christian young people within the universal Church.

3. The Membership of the Youth Department.

The Youth Department is directed by a committee appointed by the responsible bodies of the World Council of Churches, including representatives of the main confessional families and major geographical areas. The voting members of the Youth Department Committee, of which there will be not more than thirty-five, shall be elected by the Assembly of the World Council. One-third of the members must be under the age of twenty-seven and at least another one-third must be under the age of thirty-two.²

"In order that the structure of the Youth Department Committee may correspond as nearly as possible to the structure of the World Council as a whole, in the whole process of selecting and electing the members of the Committee due regard shall be given to those factors

.

1. "The Policy of the Youth Department," World Council of Churches.
2. Cf. Ibid.

which govern the allocation of places in the Assembly of the World Council, namely, numerical size, adequate confessional representation and adequate geographical distribution."¹

4. The Activities of the Youth Department.

"The primary task of the Youth Department is to help the churches and through them their youth organizations in giving to their youth a sense of participation in and responsibility to the Church. The Youth Department fulfills this function in the following ways:

- "a. By providing an avenue for co-operative study of the needs of youth throughout the world and for the planning of programs for meeting their needs and for the advancement of the Christian faith among youth.
- b. By providing a medium for fellowship and exchange of experience among the leaders of the church youth organizations and movements of the world.
- c. By organizing international and ecumenical meetings for church youth.
- d. By publishing studies and ecumenical programs for the use of church youth. A first undertaking of the Department should be a survey of all the existing national and international church or church-related youth organizations and movements.
- e. By assisting member churches anywhere in the world upon their invitation in the development of national ecumenical youth co-operation where effective channels of such co-operation do not already exist.
- f. By interpreting the convictions and concerns of church youth to the World Council of Churches and its constituent bodies and by arranging opportunities for young church leaders to follow closely the work of important ecumenical committees and conferences thus carrying forward traditions established by the conferences on Faith and Order and Life and Work.
- g. By interpreting the life and work of the World Council of Churches and the ecumenical movement to the youth of the churches. This could be facilitated through visits, conferences, and publications.
- h. By stimulating and co-ordinating financial and other types of assistance by church youth groups for the church youth agencies and movements in countries which need outside help.
- i. By collaborating with independent international Christian youth agencies and movements which are concerned with youth, in ecumenical activities which are of common concern."²

.

1. Ibid.

2. "Charter of the Youth Department," World Council of Churches.

B. Some of the Areas
in which the Youth Department is Functioning.

1. The World Christian Youth Commission.

a. Origin.

The World Christian Youth Commission grew out of the effective co-operation which was carried on for many years by the World's Alliance of Young Men's Christian Associations, the World's Young Women's Christian Association, the World's Student Christian Federation and the World Council of Churches. The World Council of Christian Education has more recently taken a part in this co-operation.

"Out of their experience in the World Christian Youth Conferences at Amsterdam in 1939 and Oslo in 1947, there developed a need for a more permanent instrument of co-operation which would be a means of manifesting world-wide Christian fellowship, and would take account both of the common task of the various world organizations and of their different characteristics as regards membership, methods of work and their relationship to the churches."¹

The World Christian Youth Commission was officially established at a meeting held at the Institut Monnier, Pont Ceard, near Geneva, Switzerland, from July 12 to 21, 1948. The responsibility of confronting the youth of the world with Jesus Christ and His Lordship over all the realms of life was clearly recognized at this meeting.

b. Membership.

The World Christian Youth Commission is composed of representatives of the following organizations: The World's Alliance of Young Men's Christian Associations, the World's Young Women's Christian Association, the World's Student Christian Federation, the World Council

.

1. "Provisional Constitution of the World Christian Youth Commission."

of Churches and the World Council of Christian Education. The number of members to serve on the Commission from each of the organizations has not yet been agreed upon. The General Secretary of each of the participating organizations shall be ex-officio member of the Commission. At least half the members serving on the Commission from each organization must be under thirty years of age. It shall be an aim of the Commission to secure the widest possible geographical and confessional representation.¹

c. Function.

"The World Christian Youth Commission shall be a co-operative instrument of the autonomous organizations forming it; its function shall be to promote understanding and solidarity among the world organizations, and to initiate common action on the part of these organizations in relation to youth between the ages of 18 and 30; the specific contribution which each body makes to the total Christian task among youth is mutually recognized."²

The first task of the World Christian Youth Commission was to follow up the Oslo Conference at the world level. Other tasks now confronting the Commission are arranging further conferences both on the regional and world scale and sponsoring special study and research into the problems of youth. "And above all the Commission will be the place from which a united Christian witness may from time to time arise."³

d. Future Plans.

The World Christian Youth Commission is recommending to the participating organizations some definite practical ways of furthering the aims of that Commission. Among the recommendations are the following:

(1) To keep each other informed about plans for area or regional conferences, world gatherings, and meetings of world councils and committees.

.

1. Cf. Ibid.

2. Ibid.

3. Ibid.

(2) To discover, in each national situation, the appropriate methods by which the common aims and purposes may be furthered.

(3) To share with each other reports and experiences resulting from attendance at meetings of other world movements.

(4) To share with each other plans for publications.

(5) To study the work of the Ecumenical Institute at Chateau de Bossey, Celigny, Switzerland; and to study the work camp experiences, considering the best action for the future.

(6) To consider the advisability and practical and financial possibilities of a World Conference of Christian Youth to be held in Asia in July, August, or September of 1952.

It must be remembered that the World Christian Youth Commission is in its infant stages. Although much progress has been made, there is a great deal of opportunity for an expanded program. However, the following part of the "message" growing out of the first meeting of the Commission indicates the earnestness with which the officers are facing their task:

"In our fundamental concern to spread the message of Jesus Christ, we found agreement and purpose. Our one goal must be to keep before us at all times the vision that we have been led to see. Toward this end, we must find together the most effective Christian strategy. While constantly confessing our human inability ever perfectly to complete our task, we rely on God, as shown to us through Jesus Christ, to give power and strength. With this faith and hope, we press forward in obedience to His challenge, 'Go ye into all the world.'"¹

2. Work Camps.

a. Purpose.

The year 1948-49 marks the first full year in which the Youth

.

1. "A Statement by the Delegates," World Christian Youth Commission.

Department has devoted part of its time and energies to the Work Camp program. The Youth Department is working with and at the invitation of the Congregational Christian Service Committee of the United States which had carried on through a work camp program in 1947. Such a program is a channel of aid between Christian youth of different countries. The work camp aids the local groups in every country which have no money, materials, or workmen and yet are working for the betterment of the physical and spiritual life of the community. The work camp provides an opportunity for Christian young people to "test their faith, to broaden their outlook, and to realize the spirit of Christian community that comes from the fellowship of hard work, of worship, and of study together."¹ Such a project is an expression of the true spirit of the ecumenical movement. Although work camps have, of necessity, been limited to Europe, the goal of the Youth Department in this area is

"... vital, constructive work in many areas around the globe, involving young people of every possible racial and national family in camps carefully organized under Christian leadership for the dual purpose of carrying out a constructive work project and of creating a Christian community."²

b. Organization.

There is no shortage of possible projects anywhere in the world. In almost every town or city there is a need for churches, schools, or youth centers to be built or rebuilt. No ecumenical Work Camp is set up in a community which has not expressed a definite and sincere desire to cooperate in such a project. The community provides shelter and food, thus keeping in close contact with the young people.

.

1. "Statement of Policy for Ecumenical Work Camps," Youth Department, World Council of Churches.

2. Ibid.

A camp usually consists of twenty or thirty young men and women from many different countries. These young people stay at one Work Camp for a period of four to six weeks.

The daily program consists of work, worship, study, and recreation. The work-day of six to seven hours leaves sufficient time for other parts of the program. The work is simple, hard, physical labor such as picking, shovelling, scrubbing, carpentry, painting, cooking, etc. The work project is always planned well in advance so that no hours are wasted. The work is often done under severe difficulties but it can be made enjoyable and worthwhile if each person thinks not of his well-being but rather of the people who will benefit from his labors. In the winter of 1948, 150 people in the town of Burscheid, Germany, had homes only because young people had participated in a Work Camp. Many similar illustrations could be given.

The worship, study, and recreation of the Work Camp depends entirely upon the personnel of that particular camp. Each person must contribute to the best of his ability if the program is to be successful and if it is to accomplish its purpose in existing. There is plenty of time in the Work Camp schedule for deep spiritual experiences, for education, for recreation, and for good fun.

c. Leaders and Campers.

Since the camps are limited in number it is necessary to select carefully the young people who are to participate in this new and worthwhile phase of the ecumenical movement. Applications must be made early to the Youth Department of the World Council of Churches. Every camp needs a certain amount of leadership if that camp is to run smoothly and

effectively. Although the qualities which one expects to find in a Work Camp leader are difficult to define, the Youth Department has listed the following qualifications which invariably contribute to the success of an ecumenical camp:

- "1. A sound Christian faith and a deep desire to put this faith to work.
2. A desire to work with young men and women in a democratic, not an authoritarian, atmosphere.
3. A good knowledge of the language and culture of the community (or nation) in which the camp is located.
4. Previous experience in Work Camps, or in the developing of group effectiveness through emphasis upon individual responsibility.
5. The question of age is more flexible. The leader should have attained maturity in working with young people. He must, however, have kept a youthful spirit and an ability to work at manual labor."¹

It is the desire of the Youth Department to obtain campers of many different nationalities who desire to contribute their time, their energy, and their personal resources in unselfish service. These campers must be able to contribute to the program as well as learn from it.

"The wealth of spirit in a camp often arises from the extreme differences in background, in personality, in individual talents and resources which campers bring to a Work Camp."² Among the qualifications suggested for campers are the following:

- (1) Ability to do physical labor of a simple but often tiring nature.
- (2) A genuine and whole-hearted love of people.
- (3) A willingness to share the life of the country in which the Work Camp is situated.
- (4) Ability to take the initiative and to adapt oneself to a

.

1. Ibid.

2. Ibid.

variety of situations.

(5) To be resourceful.

(6) To face difficulties and discomforts cheerfully and willingly.

(7) To have an adequate command of French or German.

A Work Camp experience presents to the average young person a financial problem. This is especially true for those living outside of the country in which the camp is located. The Youth Department is desirous of having not only those young people whose parents can afford to send them abroad for the summer but also those young people whose personal or family financial resources cannot stand the expense. It is the hope of the Youth Department that church and school organizations and other interested groups will find it possible to send individual young people of their choosing to the camps.

d. 1949 Work Camps.

The World Council of Churches has issued a tentative list of the Work Camp opportunities for the summer of 1949. Perhaps a glance at these opportunities would give a clearer picture of the Work Camp project. We shall quote directly from a bulletin published by the World Council of Churches.

"France.

"Chambon-sur-Lignon. A group of about 50, of whom 10 will be Americans, will help in the construction and maintenance of the College Cevenol. The work will involve the construction of a waste disposal system, leveling of a playing field, outdoor and indoor painting, the construction of a classroom building if funds permit. Two periods: July 1 to August 15; August 15 to September 30.

"Gley, in the Pays de Montbelliard, near the Swiss border. A group of about 30 of whom 5 will be Americans, will work on a Pro-

testant school. One period: July 1 to August 30.

Germany.

"Stuttgart. A group of about 30, of whom 4 will be Americans, will live at Sonnenberg, site of the 1948 camp, and work in the heart of the city on a playground and several barracks which will constitute a youth center which is a part of the municipal plan for reconstruction of the city. One period: July 1 to August 30.

"Nuremberg. A group of about 30, of whom 4 will be Americans, will live and work with refugees, to build a recreation area and community hall for 3,000 persons who have for three years been living outside of Nuremberg in an overcrowded tenement situation. One period: July 1 to August 30.

"Cologne. A group of 20 Germans, 10 Dutch, and 10 Americans will work in a refugee children's home. One period: July 1 to August 30.

"Espelkamp, Westphalia. A group of 20 Germans, 10 Dutch, and 10 Americans will work to reconvert a former munitions dump and factory into a religious conference center. One period: July 1 to August 30.

Italy.

"Agape, in the Waldensian Alps. A group of about 100, of whom 15 will be Americans, will continue the construction in stone of an international Protestant youth center. Two periods: June 1 to July 30; August 1 to September 30.

Finland.

"Partaharju. Four American men are wanted for a small work camp to finish a boys' camp. One period: July 15 to August 30.

Japan.

"A Work Camp in Japan is being considered. If this can work out, the 4 or 5 Americans wanted would leave the West Coast in late June for from 8 to 10 weeks. The cost would be probably \$900 or \$1,000."¹

e. Achievements.

More than 300 young people from the United States, Great Britain, Holland, Italy, Germany, and France took part in the Work Camp

.

1. "World Council Work Camps," Bulletin No. 2, 1949.

program during the year 1948. "Experience of the five work camps in France, Germany, and Italy in which the World Council has shared this summer (1948) is convincing proof of their value."¹ Needed work is done and money gifts are multiplied a thousand fold by voluntary labor. One could cite many examples of the benefit derived from such a program, but the writer will mention only one. At Agape in the Italian Alps an assembly hall to seat 300 is under construction. The foundations have been built, and it has been roofed. In two years this conference center will be ready for use. "In these days of shortage of manpower, money and material the achievements of Work Camps, often a miracle of improvisation, are a demonstration of practical faith."²

These Work Camps have achieved more than material construction. They have given many people new insight in their ideas about other countries. One can even go so far as to say that they have corrected wrong impressions about the peoples in different parts of the world. To cite just one example here:

"A German camper at Stuttgart seeing two American girls in overalls throwing dirt out of a deep ditch gave a gasp of surprise and said: 'I didn't know American girls ever did anything but wear lipstick and have a gay time.'"³

One German pastor, after twenty years of ordinary camping, testified that he had seen more spiritual work achieved in a Work Camp than in all his previous camping experiences.

"It is the unity of life in which work, worship and a deep community spirit are inextricably bound together which makes work camps of significance. They are a convincing, though simplified, experience of what society might be."⁴

.

1. News Sheet issued by the Youth Department, World Council of Churches, 2nd Year, No. 1, October 1948.

2. Ibid.

3. Ibid.

4. Ibid.

3. Reconstruction.

a. Origin and Development of Reconstruction Committee.

At the Consultative Conference of the Youth Department held at Lund, Sweden, from August 2 to 7, 1947, a special commission on reconstruction was set up. One point of the interim strategy of the Youth Department has been formulated as follows:

"It is recommended that the Officers' Committee and staff of the Youth Department should give priority during the years 1947-51 to the following lines of work: . . . Development of channels of mutual aid between the Christian Youth of different countries in collaboration with the Reconstruction Department of the World Council of Churches for relief, reconstruction and re-habilitation."¹

The special commission at Lund made a draft of different detailed recommendations regarding the scope, types, channels of work, implementation and so on. The first step towards the implementation of the Lund decisions was the Youth Planning Conference held at Presinge, Switzerland, on October 27 to 30, 1947. At this conference eleven European countries were represented (Austria, Belgium, Britain, Czechoslovakia, Denmark, France, Germany, Holland, Italy, and Switzerland) and met with the leading officers of the World Council of Churches and its Reconstruction Department. The delegates discussed their needs, resources and plans from both the spiritual and the material point of view. At this time Regional Youth Reconstruction Committees were formed, and cooperation with the Church Reconstruction Committees was insured.

The total needs for 1948 of the countries represented at the Consultation plus the Scandinavian countries amounted to \$348,356. The needs, of course, vary according to the countries, but the most frequently

.

1. Jan Mirejovsky: "Report on the Reconstruction Activities of the Youth Department of the World Council of Churches."

mentioned items were:

" . . . paper for youth publications, hymn books and literature; equipment for leaders and officers; reconstruction or setting-up of training centers; food for youth camps; rebuilding and equipment of some camps; salaries for youth secretaries; wooden barracks; support of leaders' exchanges, support of conferences and so on."¹

b. Purpose of the Reconstruction Committee.

The Secretary for European Reconstruction, the Rev. Jan Mirejovsky, has written such a fine statement under the heading, "Why Reconstruction," that the writer would like to quote it in its entirety:

"European Christian Youth leaders face a difficult task. The young people they meet in their work are victims of a deep spiritual and moral crisis manifesting itself in different ways. Nihilism, materialism, cynicism, escapism are some of the worst but true labels by which it is characterized. To deal with such a situation requires very much from the leader, and demands that the Church recognize their responsibility. Unhappily the ranks of leaders have diminished during the war, many youth institutions have been destroyed or damaged and the effective work of many of the leaders limited by the lack of the simplest material necessities for work in offices, camps, clubs and in travelling from place to place. To help European youth spiritually means also to help it materially. Spiritual reconstruction involves material aid."²

c. Results.

Although there is still a long gap between the needs and the means of meeting them, a great deal has been done since youth reconstruction was first discussed at the Lund Conference. One of the most encouraging things is that some of the countries which were originally receiving aid are now giving. Two such countries are Holland and Norway. By the end of June, 1948, \$124,320 had been sent to different European centers as reconstruction help. An additional sum of \$29,600 has been promised, raising the total to \$153,920. This indicates that at the end

.

1. Ibid.

2. Ibid.

of eight months the Reconstruction Committee of the Youth Department was able to meet four per cent of requests presented to the department. The specific help to individual countries has been estimated as follows: Austria has received one-third of the total need in the camping program; Finland has received only five per cent of its total need, this going toward a conference; Germany has received mostly food, leaders' equipment, and paper; one-third of Holland's needs have been covered; Hungary has been supported in personnel, travel subsidies, camp-equipment, food, and paper; more than one-third of Italy's needs have been met in the form of wooden barracks and help for Agape. Among the countries whose needs have not been met as yet are Belgium, France, Greece, Poland, and Rumania. This indicates that there is still much to be done. However, the report of the Committee regarding its future indicates that it does not intend in any way to limit or stop its efforts.

d. Future Plans.

The European Youth Reconstruction and Planning Conference met at Presinge, Switzerland, from November 8 to 11 to go through the results of the previous year's activities and to discuss the plans and needs of the immediate future. A general feeling on the part of the delegates was that a more personal note must be introduced into reconstructionactivities. The Committee is hoping for an exchange of personnel among countries. "One delegate after another expressed the desire for more information on the facts, experiments, experiences of other people so that he and his fellow-workers might learn and get inspiration from them."¹ The Committee also expressed a feeling of greater responsi-

.

1. Jan Mirejovsky: "Presinge, 1948," News Sheet, issued by Youth Department, World Council of Churches, 2nd Year, No. 2, December 1948.

bility for the minorities, for the emigres, refugees, and guests in every country. A further plan with which this Reconstruction Committee is concerned is that of helping to create leaders' training centers. "It is to meet this need that most of the help is requested and this not only in material support but also in counsel and suggestions, in ideas, experience and inspiration."¹

The responsibility of such a committee is an enormous one, but the future looks promising. The Committee is working hard and accomplishing great things, but it depends upon all Christian youth for continued success. Only as young people in all parts of the world realize their responsibility to their less fortunate brothers can the hopes and plans of the Reconstruction Committee of the Youth Department be realized.

C. The Future of the Youth Department

Miss Jean Fraser, Director of the Youth Department, feels that the program of 1948 has been exploratory and experimental. The officers have sought through first-hand contact (made possible by international travel) to see the kind of work which is being done in different countries and to make personal contact with youth leaders. They feel that from this experience they can now set up a program in which the Youth Department can take more initiative, and they have made plans to carry out the main task committed to the Youth Department in the following three particular ways:

.

1. Ibid.

- "(a) To serve as the center of ecumenical contact and inspiration for the youth movements directly related to the churches;
- (b) To collaborate with the international Christian youth movements and other Christian agencies concerned with youth in ecumenical youth activities;
- (c) To help the churches and in particular the youth organizations of the churches in giving to their youth a sense of participation in and responsibility to the Church Universal as it finds its provisional expression in the Ecumenical Movement."¹

The Youth Department will concentrate on specific areas of concern under each proposal. In serving as a center of ecumenical contact and inspiration the Department feels that its main activity will lie in Europe and North America until relations with the International Missionary Council and the World Council of Christian Education are fully worked out. This activity will include reconstruction, opportunities for people from Europe to study in North America, participation of American youth with those from Britain and the Continent in work camps, summer camps, and conferences, and in special leadership training courses at the Ecumenical Institute in Chateau de Bossey, Celigny, Switzerland.

The second proposal has already begun to be realized in part by the establishment of the World Christian Youth Commission which brings the Youth Department of the World Council of Churches and the World Council of Christian Education into working relationship with the World's Alliance of Young Men's Christian Associations, the World's Young Women's Christian Association and the World's Student Christian Federation.

"Its recommendations, apart from the study of leadership training and work camps, include the encouragement of co-operation in national situations and in assessing the effectiveness of Christian youth work, in making a study of the mind and situation of non-Christian youth, in studying ways of relating youth to the church, of entering new areas and of the best use of the available leadership."²

.

1. "Secretary's Report: Activities up to July 1948," Youth Department.
2. Ibid.

Another major concern in this area is to keep in closer touch with the workers and youth in the politically organized movements.

The third proposal which the Youth Department plans to concentrate on in the year 1949 is to give young people a sense of participation in and responsibility to the Church universal. There are already young people under thirty years of age who are full members of the World Council of Churches, and it is the aim of the Youth Department to create and increase this young leadership. Another aim is to develop an inter-relationship with other Departments of the World Council, especially with the Study Department and Faith and Order. "The task of the Youth Department is not only to train leaders for youth work but to train youth for the ecumenical movement."¹

D. Summary and Conclusion

The existence of the Youth Department as an active agency of unity and fellowship is evidence of the fact that the World Council of Churches is willing to make a definite place for young people. With equal enthusiasm the Youth Department is accepting its responsibility of helping to make the world-wide Church a reality to young people.

The Youth Department is making itself felt in many areas and fields of service, only three of which have been discussed in this chapter. The recently formed World Christian Youth Commission has been organized to serve as a more permanent instrument of cooperation between the World Council of Churches and the Christian youth movements. Two ways in which the Youth Department is developing channels of aid between Christian youth of different countries are through the Work Camp experi-

.

1. Ibid.

ences and the Reconstruction Committee. This exchange of Christian fellowship and spiritual as well as material aid is a vital way of bringing about a world-wide Church and a deeper unity in Jesus Christ.

The foundations of the Youth Department have been laid; the work has begun, and there are many plans for the future.

SUMMARY AND CONCLUSION

SUMMARY AND CONCLUSION

The rise and growth of the ecumenical spirit among young people and their leaders today can be traced back to the beginnings of many of the world Christian youth movements. The fellowship which was experienced, the training which was received, and the continuing influence which has been realized from such Christian youth movements as the World's Young Men's Christian Association, the World's Young Women's Christian Association, the World's Christian Endeavor Union, the Interseminary Movement, the World Student Christian Federation, the International Fellowship of Evangelical Students, and the Youth for Christ Movement indicate their importance in ecumenical Christianity. The first chapter of this thesis dealt with the organization, purpose and activities, and relationship to the ecumenical movement of each of these Christian youth movements to discover wherein they have failed, how they have contributed and the task now before them in ecumenical Christianity. It was clearly seen that Christian youth are eager to form a world-wide fellowship and to become part of a world-wide Church. Although the value resulting from their programs and their Christian fellowship would be hard to measure, there is no time for sitting back and boasting in what has been accomplished. Christians must join their hands in renewed vigor and must commit themselves to the common task of bringing the world to Jesus Christ in whom alone is universal oneness.

A further way in which the ecumenical spirit has developed and

become effective is through the participation of young people from all parts of the world in three important gatherings, namely, the First World Conference of Christian Youth in Amsterdam, Holland, the Second World Conference of Christian Youth in Oslo, Norway, and the Youth Delegation to the Assembly of the World Council of Churches in Amsterdam, Holland. Participation in these conferences has resulted in a deeper fellowship of Christian youth with other Christians and with Christ, a better understanding of common bonds that unite and the common tasks in which they must share, and the recognition of a Divine oneness and a human diversity. The second chapter of this thesis considered the fore-runners of each conference, the theme and purpose of each conference, the program carried on, and the results growing out of each gathering. Delegates to these conferences went away feeling that they were a part of something far bigger than their own church and community. There was a feeling of "togetherness," a realization that in spite of differences there can be unity if the eyes of youth are fixed upon the Cross and the hearts of youth are receptive to the message of the Cross. A universal result of each conference was the recognition of a need to get back to the Word of God, to read it, to study it, and to let it become a vital part of the everyday experiences of life. Not only has such a study shown how youth has participated in ecumenical Christianity but it should also challenge youth to far greater work in the future.

The most recently formed youth agency in the ecumenical movement, officially accepted by the World Council of Churches as a part of that organization, is the Youth Department. This further step in the growth of the ecumenical movement is significant not only in the light

of its accomplishment thus far but also in the fact of its recognition by the World Council of Churches as an important agency of unity and fellowship. The Youth Department is carrying on its work in many ways, only three of which have been discussed in Chapter Three: the World Christian Youth Commission, the Work Camp Program, and the Reconstruction Committee. Through the efforts of the officers and Committees of the Youth Department, young people all over the world are becoming more aware of a world-wide Church and of the part they have in helping to establish on sure foundations such a world-wide fellowship. The youth of the world must be awakened to their responsibility in ecumenical Christianity and to the important part they can play in the ecumenical movement. Young people and their leaders need an evangelistic spirit and world-wide vision as they go forward in His name.

Time and again God has called young people to awaken the Church. It is only as Christians give themselves earnestly to the urgent task of proclaiming the Saviour to all men, women, and children everywhere that the Church will have a new unity far surpassing any of its own making. It is only as men draw closer to Jesus Christ that they can possibly draw closer to each other. "And I if I be lifted up from the earth will draw all men unto me."¹

.

1. John 12:32.

BIBLIOGRAPHY

BIBLIOGRAPHY

A. Books

- Brown, William Adams: Toward a United Church. Charles Scribner's Sons, New York, 1946.
- Coggan, The Rev. F. D.: Christ and the Colleges. International Fellowship of Evangelical Students, London, 1934.
- Eddy, Sherwood: A Century with Youth. Association Press, New York, 1944.
- Fern, Vergilius (editor): An Encyclopedia of Religion. Philosophical Library, New York, 1945.
- Johnson, Torrey and Cook, Robert: Reaching Youth for Christ. Moody Press, Chicago, 1944.
- Larson, Mel: Youth for Christ. Zondervan Publishing House, Michigan, 1947.
- Macfarland, Charles S.: Christian Unity in Practice and Prophecy. Macmillan Co., 1933.
- _____: International Christian Movements. Fleming H. Revell Co., New York, 1924.
- Mack, Franklin: Comrades Round the World. Friendship Press, New York, 1939.
- Mott, John R.: The World's Student Christian Federation. World's Student Christian Federation, 1920.
- _____: The Christward Movement Among the Students of the World. World's Student Christian Federation, 1909.
- _____: Achievements and Opportunities of the World's Student Christian Federation. World's Student Christian Federation.
- _____: Confronting Young Men with the Living Christ. Doubleday Doran Co., New York, 1923.
- _____: Five Decades and a Forward View. Harper and Brothers, New York, 1939.

- _____: Strategic Points in the World's Conquest. Fleming H. Revell Co., New York, 1897.
- Nolde, Frederick: Toward World-wide Christianity. Harper and Brothers, New York, 1946.
- Pendry, Elizabeth and Hartshorne, Hugh: Organizations for Youth. McGraw-Hill Book Co., New York, 1935.
- Rouse, Ruth: The World's Student Christian Federation. Student Christian Movement Press, Ltd., London, 1948.
- Scotford, John R.: Church Union, Why Not? Pilgrim Press, Boston, 1948.
- Shedd, Clarence P.: The Church Follows its Students. Yale University Press, New York, 1934.
- Student Christian Movement (editors): A Christian Year Book, 1947 Edition. Student Christian Movement, London, 1947.
- Vandersall, Stanley B.: Christian Endeavor Essentials, Revised Edition. International Society of Christian Endeavor, Ohio, 1948.
- Van Dusen, Henry P.: What is the Church Doing? Charles Scribner's Sons, New York, 1943.
- Wedel, Theodore: The Coming Great Church. Macmillan Co., New York, 1945.

B. Reports

- "A Message of Oslo to the Youth of the United States." Youth Department of the World Council of Churches, [New York? 1947]. (Mimeographed)
- "A Statement by the Delegates." World Christian Youth Commission. [New York? 1948].
- "Charter of the Youth Department." World Council of Churches, [Geneva? 1948]. (Mimeographed)
- Ferguson, Rowena: The Story of Oslo. American Committee for the World Council of Churches, New York, 1947.
- Macy, Paul Griswold (editor): The Report of the Second World Conference of Christian Youth. Conference Headquarters, Switzerland, 1947.
- Mirejovsky, Jan: "Report on the Reconstruction Activities of the Youth Department of the World Council of Churches." [Geneva? 1948]. (Mimeographed)

Patrick, Venzil (editor): Christus Victor. Conference Headquarters, Switzerland, 1939. Report of the First World Conference of Christian Youth in Amsterdam, Holland, 1939.

"Provisional Committee of the Youth Department, 1947," Appendix B. Youth Department of the World Council of Churches, [Geneva? 1947]. (Mimeographed)

"Provisional Constitution of the World Christian Youth Commission." Youth Department of the World Council of Churches, Geneva, 1948. (Mimeographed)

"Secretary's Report: Activities up to July, 1948." Youth Department of the World Council of Churches, Geneva, 1948. (Mimeographed)

"Statement of Policy for Ecumenical Work Camps." Youth Department of the World Council of Churches, New York, 1948. (Mimeographed)

The Growth of a Student Movement. Interseminary Movement, Annual Report, March-September, 1947.

"The Policy of the Youth Department." Youth Department of the World Council of Churches, Lund, 1947. (Mimeographed)

The Year in Review. Inter-Varsity Christian Fellowship. An annual report for year ending August 31, 1948.

"We Intend to Stay Together." American Committee for the World Council of Churches, New York, 1948.

"World Council Work Camps." Bulletin No. 2, 1949. World Council of Churches, New York. (Mimeographed)

Young Women's Christian Association. Annual Report of President, 1947.

"Youth and the Assembly." Report of the Youth Delegation, World Council of Churches, Geneva, 1948. (Mimeographed)

C. Articles

Baker, Richard T.: Letter to the Editor. Christian Century, Vol. LVI, No. 38 (September 20, 1939), pp. 1142-43.

Baker, Richard T.: "Youth Conference Blames the Church." Christian Century, LVI, No. 34 (August 23, 1939), p. 1029.

Bilheimer, Robert S.: "Youth and the Ecumenical Movement." Christendom, Vol. XI, No. 2 (Spring 1946), pp. 175-186.

- Cavert, Samuel M.: "The Prospect of the World Council." Christendom, Vol. XI, No. 2 (Winter 1946), pp. 226-236.
- Chao, T. C.: "Amsterdam in the Perspective of the Younger Churches." The Ecumenical Review, No. 2 (Winter 1949), pp. 131-136.
- "Christ on a College Campus." His, Vol. 5, No. 10 (October 1945), pp. 17-20.
- Devanesan, Chandran: "The Dutch Youth Rally." News Sheet, issued by the Youth Department of the World Council of Churches, 2nd Year, No. 1 (October 1948).
- Fey, Harold E.: "The Amsterdam World Assembly of Churches." Christian Century, Vol. LXV, No. 40 (October 6, 1948), pp. 1030-1042.
- Gould, Ivan M.: "Youth in the World Christian Community." International Journal of Religious Education, September 1939, p. 15.
- Herman, Stewart W.: "Youth Wrestles with War." Christendom, Vol. V, No. 1 (Winter 1940), pp. 1-13.
- Johnson, Torrey M.: "Mass Meetings Win Youth to Christ." His, Vol. 4, No. 1 (October 1944), pp. 12-14.
- Keys, William: "Oslo in Brief." World Christian Education, October 1947, p. 16.
- Lipphard, William B.: "All Roads Lead to Amsterdam." Missions, Vol. 146, No. 8 (October 1948), pp. 460-463.
- Macy, Paul G.: "Youth At the World Council Assembly." Christendom, Vol. 13, No. 4 (Autumn 1948), pp. 509-514.
- Mirejovsky, Jan: "Presinge, 1948." News Sheet, issued by the Youth Department of the World Council of Churches, 2nd Year, No. 2, (December 1948).
- Niles, D. T.: "Youth at the Assembly." News Sheet, issued by the Youth Department of the World Council of Churches, No. 6 (August 1948).
- Powell, Oliver: "Occupation of Oslo." Pilgrim Youth, December 1947, pp. 26-27.
- Smith, H. Shelton: "Conflicting Interchurch Movements in American Protestantism." Christendom, Vol. XII, No. 2 (Spring 1947), pp. 165-176.
- Stowe, Everett M.: "The World Christian Youth Commission." World Christian Education, Vol. 3, No. 4 (October 1948), pp. 16-17.

Vandersall, Stanley B.: "The Bournemouth Conference." Christian Endeavor World, Vol. 64, No. 3 (October 1948), pp. 2-3.

Visser t'Hooft: Letter to the Editor. Christian Century, Vol. LVI, No. 143 (October 25, 1939), p. 1308.

"United States Student Christian Movements." Information Service, Vol. 27, No. 43 (December 25, 1948).

D. Pamphlets

Bayly, Joseph T.: "Lone Witness." Inter-Varsity Christian Fellowship, Chicago. (Reprinted from His Magazine, 1947)

"Christian Endeavor Today: A Definitive Statement." International Society of Christian Endeavor and the World's Christian Endeavor Union, Boston.

"Christianity Challenges the Campus." Inter-Varsity Christian Fellowship, Chicago.

Hogg, W. Richey: "Sixty-Five Years in the Seminaries: A History of the Interseminary Movement." The Interseminary Movement, New York.

"The Story of Inter-Varsity Christian Fellowship." Inter-Varsity Christian Fellowship, Chicago.

"Toward the Renewal of the Church: A statement about the Interseminary Movement." The Interseminary Movement, New York.

"What is Christian Endeavor?" International Society of Christian Endeavor and World's Christian Endeavor Union, Columbus.