





ERNEST TRICE THOMPSON

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Tomorrow's Church

1861



The Future

1961

Tomorrow's World



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Foreword

The Centennial Committee of the Presbyterian Church in the United States, with the approval of the General Assembly, authorized the writing of two books apropos this historic occasion. One of these was to be a history of the Presbyterian Church in the United States and the other a consideration of its role in the world of tomorrow. The committee commissioned for these tasks two men it felt to be peculiarly fitted for them.

The first of these volumes was *The Story of Southern Presbyterians*, by T. Watson Street. We are happy now to present this companion volume by Ernest Trice Thompson. It is our hope that these books will render a special service not only in the Centennial year but also through many years to come.

While this volume carries the imprimatur of the Centennial Committee, the author was encouraged to write in complete freedom, and his views, therefore, do not necessarily reflect those of the Committee.

John Newton Thomas, Chairman
Committee on Special Literature

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I Tomorrow's World

As a people it is well for us to look not only backward across the years through which God has led us, but forward to the years which lie ahead. It is tomorrow's world with which we are concerned, for the mission of the Church is a world mission, and America, it is now generally agreed, cannot shape her destiny alone.

I.

The form of tomorrow's world is hidden, of course, from our eyes. But of one thing we can be certain—it will differ in many respects from the world that we have known. We are in fact “living on the edge of a volcano which has already begun to erupt. . . . Not Communism,” Richard Shaull points out, “but Revolution is the fundamental fact we face; revolution which is world wide, in fact, the first truly world-wide revolution in history.”¹

This world-wide revolution is accompanied and in part caused by what is truly a “population explosion.”

In 1830 the world, after fifty centuries of economic and social development, reached a population of one billion. One hundred years later, in 1930, the second billion was reached. The third billion will be reached in 1965; that is, in less than 35 years. The United Nations population experts expect the world to pass the fourth, the fifth, the sixth billion mark by the end of the present century.

The greatest share of this increase will be in the less developed

lands. Latin America is growing today more rapidly than any other area. But the bulk of the increase, 1.3 billion to 3.6 billion, will occur in Asia, where the pressure of population on resources is already at its heaviest. The population of India is even now increasing by some 8 million a year. That of Red China, meanwhile, grows by more than a million a month. By 1975 the mainland Chinese alone will number an estimated 894 million against 275 million Russians and 217 million Americans.

If the same population growth continues beyond the year A.D. 2000, the earth may be overrun with more people than it can sustain. In the judgment of qualified experts this is one of the most serious problems now facing mankind. Informed statesmen are concerned, and so also for the same and additional reasons is the Church. For here are souls to be won or lost for Christ.

The current world revolution, triggered in part by the population explosion, affects almost every phase of our lives.

1. This revolution has political repercussions. The half century following World War I has witnessed "the disappearance of ancient kingdoms and the rise of new nations; the earth-shaking Russian revolution; the coming of Soviet Russia and communism as world forces; convulsions of the East productive of such mighty phenomena as Red China and free India; the swift decline of the British, French, [Dutch], German, Japanese empires; the forced transfers of populations; the enslaving and slaughtering of tens of millions of people; the shattering of channels of commerce built up through centuries; and—a phenomenon of the first magnitude—the emergence of the United States from isolationism to world leadership."²

One fourth of all the countries enjoying membership in the United Nations have come into existence during the last twenty-six years. Nearly one billion people—one third of the world's population—have changed their form of government within this same period, and are now struggling to achieve new national identities. And the end is not yet.

The rise of these new nations—and what is more important perhaps, the rise of a nationalistic spirit in these and other lands,

which all too often takes the form of anti-Westernism—has not brought stability or even the promise of peace. Instead have come uncertainty, unrest, and a new struggle for power or independence that reaches beyond all national barriers.

The world is not becoming one, as some had once hoped and as some have continued to hope. Instead, as Quincy Howe has pointed out, "The world is dividing into a few great continental groupings, each of which will tend to have its own culture and character. . . .

"The prospects for world unity within our present century," he concludes, "look dim indeed. The most that we can expect for another fifty years—and perhaps for another five hundred—is for the various nations, regions, and continents to strike some new, if temporary, balance of power based at worst on fear, at best on hope."³

2. *Today's world revolution has its economic aspects.* It is almost impossible for Americans to understand the misery that exists among the mass of the world's population, especially those beyond the bounds of Western civilization. As Stringfellow Barr has remarked, "America today is like a rich suburb surrounded almost entirely by slums."⁴ In these slums poverty stalks, together with hunger, sickness, and death.

"There is nothing new about this situation of the underprivileged," Shaull reminds us. "They have lived thus for centuries. The revolutionary fact is this: for the first time in history they are coming to know that they do not have to live that way . . . that science and technology have made a better life possible for all."⁵

This is perhaps the most important fact in today's troubled world, says Trygve Lee, former Secretary-General of the United Nations. The vast majority of the world's population live in poverty and misery. They know it, they don't like it, and they are determined to do something about it.

The answer to this problem, most Americans would contend, is some form of free enterprise, combined with a democratic government. But to many Asians, Africans, and Latin Americans,

this seems to postpone the answer indefinitely. Democracy does not operate efficiently in backward lands, and capitalism develops too slowly at best. At its worst capitalism creates a low wage, high income economy which arouses more and more bitterness among the new urban proletariat.

"These fundamental conditions are the real reason why the Soviet Union and now also Red China attract the attention and exercise influence upon the local politicians and intellectuals," Walter Lippman wrote in August 1955. "For the Soviet Union is the living example to the undeveloped countries of the world of how a backward country can be industrialized rapidly. In the ideological rivalry we [in America] are handicapped because liberal democracy is an inordinately difficult form of government, one for which almost none of the countries of the great upheaval is prepared. And we are handicapped too because the American capitalist economy has been created on a fabulously rich, virtually uninhabited continent, and over a period of two centuries. For an Asian or an African who is in a hurry the Russians have the easier formula for getting rich quicker."

Yet the victory of Communism, so confidently predicted by the Bolshevik leaders, is by no means assured. People in the underdeveloped lands reject Communism, according to Shaull, not because it is atheistic, or denies freedom, or threatens to destroy the present structure of society, and not because they, the people, have given up the idea of revolution, but because they begin to suspect that Communism has betrayed the revolution which it claims to lead. Marxism has failed, Shaull proceeds to show, because, in the last analysis, it does not see that the source of evil is not the system itself, but man. "Anyone who strives for a new social order," he affirms, "must ask not only which system will offer greatest possibilities of justice, but also, how the inevitable corruption of that system by evil man can be checked. . . . The power of the Communist movement, which makes revolution possible, eventually becomes corrupted," he adds, "because the system provides no checks upon its abuse. . . . Moreover, Marxism denies validity to those very moral and spiritual forces which might limit such abuse of power."⁶

So the economic revolution continues, with its outcome at the present uncertain, and the underprivileged of the earth still for the most part uncommitted.

3. Accompanying the political and economic revolution now sweeping the world is also a social revolution.

The feeling is widespread that only through technology can the economic problem be solved. Industrialization therefore becomes the nation's primary goal. With industrialization comes urbanization, and with urbanization the disruption of old family patterns and established community relations. Millions of village people migrate to the cities to find jobs. "They are 'free' of their traditional pattern of life, but nothing has replaced it. All moral and social controls are gone. There is a loss of direction. People drift into the 'red light' district or into gangs. Chaos, despair, and dehumanization have filled the vacuum."⁷

Out of the chaos two important groups emerge: first, the new urban proletariat, an industrial population apt to be the spearhead for further change; and second, the student group, trained in the ideals of our modern secular society but with limited hopes of personal advancement, pressing, therefore, together with the industrial proletariat for radical experimentation. On these two groups, marked for leadership in the world of tomorrow, the Church so far has made little impression.

Involved in this social revolution also is a new sense of worth, of human dignity, a demand for recognition, for prestige and power.

Minoo R. Masani, distinguished Indian author and statesman, recently declared that many men and women of good will in these United States hold to this theory: "Let us put bread into the hungry mouths of the Asian masses, let us fill their empty stomachs, and we shall save Asia from Communism. . . .

"Now, this line of thought is, to my mind, fundamentally fallacious. Man does not live by bread alone—not even the brown or yellow or black man. . . .

"Asia [he might have added, Africa as well] is today asserting not only its right to economic prosperity and progress but even

more to equality of status in the world family, to self-respect and dignity, to racial equality and the end of discrimination.

"What decides whether a people will adhere to democracy or succumb to Communism is primarily whether or not they believe in another ideology superior to Communism."⁸

It has indeed become quite clear that no ideology, religious or otherwise, based on racial discrimination has any possibility of acceptance by the masses of Asia and Africa today.

Barbara Ward, noted British authority on foreign affairs, writing on "Race Relations as a World Issue," points out that in Asia and Africa "there have been three prevalent attitudes toward the white man. There has been, first of all, an uncritical acceptance of the white man at his own evaluation and of white skin as a natural superiority . . . Today, in some parts of Africa and among many groups in Asia, this early unsophisticated acceptance of white superiority has given way to more rational and self-respecting standards of judgment"—that is, to a feeling of equality. But Miss Ward warns that "for the mass of people, once the almost magical acceptance of white superiority has faded, the easiest emotion to excite is the opposite one—a xenophobic racialism, an irrational hatred of the white skin, an instinctive prejudice against all things Western." Such feelings are even now being stirred by Communists and by nationalistic leaders, who find in it a ready way to power.

The "three ways of looking at white-skinned peoples—veneration, equality, hatred—can still be found in Asia and Africa. Attitudes are still fluid, although they are changing with revolutionary speed. There is still time in which to work for peaceful and creative relationships."

The first attitude, based on acceptance of white superiority, Miss Ward reminds us, is fading fast.

"What, then," she asks, "are the chances for world-wide race relations based on equality and respect?"

They have improved somewhat in Asia since World War II, she replies, but more recently shadows have arisen, and in Africa the problem for the white man has become far more difficult.

The end results of successful Communist propaganda organiz-

ing the world on an anti-white basis (white men are outnumbered by three to one), Miss Ward sees as disastrous for the white community. "Above all," she states, "any hope of a cooperative world order, based on racial equality . . . would be blocked by massive, relentless, irrational anti-white prejudice." The consequences for the world-wide mission of the Church would be equally disastrous.

There is still time to check the pattern of drift away from healthy white-colored relationships in the world by imaginative and generous Western policy, Miss Ward feels. "But with each year lost, the potentially explosive force of anti-Western feeling is growing."⁹

4. We have not measured the full force of the present world revolution until we realize it is also a religious revolution, or, as it may sometimes seem, an anti-religious revolution.

Certainly for the first time in history large masses of the world population have turned away from all recognized religions, in part through indifference, but in part also from hostility, under the impression that religion stands in the way of human progress.

Describing the cleavage in Europe, long the stronghold of Christianity, Denis de Rougement reports: "There is no common language any more, no vision or ideal common to both worlds concerning the purposes of life and of society . . . Not a single authority exists today in Europe which could say anything that both sides would agree to accept as 'the truth.' . . .

"The vast majority of Europeans are guided neither by religious faith nor by ethical principles.

"The result—as may be guessed—is a profound sense of anxiety, loneliness of spirit, absence of roots in soil, church, or family."¹⁰ The Church is alive, of course, and showing evidences of a new vitality; yet in every European land the Church, in its active membership, has become definitely a minority movement.

Not only in Europe, but also in Asia, Africa, and Latin America, many are turning to new substitute religions—communism, fascism, and nationalism. And there is a still more dangerous foe.

As Paul Hutchison puts it in *The New Ordeal of Christianity*: Everywhere today, religion is "struggling against the powerful influences of what the Germans call the *Zeitgeist* (spirit of the times). . . . We are all familiar with its characteristics: secularism; 'scientism' (by which I mean the almost blind worship of the supposed authority of physical science); the loss of objective standards of morality under the impact of world wars. . . . Religion today is being challenged to prove, not so much that it is intellectually respectable as that it is morally relevant . . . It is this problem of relevance which confronts and torments all the churches today . . ." ¹¹

Meanwhile, humanity has come to the crossroads. Science has put into our hands the tools which can remake civilization or destroy it. "The supreme pathos of our times is this," says David L. Cohn. "Man's technological capacities are now such that he could go a long way toward eliminating disease, illiteracy, and the grosser forms of poverty. But heaven in sight, he perversely marches toward hell." ¹²

"The central problem of our time," General Omar N. Bradley, one of our most brilliant leaders in World War II, declared in a recent address, "is how to employ human intelligence for the salvation of mankind. It is a problem we have put upon ourselves. For we have defiled our intellect by the creation of such scientific instruments of destruction that we are now in desperate danger of destroying ourselves.

"Our plight is critical and with each effort we have made to relieve it by further scientific advance, we have succeeded only in aggravating our peril.

"As a result, we are now speeding inexorably toward a day when even the ingenuity of our scientists may be unable to save us from the consequences of a single rash act or a lone reckless hand upon the switch of an uninterceptable missile. . . .

"We can't sit about waiting for some felicitous accident of history that may somehow make the world all right," General Bradley concludes. "Time is running against us, and it is running against us with the speed of a Sputnik. If we're going to save ourselves from the instruments of our own intellect, we had better

soon get ourselves under control and begin making the world safe for living."¹³

Our Christian faith, however, does not permit us to despair. As Shaull has so finely expressed it in his *Encounter with Revolution*: "[Biblical revelation] means that the present crisis has a meaning which the world does not see in it. It is the manifestation of divine judgment upon an impossible situation that cannot be tolerated any longer because it is riddled with selfishness, exploitation, and injustice. . . ." Yet "God's mercy is also being revealed. The disappearance of the impossible structures of the past offers our world, right now, new possibilities of greater freedom, order, and justice. The decisive question is: Will we repent; that is, will we hear what God is saying to us?"¹⁴

II.

To understand better what God is saying to us in America and what is to be the role of the Church in tomorrow's world let us look a little more closely at the situation in our own land.

1. *America, too, is growing—more rapidly indeed than in all its previous history.* In 1850 our population was less than 25 million. Fifty years later, at the turn of the century, it was more than 75 million. In another half century, it was 150 million. By 1975 the U. S. Census Bureau estimates it will range between a minimum of 215 and a maximum of 244 million. Within the next one hundred years there may be as many as a billion people living in the United States.

In the census tables this vast population increase is represented by ciphers; but in the eyes of churchmen they are so many immortal souls.

A hundred years ago the population of the United States was overwhelmingly rural. Today it is predominantly urban, and becoming increasingly so with every passing year.

The present trend is toward the growth of suburbs and a rural, nonfarm population on the outskirts of the larger cities, toward the growth of what is now officially called a metropolitan district.

As defined by the Census Bureau, a metropolitan district is not a political entity but a region which contains at least one city with a population of 50,000 or more and adjacent civil divisions or incorporated places with a population of 150 or more per square mile. Roughly defined, a metropolitan area is a city of at least 150,000 population and its adjacent thickly settled shopping area.

As these metropolitan areas increase they tend to merge, forming huge super-urban areas, stretching, perhaps, for a hundred miles or more. Even now a great American city is coming into being, stretching from Bangor, Maine, to Norfolk, Virginia. In 1950 it had a population of between 25 and 35 million people, between a sixth and a quarter of the total American population. Other such areas are developing in the South as well as in the North.

Can the churches win our great cities for Christ? Can they provide a spiritual home for the restless, shifting mass of mankind that moves to the city and from the center of the city to its circumference—a spiritual home, that is, that offers something more than peace of mind and acceptance of the status quo? Can they, in other words, affect in any significant fashion the ideas, tastes, standards, folkways, and value judgments which spring from these cities and which through radio, television, and the mass circulation magazines gradually become those of the whole nation? The answer is not yet clear.

We recall in this connection the oft-quoted statement made in 1948 to the World Council of Churches meeting in Amsterdam: "There are three great areas of our world which the churches have not really penetrated. They are: Hinduism, Islam, and the culture of modern cities."

"In the ten years since this statement was made," writes Dr. Truman B. Douglas, one of our leading ecclesiastical statesmen, "no reasons for amending it have appeared. Not only has the church continued to give evidence of a radical inability to penetrate the culture of modern cities, it has largely failed to take that culture seriously."¹⁵ Hendrick Kraemer, taking the world situation into account, adds that with urbanization the influence of the church "has faded out of the lives of millions."¹⁶

2. *Along with the rapid increase in population, centering in ever-broadening metropolitan areas, there will be continuing advances in technology, and with it new and unforeseen changes in our manner of living.*

Even allowing for inflation and for increased taxation, it may be noted here, the average American has much greater purchasing power than he had a generation ago. Writing in the *Saturday Review* for June 27, 1953, Gerald Piel, publisher of the *Scientific American*, pointed out that during the previous twenty-five years the American family income at constant dollar values had doubled. Whereas at the earlier date two thirds of our families had incomes at or below the income which could purchase the minimum of goods, clothing, and shelter, in 1953 two thirds of our families had incomes above that minimum.

"The United States has not merely climbed to a new plateau," a recent Twentieth Century Fund report suggests, "but is ascending heights whose upper limit is not yet measurable, and at an accelerated rate of speed."¹⁷

Such forecasts are based in part upon the ever-increasing productivity of the American worker. In their report Thomas R. Carskadon and George Soule point out that one man with today's power-driven mechanical equipment can do as much work in forty hours as three men working seventy hours a week with the primitive tools of a century ago.

"American productivity . . . is increasing so rapidly," say the authors, "that if present rates continue, in another century we shall be able to produce as much in one 7-hour day as we now produce in a 40-hour week."¹⁸

Closely related to the increased productivity of the individual worker is the development of the automatic factory, in which increasing numbers of machines are hooked up with electronic controls.

"Where the first Industrial Revolution substituted machinery on a vast scale for human and animal muscle," Robert Bendiner reminds us, "the second promises on a comparable scale to substitute machinery for the human brain—not at top levels, of course, but in the normal run of the productive process. . . . For auto-

mation at its fullest is not merely the existence of separate machines, however automatic, but the controlled operation of an entire factory or process in which the machines, as linked units, automatically perform their manipulations in specified sequences, with electronic judgment substituted for the perception of the machinist or foreman. With complete automation, operators disappear from the scene, leaving huge and highly productive plants to be manned only by a maintenance crew and a few engineers to set the equipment and check the dials for trouble signals."¹⁹

The consequences of automation concern the Church as well as society at large. There will inevitably be a widespread displacement of labor. In the end new jobs will be created, no doubt in greater number. But in the meantime older workers will find it difficult or impossible to develop the new skills required, and therefore to find new employment. And there are more enduring effects. Under automation, for example, there is more tendency to keep plants running twenty-four hours a day. More and more workers find themselves working odd hours. Friendship patterns change and home life becomes disjointed when the husband sleeps through the day and works at night. In the mere watching of lights, dials, gauges, etc., "muscular fatigue is replaced by mental tensions." The individual worker loses his importance and is replaced by the team. To this last problem we shall have to return, for to many acute observers it poses one of the most serious problems which the Church and all of us must face.

Meanwhile, we note that while American productivity has steadily gone up, working hours have steadily gone down, from an average of about seventy hours per week in 1850 to the forty-hour week of today. As a consequence of this shorter working day, time for recreation has nearly doubled for the average employed American since 1900, and it may be assumed that this will be greatly increased in the years that lie ahead. How this new abundance of "unsold time" will be employed is a question of major importance for the Church. It may make it more difficult for the Church to provide suitable opportunities for worship, scattering its congregations widely among distant recreation areas; time may be exploited by commercial interests, unconcerned with

immediate or long-range effects on the character or morals of the participants.

Introducing a series of articles in *The Annals of the American Academy of Political and Social Science on Recreation in the Age of Automation*, Dr. Paul F. Douglass points out that "Americans are experiencing a change in the structure of their lives in relationship to the content of time and the pace and values of living." Realization of the full potentialities of this new age of leisure "will depend upon the growth of man in spiritual stature, his competence for inner control, and his good sense and wisdom in pursuing values which his abundance enables him to possess."²⁰

Here, too, the Church faces a great and growing challenge.

The increased productiveness of the American factory means, of course, increasing wealth. We now have the highest standard of living that the world has ever known. Our technicians promise in the near future a plethora of material goods that go beyond yesterday's wildest dreams.

This increased wealth brings the danger of physical and moral flabbiness, and there are figures to indicate that we have already begun to succumb, as has been the case in other advanced civilizations. The physical and moral softness of our young men, documented by army statistics, contrasts unfavorably with the more abounding virility, the disciplined morale, of young men raised under more austere circumstances in some less affluent societies.

3. *America's technological advancement and comparative wealth do not mean that all her problems are resolved.* Too many Americans remain ill-clothed, ill-housed, ill-fed. Slums and decay blight large sections of our cities. Racial tensions have been aggravated. Divorce is growing. Alcoholism mounts by leaps and bounds. Crime, especially among our youth, increases at an alarming rate.

The frightening aspect of the crime problem is that for a large proportion of juvenile offenders there is little sense of values, little distinction between right and wrong, little or no sense of guilt; and that apparently neither parents, school, nor social

agencies are prepared to teach them. As for the Church, its influence is limited at best. A priest in an average Manhattan neighborhood estimates that less than a quarter of the children there are even remotely touched by religion. "Our children have learned at least one lesson quite thoroughly," Virginia P. Held writes in *The Reporter*: "They know all about what society owes them. Apparently a lesson that hasn't been taught, at least so far, is what they owe society."²¹

The root difficulty is that for millions of Americans there are no spiritual values, and life therefore threatens to become meaningless. "The conquest of the moon may be near," someone has said; "the conquest of man's inner misery is not near."²²

The present trend in the United States is toward bigger government, bigger business, bigger unions, and the individual tends to become submerged in the mass. David Riesman, in his revealing book *The Lonely Crowd*, calls attention to a new type of character rising to dominance in America—the "other-directed" as opposed to the "tradition-directed" or "inner-directed." In civilizations up to this time the tradition-directed or inner-directed type has been dominant—the mass of the population has sought to conform to traditions transmitted from the past. In America's early history it was the inner-directed type that dominated our culture, individualists who had received a complex of goals from their parents, and it may be in part from the Bible, and who moved more or less steadily toward the realization of these goals despite competing attractions. Today the dominant group, increasing steadily in influence, is the other-directed type, which tends to conform to the standards of its "peer group," that special body of one's contemporaries with which one is most closely identified at the time (at one stage of development, the other kids at school; at another the corporation heads, on whom one's economic future depends). The conduct (economic, social, ethical, and religious) of the other-directed individual is determined by widespread sensitivity to the expectations of others rather than to tradition or the voice within. "While all people want and need to be liked by some of the people some of the time," says Riesman, "it is only the modern other-directed types

who make this their chief source of direction and chief area of sensitivity."

Our culture as a whole furthers the development of this new type of American. "Parents with their pre-eminent desire that their child be 'well liked' by other children, teachers with their emphasis on the values of group cooperation and harmony, the mass-communication media with their growing power steadily to bombard the minds of all with impressions of what others in their own age range are thinking and doing—all these agencies are cooperating, knowingly or unknowingly, in heightening the peer group's power to set standards of taste, attitude and morality. When the individual does not conform to the standards momentarily prevailing in his group, he is not afflicted by the sense of *guilt* that the inner-directed man felt when he failed to measure up to his own goals; instead, the other-directed person feels a diffuse sense of *anxiety* when group acceptance and approval are not forthcoming. Normally he will alleviate this gnawing uneasiness by striving for full integration with the group."²³

Reisman's penetrating observations have been confirmed by a mass of other evidence,²⁴ all suggesting that a "far-reaching change is taking place in the character of the American people," that a new "group-oriented, adjustment-seeking, harmony-obsessed type of personal character" is emerging as that of the typical American.²⁵

H. H. Remmers and D. H. Radler in their penetrating study of *The American Teenager* tell us that "the common cry of teenagers is, 'Oh, to be more popular!' This pervasive need for acceptance, for response from other people, may contribute as much as any other factor," the authors suggest, "to the misdeeds that make the headlines . . . They 'go along with the gang' even if this means bending or fracturing the edicts of their parents, the regulations of their schools, the proscriptions of their churches and the law of the land."²⁶

Philip E. Jacob, professor of political science at the University of Pennsylvania, finds the same tendencies running through our institutions of higher learning. American college students today, he reports, tend to think alike, feel alike, and believe alike, and

in general to think in line with the emerging values of our increasingly worldly society. "What undoubtedly appears to many students' families as thoroughly unconventional thinking and behavior, is the sophistication, flexibility and social aplomb which will enable these students to get along easily with the kind of people who will be their own neighbors and associates after graduation. A liberal attitude, in the sense that a student will not let fixed moral standards or ingrained prejudices govern his relations with other people, is almost an imperative 'convention' of a society in which good business requires everyone to be treated with respect as a prospective customer."²⁷

College students, on the whole, Dr. Jacob found, are "gloriously contented" with things as they are, and "unabashedly selfish," with little concern for the welfare of others (in marked contrast with students of other nations). Normally they express a need for religion, but they do not expect this religion to guide or govern their decisions in the secular world.

"They tend to place more faith in secular, material forces than in spiritual power as the real determinants in human events . . .," Dr. Jacob discovered. "A real hiatus separates religious interest and social responsibility," he adds. "Few students seem to recognize social or humanitarian implications in their religious faith. Firm belief in God does not seem to diminish prejudice toward people of other races. Indeed, strong religious belief tends to be associated with racial and ethnic prejudice. Students' religion does not usually increase their willingness to accept others if it involves some expense to themselves. Nor does it lead them to become personally active in the promotion of justice in human relations. The devout are no more sympathetic than others toward public action to advance human welfare. Actually the *less* religious tend to be the more humanitarian, and the more concerned about social injustices and misery."²⁸

Terry Ferrer, education editor of *Newsweek*, in the light of such discoveries, dubs today's collegians the "egocentric generation." "Perhaps the only college boys and girls who escape the egocentric pattern," he adds, "are those who go to the smaller or denominational institutions." (Professor Jacob also cites a num-

ber of these colleges as notable exceptions to his general conclusions.) "But it is these smaller colleges of liberal arts," Mr. Ferrer reminds us, "which will have the hardest time surviving in the next twenty years."²⁹

William Whyte follows the general trend on into the workaday world, where, indeed, its pressures become the most serious. The "organization man" (found not only in the giant corporations which absorb more and more of our American youth, but also in law offices, laboratories, foundations, labor unions, and church hierarchies) "not only works for the organization . . . he *belongs* to it . . . [He is] bounded on the north, east, south and west by other organization men, on whom he is dependent for his sense of well-being, his prestige, his future in the corporation. He is, to use Whyte's striking phrase, 'imprisoned in brotherhood,' caught in a group dependency that places a high premium on gregariousness, agreeableness, cooperation and, above all, harmony within the group."³⁰ The ethic by which the organization man lives, it appears, is being shaped not by the Church, and not by his own inner voice, but by his new peer group within the particular organization for which he works. As William H. Kirkland comments: "The most damaging thing about this group harmony ethic is that it seeks to give a moral foundation to what, obviously, is merely the trend of the times. It makes group harmony the supreme test of social obligation. This new transvaluation of values is being stressed in schools and colleges . . . It is reflected in all phases of life in the suburbs . . . even in the programs of suburban churches . . .

"This new character type and the ethic emerging with it," Kirkland continues, "will be tricky and troublesome to criticize from the standpoint of our Christian faith . . ." The new emphasis "is not the same thing as being *other-concerned* or *neighbor-responsive*, as Christian ethic . . . must always be . . . The individual person is in danger of so blending into the group that his thought and action become but a reflection or echo of the group."³¹

Under such circumstances it is not easy for him to make ethical decisions. "If he goes against the group, is he being courageous—

or just stubborn? Helpful—or selfish? Is he, as he so often wonders, right after all?"³²

It is the resolution of a multitude of such dilemmas which a growing number of our contemporaries face today, and which indeed none of us can wholly escape.

4. *But what about the Church?*

Observers are generally agreed that there has been a revival of religious interest in America beginning in the 1940's and continuing to the present time. It manifests itself in various ways—gains in church membership, increased attendance on the services of the church, growth of youth organizations, increasing interest on the part of young adults, numerous polls indicating that more Americans count themselves as members of the Church than are actually carried on the church rolls, the number of religious books among the best sellers, the popularity of religious movies, the interest in the Billy Graham campaigns, the number of civic organizations which incorporate religion in some way into their activities, the return of numerous intellectuals to the Church, and in many other ways.

Of particular significance is "the renewed interest in religion in the academic community, and among intellectuals generally," to which Will Herberg calls attention. "The extraordinary expansion of departments of religion and programs of religious instruction," he says, "is only one aspect; perhaps even more important is the widening interest that transcends the academic and goes beyond instructional programs."³³ There is, many observers have noted in recent years, a genuine "stirring" on the campuses of the nation, particularly among the intellectual elite. "Ten or fifteen years ago," Professor H. Stuart Hughes recently remarked in a review of *Main Currents in Modern Political Thought* by John Hallowell, "no self-respecting, 'enlightened' intellectual would have been caught dead with a religious interpretation of anything. Only the Catholics thought in these terms—plus a scattering of Protestants whom we dismissed as harmless eccentrics. We were either 'idealistic' Socialist-radicals or sceptical, hard-boiled Freudian-Paretans. Any other attitude would have been

considered a betrayal of the avantgarde. Now Mr. Hallowell confirms the suspicions that have gradually been drifting up to us from the students we confront. The avantgarde is becoming old-fashioned; religion is now the latest thing."³⁴

How long the present upsurge of religious interest will continue is uncertain. There is an ebb and flow in religion as in other fields of interest. The tide may turn tomorrow, in fact may already have begun to turn, or it may continue for years.

Many feel that to the present time it has not run very deep; that it is characterized by a vague religiosity, lacking in content, what Martin E. Marty terms "religion-in-general"; that it is group-oriented, arising in many cases out of a need for community rather than a need for redemption; a faith "observed more in rhetoric than in rubric," in word more than in practice; a religion which offers inward peace and outward fellowship, but does not commit one deeply to the cause of Christ—in fact, to any cause. "'The Holy Ghost,'" writes Marty, "'had better stay ghostly and the preacher platitudinous' [he was writing of the church in the modern suburb where religion is booming], for sermons must console, comfort, inspire to pleasant living—not challenge the suburbanite with the rude realities of today's revolutionary world. Tension between religion and society tends to disappear."³⁵ And the demand grows, ever more insistently, that "the voice of the pulpit" become "the voice of the people."

The current popularity of the Church does indeed present a danger. If church-joining in America becomes "the thing to do," if it happens too easily and too fast, the Church might be turned over to those whose religious experience is of little or no significance.

On the other hand, the current religious revival spells opportunity. "If the churches are real churches, then those who come for all sorts of reasons may remain to pray to the God they find through Jesus Christ." As Kenneth J. Foreman has so finely said: "A man who everywhere else has to be an 'organization man' can in the Church discover his own personal and indefeasible and unique selfhood before God."

In the judgment of Will Herberg, a neutral but friendly ob-

server, the churches in America have an opportunity which they have not had in all our previous history, and which they have in few other countries today.

Will they respond to that opportunity? That is the question which each of us—in his own way—will help to answer.

II The People of God

What is to be the role of the Church, of our own particular branch of the Church, in tomorrow's world?

The remaining chapters of this book will be an attempt to stimulate thought on this important question.

I.

First we must consider a new conception of the Church, which is now exciting attention in our own and other lands, and which is likely to exert increasing influence in the years to come.

It is a new conception and yet an old one—actually the New Testament conception of the Church, which through the passing of time has become somewhat obscured, and which is only now beginning to stir Church leaders with its revolutionary implications—the idea of the Church, including ministry and laity (both men and women) as the people of God, as the Body of Christ through whom he carries out his ministry in the world.

This is indeed the New Testament conception. As Peter puts it in his First Epistle, chapter 2, verse 9, "You are a chosen race, a royal priesthood, a holy nation, God's own people . . ." It is the Church as a whole that he is talking about, with no distinction between clergy and laity. "You are," he says, "a chosen race," chosen, as was Israel of old, as a body, as a community, as a race not only to know God but to make him known. "You are . . .," he adds, "a royal priesthood . . ." As priests we have—all of us—the right of immediate access to God through the new and living

way opened to us by Jesus Christ; we also have the responsibility—all of us—of mediating that knowledge to our fellow men. As Peter declares: "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."

This same concept is found in Paul's Letter to the Ephesians, which more than any other book in the New Testament is concerned with the role of the Church in God's great plan for the universe. "There is one body and one Spirit," says Paul, "just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. But grace was given to each of us according to the measure of Christ's gift." (Ephesians 4:4-7.)

There is no distinction between clergy and laity in the New Testament. Paul does realize, however, that members of the Body have varying gifts. And some have received gifts which enable them to render peculiar services in the Church. "His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints . . ." "Saints," here, it is important to understand, are simply Church members, men and women who have dedicated themselves to the service of Christ. "His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ." (4:11-12.) The commas inserted in both the K.J.V. and R.S.V. distort Paul's meaning. They suggest that apostles, prophets, evangelists, pastors, and teachers have a threefold work: (1) that of equipping the saints, (2) that of carrying on the work of the ministry, and (3) that of building up the Body of Christ. Actually they have a single task. They are to equip the body of believers for the work of the ministry, which has for its end the building up of the Body of Christ; and that Body, as the author had previously told us (1:23), is the fullness of him who shall ultimately fill all in all. J. B. Phillips translates the passage clearly and accurately: "His gifts were made that Christians might be

properly equipped for their service, that the whole body might be built up until the time comes when, in the unity of common faith and common knowledge of the Son of God, we arrive at real maturity—that measure of development which is meant by ‘the fullness of Christ.’ ”¹

In other words, it is the Church as a whole which is called to witness to the truth, exhibiting the power of God’s redemptive love in Jesus Christ.

This simple but profound conception of the Church became obscured shortly after the close of the apostolic age. Clergy and laity became distinct entities, and the laity became dependent upon the clergy for saving grace. The doctrine of the priesthood of all believers was recovered in the Reformation, but its full implications were not perceived, nor have they been perceived unto the present day. In the Reformation period and long afterwards the laity remained largely passive, accepting the gospel as it was proclaimed to them from the pulpit. Many still tend to identify the Church with the clergy and look upon lay people as spectators or outsiders, or at best as helpers of the clergy. Some ministers, unconsciously no doubt, encourage this idea, and some laymen are glad to have it so. Small wonder that the Church is so ineffective, with so many taking no active part in the work of the Church, and accepting no responsibility for carrying on its mission.

Again and again the laity have moved to recover their place in the life of the Church. The monastic movement arose in the early Christian centuries as a means whereby ordained and unordained men might more fully discharge their Christian responsibility. The Protestant Reformation was in some ways a lay thrust, though its implications, as we have seen, were never fully accepted. The Methodist Church grew rapidly in its early days through the use of lay preachers. In the nineteenth century laymen contributed greatly to the rise of our far-flung benevolent enterprises. Some, like the Sunday school movement, were in their infancy almost exclusively lay movements; and a few, like the Y.M.C.A., have remained largely so to the present time.

Today we are faced with a new lay movement, with what has

been termed indeed a lay renaissance—a movement whose roots run far back into the life of the Church but whose growth has been stimulated by a more serious study of the Bible, and by the disturbing discovery in recent days that only by such a ministry can the gospel be brought to bear upon many aspects of our modern life.

II.

In Europe this awakening of the laity came at the close of World War II. A rude awakening it was, due in considerable measure to the jolt of fascism and then of communism: the amazement that such things could be, the sudden realization that Europe, for so long the stronghold of the Church, was no longer Christian even in name, that the Churches now represented a lonely minority of the people, and that between Christians and non-Christians had come a great rift which made communication of any sort difficult if not completely impossible. Gradually it became clear that if bridges were to be thrown across the broadening chasm they must be built and largely maintained by laymen, but by laymen trained in the life and in the doctrine of the Church. In Europe, therefore, the trend has been toward lay centers, where such training may be made available; toward evangelical academies, as they are called, where Christians and non-Christians may enter into conversation with one another on topics of mutual concern; and toward lay communities, in which ministers and laymen may be enlisted in a disciplined effort to take Christianity again into the main currents of daily life.

Best-known example of the lay center is the Ecumenical Institute established at Chateau de Bossey in Switzerland, under the auspices of the World Council of Churches. Its first director, the internationally known Christian scholar, Hendrik Kraemer, himself a layman, was driven by the conviction that "laymen are the frozen assets of the Church." Under his leadership were developed classes for laymen, theological students, pastors, and missionaries on furlough; lay leaders from various lands were brought to Bossey for training and discussion. But perhaps the most interesting

work carried on at Bossey has been the various "research conferences when experts in different fields have been gathered together at the international level to examine the spiritual centre of their own work, profession or particular concern. This has been directed particularly towards members of the different professions. Conferences of doctors, lawyers, social workers, artists and writers and others have been called from time to time at Bossey, and through hard discussion, through Bible study, through common worship, have discovered again what it means to be a lay Christian and what is not only the theological understanding of one's own work, but also the call in that work to Christian witness."²

Most important of these lay movements, perhaps, are the evangelical academies, springing up thickly in Germany, and to a lesser extent in other European countries. The academies sponsor three different types of meetings: first, meetings for occupational groups which bring together people from the same or related walks of life—lawyers, it may be, or mechanics, or mothers working in industry; second, meetings at which general social problems are discussed—such as rearmament, German re-unification, or modern art; and third, special conferences for training and meditation, in which smaller groups of from twenty to thirty persons are given an intensive introduction to specific subjects. Christians and non-Christians are brought into most of these conferences, and both are represented on the program. In consequence the Protestant academies have opened up channels of approach to circles with which the Church had lost all contact, and Christian laymen are being trained to bear their witness in their daily vocations in a new and vital way. In these academies a discovery has been made, whose importance will be increasingly felt throughout the world. "This truth is to the effect that it is extremely hard to draw non-churchmen into groups which bear a particularly 'religious' stamp. In order to fit into these groups, they usually require a long religious training, which can only be effected in a circle of people of their own intellectual and spiritual level."³

Best-known of the lay communities is that developing in Scot-

land and centering in Iona, seeking to develop a disciplined group of ministers and laymen acknowledging the Lordship of Christ over the whole of life, and particularly concerned with healing the breach between Christianity and labor.

These various lay movements in Europe are regarded by many as the most promising religious movements now taking place in the Old World. They are attracting increasing attention in America, and will inevitably influence the development of the growing lay movement here.

III.

The most characteristic movement for laymen in our land, however, continues to be the organized men's movement sponsored by the various denominations. The aim of our own Men's Work, similar to or in line with that of other denominations, is to enlist and train men in support of the total program of the Church.

Men's Work so conceived has developed rapidly in our Church in recent years, and will doubtless develop even more extensively in the years ahead. But more is needed. As Dr. Roy G. Ross recently declared, "It is imperative that the church in America give more attention to an analysis of the forces which determine the nature of our culture and to the persons who control these forces. There are among the leaders of the arts—playwrights, actors, artists, sculptors, novelists; among the great scientists, the historians, the educators, the professional leaders and business executives, a vast group of persons . . . who have never thought of their vocations as unusual opportunities for Christian service. These people need to understand the crucial struggle which is now underway for the life and heart of our culture. They need to understand the parts which their own occupational groups can have in the right consummation of that struggle."⁴

After a year spent abroad on loan to the World Council of Churches, Mr. E. A. Andrews, Secretary of the Division of Men's Work for the Presbyterian Church, U. S., writes: "I believe that the whole concept of the ministry of the laity needs to be looked

into very closely and studied thoroughly as a next step in our total Men's Work and Women's Work movements. Lay movements in Europe are trying to say to laymen that they have a responsibility in being the Church in their various occupations and areas of work in the world. These are areas the clergy cannot—or at least does not—get into, and the laymen are actually already there in their occupations.”⁵ Exactly so. But the average men's organization has not yet begun to take seriously this new concept of the priesthood of believers.

“There are notable, splendid exceptions,” runs an editorial in the *Christian Century*, “but by and large the great denominational ‘men's groups’ underline instead of erase the invalid old distinctions within the church . . . The fellowship itself is generally of like-minded men who like to be together . . . And when [they] want to do something really Christian they usually try to give the minister a hand . . . so suggesting that the clergy is, after all, the real priesthood . . . Worst of all, this strange priesthood has so far been loath even to begin the hard work that any serious priesthood takes for granted as prerequisite to its efficiency. Study is eschewed. Apprenticeship is rejected. What little educational attempts have been made always degenerate into the transmission of homiletical simplicities from ministers . . . to laymen . . . Everything has to be made easy for these students who won't study, who won't work. So trivia, which is so handy, takes the place of truth, which never is. . . . The older men keep up their pathetic make-believe. And the younger men, who might make this priesthood really move, won't touch the tedious reality with a ten-foot pole.”⁶

Perhaps this is unfair. Well-organized men's groups in our Church—and the number is increasing—are helping to enlist men in the work of the Church, but, it must be admitted, on the whole they have not yet caught the vision of laymen's real place in the Church—the vision of laymen as the people of God. The awakening, however, is coming, and when it does come, the work will necessarily be transformed in ways which one cannot now see.

“Church men are not able to have daytime meetings,” George Sweazey reminds us. “Their evening meetings, coming at a time

when everyone is tired, often suffer from loose organization and from programmes which impose no mental strain. Men's Sunday morning Bible classes have been of importance in helping men to understand the Christian faith, but there are unhappy reports in certain areas that these are in decline. There is a growing tendency for men to get together for luncheon fellowships or breakfast clubs or devotional week-ends. A few of these are beginning to study how men may better serve Christ through their week-day occupations. Study conferences on the Christian and his vocation are increasing. At these, lawyers and teachers and doctors will meet in separate groups to consider the ethical problems and the opportunities to serve Christ better in their daily work."⁷

The "'next step' in the development of lay movements," according to a pamphlet issued by the World Council of Churches, "would be for laymen to learn from each other by listening to each other. A sharing of ideas, discoveries, and results of discussions would help laymen everywhere to gain a broader perspective of their work in the Church and their responsibility in society."⁸

This is being done increasingly in our Church in numerous types of vocational conferences, workshops, and retreats. The Assembly has its magnificent center at Montreat where every type of conference can be held. Individual synods have highly developed centers such as Massanetta and Mo-Ranch. More and more the individual presbyteries are developing their own camp and conference grounds, and local churches are finding them more and more useful for every phase of their activity. Schools of theology for laymen are being developed. Men's Work is on the move, and we may expect important developments in the years that lie ahead.

IV.

For generations now Women's Work has been more highly organized than that of the men. As Dr. Sweazey writes: "Their prayer groups and Bible study make them the devotional heart of

the church. Lectures and planned reading of religious books make them a church's intelligence corps—knowledge about missions or Christian family life or social issues is mostly spread through a church by its women. Their good works make them the church's love in action—as they roll bandages and prepare layettes and visit the sick and collect money for missions. By their contacts through district and state and national organizations they often help to move a congregation from provincialism to wide horizons."

In addition "the women are the church's culinary department. It is flying squarely into the scorn of right-minded people to say that the most spiritually vital churches do the most eating; the only excuse for saying anything so absurd," says Dr. Sweazey, "is that it appears to be true."⁹ A coffee hour, a sandwich and a cup of tea, a church family dinner, provide the atmosphere in which a cold, impersonal church is transformed into a glowing fellowship of those who rejoice in the same faith.

And yet in spite of the undoubted effectiveness of our organized Women's Work, questions are being asked, in the Church and out of the Church, in every land, not only by men but also by women themselves.

The two main questions which are being raised and which must find an answer in the years that lie ahead are these:

1. Is the Church making fullest use of women's potentialities? Women have always served the Church, and in a variety of ways. But according to Mrs. Kathleen Bliss, the Church as a whole has made little "use of even a tithe of the vast reserve of talent and devotion which lay to hand in the persons of its women members. Often," she charges, "a woman's zeal has been damped down and discouraged by the Church, her gifts of mind and spirit refused."¹⁰ If this is true, the Church has reason to be concerned, for at this particular time in the history of a distracted world the churches need to make the fullest possible use of all their resources of personnel in order to fulfill their mission in the world.

2. Are women, married or not, being helped by the Church to understand the problems of the age as they affect women, to play their part in modern life as Christians and as women?

To answer these questions, woman's place in the Church may be considered under three headings:

1. The Organized "Women of the Church"

For many generations women's societies were organized for a variety of special causes (a home or foreign missionary society it might be, or perhaps a ladies' aid), and in the majority of churches this continues to be the case. Our denomination was one of the first to develop, and remains one of the few which have developed, a comprehensive organization which includes all the women of the Church, enlisting and training them in support of the total program of the Church. No denomination has a more effective organization (so effective, indeed, that here and there a note of uneasiness creeps in—often expressed in banter, ridicule, or patronizing talk—as though there were danger that the Women's organization might become a Church within a Church). In what ways, then, can it be expected to progress in the years ahead?

In the judgment of many of our most thoughtful women, consideration will have to be given to the programs prepared for the local churches. Such programs are necessary and have great value, particularly in small churches where the women's group, in most cases the liveliest part of the church, has comparatively heavy responsibilities, with meager resources in leadership and even less in visiting speakers. It is hard to prepare programs, however, that serve the needs of all churches, and the needs of all women in any church. "Up to the present time," one of our ablest leaders writes, "our women's work, I fear, has paralleled the weakness of our Church as a whole in that we have beamed our material and plans largely to the somewhat above-average upper middle class married woman with some leisure time at her disposal. We must give creative thinking and planning in an effort to make . . . other groups aware of the church's concern for them and her desire to include them in a meaningful Christian fellowship. Such planning would not be a simple matter and would require more staff and money and effort than is presently possible from our office in Atlanta."¹¹

What about the woman who works out of the home? The number of these is large and is increasing every year (at present it includes one third of the married women of the nation). Arrangements are made to include these in an evening circle (incidentally, our Church has a larger proportion of its business women enlisted in such circles than any other denomination), and occasionally there is an evening program arranged for their special benefit. But does the same program serve the needs of business and professional women, young mothers with their children, and older women with considerable free time on their hands?

In a careful study made under the auspices of the World Council of Churches, Kathleen Bliss found that the "Churches are most successful with married women, especially older married women: they hardly touch that 30 per cent of women who are economically employed, and this 30 per cent contains a high proportion of women in the prime of life and a significant proportion of women who are . . . skilled responsible workers and potential leaders."¹²

"More and more of the traditional women's societies are reporting decreasing attendance and membership because of the employment of women," says Cynthia Wedel. "Daytime church activities, in the local church and in councils of church women, are similarly affected. Nor is this merely a question of time available . . . there is still a large remnant of 'women's work' in the old sense of the word, which has little or no appeal to a well-educated woman who spends her time in business or a profession. The traditional woman's society in too many churches cannot possibly appeal to the so-called 'intellectuals.'"¹³

In the face of the desperate needs of people throughout the world, "One wonders at our ability to be content with the routine of circle meetings, executive boards and poorly attended general meetings," Mrs. Rowena Dickey McCutchen, late Executive Secretary of the Board of Women's Work, wrote shortly before her death.¹⁴

Is too much time being spent on the promotion of the Church's program and too little on preparing women to witness in their daily lives? Is the Church helping employed women to under-

stand the application of Christian principles to concrete issues and decisions which they face?

Are the programs encouraging women to perform church chores only, or also to bear their load of civic responsibility and to play their part in the building up of a world Christian community? "For a long time," writes Mrs. Wedel, "too many of us have thought of church work in terms of service within or directly to the church. . . . such service is important. But it does not provide scope for the varied interests of many people . . .

"As we become increasingly aware of the mission of the church to the world, to those outside her own organized life, our horizons are stretched. Suddenly we see the entire community, the nation, the world as spheres for church work. If we begin to feel that the layman who gives a large amount of time to the board of a social agency or hospital is doing this as a Christian, as part of his witness as a layman, and if *he* can be helped to feel this too, a new dimension of church work is developed. Many a woman feels guilty about her neglect of the church because she is busy as a volunteer worker in a community program. If the church—clergy, laymen, and leaders of women's groups—made it plain that they considered such service to those in need as a part of the church's ministry, the woman would probably develop a closer and happier feeling toward her church. The growing emphasis on the opportunities and responsibilities of lay men and women for Christian witness and action in their daily work hold great promise. As one person has put it, 'Lay people should stop working *for* the church, and start *being* the church.' "15

These are some of the questions which are being raised by women about women's work in the churches, and when such questions are raised we can be certain that answers will be forthcoming that will give some new direction to women's work in the coming years.

But the question that is most insistently asked just now is the question regarding the relation of men and women in the Church's program for adults. In many of our churches Bible classes for men and women are replacing the older separate classes for the two sexes. Young adults prefer to collaborate in

many of their activities. Older married couples frequently choose to attend meetings together. Has the time come when more joint programs should be prepared—for men and women?

One of our most thoughtful women writes: "In the years immediately ahead I think the direction should be toward men and women studying and having service projects together, and away from men's work and women's work *per se*. This would not mean that at all times men and women should study or engage in services together, but they can plan together as adults in the church and consider together certain areas of living in which they share responsibility, such as home life, what the church is, home and church working together, social righteousness, the responsibility of the individual Christian in the South today and as a U.S. citizen because of our nation's position of leadership in the world. At other times men could meet with men and women with women as they discuss situations and problems each sex meets."¹⁶

All of this leads many to wonder whether the time has not come, or is not approaching, when there should be a single board or other agency for adult activities in the Church, planning for the work of both men and women, jointly at times, separately at others. This is a question which many of our women are raising—and many of our men as well—and which sooner or later the Church will have to face; which, in fact, it is now beginning to face.

2. *Participation in the government of the Church*

To what extent should women be permitted to participate in the government of the Church? This is a question which has been raised in many denominations, and which our own denomination will have to face in time. Through most of its history women have been excluded from any participation in the active government of the Church. There never has been a time, we can be sure, when they have not made their influence felt in the centers of power. But this influence, a tugging at man's coattails, as it were, has not been a responsible influence. In nearly all Churches the world over, women are being given a larger place in the management of Church affairs at both local and national

levels. In our own denomination they have served on the influential Assembly boards for more than a generation, and they are now represented on all important committees of Assembly, synod, and presbytery. But on the local level, at the grass roots, in the life of the congregation, oddly enough, they have had less recognition. We may anticipate that in the years ahead they will be encouraged to make a larger and more responsible contribution to the life of our local churches through membership on all important committees. Does this point to their ultimate admission to membership in the actual policy-making bodies? In other words, will they be permitted to serve as elders and deacons if the congregation so desires? If this be the case, they will be eligible of course to serve in the higher courts of the Church. Other Reformed and Presbyterian Churches have granted them this privilege. The probability is that ours will also—in time.

3. Full-Time Professional Service

No one knows how many women today are employed by American churches for their full time, or in how many different types of activities. We do know that the total would constitute a sizeable army. Included in the number would be ministers, missionaries (both at home and abroad), deaconesses, executives and field workers in denominational and interdenominational organizations, directors of Christian education, physicians, nurses, and technicians in church hospitals, social workers, musicians, teachers, writers and editors of church periodicals, and many others. The largest and probably the most important area for women in the full-time service of the Church is that of foreign missions. And in most churches it is here that a "woman with gifts, vision and a great will for service" finds the richest field for the full employment of all her powers. In the local church the highest category of service, in our own and many other denominations, is that of director of Christian education. It is only recently that our Church has attempted to give any status or special recognition to the fully trained worker in this area. The average young woman, however, marries after two years of professional service in this field, after which she renders only such volunteer service

as she is able to spare from her family responsibilities. As a consequence, the woman D.C.E. is not able to bring any large influence to bear upon the policy-making decisions of the Church, either local or denominational.

There are women with high theological qualifications in our Church, and the number will inevitably increase. A few such women are able to serve the Church in positions of responsibility, particularly as teachers and writers. A number of Churches now permit the ordination of women, but in the majority of them this door remains barred. Women are now permitted to enter every other profession. Is the ministry (in our denomination and others) to remain the one profession which they cannot enter? Theological and nontheological arguments are offered to justify such exclusion. But the question will inevitably be raised again and again.

As one of our strongest women leaders writes: "It is my hope that as lay members of the Church during this next generation women may make a larger contribution by being allowed to serve the Church in any capacity for which they are fitted and in any office to which the Holy Spirit calls them . . . I sincerely believe . . . that as long as over half of the membership of the Presbyterian Church U. S. is disqualified from rendering some service in the Church because they are women, our beloved Church cannot find its place of greatest strength and usefulness in the Kingdom."

Women who seek a larger sphere of service in the Church, who question the desirability of maintaining two distinct and eternally separate spheres of activity, Men's Work and Women's Work, who ask that women be admitted to the highest offices in the Church, including that of the ministry, are not threatening a crusade for women's rights in the Church. Some, outside the Church for the most part, point to the Church as the last stronghold of male domination. But responsible women in the Church are more concerned that women shall be permitted to serve their Lord in and through the Church, which is his Body, with all their powers and to the full limit of their ability, not because they are women but because they are members of the Household

of God, and each should serve with her own peculiar gifts. They do not hold that men and women have "equal" (i.e., the same) gifts, rather that they are complementary the one to the other; that sharing more and more the same interests they should increasingly co-operate in carrying on their Master's work; that the Church should be able to draw upon the full resources at its disposal and encourage all its members to develop their fullest potentialities in the service of their Lord. In other words, to take seriously the priesthood of all believers.

V.

To take seriously the priesthood of believers—all believers—is our challenge. And in the growing acceptance of that challenge lies one of our greatest hopes.

The current lay renaissance, so rich in potentialities, is based on the simple yet profound truth that laymen (including ministers, for in the New Testament there is no professionalism) are indeed the Church. Two further ideas, however, are involved in this basic truth. First, the realization that all share in the vocation to be Christian, that all are called upon to witness and to minister; second, the recognition that Christians, as a congregation or group, constitute a redemptive fellowship, mediating God's forgiving love to their fellow men.

The idea that every Christian is expected to witness for Christ in his own profession or occupation, the New Testament ideal lost by the early Church, was recovered by Martin Luther in the period of the Reformation. As summarized by Robert L. Calhoun, Luther held that, "There are diversities of gifts, of responsibilities, and of service, some very small, some very great in range and complexity. But whether one be a simple householder, a magistrate, or a prince of the realm, each believer can know his status in the perspective of the Christian faith as, equally with every other, a calling appointed by God. There is no such thing as a profane or merely secular order from which God is absent, and in which God is not to be served."¹⁷ This idea of vocation, in which every Christian was included, was even more strongly

emphasized by John Calvin. But, unfortunately, as time went on the concept of responsibility before God in all areas of life was largely lost. "The term 'vocation' [or calling] gradually came to mean one's occupation, secular if carried on outside the Church, sacred if done within the Church. The call of God was gradually transformed into the narrower conception of the 'call to preach,' and the broader interpretation of Christian vocation was largely obscured."¹⁸

"Is it not . . . true," asks Hendrik Kraemer, himself a layman, "that laymen and laywomen become gradually absorbed by the world because they conform to the spirit, the criteria, the hopes of this world? Do not most of the church members live a schizophrenic life having two different sets of ethics, one for the private Sunday life and the other for their behavior in the workaday world? Does the Christian remnant really live in the world to function there as the salt of the earth? Or does it not rather stand aloof from the battlefield? I would even assert that the laity, generally speaking, feels itself spiritually powerless and illiterate as to its witness in that sector which is the very place where most of its life is spent. This is the appalling problem, hidden by the fact that this laity, impotent and paralyzed in the most strategic region of their life, are often faithful worshippers and do all kinds of service in the ordinary run of Church life. The problem is still more appalling because the relevance of the Church and what she represents in the modern world is dependent on the conversion of this impotence and paralysis into a manifestation of power and spirit."¹⁹

Today, fortunately, the Biblical and Reformation understanding of Christian vocation is being rediscovered. Two primary facts are involved. "First, there is the recognition that God calls a person to his service in the totality of everyday existence, with the consequent breakdown of the division of sacred and secular calling. Second, there is a realization that the Church can be effective in our complex civilization only as those not engaged in its professional activities witness to Christ in the world in which they live."²⁰

The document on the laity prepared for the second Assembly

of the World Council of Churches (meeting at Evanston) recognized not only the theological soundness of a view which involves each Christian in a personal response of witnessing to his faith; it also frankly admitted that only in such a lay witness can the Church enter into and thus be a medium for the transformation of both the lives of individuals and the life of society. "It is through its lay membership that the church enters into real and daily contact with the workaday world and shares in its problems and aspirations. It is in the life and work of the lay membership that the Church must manifest in the world its regenerative and redemptive power."²¹

The Evanston Assembly underscored this point of view. "The real battles of the faith today," it declared, "are being fought in factories, shops, offices and farms, in political parties and government agencies, in countless homes, in the press, radio and television, in the relationship of nations. Very often it is said that the Church should 'go into these spheres'; but the fact is, that the Church is already in these spheres in the persons of its laity."²²

The Department of the Laity in the World Council of Churches reminds us in this connection that "it is the laity who draw together work and worship; it is they who bridge the gap between the Church and the world . . . who manifest in word and action the Lordship of Christ over the world which claims so much of their time and energy. The business of the laity is to fill their surroundings with the spirit of Christ, so that men and women will want to know and follow Christ. Their job is to be obedient to Christ, each in his own respective sphere of work."²³

VI.

The second idea emphasized in the new (yet old) concept of the Church (including both minister and laymen) as the people of God, is that the Church itself is a redemptive fellowship. "You are a chosen race, a royal priesthood, a holy nation, God's own people," said Peter, "that you may declare the wonderful

deeds of him who called you out of darkness into his marvelous light."

This concept of the Church as a redemptive fellowship transforms the relation of the minister to his congregation, and of the congregation to its minister.

Gathering up the results of his exhaustive study of the work of the minister and the consequent task of theological education, H. Richard Niebuhr mentions the various roles which the minister has assumed in the past history of the Church, and then suggests that the emerging new conception of the minister is that of "pastoral director." Dr. Benjamin Lacy Rose, in his inaugural address as professor of homiletics and pastoral leadership at Union Theological Seminary, Richmond, accepts the Niebuhr idea, though he, like Niebuhr, is not happy about the term.

"By director," Dr. Rose says, "we do not mean dictator or manipulator. We mean guide, leader, counselor, helper. Instead of pastoral director we might use the term, *ministerial enabler* [a term used for many years by Dr. W. Taliaferro Thompson]. The task of the ministerial enabler is to enable his people to perform a ministry.

"We have sometimes thought of the minister merely as one who performed a ministry to or for his people," continues Dr. Rose. "We saw him as the prophet speaking to the people, or as the pastor ministering to the members, or . . . as the priest praying for the congregation. In all these images the people were either passive recipients of the minister's service, or they were spectators of a performance in which the minister alone was active. But in the role of ministerial enabler, we see the minister training the church to become the prophet, the pastor, and the priest. We see him persuading and guiding the church to fulfill its mission.

"The pastoral director, in a sense, is like the coach of a team," he explains. "The function of a football coach is to instruct the individual players in the science of the game, and then to weld them together into a team. His role is that of teacher, guide, inspirer. He does not play the game for them

or before them. He enables the team to play the game, and he offers direction and encouragement as they play. This is somewhat the function of the minister in the modern church. He is not called merely to perform a ministry for the congregation or before the congregation. Of course there is a sense in which he ministers to the church, but he ministers to the church in order that the church may perform its mission."²⁴

In the body of his address Dr. Rose spells out this emerging conception of the minister's task in greater detail. As prophet, he points out, the minister cannot be content with proclaiming the Word of God. He must stimulate and enable the Church to become the Word of God, or prophet to the people.

"When we say that the church must become the prophet," Dr. Rose explains, "we do not mean merely that it becomes a congregation of individual prophets. We mean that, but we mean more. We mean that the church through its corporate life shall become a demonstration of the will and Word of God to this generation. We mean that by mutual love and concern of its members and by the power of its fellowship to reconcile men to one another and to God, the church becomes a living example of what life in Christ really is."²⁵

So as teacher, it is not enough for the minister merely to give information or to seek to transmit the heritage of the Church, he must stimulate the Church to become the instructor of its members in belief and behavior.

"Who," Dr. Rose pertinently asks, "can teach me that my soul is precious to God if God's people are indifferent to me? What preacher can make me know that God has forgiven me if those who bear his name will not pardon my sin? What teacher can convince me that the Christian life is one of unselfish service, if the life of the Christian group is self-centered?"²⁶

As pastor, the minister "visits the members in sickness and sorrow, offering sympathy, and seeking to give strength and courage. He is present to sanctify the joy of a happy wedding or of a new arrival in the home. He is the wise counselor to whom the people bring their troubles, the father-confessor with

whom they share their failures. He is the up-lifter of the wounded and brokenhearted, the encourager of the weary and fallen, and the patient, gentle woo-er of the erring."²⁷

But according to the New Testament conception this privilege and responsibility cannot be left to the minister—it is the function of the congregation. (Galatians 6:1; Romans 15:1; I Corinthians 12:26.) The minister "must enable the church to see itself and to act as the pastoring company, the shepherding community. He must guide the church toward becoming a family—the Family of God—in which all the members are loved and cared for, in which joys and sorrows are shared, a family which encourages the best in each, but which forgives the sins and failures of all. The wise pastor enables his church to think of itself and to act as the loving brotherhood in which the spiritual, and sometimes the material, needs of the members are satisfied."²⁸

"Once more," and finally, says Dr. Rose, "the minister has been called an evangelist." As such it is his task "to carry the good news of salvation to those who do not have it, to proclaim the gospel to the world, and to win men into the fellowship of the church.

"As a rule, we have seen the task as one performed almost entirely by particular individuals, such as ministers, personal workers, and missionaries. . . . We somehow missed the fact that actually the church is the evangelist. It was the evangelized community that Christ commissioned to preach the gospel in all the world. To his body, the Church, he has committed the ministry of evangelism.

"The church fulfills its evangelistic ministry by encouraging its members to engage in personal evangelism [and] . . . by sending out special evangelists and missionaries to distant lands and to spiritually destitute places in this land, by supporting these workers with prayer, and by providing for their material needs. . . .

"But, as important as all this is, we have not yet touched the heart of the evangelistic ministry of the church. There is a witness by the whole Christian community which must under-

gird all these individual efforts. The church truly fulfills its evangelistic ministry by being the kind of brotherhood to which men who are hungry for spiritual things will be readily drawn."²⁹

It is also the duty of laymen, as we have seen, to carry their witness for Christ into their daily jobs. The minister cannot do this. When, therefore, this new yet original conception of the Church has come to be generally accepted, we shall not regard the minister as the evangelist of the Church, but as the Biblical and theological instructor of the people of God who are and must always be its true evangelists.

Many would have said a few years back, and in fact many still do say, that the job of the laity is to help the minister in the work of the Church. More and more Church leaders are now saying that the task of the minister is to train laymen to do the work of the Church.

Hendrik Kraemer puts it in a nutshell: "The total activity of the Church in its worship, its preaching, its teaching, its pastoral care should have the purpose of helping the 'ordinary membership of the Church' to become what they are [or what they might become] in Christ."

The ministry, of course, has now and will continue to have its indispensable function. The success of the Church in the modern world, however, depends primarily on its laymen, not because of their special ability but because of their strategic involvement in the life of the world. "Everything in the Church and the world," says Hendrik Kraemer, "revolves around the so-called 'ordinary member of the Church.' For in him must somehow become visible that the Lordship of Christ over the Church and over the world is not a fairy tale or a gratuitous assertion, but a reality which 'bites.'"³⁰

Laymen are today, as Kraemer asserts, "the frozen assets of the Church." To thaw out these frozen assets, to take the idea of the priesthood of believers—of all believers, men and women, clergy and laity—and to convert this idea into flaming reality, this is the great task of the Church; it is also the great hope of the Church.

III The Changing South

The Evangelical Churches have faced three supreme opportunities for the spread of the gospel in the South. The first was in the colonial period, when the Great Awakening brought the gospel for the first time to the unevangelized masses in Virginia and the Carolinas. It was the Baptists who met this need most adequately and thereby laid the foundation for that numerical superiority in the South which they have retained to the present time.

The second opportunity was in the post-Revolutionary period when settlers swarmed across the Alleghenies into the great Mississippi basin. It was the Methodists who met this need the most adequately and thereby took their place alongside the Baptists as numerically the second popular Church in America.

The third opportunity is today, as America experiences the greatest population increase numerically in all of its history, one which may prove as significant for the Church as the earlier population movements in the Colonial and post-Revolutionary periods.

The 1950 census revealed six million more people in the South than in 1940, a population gain equal to the combined population of Maryland, South Carolina, and Florida at the beginning of the decade. Since 1950 the states in which the Presbyterian Church in the United States is operating have had a population growth of nearly a million a year, and the increase is expected to be even greater in the years that lie ahead. Virginia alone is expected to increase its population by more than

a million in the next decade and a half, and North Carolina by a slightly larger figure. Florida, meanwhile, will have gained nearly two and a half million people, and Texas more than three million (an average of more than 175,000 a year).

In addition to this population increase there is also an amazing shift of residence. A United States census report, for example, indicates that in a recent year less than half of the families in the nation lived in the same house which they had occupied seven years earlier. One in every five Americans moves every year, and one in every six moves to another state. Thirty-five million people will move in the next twelve months.

Three major movements are involved in this vast change of residence. The first and basic one is the movement from rural to urban areas, especially from the rural areas of the South. The second is that from the cities of the North and East to those of the South and West. The third, equally as important as the other two, and one which the Church can by no means ignore, is the movement from the center of the city out toward the circumference.

To appreciate adequately the meaning of these various population shifts for the Church, one must take into account certain revolutionary changes now taking place in the South.

I. The Rural South

The South, which has more than half of the total farm population of the United States, has been in the past, is now, and presumably will remain the most intensely rural area in the nation. Here we find the highest birth rate and naturally, therefore, the largest families and the largest proportion of young people. Because of this high birth rate the South is rightly called the seedbed of the nation. More than one third of all the children in the United States up to the age of fourteen are found in this region, and three fourths of these are in the country.

The largest proportion of these children are found in the less privileged areas of the region—and among whites, who, to the

surprise of some, are more prolific than Negroes. From these less privileged areas has come the bulk of the Southern migration, which, since the passage of the restricted immigration laws, has swelled the Northern industrial areas and more recently those of the South. No class of the Southern population, however, has remained unaffected.

Migration from the farms to the cities is certainly no new thing in America. It was estimated by President Hoover's Research Committee on "Recent Social Trends" that at least half of the rural-born children went to the cities in the half century prior to 1920. But in recent years this migration has been on a larger scale and has involved families as well as individuals.

How do we explain this unprecedented exodus from the Southern farms? A number of factors must be taken into account.

First, there is the high birth rate of which we have spoken, which means an inevitable surplus of labor.

Second, there is the increasing mechanization of our farms. In the Southeast, where cotton, the dominant crop, is raised by hand, one farmer generally plants about 15 acres and must have the aid of his wife and children. On the Western plains a farmer with a tractor can tend a hundred acres. New machines are being developed: cultivators, flame throwers to burn the weeds, mechanical pickers, and the like. An acre of cotton can now be planted with mechanized equipment in ten minutes, compared to the seven and a half hours required by a man and a mule. A man with a hoe will need more than thirteen hours to do what a flame-cultivator can accomplish in fifteen minutes.

Third, there is the passing of the one-crop system, particularly cotton, in many areas of the Southland. Rupert B. Vance, one of our most distinguished Southern sociologists, says this marks the most drastic change in Southern agriculture since the abolition of slavery. It means a higher standard of living for the South, but also that additional labor will be released. Dairy farming, for example, does not require nearly so much labor as the same acreage planted in cotton or tobacco.

In addition, there is the trend toward larger and more effi-

cient farming units and the lure of industrialization, of which we shall speak in a moment.

All of this means that the exodus from the Southern farms will continue. Experts agree that it is not merely a case of individual displacements here and there, but rather "wholesale dislocations of semi-resident and tenant farming families" that are threatened. Three children out of every four born on the farm, it is estimated, will leave for the city.

Where will these displaced rural workers go? That is a question in which the Church is vitally interested. Some, undoubtedly, will join the great uprooted army, now composed of two and a half million or more individuals, known as migrants, who move from place to place (particularly in the trucking areas of the South and West) with no settled homes, and who have been only partially reached by the Church. According to the best estimates, the Church has never come in contact with more than one in five of this growing army of migrants. But the larger number of displaced rural workers will continue to move toward the cities, and increasingly, as now, toward the cities of the South. Many of these farm migrants who have had religious connections in the country will suffer them to be broken in their new environment; others who have had no religious training whatsoever—and these are now in the majority in rural areas—will swell the ranks of the unchurched, from which come most of our broken homes, delinquents, and other social problems.

This amazing farm exodus, which, for reasons we have indicated, will continue for many years to come, means that the average rural church in the South faces a steadily declining population. It should not be forgotten, however, that this tendency to decline may be checked in some areas by the tendency for a decentralizing industry to locate its units in small towns and draw a portion of its labor from the surrounding country. In addition, some rural churches are being drawn into the orbits of the expanding cities. They are finding a new opportunity and a new challenge in a growing rural nonfarm population which desires to live in the country while earning its living in the city.

Many rural churches, on the other hand, are located in sites which were appropriate for the horse-and-buggy days and for a rising rural population, but not for the present day in areas where population is declining. Good roads have multiplied rapidly in recent years and will continue to do so. These roads, together with the ubiquitous motor car, have greatly extended the limits of the farmer's community, have proved the advantage of consolidated schools, and have made it increasingly difficult, if not impossible, for many churches to flourish in their original location.

In addition, many rural areas are badly overchurched. This may be due to the intense denominational rivalry of other days, which is not dead yet by any means; it may be due to the fact that population has declined or ceased to grow according to expectations; it may be due to the fact that churches are able to draw now from a larger area. In any case, it is a fact which almost anyone can illustrate from his own experience.

We should remember also that the church in the country is now faced with competition from many other agencies for the time and interests of the people. A generation or more ago the church was the outstanding institution of the rural community and had a virtual monopoly on the interests of the people. Today it has to contend with consolidated schools, which increasingly monopolize the activities of the young people and become the center of their life, with Scouts, 4H Clubs, numerous farm organizations, motion picture theaters, and the lure of the city. In any progressive community the church is now "but one of the groups or constellation of groups competing with each other for the time of the participating families of the community."

In the judgment of those who have studied the matter the rural church, with notable exceptions, has not adapted its program to meet these rapidly changing environmental conditions.

"Rural life conditions have undergone tremendous changes in the United States in the last few decades," says S. H. Hobbs, Jr. "Perhaps no institution has changed as little as the country church. Improved roads, the automobile, and other means of communication and transportation have annihilated distance.

The mechanization of agriculture and agricultural education have transformed farming. The farm population has declined by approximately one-sixth [or more] since 1910. Rural needs have given us a type of community heretofore unknown, namely, the village which is the service station to the farmer. The individualism of the American farmer has largely given way to cooperative effort. The consolidated school has largely replaced the one-teacher school. Everywhere in rural America horizons are enlarging. This applies to everything except the country church."¹

And yet, sociological studies reveal that in most rural communities in the South the church remains the most important social institution. In progressive communities it tends to lose leadership to the school, to the business or professional classes. But it still touches the life of more individuals and groups than any other institution, and constitutes a dominant factor in the life of many. In other words, the rural church in the South has not yet thrown away its great opportunity to meet the spiritual needs of, and to give moral leadership to, the most rapidly growing element in our American population. It is all the more important, therefore, that it adapt itself to the changing situation while there is time.

This predicament of the rural church is one which concerns the whole denomination. A third of our members and two thirds of our churches are in the country. Some of these churches are strong and vigorous; the majority, however, are weak and struggling, maintained only by the loyalty and devotion of their members, often at great sacrifices to themselves. From these churches have come and will continue to come accessions to our urban churches, and a disproportionate number of our ministers and church officers. Our metropolitan areas grow at the expense of the country.

The rural churches must remain vigorous therefore, not only for their own sakes and not only for the sake of the urban churches which drain off their membership, but also for the sake of the nation, whose moral fiber is maintained by churches in city and country alike. To this end they require and deserve

the help of urban churches and of the denomination as a whole.

Some of our rural churches, it may be, could be closed with no appreciable loss to the denomination. Others need to be relocated in areas where there is greater possibility for growth. Still others need to be grouped in some co-operative plan, denominational or interdenominational. The most practical and effective of these plans at present is the Larger Parish plan, by which two or more churches co-operate to provide for each individually and for two or more jointly a better total program than if each continues to work independently. The Larger Parish plan encourages joint projects, makes possible larger undertakings, and enables the co-operating churches to exert a larger influence in the community. When such a parish is organized, the people of the neighborhood respond and the churches grow. Through the multiplication of such parishes, the extension of co-operative activities, the training of lay leadership, the stimulation found in pastors' institutes and conferences, the research, guidance, and staff service of the Department of Rural Church in the Board of Church Extension, and above all through the prayers and activities of rural church members themselves, our country churches can and will be strengthened in the years to come.

II. The Industrial South

The South's industrial revolution began a generation after the War Between the States. Fifty years later—by 1930—the region had begun to emerge from the vale of poverty caused by the War, and yet it continued to be the poorest section of the nation—"the most glaring illustration of Henry George's paradox of poverty existing amid progress."

In the 1938 report of the National Emergency Council to President Roosevelt on *Economic Conditions of the South*, this region was designated as "the nation's economic problem number one." Figures and facts were presented to sustain this conclusion. But a new day was about to dawn. There were impressive industrial gains during the period of World War II. The indus-

trial growth of the South since that time has been phenomenal and is much more significant because it has a more solid basis and seems likely to continue.

A recent study made by the National Planning Association reveals that there are three main reasons why industry is now moving south and why it will almost certainly continue to do so.

The first and most important of these is the Southern market. The South has a rapidly growing population and is gaining in per capita wealth more rapidly than any other section. This means that each year there are a larger number of people in the South with more money to buy an increased amount of goods. In addition, industry has discovered that decentralization is more economical than centralization.

The second reason why industry is now moving south is found in the availability of Southern materials. "Most of the companies that expanded into the South to get materials and energy supplies," the report discloses, "wanted to be close to the local sources of agricultural products, forest resources, minerals, natural gas, petroleum, and electric power (in all of which the South is rich) in order to keep down transportation costs and also to simplify handling problems."

The third reason why industry is now moving south is that this region has the largest potential supply of labor in the nation. For a long time the Northern factories depended for their labor supplies on the millions of immigrants swarming into America from the older lands of Europe. For a generation now—since the passage of our present restricted immigration laws—that source of supply has been stopped. In recent years workers have been hard to find in the highly industrialized areas of the North. But the South has a large labor surplus and will continue to have because of its high birth rate, its depressed rural classes, the shift from cotton to general farming, and the growing mechanization of its farms.

Other factors besides markets, materials, and labor which, according to the National Planning Association, are attracting industries to the South, are transportation facilities, climate, taxes, suitable sites, and community living conditions. National defense

considerations also play a part. As a recent writer in the *Manufacturers' Record* points out, never before have there been so many factors at one time favoring the economic development of a region as those which now favor the South.

All of this means that Southern industry will continue to grow until there is a better balance between industry and agriculture in this section, until there is a more even distribution of industry throughout the the nation, and, indeed, until the industrial system of America itself ceases to expand.

The development of manufacturing centers always causes an increase in population, and this population increase may lead to other advantages, such as better roads, transportation, school systems, health facilities, larger and better operated churches, more adequate recreation facilities and social life, and more co-operative enterprises.

With the advantages will also come problems, the problems which industrial progress now brings in its train, the problems of the great city, of congestion, of health, of education, of relations between employer and employee, of the relations between town and countryside.

The growth of industry also means the growth of an industrial population and of other social groups to which the Presbyterian Church has ministered none too successfully in the past and which it cannot now safely ignore. We recall in this connection the report of our recent Religious Education Re-Study Committee.

The Presbyterian Church in the United States "is to a considerable extent a 'middle-class' church, lacking a vital relation to the community life around it. It appears rather complacently unaware of the religious needs and interests of large numbers of laboring people who are rapidly drifting entirely away from any church, or are being swept upon tides of excessive emotionalism into the various new types of religion that have sprung up in the South in recent years. In the main, it seems untouched by the racial tensions in our midst, the wide prevalence of poverty, the increase of juvenile delinquency and crime and other evils of community life. This is apparently true at a time when the

Catholic Church is making a bid for the loyalty of rural and urban people who were once within the influence of Protestantism, and is also trying to reach the stranded and confused Negro people of many sections of the South."²

The question which now confronts Southern Presbyterianism is this: Shall we become increasingly a Church of the comfortable middle class, appealing to businessmen, professional men, and independent farmers in a few restricted areas, to executives and engineers and white collar workers, or shall we seek to win also those in the lower income brackets, sharecroppers as well as independent farmers, laborers as well as industrialists, the less privileged as well as the more privileged, those who labor with their hands as well as those who labor with their minds?

Ideally we will agree that a local church should include all classes in its particular neighborhood. Practically it is difficult, if not impossible, for a single congregation to serve two diverse economic, cultural, or social groups, not primarily because those on the higher level do not welcome those with less (though this is sometimes the case), but chiefly because those on one social level do not feel at home in a church which ministers to those on a different level. They prefer a church of their own, a type of service which meets their particular needs, a church in which they can develop their own leadership. Experience indicates that we shall not reach industrial workers to any great extent until we build churches in the mill villages, in the mining camps, in the industrial areas, in the less privileged sections of the city, which the people in question can feel are really their own.

But why should we make the effort?

A town of 10,000 population finds its prosperity dependent in large measure on a great textile plant employing three thousand workers. Why should the Presbyterian church in this town not be content if the manager of the mill and some of his top executives and engineers are enrolled among its members? Why should we not be satisfied if the Presbyterian churches in the better residential sections of our great cities are growing in numbers, in wealth, and in prestige—as they are—whether or not we are making much progress in the areas where rents are low and where the

industrial population is centered—as generally we are not? Why not leave these latter groups to the denominations which have ministered to them in the past, or to the newer sects which are beginning to replace the older denominations in the affections of the people?

Because here, too, it may be replied, there are souls to be won and service to be rendered. Because there is everywhere a tendency for the industrial population to be alienated from Christ, for the labor union to supplant the church in the people's affections; because there are many in this group whose needs are not being met and will never be met by the newer emotional sects; because the Presbyterian Church has something to offer those who labor with their hands and much to learn from them; because labor is a dynamic element in our population, and the Church which is not growing in the area of labor faces a precarious future.

The Presbyterian Church in the United States is today a middle-class Church (what some term a "quality" Church), an urban Church heavily weighted on the side of business and the professions. We are grateful that our Church appeals to these elements in our population, to so many of the "influential and responsible" men and women of every community it enters. But our Church needs to be better balanced that it may "have power to comprehend with all the saints" (Ephesians 3:18); that its ethical and religious outlook may be more nearly that of Christ and not of one economic class within the South. If that balance cannot be achieved in the local congregation, then it should be achieved in the denomination as a whole and bear its fruit in our various conferences and courts.

We cannot ignore the rising industrial population if we are to do our part in winning the rapidly changing South to Christ. We cannot shirk our responsibility to any element in the population if we are to carry out the great and final commission of our Lord.

The Board of Church Extension, in accordance with the Assembly's request of 1958, has studied the situation and reorganized its setup that the needed guidance may be provided. The

Board of Education, the Board of Women's Work, and our four theological seminaries have been invited to lend their assistance. A group of our ministers has informally organized for exchange of views and for mutual aid in regard to the development of an industrial ministry. It may be hoped that the Presbyterian Church in the United States is awakening at long last to its responsibility in this neglected area.

III. The Urban South

For more than three centuries America was essentially rural. The earliest United States census, in 1790, revealed that only five out of a hundred lived in communities which had a population of more than 2500. In 1860 it was 20 per cent; in 1930, 51 per cent; and today, an estimated 65 per cent. In other words, in the last one hundred and fifty years the urban population of America has increased from one in twenty to thirteen out of twenty. In our generation the United States has ceased to be predominantly an agricultural nation and has become predominantly an urban one.

In the South the growth of cities has been more tardy, but the trend is definitely in the same direction. Thus, in 1790 only one and a fraction individuals (1.2 per cent) out of every one hundred lived in communities with a population of 2500 and over. In 1860 it was 5 per cent; in 1890, 10 per cent; in 1940, 38 per cent; and today more than 50 per cent. The present trend of city growth is toward the smaller cities, those with less than 100,000 population, and toward the growth of suburbs and a rural non-farm population on the outskirts of the larger cities, toward the growth of what is now officially called a metropolitan district.

Available signs indicate that cities and metropolitan areas will continue to grow in the South as in the rest of the nation. They will grow because our Southern farms have the highest birth rate in America and the greatest surplus population, because increasing mechanization means that fewer laborers will be required on the farms than are now required, and because new industrial opportunities are constantly arising. For many years this surplus

population of the South moved largely to the cities of the North. In the future a larger proportion will remain in the South because industry itself is moving south.

People are moving not only to the city but within the city, and from the center out toward the circumference. This means that neighborhoods, all neighborhoods, are constantly changing; and that the Church, if it is to continue to grow, or even to survive, must take these changes into account. As Dr. Leiffer puts it: "If the church is to serve the spiritual needs of men, it must in its planning be as skillful and as farsighted as the public-service company or the county highway commission, moving quickly into developing territories and reorienting its program in older areas as population changes take place."³ Actually the Church must be more farsighted. People moving into a new residence will on their own initiative make connections with the public service corporations, but they do not always on their own initiative make connection with the church. Men who have made a special study of church and urban life tell us that if some church connection is not made in the first three months, the probability is that it will never be made.

Urban communities, small or great, follow a regular pattern in their development and also in their decline. We cannot follow this developing pattern here, but we might recall that every city as it grows comes to have certain clearly defined areas—downtown, slum, declining areas, stable areas, growing residential section, and suburbs—and that in each of these areas the Church has its own particular problems. Churches, and that means both pastors and people, must recognize these problems and take intelligent steps to meet them or they will inevitably decline.

The task of the downtown church is conditioned by the fact that its members move increasingly to the outlying residential districts or suburbs. Many retain their membership in the central church, but eventually they or their children are likely to join the church in their own neighborhood.

Ought the church to remain downtown under circumstances of this sort, or should it follow its members as they move out toward the suburbs? There are times, undoubtedly, when the

church ought to move, and it is a wise and fortunate congregation that knows and can agree when that time has arrived.

But there are times when the church needs to stay. Some downtown churches are needed for a witness to Christ and his gospel in the heart of the city, and there are times when the voice of Protestantism needs to be voiced where it can be widely heard.

It is hard for a church to remain in a downtown area, however, unless it somehow finds a way to minister to the people in its own neighborhood as well as to those who come in from the outside. The time may come when the downtown church ought to become an institutional church with a seven-day program intended for the people who live within its shadow, and when the presbytery or the denomination as a whole should give it the necessary funds to develop such a program.

The church in the city is also faced with the challenge of the slums, which, according to the estimate of Mark W. Dawber, hold approximately one third of our urban population. In the South this would include a large percentage of Negroes. This is the area with the highest percentage of disease, crime, and degeneracy, with the highest percentage of unchurched and, therefore, the highest percentage of need. It is difficult for the church to maintain any foothold here because it is hard to secure capable ministerial leadership, to recruit and hold an adequate membership, or to train capable leaders among the people themselves.

Beyond the deteriorated areas surrounding the main business zone we find the stable residential areas, most of whose land has been developed and whose general character has long since been determined. It sometimes seems that the church here needs to do nothing but continue its present successful program and all will be well. But that is a dangerous illusion. If the church is alert, it will no doubt discover that trends have developed which it needs to watch. Perhaps it is failing to reach certain elements of its natural constituency, its young people, for example, or its young adults, a failure which, if not remedied, will in time seriously affect the church's strength. The loss of some of its members by removal to more remote sections may indicate that the older population is beginning to migrate and a new and

different population is moving in. And if the church does not succeed in reaching this newer population—the people moving into the new apartments or the new multiple dwellings, for example—it is in for trouble. In cities throughout our nation we find churches, once well-to-do and prosperous but failing to recognize the warning signs that have begun to appear, which have become religious and cultural “islands” in the communities in which they are located. Some of their members still live in the neighborhood of the church, but increasing numbers now drive in from a distance. Such a church may still render a helpful ministry to a people from a distance, but it makes little or no contribution to the people of its own neighborhood. It is not easy to adapt a church program to a changing neighborhood (particularly when the people come from different racial, cultural, social, or economic backgrounds), and it is not easy to win people in apartments who, for various reasons, are not so likely to seek out a church as those who own their own homes; but a church that does not adapt its program and seek new members fails to render its greatest ministry. And the time will come when it, too, must move, merge, live on at a dying rate, or finally close its doors. The tragedy is that so many do move away or close their doors while there are still hundreds of unchurched on every side.

The United Presbyterian Church in the U.S.A. is taking cognizance of this problem, and will greatly expand its assistance to churches in “inner city” areas. Funds will be used for new buildings, for pilot projects in inner city work, for training a staff to assist churches suffering from population changes in their areas, and for training programs for church leaders.

Our own Church is beginning to move cautiously in the same direction. The need will become greater, not less, as time goes by.

American cities, as we have seen, tend to grow on their fringes. It is here that the fastest growth has occurred—almost half of the nation’s increase in population during the last decade, two and a half times the rate of total population gain. And it is here that the U. S. Census Bureau sees the most rapid growth in the future—in the smaller urban and suburban communities adjoining our metropolitan centers.

Some of the new projected housing areas may prove to be abortive, but unless the city itself ceases to grow—and often even so—many will become the important residential sections of the future. If a denomination, then, is not to fall hopelessly behind and to fail in its ministry to souls, it must watch for these new housing developments and at the right time and in the right way plant the nucleus of a new congregation.

"The wisdom displayed by ministers and laymen in adapting old churches or establishing new ones to serve the religious needs of this population," says Murray H. Leiffer, "will greatly influence the course of Protestantism for the next fifty years."⁴ I would say for the next one hundred years.

Certainly it is in the growing residential areas of our Southern cities that Presbyterianism today faces its greatest opportunities and its greatest challenge. Our Church is weak, as we have seen, in the rural areas of the South; it is making little or no appeal to our rapidly growing industrial population; it does thrive in residential sections occupied by people with moderate or larger income. Money wisely invested in a growing residential area of any one of our Southern cities will return rich dividends in the years to come, dividends in souls and financial dividends as well, dividends which will in turn aid the benevolence program of our Church in each and every phase.

In recent years we have tried to meet the need in various ways—first, through the Home Mission Emergency Fund, then through the Program of Progress, and more recently through an attempt to stimulate presbyteries to raise capital funds for their own needs and to turn over 20 per cent to the Assembly's Board. As a result of this effort we have organized an average of one new church a week for more than fifteen years. Some of these churches are now numbered among the largest churches of the General Assembly.

Our denomination as a whole grew 50 per cent in the 25-year period of 1926 through 1950. This was a growth greater than that of the Episcopal, the Methodist, the Disciples, the Presbyterian Church in the U.S.A., and many other groups. But it was not so rapid as that of the Roman Catholic Church which in the same period grew 53 per cent, or that of the Southern Baptists who

grew 100 per cent, or that of the Mormons who grew 105 per cent, or that of the Churches of Christ which grew 130 per cent. And some of the newer sects—the Nazarenes, the Assemblies of God, and the Church of God in Christ—were growing ten times and even in one case twenty times as fast.

We do have much to show for our efforts, and yet compared with the total need we have done little more than scratch the surface. To give but one example, there were a few years ago over 273 incorporated places in Florida, most of which were and are growing by leaps and bounds, and in 164 of these there was no Presbyterian church, either U. S. or U.S.A.

To travel through the bounds of our Church, to see in some areas, as in the Washington-Baltimore area, in Texas, or in Florida, miles on miles of new homes, giant apartment houses, various forms of multi-dwellings, and to realize that fifty or seventy-five or a hundred thousand dollars invested here and there would be repaid many times over within just a few years, to have it brought home that we do not have the funds either to give or to loan, leaves one sad, and even sick at heart.

The supreme opportunity which is now afforded us is not one which will continue forever, or which will be repeated in every generation. In the colonial period the opportunity was given once and was then withdrawn; the pattern of religion in the South was fixed and has remained stable now for generations. In the post-Revolutionary period the opportunity was given once and was then withdrawn; the pattern of denominationalism in America was fixed and has remained stable until the present time, when once again the situation is fluid. Today the population of the South is once more on the move, and the best possible investment our Church can make is to plant churches in the most strategic areas of our growing cities where they may become the great churches of tomorrow. We should not forget that every cause of the Church stands to gain if we plant wisely and well; otherwise, every cause will ultimately lose. The decision which we are now making will determine our destiny for many generations to come. This is the third, it may be our last, opportunity to play a great role in American Protestantism.

IV. The Negro in the South

A fourth challenging area opening to our Church, as it begins its second century of distinctive work, is among the Negroes, who constitute by far the largest minority group within the nation. In the United States as a whole every tenth man is a Negro (approximately fifteen million out of a total population of 150 million in 1950); in the South it is every fifth man (approximately ten out of fifty million).

In recent years two movements have developed among the Negroes which have special significance for the Church.

The first of these is the population movement—a movement of the Negroes from the farms to the cities, and to the cities of the South as well as to those of the North. Despite the exodus of the Negroes from the South in recent years there were three per cent more Negroes in the region in 1950 than there were in 1940, though the ratio of Negroes in the South's population diminished from 23.8 per cent to 21.6 per cent. But Southern Negroes are now much more thickly congregated in the cities. Large-scale housing developments for Negroes have taken place in recent years in such cities as Memphis, Nashville, Atlanta, Orlando, Houston, and Louisville. In Richmond approximately 24,000 dwelling units formerly owned by whites were taken over by Negroes within five years. Numerous other cities have experienced similar changes, though perhaps not on so large a scale. These shifts in residence develop rapidly. The leadership in the Negro churches has not seen the importance of church extension in these areas, or it may be that because of their congregational organization they have not been able to take advantage of them. According to Dr. Bottoms, Secretary of our Negro Work Department, only the Southern Presbyterians and the Roman Catholics are moving with concerted effort to church these needy areas, and the Presbyterian efforts are weak in comparison with those of the Roman Catholic Church. "Ours is the only Protestant denomination which has really been attempting this work in the South," says Dr. Bottoms. "We must continue at this task," he insists,

"because not only is the Negro moving away from the Church physically, but he is moving away from it mentally as well."⁵

This brings us to the second significant movement among the Negroes from the standpoint of the Church—what might be called a cultural movement. The status of the urban Negro is improving—economically, socially, politically (to some extent), and, above all, educationally. In almost every city a new class of Negro leader is emerging, including artists, businessmen, clergymen, dentists, editors, lawyers, physicians, social workers, and many others. But comparatively few educated Negroes are now entering the ministry. In the year 1955 only 96 Negro ministers graduated from all seminaries with a B.D. degree to serve the Baptist, Methodist, and Pentecostal Churches, which between them enroll most of the Negroes in America. The new generation of Negroes, particularly its leadership, is no longer willing to sit under the preaching of untrained ministers, and they are no longer attracted by the emotional type of religion that is found in the typical Negro church. Many are being lost, therefore, to the Church. But they can be reached by an educated minister with a dignified worship service—such as our Church is now prepared to give. And they are being reached. In eight years we organized 24 new Negro churches, some in new and better Negro residential areas, some near the campuses of Negro colleges. In this period we have practically doubled the size of our Negro membership, and more than doubled its strength.

The bottleneck is sufficient ministers. We must have men with college and seminary training. Stillman College has been strengthened and is now turning out able graduates who plan to enter full-time church vocations. Our theological seminaries and the Presbyterian School of Christian Education are prepared to give qualified candidates their final training. The boards of the Church are co-operating. Summer conferences are held for Negro men, women, and youth, and this is good, because we need trained laymen as well as trained ministers.

"If . . . because of the redemptive love of Christ to whom each of us owes his own redemption, and for his sake, our whole church could show how the Cross makes all men brothers, what

a convincing witness that would bel", writes Thomas W. Currie. "As Christ banishes paternalism, condescension, and cringing sloth, he forges us indeed more and more into the instruments by means of which he will batter down the gates of Hell."⁶

V. The New Evangelism

Basic to Church extension in each of the four areas described above is evangelism, for it is through evangelism in one of its many forms that the Church recruits the new members without whom it would soon wither and die. A larger proportion of the American population are members of the Church today than ever before, and yet if a single generation falters in its task the labors of many previous generations may be dissipated.

Evangelism, by which the Church lives and through which it witnesses to the world, has been defined as making the gospel of God's redeeming love in Christ known to those who do not know it, in hope that they may be turned to God in faith; and making it more effectively known to those who already live within the Church, that their faith may grow in clarity and strength. Or, in the words of Dr. Nelson Bell: "Evangelism is presenting Jesus Christ in the power of the Holy Spirit so that men will put their trust in God through him, accept him as Saviour and Lord, serve him in the fellowship of his Church and follow him in daily living."

The types of evangelism are many. Some form of preaching evangelism is perhaps the most common. But there is also personal evangelism, in which children, young people, and adults are pointed to Christ by instruction offered in the Sunday school or elsewhere. Visitation evangelism, in which laymen, after a period of instruction, go two by two from house to house seeking commitments to Christ in the quiet of the home, has been one of the most popular and effective methods employed in recent years. Various forms of fellowship or cell evangelism have also been developed, in which people are brought into the friendship of a Christian group, with the purpose of bringing them to a decision for Christ. Mass evangelism, which played a great part

in the earlier history of our nation, has been revived after a long period of decline, and has today both advocates and critics. Tract and book evangelism, in which literature is used as the principal means of witness, has vast possibilities which have hardly been tapped; radio and television evangelism are still in their infancy; and an evangelism which makes adequate use of the arts is yet to be born.

The evangelism of the future may be expected to learn from the mistakes of the past, and to venture out in new and as yet untried directions:

1. It will not be a mere duplication of the past, but will make use of methods both old and new.

2. It will deal with the total man, concerned not merely to save his soul but to make him a new man in Christ, as manifest in all the relations of life.

3. It will be interwoven into the program and life of the Church, recognizing that the Christian life cannot develop in isolation, but that the newborn Christian must become an active unit in an established fellowship of worship and service.

4. It will appeal to every aspect of man's personality—thought, feeling, and will—and to no one of them in undue proportion.

5. It will be positive rather than negative in its emphasis, based not on prohibitions, especially of the narrow, pietistic sort, but on the two great commandments, love to God and love to man.

6. It will grow out of a true conception of conversion, recognizing that a man can and must be radically changed as a result of the divine-human encounter, but that no two individuals come to God exactly alike.

7. It will be a call to total commitment.

8. It will be expressed in contemporary terms, and relevant to the needs and issues of its day.

9. It will make use of varied means of communication—radio, films, and television—which reach the ear and the eye of untold millions; tracts, which he who runs may read; articles and books for the more thoughtful; choral music, religious art, and drama with its powerful appeal to the imagination. "Most direct and

effective of all, when they are genuine expressions of faith and love, are concrete works of mercy that can make our works live."

10. It will be directed to all groups, including those out of touch with the Church, and not ordinarily reached by its message. "Many churches still do not realize that they have lost ground with particular social groups, because of a narrow or an irrelevant conception of the problems of modern man, or because they are too closely associated with certain social classes," declares a study document prepared for the Department of Evangelism of the World Council of Churches. "Too often, to the man in need, the Church appears as a body which speaks a language which few understand or is concerned with problems in which few are interested. Culturally and socially speaking it seems to many to be an anachronism, and this undermines its spiritual potency. The Church must learn to communicate its message for the new times."⁷

In Europe where the rift between Church and the people is deeper than in America, a number of striking experiments have been undertaken, as we have seen, in an attempt to reach certain disaffected groups. Some of these experiments such as the Kirchentag in Germany, the Iona community in Scotland, and the Zoë movement in Greece have attracted international attention. But there are many other lesser known movements, in which points of contact are established in new and novel ways, especially with workers and intellectuals. And there is experimentation, though to a lesser degree, in our own land. Colleges and universities have their weeks of religious emphasis, which do not always fall into the same pattern. There are various attempts at industrial evangelism. Successful missions have been opened in the slums.

The lesson is clear. The evangelism of tomorrow must be conducted with flexibility. Varied forms of organization and strategy will be required. The needs of a changing world must be kept in mind. And no element or group in the population can be overlooked.

Evangelism is the task of the denomination as a whole, a responsibility which it seeks to fulfill in part through its Department of Evangelism in the Board of Church Extension, and the

corresponding organizations within presbytery and synod. But it will never be fulfilled adequately except as it becomes the responsibility of the local congregation. We need an evangelizing congregation more than we need evangelists, for as Dr. George Sweazey points out in *Evangelism in the United States*, only a church can provide for that succession of steps by which an unbeliever can be brought to interest, to understanding, to decision, and to Christian living; can provide, in other words, a complete program of evangelism including contact, cultivation, commitment, and consecration. Too many local churches are content to serve their constituency without continuous systematic efforts to enlarge it. "It may be that we will be forced to learn a great deal from the Sects," suggests Richard Shaull, "for some of them, such as the Pentecostals, have discovered what it means for the local congregation to be a dynamic missionary community."⁸

This work of evangelism should be undertaken by all professing Christians. "The minister represents the paid salesman for Christianity," as Norman Victor Hope reminds us, "whereas the layman is the satisfied customer, who cannot help recommending something which he has found so richly satisfying."⁹ Only the latter can carry the Christian witness into every aspect of our contemporary life. Laymen, as clergy, differ greatly in the gifts that enable them to affirm and interpret for others the gospel they believe. "For very many Christians," says a report to the National Council of Churches, "the most fitting and effective medium of communication with their fellows is not talk, but thoughtful, perceptive, responsible action in the ever-pressing tangle of human need and personal involvement."¹⁰ "For the individual Christian," declares the World Council's Study Document, "the normative service will most often be expressed through his secular calling: in daily work, in professional associations, and in community living.

"Through these day-to-day encounters the Gospel has its widest and closest contact with the world and they should be much more than occasions for pious declamations [which may] do more harm than good . . . The Church must instruct and sustain its members in this encounter with the world and encourage new and pioneer-

ing experiments by the laity in witnessing to Christ through their secular calling."¹¹

Dr. Roy G. Ross, General Secretary of the National Council of Churches, recently observed that America was founded under the influences of a "vigorously proclaimed Gospel" and has developed her political and social institutions "under the constant scrutiny of the Church." But he warned that we are in danger if we assume that these Christian influences can be perpetuated without the constant "proclamation of the Gospel and the cultivation of the spiritual life." "America could be the nation which would tip the balance in determination of the faith which will eventually dominate the relation of nations," Dr. Ross declared. "However, she will never tip this balance in favor of a Christian ethos as over against complete secularism or nihilism until she first decides the faith by which she herself will live in today's world." He stressed that America can make the right decision only "if she is re-evangelized, re-educated and re-motivated by a Church with a clergy and laity on fire with deep conviction."¹²

To re-evangelize—that is the first task of the Church; the second is to re-educate, and it is to this task that we must now turn.

IV

Christian Education

Christian education, an essential element of the Great Commission, has been accepted as one of the major responsibilities of the Church throughout its history.

I. Church, Home, and Church School

The establishment of Sunday schools at the beginning of our national era opened a new stage in the history of the religious education movement. Designed at the outset to give the rudiments of an education to the children of the poor, the Sunday schools soon became the Church's primary agency for the instruction of its youth. In these schools there was an attempt to transmit a body of knowledge contained in the Scriptures and summarized in the catechisms of the Church, with little effort, however, to relate the materials to the needs, interests, or abilities of the pupils.

An advance step was taken in 1903, when the Religious Education Association was organized. Under the guidance of professional educators the Church now began to take its task more seriously. Graded materials were introduced, and emphasis was placed on the person to be educated—what became known as the pupil-centered approach. Many of the leaders of this movement, however, accepted an approach to the Bible which minimized revelation and ignored the significance of God's initiative in religious experience. And many of the new child-centered programs allowed little place for the Bible or for traditional Christian beliefs.

Growing dissatisfaction with such theological deficiencies of the religious education movement came to a head in 1941 when Professor Shelton Smith, in his *Faith and Nurture*, laid ruthlessly bare the theological assumptions that had so largely shaped its development. In the meantime there has come a deeper understanding of the Bible as a witness to the divine revelation and as the medium through which God's Word still comes to men; a deeper understanding of Christian experience as growing out of man's response to God's personal approach to him in Jesus Christ; together with a deeper understanding of man himself, which accords with the Biblical revelation and at the same time makes use of the best insights of the behavioral sciences regarding man and his learning process from childhood up. These developments have ushered in a new and what promises to be a revolutionary period of advance in Christian education, one which has already begun to manifest itself and which will be expressed increasingly in the educational program of our own and other denominations.

That some new approach is needed has become evident. It is plain for everyone to see, and has been confirmed by innumerable surveys, that the average Protestant, who has grown up in a Christian home and been exposed to Sunday school instruction from early infancy, does not know his Bible, is unacquainted with basic Christian truth, is spiritually immature, and is only partially committed to the Christian way of life.

The Christian home, in the meantime, has all but abdicated its function. Not more than one parent in ten, it is estimated, gives his children any instruction in Christian truth after they have passed beyond the stage of elementary Bible stories. Parents have, in fact, surrendered their responsibility almost entirely to the Sunday school.

The child who attends a church school, however, rarely has more than forty sessions a year to his credit. The teaching period in many schools is no more than twenty minutes, which means thirteen and a half hours a year, roughly equivalent to less than three day's classes in the public schools. Even when the teaching period has been lengthened to forty or fifty minutes, as is now fre-

quently the case, it still comes to less than two weeks of public school instruction. What is given in this brief period is often little more than brief moralisms which, divorced from the Christian gospel, have little more life than remains in cut flowers.

Tribute is due the many self-sacrificing teachers who have sown seed that will bear fruit through a lifetime. Yet teachers are hard to secure, and many are untrained and ill-prepared for their task. A survey of religious education in our own branch of the Church in 1944-48 (perhaps the situation has improved since that time) revealed that the average teacher in our Sunday schools had never had any formal course in leadership education. In preparation for her class she spent less than an hour each week, usually preparing her lesson on Saturday. She relied entirely upon her Bible and quarterly and had read no book or article on Christian faith in the past year. She was habitually late at church school and missed about ten Sundays out of a year. She made little use of modern methods of instruction, yet felt that her work was a success more often than a failure. She attributed her success, oddly enough, to her thorough and regular preparation!

It is no wonder that the Sunday school has fallen so low in public esteem and that the very word has become in many quarters a synonym for inefficiency.

Yet the schools of the Church constitute America's more comprehensive educational effort. Each Sunday morning finds more pupils in the Sunday school than in public schools throughout the week. Many parents who themselves have little interest in the church want their children to have Sunday school training, which means that the Church has not yet thrown away its golden opportunity.

It has been demonstrated, moreover, that where a serious effort is made to give top-grade Christian education, capable teachers will accept the responsibility which such an undertaking entails.

Denominations are now awakening to the opportunity and need. The Presbyterian Church in the U.S.A. was one of the first to reorganize its curriculum in the light of modern knowledge, and the Protestant Episcopal Church was quick to follow. The United Lutherans, the United Church of Canada, and the new

United Church of Christ have begun studies looking to far-reaching changes in their educational program. So has the Presbyterian Church in the United States. Our Board of Christian Education launched its Curriculum Improvement Program in 1955, believing "that the number of new developments and insights currently available in various areas which constitute the foundation disciplines for Christian education justify a major effort at this time to re-examine and, if appropriate, to reconstruct the philosophy of Christian education upon which the educational work of the Presbyterian Church is carried forward." Basic presuppositions and guiding principles have been approved, and steps have been taken toward preparing the new curriculum for the Church at large.

What are the new tendencies or emphases in Christian education that promise to revolutionize this important aspect of the Church's work?

1. A new emphasis on the Bible as the record of or witness to the revelation of God in Jesus Christ.

2. A new emphasis upon theology—the truth about God in relation to man.

One can hardly teach in a church school without some assumptions about God, that is, without a theology which is being transmitted in some fashion to the students. The only question is whether it is good theology or bad.

There was a time, it may be, when too much emphasis was placed upon intellectual assent to theological truth as an end in itself—to memorizing a catechism or creed which had little or no meaning for life. Reacting against this view some educators went to the other extreme, ignored doctrine and taught that religious truth to be valid must be drawn from the pupil's own experience. Much of this pupil-centered religious education lacked structure, or we might say theological backbone. Children learned to know about the God who sent the sunshine and rain, but not the God who became incarnate in human flesh and raised our Lord Jesus Christ from the dead.

In the past twenty years there has been a marked return to a theology which compels us to rethink every aspect of the Christian life. The question is no longer whether this theology is relevant, but rather is how Christian education is to proceed on the basis of its theological assumptions, or, more simply, how teachers and pupils are to be helped to become fruitful members of the church as a redemptive community.

3. A clearer understanding of the *end* of Christian education.

There is no accepted definition of Christian education, but we see more clearly now than formerly that the goal toward which we strive is not chiefly the formation of Christian character or the development of Christian ideals. It is not primarily to transmit a body of knowledge, to furnish a code of Christian ethics, or to inspire to better living, though one might easily come to some such conclusions from attending a typical Sunday school. The end of Christian education, as now conceived, is to bring the child, the youth, the mature man and woman, to the place where they may hear and respond throughout life to the God who continues to address them personally in Christ.

4. Renewed emphasis on the Christian home.

Few Christian homes offer any formal religious instruction after the earliest years. Parents have all too readily surrendered that responsibility to the church school. They cannot, however, evade responsibility. Their religion or lack of it, whichever it is, is more powerful than any other influence in determining what is to be the religious direction of the child's life. Some investigations have indicated that there is little correlation between Sunday school attendance and ethical decisions, but a very high correlation, on the other hand, between parental guidance and Christian character. There can be little doubt that the basic stuff of religious belief and faith is established in early home experiences, before the child is of school age.

The Church has always recognized the importance of the Christian home. Today, as Christian education enters upon its new revolutionary phase, that importance is stressed even more.

5. A new emphasis on the Church.

Education begins in the home; it is continued and sustained in the Church, not only in the church school but in the Church as a redemptive community which knows God in its own experience and is able to make him known in word and deed.

This new emphasis upon the Church is one of the marked trends in modern Christian education, and is one of the basic presuppositions of our new educational program.

It is, then, not the minister, not the teachers in the Sunday school—as important, as indispensable as their particular tasks may be—but the whole Christian community that does the nurturing of its members, both young and old. This new trend in Christian education accords with contemporary trends in psychology which emphasize the importance of the group in all educational processes. The church teaches through its corporate worship, through its observance of the Church year, through the personal relations that exist between church members and between older and younger members, through pastoral services rendered to individuals, through the various expressions of Christian love to those who are in need, through the missionary activities of the church, through the formation of an inclusive fellowship that transcends the barriers found in other areas of life.

6. An improved curriculum for the church school.

The three basic agencies in Christian education are the home, the church, and the church school, in the last of which the church's formal program of education is conducted.

Various denominations, including our own, have come to realize the importance of revising and revitalizing the curriculum of the church school in the light of certain principles, some of which we have briefly sketched.

The actual curriculum, which our Church will doubtless follow for many years to come, is now in process of preparation. At the heart of this new curriculum will be the Bible, with the story of God's redemptive love in Christ, which runs through the whole of it and calls into being the community of the New Covenant, the Church, which is the Body of Christ.

The second major area of concern will be the Church itself. This "is to be included in the curriculum because the Church needs to study its nature and mission, its history and its heritage of faith, in order that it may be perpetuated as the true Church of Jesus Christ. The study of the Church's life and work is intended to enable the Church to enter into its full heritage as this has been expressed in its creeds and its history, in the art, literature, and music which it has produced through the years, in the organizational structures through which it seeks to do its work, in its mission throughout the world."¹

The third major area of concern in the new curriculum will be "The Covenant Life in the World." In this portion of its study the Church will be given all possible aid in understanding the relevance of the Bible message to the world today.

These three areas, Bible, Church, and Covenant life, are not proposed as discrete or self-sufficient units to be dealt with in isolation from one another. "The Bible will be studied throughout the curriculum . . . it will be recognized throughout that the Church is itself the body of persons commissioned to serve as witness and instrument of the revelation. The Covenant life in the world will also be studied throughout the curriculum in the realization that the message of the Bible and the life of the Church have meaning only as they are seen in relation to the world to which the Bible speaks and in which the life of the Church is lived. The three will be dealt with as 'areas' calling for special attention in the curriculum simply to guarantee that the wholeness of the life and work of the Church be safeguarded and that no aspects of the Church's life and work be neglected."²

7. More attention to adult education.

An important development in the field of Christian education is the shift of emphasis from children to adults as the subject of education. It is not that children are less important but that adults are far more important than was formerly understood. Children learn largely by assimilation, by what is known as acculturation, in the home, in the community, and in the church. They learn from their parents, from their teachers, from associa-

tion with their peers, from their impressions of the adult life about them, from the tone of the church and of the community, as determined ultimately by adults. Adults maintain the church and carry on its mission in the world. To develop a mature faith and to witness effectively in their vocation they need to grow in their knowledge of the Bible, of the Church, and of the meaning of life as a member of the Covenant community.

"When the educational program of the church is oriented toward children, and not toward adults," reads the Working Paper approved by our Board of Christian Education, "there is a danger of watering down its teachings generation by generation. The attempt to make the gospel completely intelligible to children or attractive to youth at the expense of its essential nature leads to a superficial understanding of God and a conception of the church as a 'religious club.' Thus the rising generation misunderstands the faith and the great heritage of the church, and people are lost from the educational program before they arrive at the age when they can begin to comprehend the true meaning of the gospel.

"When the educational program becomes concerned with its adults, the church is able to preserve its heritage, offering a diet of meat as well as milk, and is able to pass this heritage to its children in their earliest years through association and participation, leading them as they are able to be led to full understanding and participation when they assume adult membership in the church."³

8. An improved methodology.

In the past quarter-century, light has been thrown not only upon the Bible and its message but also upon man and his needs. Children as well as adults, we now know, experience anxiety and fear, uncertainty and insecurity, sin and guilt; adults as well as children need love, acceptance, status, and purpose in life.

In the Bible, God reveals himself as one who takes the initiative; as one who invites man to enter into Covenant relationship with him. This revelation comes to man largely through personal relationships. The child learns what love is because he

experiences love in the home. The teacher's success in the church school will grow out of his own relationship to God and also out of his personal relationships in the classroom and in the homes of the pupils.

As a consequence of this new understanding of God's revelation and man's need, Christian education leaders have been led to re-examine and revise older methods of teaching the Bible and to make full use of the newer methods which have been tried and tested in harmony with the nature of revelation itself. These methods our Board of Christian Education is now seeking, with all its facilities, to put at the disposal of both teachers and pupils. But techniques of teaching will not become ends in themselves. They will be employed with the hope and the expectation that both teachers and pupils will experience what the men and women of the Bible experienced in the pivotal moments of their lives, that they be "one with them in their hopes and fears, in their realization of sin and forgiveness, in their apprehension of the love and mercy of God."

II. The Wider Environment

Christian education to be effective must take into account the wider environment in which younger and older Christians live and grow.

1. The public school.

The three agencies of Christian education on which the Church depends are the home, the church, and the church school. But the Church also has a concern for the public school, which is second only to the home in its total influence upon the growing child. In America, where separation of Church and State is a cherished tradition, the public school is not permitted or expected to take any part in the task of Christian education. It should not, on the other hand, alienate the child from the Christian faith, or teach, negatively, by implication that religion is an unimportant factor in our modern life.

The Supreme Court of the United States in its decision in the

Zorach case in 1952 left the way open for communities to permit students to receive religious instruction from church and synagogue on released time. "When the state encourages religious instruction or cooperates with religious authorities by adjusting schedules of public events to sectarian needs," said our highest tribunal, "it follows the best of our traditions. For it then respects the religious nature of our people and accommodates the public services to their spiritual needs." We may expect such released time to be made available in an increasing number of communities in the years ahead. Such weekday Christian education increases the amount of systematic instruction which the child receives, it brings religion into the weekday world and identifies it with the child's developing attitudes toward life, it reaches a surprisingly large number of children who otherwise receive no religious instruction whatsoever.

Some of our educators feel that much more needs to be done if we are to give our children an adequate Christian education. A hundred years ago presbyteries tried and abandoned the plan of establishing parochial schools as a substitute for public schools. A careful study prepared for the now United Presbyterian Church in the U.S.A. has recently pointed out the reasons why the Church should not attempt this experiment for a second time. Increasing numbers of our churches are finding it advantageous, however, to sponsor kindergartens, and some are adding additional grades.

In the public schools much is done at the present time to create a more favorable environment for the Christian education which is the explicit task of the Church. In many schools a place is found for the brief reading of a Scripture passage and the offering of a prayer in which members of every creed can participate; there are occasional carols or pageants, and at times special programs relating to religious holidays.

Most textbooks seek to avoid any mention of religion, as though it has no real place in life. Many educators, however, are coming to realize that such instruction is unrealistic, and that there can be an objective presentation of the religious factors that have shaped the various aspects of our Western culture. There are

difficulties in the way of preparing such educational material, but it is likely that the trend will grow.

Even more important is that we should have Christian teachers in our schools. As James D. Smart has emphasized: "A religiously neutral education is an impossibility. . . . Just as we do not ask the Humanist to be anything other than a Humanist, so also the Christian educator must know that he is free to be a Christian and need not conceal in any way his Christian convictions as he discharges his educational responsibility. This does not mean that the Christian teacher should try to turn the school into a church and to use his point of vantage to evangelize the pupils. That would be folly and would rightly be prohibited by the authorities. His task is to be a Christian *educator*, to do the work of education with thoroughness and effectiveness upon the basis of his Christian convictions and his Christian understanding of man and the world. What he does with students outside the school as they consult him with their personal problems is his own concern. The community has no right to silence his Christian witness . . . The Church's first task then is to produce Christian educators, men and women who are active, intelligent Christian disciples, and at the same time competent in the field of education, who can command respect not only by the integrity of their faith but also by the high quality of their educational workmanship. We ought not to pin our hopes of influencing education upon one hour a week of Bible teaching, but rather, upon twenty-five hours a week of cultural activity based upon and impregnated with Christian principles."⁴

2. The community.

For our purposes the community includes the various influences, or areas of experience, outside the home which influence the individual's development of values from childhood to the grave: institutions, public or private; organizations, social, cultural, athletic, or educational; peer groups, whether neighborhood gangs or executives of a corporation; facilities for recreation and travel; commercial amusements; mass communication media; papers and magazines; the political structures of city and nation.

The Church is concerned about the community because within the community are groups, influences, and situations which strengthen the Church's work and also those which oppose it, forces which build up Christian character and forces which tend to tear it down, and also because it is in the community that the Christian must bear his witness and carry on his vocation as a Christian.

It is for this reason that our Board of Christian Education feels, as we have seen, that there must be three areas of concern in the new curriculum—the Bible, the Church, and what it calls Covenant life. It is in line with this understanding that our General Assembly has established a Division of Christian Action within the Board of Christian Education, whose responsibility it is to “aid and assist the various divisions of the Board in building the ideals of Christian living set forth in the Bible and included in the Standards of the Church as interpreted by the General Assembly, into an educational program of the Church.”⁵

3. Recreational resources.

The Church will become increasingly concerned in the future with the utilization of its recreational resources.

This will be true, in part, because the average American, as we have seen, will have more leisure time on his hands. This added leisure time must be filled, and will be filled by many with recreational activities of one sort or another, recreation which will be either wholesome or debilitating. The Church has a stake in the use of this leisure time.

The Church will be increasingly concerned with the problem of recreation because wholesome recreation has religious values of its own, and because it can be used mightily in the service of God. One of the most promising developments in the Church in this regard in recent years has been the development of camps and conferences, including the provision for outdoor experiences under religious leadership. These camps and conferences fill a useful purpose with their gatherings of various age groups for a week or more through the summer, and also with their overnight or week-end “retreats” for every type of organization through the

year. They will have an even greater function in the years ahead as population grows and available outdoor areas become less available. Two years ago our Board of Christian Education called a minister to serve as Director of Camps and Conferences. Under his inspiration and guidance this aspect of our Church's work can be expected to develop rapidly.

4. Mass communication media.

Mass communication media, whose full potentialities we are only beginning to realize, offer the Church today unparalleled opportunities for education as well as for evangelization. These media include our three independent Church papers; the official publications of the Church, the most important of which is the *Presbyterian Survey*; the books issued by John Knox Press; and the offerings of the Protestant Radio and Television Center.

For more than a hundred years evangelical denominations depended on independent Church papers to supply their members with news of the Christian world, and to afford a forum for an interchange of views. In most denominations today the independent papers published in the interests of a single denomination have disappeared, and in the place of them is an official magazine subsidized by the denomination itself. Whether the independent Church papers of our own denomination (*Christian Observer*, *The Presbyterian Outlook*, and *The Presbyterian Journal*) will prove to be an exception to the rule and will continue their existence during the next one hundred years (or twenty-five years) is hard to predict. It is the present judgment of our denomination, however, that these papers serve a useful and perhaps an indispensable function in the Church and should be continued.

It is certain at the same time that the *Presbyterian Survey*, our denominational magazine (published monthly), will be further improved and expanded. A sizeable subsidy has enabled it to improve both its format and its contents, and greatly to expand its circulation. With an able Board of Directors and a distinguished editorial staff, its services to the Church will grow immeasurably in the years ahead.

The "renascent" John Knox Press will also continue its expansion. More titles are published each year in the field of religion than in any other field, which means that there is a large public for worthwhile religious books. Many of our churches are taking a new interest in maintaining a good church library, which requires among other things the purchase of some of the best religious books appearing each year. For many years our press was very modest in its efforts to increase the production of outstanding religious publications. In recent years a more ambitious program has been developed. Under the guidance of its first full-time Book Editor, John Knox Press is rapidly increasing not only the number of titles published annually but also the quality of its offerings. Its sales and promotion, meanwhile, have been expanded to cover most of the United States, with outlets in Canada and a number of European countries. Its most ambitious undertaking today is the Layman's Bible Commentary, a set of twenty-five volumes to appear over a period of five years at a cost of more than half a million dollars. The need for a simple yet scholarly commentary for laymen is so great, and the quality of the opening volumes is so excellent, that a large circulation of this important commentary can be confidently predicted.

Religious programs on radio and television are mostly inspirational, devotional, or homiletic in character. Both radio and television have tremendous educational potentialities. Many experiments are going on in public schools, in institutions of higher learning, and in universities of the air. Certain types of teaching, it is proved, are as effective over the air as in the ordinary classroom. And by such methods a brilliant teacher who otherwise could reach only a comparative handful can reach multitudes. Christian education by radio and television is only in its infancy, but it can be expected to mature. Our own Committee on Television, Radio, and Audio-Visuals is now considering the possibility of a great Sunday school of the air, to be presented on both radio and television, and this is only one among many possibilities. In the Protestant Radio and Television Center at Atlanta we have an organization and are securing the equipment by which such undertakings may be carried out.

5. Vocational guidance.

A recent study of the American teen-ager revealed that from forty to fifty per cent were seriously concerned about their future. More than half wanted to know for what work they were best suited. Forty-two per cent did not know their own interests, and the same number had no idea what career to pursue. The important decision which every young person must make regarding his life's work may spell happiness or unhappiness, a useful career or a life of frustration. For a variety of reasons (among which the increasing specialization and complexity of society is only one) this is a much more difficult choice today than a generation ago. To help its young people make the right choice and for the right reasons, our Church has developed its Vocational Guidance Program.

The Department of Christian Vocation with its own full-time director was organized by the Board of Christian Education in 1951. Its purpose is to aid young people in finding the work under God which they are best qualified to perform. The program begins in the local church where young people are given information regarding the many kinds of useful work to be done in the modern world. Adult leaders, including trained "vocational aides," help the young person to evaluate his own abilities and inclinations and to pray and seek the guidance of the Holy Spirit as he seeks to determine his life work.

From the local church they are encouraged to go to the nearest Presbyterian Guidance Center for testing and counseling by able Christian psychologists. The task of the counselor is not to tell the young persons specifically what to do with their lives, but rather to make clear to them the most promising alternatives among which they themselves must choose.

As a consequence of such counseling many young persons are finding their way into the full-time service of the Church—as ministers or missionaries or in the rapidly increasing opportunities open to laymen—but that is not the primary purpose of the Guidance Centers. It is rather that Christian young people may be led to choose vocations for which they are specifically qualified and in which they can best serve God and their fellow men.

The Presbyterian program of vocational guidance, though still in its infancy, has had phenomenal success. More than a third of our congregations have begun a program within their own bounds; ten centers have been established, and the number is expected to be doubled within a few more years.

III. Institutions of Higher Learning

1. Increased support for Presbyterian colleges.

The Presbyterian Church has been interested in higher education throughout its history. Up to the time of the War Between the States it had done more to establish colleges in America than any other denomination. After the War, however, its institutions were neglected, especially in the South. Presbyterians continued to educate their sons and also their daughters, but our denominational schools were permitted to languish. It is only comparatively recently that our Church has begun to awaken again to its responsibility to undergird and strengthen its centers of learning.

One cause for the present widespread interest in Christian higher education is the rapid increase in the number of college students. In 1850 the United States had 11,900 college students; in 1900 the number was 238,000; in 1940 it was 1,356,000; in 1950, 2,457,000; and in February 1958, 3,200,000. By 1970 the number is expected to more than double, somewhere between six and seven million. In 1900, 4 per cent of our young people went to college; in 1950, 15 per cent; in 1954, 35 per cent; in 1959, approximately 50 per cent. Tomorrow the proportion will be even greater. We are attempting in America what has never been tried before in the history of the world—to make a college education available to every American young man or woman who wants and can profit by such education.

A second cause for our mounting interest in Christian higher education is the growing secularization of American education as a whole. Initially in this country higher education was almost exclusively under religious auspices. Many of the older colleges, so founded, especially in the eastern United States, became in time private institutions, but religion remained the keystone of their

educational arch. State universities (outside of the South) came much later. Up to a few years ago 80 out of every 100 college students were enrolled in independent colleges or universities. But "with the turn of the century, a new epoch began. Most of the privately endowed universities have sloughed off the last vestige of ecclesiastical control. Many so-called 'Christian colleges' have found themselves increasingly embarrassed and uncomfortable in their traditional church connections. Meantime, state-supported schools have so multiplied and expanded that they now harbor over half of our college youth—many of them giving no official recognition whatever to religion."⁶ Since these words were written, the disproportion has increased. Today some 60 per cent of our college students are in public institutions and only 40 per cent are in those privately (or church) controlled; within a few years the ratio, some predict, will be 80 per cent versus 20 per cent.

In our great state universities are many dedicated Christian teachers; in many of the same institutions are men utterly opposed to the Christian gospel. Personal influence counts for or against Christ, but instruction itself must remain neutral, or, where this is not the case, will increasingly be compelled to become so. Even in those private schools which remain officially friendly to religion the very proliferation of courses has too often crowded religion into a corner.

The main point, as Dr. Van Dusen sees it, is this: "Just as in the curriculum, religion is no longer the keystone of the educational arch . . . so, in the larger background of American educational theory and practice, religion has been slowly . . . removed from its former place of centrality to a distinctly secondary though still important role; or, perhaps more frequently, to a peripheral and incidental status. . . Our educational system [like our national life] has lost what had been its principle of coherence and its instrument of cohesion."⁷

Under such circumstances the necessity of maintaining our Christian colleges becomes more apparent.

Christian colleges must be maintained, in the first place, to help keep education free. Many of our leading educators, including

those in public education, and many of our thoughtful business leaders are concerned over the fact that public education is so rapidly supplanting private education in America. State universities are subject to political control. Higher education in America has been fortunate in having a dual system of state and independent institutions. So long as there is an impressive list of independent colleges and universities in America, along with a great group of strong church-related colleges, our education has a safeguard for intellectual liberty. Regimentation becomes difficult or impossible. Independent institutions also lend themselves more easily to experimentation. It is from such institutions that most of our educational advance has come.

Church-related colleges must be maintained in the second place because it is from them that we continue to get the largest proportion of our Church leadership. Most of our Presbyterian youth are now in state universities, but almost 70 per cent of our ministers are drawn from the minority who attend Church colleges. The full story is not told, however, when we refer to ordained leadership; among the laity of the Church a disproportionate number of the devoted and intelligent leaders are also found to be products of the Church colleges.

Christian institutions offering a quality education must be maintained for a third reason. Religion and education belong together. As Presbyterians—and as Christians—we are committed to this synthesis. Religion must be intelligent; it must not be divorced from truth in any realm. Education by the same token must retain its original religious orientation and objective. Owning no Lord it may become a curse to man rather than a blessing. Religion may play an important part, and does, in the lives of many professors in state universities, but in a land which guards jealously as one of its basic principles the idea of separation of Church and State, Christian education cannot there find its perfect fruition. A Christian college, on the other hand, has an opportunity to select its student body, to select its faculty on the grounds of their Christian faith as well as their professional competence, to put religion into the center of its curriculum, and to infuse Christian character into the whole process of education.

To have Christian education at its best means something more than compulsory chapel and required courses in religion and faculty members who are committed to the Christian ideal, however important these may be. We need men dedicated to the search and impartation of scientific or discursive truth with the same ardor and complete honesty as that which characterizes the faculties of our greatest universities, but men who are at the same time committed to the revelation of God's love in Jesus Christ.

Christian colleges, offering quality education, must be maintained because of the influence of their graduates upon the life of the world. A recent, very careful study of American colleges revealed that the average American student is decidedly self-centered, with little time or concern for the welfare of others, and much less so, indeed, than his European contemporary; also that student values on the whole are little affected by their college training. "With some students," however, the study indicated, "the change is substantial. But the impetus to change does not come primarily from the formal educational process. Potency to affect student values is found in the distinctive climate of a few institutions, the individual and personal magnetism of a sensitive teacher with strong value-commitments of his own, or value-laden personal experiences of students imaginatively integrated with their intellectual development."⁸ Such teachers, the author pointed out, are "more likely to be found at places where (a) contact between faculty and students in the curriculum is intimate, (b) the faculty is 'student-centered,' and teachers derive a real sense of satisfaction and value from teaching their particular students . . . (d) the institution, including its administration, is self-conscious and purposeful about its educational mission."⁹

Six of the institutions studied were found to have high faculty influences. All six had the character indicated above and were, in addition, limited in their size. Three of the six were Presbyterian affiliated, "considered among the most progressive and educationally dynamic of this group of denominational colleges."¹⁰ Though not all denominational colleges were found to exert such influence, it is natural to assume that it is in this group of colleges that one is more likely to find such transforming influences.

Without its colleges the Church would lose much of its power to influence the culture of the country, and also to train its own leadership.

But Christian colleges will not serve their purposes unless they are at the same time high-grade institutions. Colleges which offer an inferior education will not supply the type of leaders which the Church must possess, and Presbyterian parents who want the best for their children will not send them to this grade of school.

Our Church has made progress in recent years. We now have 27 institutions of higher education—17 senior colleges, 5 junior colleges, 4 theological seminaries, and the Presbyterian School of Christian Education. In 1940 the total invested in campuses, buildings, and equipment of these institutions was only 29½ million dollars, a niggardly sum. In 1958, the total invested had risen to 116 million dollars. "This was progress," says Dr. Hunter B. Blakely, "but it is not enough. If the denomination really means to get into higher education in a telling way this 116 million will have to be more than doubled in the next ten years."

Most of the support which is necessary for our Church colleges must naturally come from the Church itself. But the alumni of these colleges are giving, annually, more liberally than ever before. And business and industry are coming to realize the importance of the independent college in the educational stream. Their gifts may be expected to increase.

The Church can maintain its colleges as high-grade institutions if it wants them. We have not supported our schools as adequately in recent years as have other denominations operating in our territory. But we have become increasingly concerned. It is time now "to turn concern into action—the kind of action that costs in giving, in making bequests, and most of all in active planning, praying, and working to make our Presbyterian institutions worthy of our Church and her future."¹¹

2. Increased attention to Campus Christian Life.

Presbyterian colleges, as we have seen, are of vital importance to the Church and must be maintained. We recognize at the same time that institutions supported by public funds are here to stay,

and will educate the vast majority of our young people. It has been estimated that at the present time 80 per cent of our Presbyterian college students are enrolled in non-Presbyterian institutions.

To meet the great need on the campuses of our colleges and universities Campus Christian Life has been organized as a Department within the Division of Higher Education in our Board of Christian Education.

Its general purpose is to present the gospel of Jesus Christ to the whole academic community.

Westminster Fellowships for students, with 46 full-time Campus Christian Life Workers, 35 part-time workers, and 130 Westminster Fellowship advisers, have been organized on more than 200 Southern college campuses. The general purpose of these Fellowships is to strengthen the religious life of the students and through them the religious life of the institution as a whole. Specifically they seek to help students take Christ into account as they plan for their homes and for their life's work, and to inspire them to work and live, on the campus and later, within the life of the Church. The minister to students on a college campus is well trained and capable, and he ministers to faculty members as well as to students. On the majority of state campuses, it should be noted, the minister to students receives excellent support from the administration.

So important has this work become that it is hard to realize that the first Presbyterian student group on the campus of a state-supported institution was organized in 1909; and that the ministry of Campus Christian Life did not receive official recognition by the General Assembly until 1941. An adequate campus ministry requires not only strong personal leadership but also modest but suitable equipment in building and furnishings. Great progress has been made in this regard in the last ten years. Something like three million dollars have been invested by our synods in Westminster Fellowship centers. Many large campuses in the territory for which we are responsible now have attractive Fellowship Houses, and others are in process of erection.

As the state universities continue to increase their enrollment,

the work we are now doing on the campus will need to be greatly enlarged; according to one expert it must be doubled, even tripled, in the next few years.

One of the most important developments in our colleges and universities, from the Christian point of view, is the growth of the faculty Christian movement. It sprang up spontaneously among professors in various types of institutions to meet a growing sense of need—in part as a reaction against the growing secularization of American education, and in part as the consequence of a re-discovery of the relevance of the Christian faith for education in an age of moral and ideological confusion. It was in its beginning and remains distinctly a movement of professors for professors. In discussion and study groups on numerous college campuses, professors are now seriously reading theology, seeking to acquire a competent understanding of what the Christian religion really is and to evaluate the significance of the Christian faith for education and especially for the vocation of teaching. In 1952 a Faculty Christian Fellowship was organized, and now, with financial and administrative aid from the National Council of Churches, gives some aid and direction to the movement.

As a part of the larger movement a Presbyterian faculty movement has developed within the bounds of our own Church. With the active aid of the Board of Christian Education, marked progress has been made. Local faculty groups are being organized, dedicated to the serious study of the Christian faith for faculty members. Regional conferences are held usually on week ends, and each year a conference for the entire Church is held as a part of the Annual Educational Conference at Montreat. The five or six thousand Presbyterian professors on college campuses in the South are a mighty force for good. Through the faculty Christian movement they are becoming a more potent force for the advancement of the Kingdom. This movement, too, which is now only in its infancy, may be expected to grow in the generation ahead.

3. Improved training of professional leadership.

The government will provide a large proportion of the cost of

college and university education; it is necessary for the welfare of the state. But the Church must educate its own leaders, both ministers and lay workers.

Our Church maintains four theological seminaries in which young men who have completed their college training must study for three more years before they are ordained to the gospel ministry. It is from these schools that our Church draws the bulk of its ministers.

For a number of years now our theological seminaries have recognized an obligation to aid ministers, in whatever religious work they are engaged, to continue their theological education. Each grants degrees for advanced work. Reading courses and library facilities are made available to all. Ministers are brought back to the seminary for conferences, for workshops and other summer courses, and for opportunities of uninterrupted study.

Meanwhile, undergraduate instruction expands. New chairs are added and new courses are introduced as new fields appear in which the minister of tomorrow must be trained. Theological education moves forward necessarily as does education in every other field. Each of our seminaries is now making long-range plans for the future, realizing that the number of students will increase, and that theological education must continue to improve.

Recent campaigns have demonstrated that many Presbyterians are not acquainted with the part that the seminaries play in the life of the Church. They also make it clear that when Presbyterians are given the information and the opportunity they will rise to their support and find joy in so doing.

There is an increasing need not only for ministers but also for laymen to work full time for the Church. Included in this category are directors of Christian education, youth workers, choir directors, recreation directors, and other lay people directly employed by the Church or its boards for tasks that require some special training or skill; and also in this category are the agricultural, industrial, and medical workers serving the Church on the foreign field.

The investigation of an ad interim committee in 1957 revealed

that the largest single demand is for directors of Christian education, a demand which far outruns the available supply. To meet this heavy and growing demand the Assembly authorized an accreditation plan for workers in this field; ordered that a sustained recruiting program be undertaken to enlist lay workers; and urged our Church colleges to extend their programs for the education of laymen entering the service of the Church (seven of our colleges have now undertaken such a program). For its graduate professional training the Church will rely upon the newly created lay school at Austin Theological Seminary and the Presbyterian School of Christian Education (formerly the Assembly's Training School), which has served the Church admirably in this field for many years. Though most of the Training School's graduates have been women, the number of men in training for lay vocations in the Church has increased notably in recent years—a trend likely to continue. More men are needed as directors of Christian education, for one thing, because the professional career of the average woman is too short to achieve significant results.

To meet the growing need for professional lay workers, both men and women, the Presbyterian School of Christian Education plans to double its facilities in the near future.

"The Presbyterian Church must keep her four seminaries and the Presbyterian School of Christian Education strong, growing institutions," Dr. Blakely rightly emphasizes, because "Presbyterians expect good preaching from their pulpits and effective work from their church staffs. The quality of our church leadership depends upon these five institutions."¹²

In this chapter we have tried to indicate some of the directions in which Christian education will advance in the years that lie ahead. Much has been omitted, and there is much that cannot be foreseen. But we can be sure that the Church will continue to educate. And in the program that is to be, home, church, church school, institutions of higher learning, along with camps, conferences, Church papers, and John Knox Press, will play a more important role.

Leadership will continue to come from the Board of Christian Education. In its plans for the future are a Department of Church

Music, a Department of Religious Drama, a Department of Recreation, and a Department of Weekday Religious Education. Audio-Visual educational materials will be developed and offered leaders in the Church to assist them in the understanding of their tasks in teaching the Faith.

"One of the important developments in the Church in the next fifteen years," writes the Executive Secretary of the Board, "will undoubtedly be the development of the laity. Efforts will be made to help the laity of our Church to understand the theology of their vocation and the nature of the ministry of the laity in the life and witness of the Church. That our church officers might be prepared for their responsibilities, materials and classes of instruction will be provided to train elders and deacons for the office to which they are called.

"The Board of Christian Education, in the name of the General Assembly, will undertake to help our people discover the relevancy of the gospel to life in the world. The Church is not yet alert to the imperative necessity that rests upon us to relate Christian faith and Christian ethics to every fiber of man's relationships with man.

"The task of theological seminaries is to train men for their preaching ministry. More is being demanded . . .

"The Board of Christian Education . . . looks forward to the inauguration of a program of training for ministers after they have graduated from the seminary and entered upon their pastorates. That program will be through workshops and institutes to provide guidance and counsel to ministers and directors of Christian education for their places of leadership in the teaching ministry of the Church.

"The Board looks forward to the day when there will be in every presbytery a director of Christian education who can assist every local church by providing trained leadership to assist the pastor and the session in developing their program of Christian education."¹³

Other areas of need will develop, and into each such area we shall enter when the time is ripe. We face the future with confidence and with hope.

V

A World-Wide Fellowship

I.

In our day we have seen a marvelous phenomenon—the rise of the Church as a world fellowship in a time when politically, economically, intellectually, and culturally men were drifting ever farther apart.

“As though in preparation for such a time as this,” William Temple declared in the midst of World War II, “God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in true unity and mutual love . . .

“It is the great new fact of our era . . . Here is one great ground of hope for the coming days . . . It is of urgent importance that we become aware of it, that we further it in every way open to us, and that through it we take our part in providing for the Spirit of Christ the agency by which he may transform the world.”¹

This “great new fact”—the emergence of the Church as a world fellowship—is in line with God’s purpose for the universe as revealed in Ephesians 1:9-10. “He has made known to us . . . the mystery of his will,” wrote Paul, “according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him.” It is in the Church, Paul proceeds to point out, that God’s purpose for the gathering of mankind in Christ is to be manifest. Reconciled to God through the blood of the cross, barriers drop and men formerly estranged shall find themselves reconciled to one another.

“Here,” Paul exulted, “there cannot be Greek and Jew, cir-

cumcised and uncumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all." (Colossians 3:11.)

This gathering of mankind into one through Jesus Christ was begun in the first century A.D., but only begun. As a consequence of the missionary endeavor of the last century and a half, there is now for the first time in human history a family of God distributed throughout the earth, to which men hungry for such fellowship can belong and in which all men can truly be at home.

To the casual observer, it is true, the Church of Christ seems badly rent, yet beneath all its divisions there is a God-given unity. And increasingly its scattered members are being drawn into a conscious fellowship, which stands above national and denominational barriers, and which recognizes its mission to all mankind. The world gives scant attention, but as William Richey Hogg has said, "There are . . . men of faith who see in this growing and united world Christian community the greatest fact of our time."²

We must not, of course, overestimate the strength of this world community. In a few countries—Tibet, Afghanistan, Bhutan, Nepal, and the native states of Baluchistan—the Christian witness is still not permitted. In others—Iraq, Turkey, Algeria, and Tunisia, for example—the number of congregations is pitifully low. In populous lands like India and China vast regions remain unreached, and the masses of the people have not been touched. In the Belgian Congo there was in 1949 one Protestant in every nine of the population; in Brazil one in 28; in Korea one in 31; in Japan one in every 390.* In Asia as a whole, excluding the Near East and the territory of the Soviets, only three individuals out of every hundred count themselves as Christians, and two out of the three are Roman Catholics. The single Protestant may be a member of any one of a hundred or more denominations or sects.

The situation is more critical when we consider the rapid growth of population in recent years. Protestant Churches, it is estimated, win between one and two million non-Christians a

* These figures are based on the estimated Protestant community, not actual church membership. See Willis Church Lamott, *Revolution in Missions*, p. 90.

year; in the same period between 20 and 25 million are added to the non-Christian population of the world. There are in fact more non-Christians in the world today than ever before.

The churches that exist in so-called mission lands, moreover, are largely class churches. In no such land has Christianity succeeded in reaching the rising industrial class, on whom the future of these lands so largely depends; the influential student class also is still largely unreached. In most lands the churches have as yet made little impact upon the cities, growing rapidly now in every country; in Japan, on the contrary, it is the countryside which remains almost completely unevangelized. In many areas Christians are drawn from the poorest section of the population and the educational level remains very low.

Says a recent writer: "The emergence of Christian communities and organized Churches in almost every country of the world is one of the most significant features of the contemporary missionary scene . . . In the majority of countries outside Europe and North and South American continents [however] the Christian community is a minority community . . . Further it must be remembered that this minority movement lives within a cultural context relatively untouched by Christianity and largely based on non-Christian assumptions concerning man and his destiny. The existence of organized Churches in these lands is of incalculable significance . . . Nevertheless . . . these Churches and Christian communities are not the main occupying forces of the great regions of the world in which they exist: they constitute little more than bridgeheads, advance guards, or outposts, and it is in these very regions that the population growth today, with its increasing disparity between birth rate and conversion rate, is most in evidence . . . The world mission of the Church is nowhere near its end. In relation to the dimensions of the task, even in terms of this population factor alone, the Churches are only at a new beginning of their missionary obedience."³

If we are to look realistically at our task for the years ahead, we must grant that all of this and more is true. At the same time we cannot but recognize that the existence of an indigenous Church in nearly every country on the face of the globe is what Bishop

Neill terms "a standing miracle"; and also that in recent years, in spite of all the difficulties encountered, there have been in mission lands some very impressive gains. Thus, in something less than a quarter of a century after 1925, at a time when the world was in the midst of disturbance and turmoil, the Protestant community increased 3 times in China and Korea, 5 times in Indonesia, from 6 to 8 times in the Philippines, Argentina, India, Mexico, Guatemala, and Cuba, 10 times in Puerto Rico, 11 times in the Belgian Congo, and 24 times in Brazil.⁴ In 1916 there was an evangelistic community of 122,875 in all Latin America. In 1956 there were forty times as many, an estimated five million—more than two million in Brazil alone.

"The period under survey," says Dr. Lamott, "was very definitely one in which the Christian movement not only went forward from strength to strength but did so largely under its own power. Missionary forces in most of the countries suffered reduction and, in some cases and at certain times, almost depletion, but the church still went ahead. The figures presented above, therefore, represent the advance of the church rather than the advance of the foreign missionary movement in the areas studied. This is said not to disparage the work of the many efficient and devoted foreign missionaries working with and for the Younger Churches, the high quality of their contributions both in activity and in counsel, but to state a fact which many supporters of missions do not realize.

"This is seen further in a comparison of the number of ordained national workers as compared with the number of ordained foreign missionaries . . . in the Belgian Congo (for example) 354 to 147; Mexico 322 to 42; Cuba 237 to 22; Puerto Rico 159 to 25; Brazil 1,078 to 179; the Philippines 499 to 85; Indonesia 499 to 31."⁵

A recent Associated Press survey indicates that while Christianity's strength remains small in most Asiatic countries (the Philippines, where 83 per cent of the population is Roman Catholic, is the one outstanding exception), it has nonetheless made creditable progress in an area where it has had to overcome cultural and language barriers nonexistent in the West. According

to competent observers, Christianity in Asia continues to gain ground even while Western political influence declines.

"Christians in Japan 'weigh more than they count,' a feature article in Tokyo's [most influential paper] said recently. Pointing out that the total Christian population of 600,000 is but a tiny minority among the nation's 88 million people, the article listed outstanding statesmen, scholars, scientists, judges and businessmen who are Christians. The three elder statesmen of the Socialist party, which with 78 seats has the second-largest representation in the Diet, are Protestants, as are 15 others of the 250 members of that legislative body. Among outstanding Protestant citizens of Japan are the minister of finance, the director of the Atomic Power Research Institute, the presidents of several nationally known manufacturing companies and banks, and the former president of Keio University, who served as a private tutor to Crown Prince Akihito and was the official 'go-between' in arranging his recent [marriage]. The first two postwar presidents of Tokyo University, which ranks among the world's great educational institutions, were distinguished Protestants. Prominent Roman Catholics are less numerous, but among them are the chief justice of Japan's supreme court and a number of educators."⁶

Protestants in Syria and Lebanon are a small minority of the population, but in the National Evangelical Church (which has about 10,000 members) are 12 persons who work for embassies or legations, 101 professors and teachers, 47 medical doctors, 26 engineers, 15 nurses and social workers, and 14 bankers. Moreover, Protestant medical and educational institutions serve more than 30,000 people annually and have educated some of the most influential men of both countries.

The point to be held in mind is that in Asia, Africa, and Latin America indigenous Churches have arisen, which are now independent of any foreign control and which possess their own institutions and trained leadership.

These Churches have weaknesses enough (many of them reflections of similar weaknesses in the older Churches); they face opposition greater in some respects than those faced by the older

Churches; yet it will be generally agreed that they are here to stay. And it is not to be forgotten that these younger Churches are now producing some of our keenest and most penetrating evangelistic leaders and theological minds. As Bishop Manikam states, "Christianity is now in the process of becoming domesticated in the East." And the same could be said of Africa and Latin America.

II.

The fact that erstwhile mission Churches have now come of age means that a new age in missionary activities has arrived.

Among the factors which must be taken into account are first the fact just emphasized, that in nearly every mission land there is now an indigenous or independent Church or Churches, indeed a world-wide network of so-called younger Churches. Second is the fact that in nearly every land among these younger Churches a new spirit of independence has arisen, seeking equality of status and protesting the Western orientation of mission work. Recent independent nations in particular, in the pride of their new nationalism, resent any suggestion of dependence which could indicate a failure to have left behind the old colonial status. In this connection it needs to be noted that Western civilization, once an asset to the missionary enterprise, is now, or at any time may become, a liability. This fact, along with the changing world situation, is one of the factors which requires us to review all methods of missionary labor.

A third factor explaining the new day in missions is the growing realization, recognized by many, of course, from the beginning, that Christians of the West cannot evangelize the world through their own unaided efforts. We can assist and indeed must do so. But the major effort must finally come from the people themselves, and in fact this shift in emphasis is already beginning to take place. This in turn means that the older Churches must seek in every way possible to strengthen the younger Churches in order that they may more and more take over the work of evangelization in their own land. As Richard Shaull has written, "The

Church in each country is now the central reality. The important thing is to encourage its growth to the point where it can evangelize its people and do God's will in every area of national life. All mission strategy must center its attention on this task."⁷ This means, in the judgment of many missionary statesmen, that the older Churches of the West must increasingly put their resources at the disposal of the younger Churches and serve and help them in every way possible as they struggle to meet the challenges and opportunities before them. According to Willis Church Lamott, "The young Churches stand today as the greatest forward step in fulfillment of the divine purpose that has taken place since Pentecost . . . The missionary movement is no longer an outreach of an established civilization into 'heathen' lands . . . It is a cooperative effort on the part of a world-wide fellowship to strengthen that fellowship until it shall express the will and purpose of its Lord and complete the work that he has set before it."⁸

The work of missions becomes, then, a co-operative task in which the older and younger Churches work together to express the will and purpose of their Lord and to complete the work that he has set before them.

The beginning of the new age is described by Dr. Lamott as the transition from Foreign Missions to World Mission. The word "missions," he holds, recalls the pioneering days when hundreds of individuals and societies labored independently first to win souls and second to establish Churches in Africa and the Orient. "The phrase 'world mission' implies that world evangelism must be a unitary task, a united effort of Christians throughout the whole world to confront the whole world with Christ. And therefore the strategy of the mission in the new day must be planned and executed by churches as a united church without distinction of East or West, older or younger, or of differing confessions or creeds."⁹ This is the direction in which the missionary enterprise, in part at least, has begun to move.

In practically every mission field the missionaries early organized themselves into groups called missions or mission councils. It was natural, almost requisite, that they do so. Yet when indigenous Churches arose, tensions inevitably developed be-

tween the younger Churches and these missions or their supporting boards. Human nature being what it is, they will continue to arise so long as Church and mission operate as independent power structures within the same country.

In 1928 at the World Mission Conference held in Jerusalem, a major shift in emphasis became evident. Here for the first time older and younger Churches met in an ecumenical conference on terms of equality and saw each other engaged together in a common task, the single and unitary task of confronting the non-Christian world about them with the gospel of Christ. The Tambaram Conference of 1938 advanced a step further in its recognition of the Church as the center and focal point of the whole missionary enterprise.

"The Whitby Conference of 1947 took up the idea where Tambaram left it, and carried it perhaps a stage further: 'The task of world evangelism to-day starts from the vantage ground of a Church which, as never before, is really world-wide. This universal fellowship is in the oft-quoted words of William Temple the great new fact of our era. It is working itself out to-day in a real partnership between older and younger churches.'"¹⁰ It was here that the now familiar phrase "partners in obedience" was born. The younger Churches were urged to put behind them forever any sense of dependence upon the older Churches and to take upon themselves the primary responsibility for the evangelization of their own lands. There was to be no lessening of responsibility, however, on the part of the older Churches. It was clearly recognized at Whitby that the younger Churches could not carry out their tasks alone. "From the older Churches," the conference reported, "the younger Churches are asking for literally thousands of men and women as missionary helpers: to go into immense areas where the name of Christ has never been heard . . . to take immediate advantage of opportunities in lands where it seems likely that the Gospel will not have free entry for more than another ten or fifteen years."¹¹ "It is one of the tragedies of the modern missionary movement," Bishop Neill comments, "that the message of the Whitby Conference has not yet been heard or heeded by the Churches."¹²

At the Willigen Conference of 1952 it was definitely recommended that "the responsible administrative body in the receiving country should state what workers are needed, and should have an increasing share in their training, stationing, and discipline."¹⁸

In some fields, and particularly in those in which our own Church is operating, the pattern is now one of joint consultation and joint planning of all missionary programs through committees or councils on which there is representation both of the national Churches and of the missions.

In other fields and among other denominations the "mission" as an organization or power structure is tending to disappear, and in some fields, under some denominations, has now been dissolved. The increasing tendency is for missionaries to go out to work under the direction of the indigenous Church. At the same time there is a growing demand that leaders from the younger Churches be given a place in the planning of the total missionary enterprise. There is an increasing desire on the part of the older Churches, meanwhile, that leaders of the younger Churches come to their lands to add their enthusiasm and insights to the tasks which they themselves are facing.

A new day is dawning in Missions because the newer Churches have come of age. The whole missionary task must now be reconceived in the light of this stupendous fact.

III.

A vital question that must now be reconsidered, as suggested above, has to do with relation of Church and mission.

The basic plan under which denominations generally have operated in the past, and under which many continue to operate, is to establish in every land as rapidly as possible an indigenous Church which shall be self-supporting, self-governing, and self-propagating. The mission, however, continues to operate alongside the indigenous Church as an independent organization, responsible for its own operations under the general direction and oversight of its Board of World Missions, assuming responsibility for the

evangelization of unreached areas (the important task of pioneer missions) and for the administration and maintenance of various missionary institutions, such as hospitals and schools. Whenever a new congregation is organized and becomes capable of self-support, it is immediately turned over to the indigenous Church. Schools and hospitals are also turned over as soon as the national Church is able to support them. To our own Board of World Missions, to a majority of the missionaries on the field, and to many—and in some areas to most—of the nationals themselves, this seems a fair division of labor which enables both mission and Church to co-operate most effectively for the advancement of God's cause in a land where Protestants remain a tiny minority of the total population.

To other missionary leaders, however, this traditional relationship of Church and mission seems no longer desirable, primarily because in their judgment it tends to relieve the national Church of its own missionary responsibility, and also because it does not relate the mission convert directly and immediately to the Church on whom the ultimate responsibility must depend.

The Presbyterian Church in the U.S.A. (now the United Presbyterian Church in the U.S.A.) has gone further in the total re-orientation of its missionary strategy than any other denomination in accordance with this conception. Its new strategy has been developed gradually through the years. At a missionary conference held in Princeton in 1920 to consider problems of world evangelism in the post-World War I period, it was agreed that the goal in every land should be an indigenous Church in which foreign missionaries would be no longer necessary, and that wherever possible the indigenous Churches should be encouraged to participate in the formation of united Churches.

A later conference held at Lakeville, Connecticut, in 1931 affirmed belief in the wisdom of a Church-centered rather than a mission-centered approach to the evangelization of homelands. The most prominent problem, it declared, was the relationship between the older and the younger Churches. The conference affirmed its eagerness to transfer missionary responsibilities and functions to the younger Churches as soon as these were ready to

receive them. At the Lake Mohonk Conference held in 1956, in which representatives of national Churches participated equally with representatives of the Presbyterian Church in the U.S.A., it was determined to put in operation the best knowledge and insights that have come out of recent ecumenical conversations on the Christian mission. According to this conception the mission of the Church is both intensely local and completely world-wide and at every point is to be undertaken in concert with other denominations and with Churches in other lands. To put this plan into effect, missions as separate organizations are being dissolved, and the responsibility for conducting the mission of the Church in the homeland (including the management of educational institutions and the evangelization of the regions beyond) is placed squarely on the national Church, which becomes or remains completely autonomous in the control of its own affairs. Funds contributed by the Presbyterian Church, which are to be augmented rather than diminished, are placed at the disposal of the national Church.* Missionaries, who are to be sent in increasing numbers so long as their presence is desired and needed by the younger Churches, become "fraternal workers." They are placed at the disposal of the national Church and are expected to identify themselves in every possible way with its life and work. At the same time fraternal workers from the newer Churches are being brought to America and added to the staff of the Presbyterian Church in this land. The changed conception of the Church's world mission is expressed in the change of name from Board of World Missions to Commission on Ecumenical Mission and Relations. It is now a Commission on Ecumenical *Mission* because the mission of the Church is one, and must of necessity concern itself with the whole inhabited world (the root meaning of ecumenical). It is a Commission on Ecumenical *Relations* because in carrying out this mission of the Church the United Presbyterian Church in the U.S.A. is determined to co-operate so far as that is possible with existing Churches, rather than to send a mission to labor alongside the indigenous Church in the homeland.

* To some it seems that the Board's control of funds placed at the disposal of the national Church has merely taken a different form.

In accordance with this new relationship, responsibility for the evangelization of Japan—to take a single example—is placed primarily on the Church in Japan. By placing fraternal workers at the disposal and under the direction of the Church in Japan, the Church in America seeks to aid the Japanese Church in this endeavor, the Japanese Church meanwhile aiding the fraternal workers in their task.

The problem of handing over complete control to younger Churches, however, is more complicated than may appear. In some areas the leaders of the national Churches are unwilling to accept such responsibility; in other cases there are not yet leaders capable of assuming it. One of our greatest missionary statesmen reminds us that, "Missionary history is strewn with disasters that have followed upon a premature or unwise handing over of responsibility to those who were spiritually unprepared to carry it."¹⁴

In addition, objections are being raised to the new conception of missions as being in itself unwise and as deleterious to the missionary program of the Church.

Young missionaries who respond to the call for preaching the gospel to the unevangelized millions will not care to volunteer, it is feared, as "fraternal workers." It is claimed that in most instances the "fraternal worker" policy has met with resistance from the missionaries on the field, and in some cases has been imposed by higher authority in the face of the contrary judgment and against the strong objections of the missionary body.

The national Churches themselves will suffer, it is charged. While the fraternal worker plan "has the appearance of fostering the autonomy of the national church," writes Dr. Fulton, Executive Secretary of our Board of World Missions, "it is actually a step backward. It introduces missionary personnel and money a second time into the structure of the indigenous organization. It tends to develop a habitual dependence upon outside aid, an expectation of indefinite continued help from abroad. Its effect, we believe, is radically to retard the development of the Church in self-support, self-government, and possibly in self-propagation . . .

"The real autonomy of the Church cannot be achieved," Dr.

Fulton concludes, "as long as it is dependent upon outside personnel and money for the maintenance of its organizational life."¹⁵

The point is that the presence of the missionary (representing, if not actually exercising, the power of the purse) in the councils of the national Church under the fraternal worker plan may do more to hinder the development of independence and responsibility than under the older plan where mission and Church co-operate, yet remain separate and distinct.*

Finally, it is feared that the "fraternal worker" policy will not hold the interest or secure the support of Christian people who believe that "the great end of missionary life and service is the preaching of Christ and Him crucified to the nonevangelized peoples." It is questionable, they say, whether the Church at large will reveal the same interest in and support of a work which involves chiefly the assistance of other Churches rather than the challenging task of planting the gospel in new fields.

According to this older and still widely accepted theory of missions: "Assistance to the national church is an important but secondary function. [The missionary's] first concern must be for those 'other sheep' whose spiritual lostness and need called him in the first place from his home and his native land. There are few countries in which Protestant missionaries are at work today where as many as 6 per cent of the people have been won to the Christian faith. Any philosophy of missions which diverts attention from this unfinished task and interprets our continuing role principally in terms of inter-church aid must be classified as a major retreat in missionary strategy. Established work should be turned over as rapidly as possible to the indigenous church while the missions move on to the 'regions beyond.'"¹⁶

"It is my firm conviction," continues Dr. Fulton, "that whenever a national church has reached the point of autonomy, it should be left free to pursue its autonomous life without interference from the mission. This, I believe, is an absolute necessity for the fullest development of the national church in self-reliance,

* This is the firm belief of many of the national leaders themselves, who prefer the plan under which our own Church continues to operate.

dignity and maturity. Any paternalism on the part of the mission, however well intended, and whether exercised through money or personnel, is likely to prove both an annoyance and a snare to the young new body. The mission, on its part, should continue with its task of pioneering, pressing ever forward into new communities and fields. The most cordial relationship with the national church should be sustained, and the mission and the church, as affiliated but separate bodies, should work in the closest understanding in developing plans for the evangelization of the field."¹⁷

To this conception of its task our own Church is at the present time strongly committed.

Consideration of these two contrasting theories of missions will certainly grow in importance in future years. It will be forced upon us by the continued growth of the national Churches and by the fact that our two major Presbyterian bodies which join in building indigenous Churches in so many lands have espoused contrary views regarding the issue. It is not a problem which can be solved by the Boards, acting singly or together. The solution must be sought rather in conference with the missionaries on the field and with the national leaders themselves.

Whatever be the final relationship between the Church and mission, it will be agreed that more, not less, missionaries will be needed as far as we can look into the future. It will also be agreed that we cannot return to the methods and mood of the nineteenth century, making our decisions as though the young Churches of Asia, Africa, and Latin America were not true Churches and could be ignored. Rather, as Bishop Newbigin insists, we must move forward, seeking to find a pattern for the Church's mission in the new day. More and more we shall recognize that we are indeed "partners in obedience" and that there is a common task—the evangelization of the world—to which we are called as individuals and as denominations, as younger and older Churches, all members of the one Church, which is the Body of our Lord Jesus Christ.

IV.

The younger Churches and our missionaries, by whatever name they are called, face problems with which we in the older Churches are necessarily concerned.

We note to begin with that Protestantism is divided into a large number of competing sects, whose effects on mission fields are far more damaging than in the home fields. In India alone it is estimated that more than 200 different Protestant groups are at work. Most old-line Protestant Churches do co-operate by carving out geographic spheres of influence in the "mission fields" and do support common projects through the Division of Foreign Missions of the National Council of Churches.

This comity and co-operation, however, is hardly noticeable to non-Americans, Dr. Eugene Carson Blake contends, for two reasons:

1. Despite their theoretical commitment to comity and co-operation the American Churches tend to continue unilaterally to operate their missions as in the past, even when in theory they are fully committed to "a new day" in which responsible partnership with "younger" Churches is to replace the old patron-client relationships.

2. An increasing number of missionaries are being sent across the world by American Churches which, by conviction, do not thus co-operate. These so-called "sect" missionaries now outnumber the missionaries of the old-line Churches.

The newer Churches, thus divided, despite their really remarkable growth in recent years remain small minority movements engulfed in a sea of paganism. In Asia, particularly, but also in Africa and in Latin America, Christianity faces formidable opposition, contending ideologies, some of which are antithetical to Christianity, and none of which holds the final answer to our human needs.

There are, for example, ancient religions, once thought moribund but now truly resurgent, tending to identify themselves with the ancient cultures threatened by Western "imperialism." Buddhism, Hinduism, and Islam have all come alive. As Bishop

Neill points out, each of these ancient religions is undergoing revival "in the attempt to prove to itself and others that it has an adequate answer to the problems of the modern world, and that it can serve as a spiritual basis for the life of men and nations in that world."¹⁸ No longer content to remain on the defensive, they have now taken the offensive. Islam, for example, at the present time is growing more rapidly in Africa than is Christianity. Zen Buddhism in some circles has become the vogue. "The total consequence of the revival of ancient religions in Asia . . .," says Bishop Manikam, "is that the claim of Christianity to be final and absolute is laid in question. . . . What they question is whether there is justification in the Christian contention that it is a religion which is not only better than others but is final and absolute truth for all time."¹⁹

More dangerous to Christianity and to the peace of the world than the resurgence of ancient religions is the rapid spread of Communism, the avowed enemy of all religions. Christian leaders in every "mission land" acknowledge the appeal of Communism to the youth as well as to many of the intelligentsia of their lands. "Communism attracted them," says Richard Shaull, "because it offered a total understanding of the universe and of man's place in it."²⁰ Communism attracts them because it seems to offer the only quick and ready answer to the pressing economic needs of their lands—what Russia has done, and more recently China, may be duplicated within measure in their own lands. Communism attracts them because it does not admit race prejudice and thus is able to exploit the weakness of Western "imperialism" for its own advantage among a people who have become abnormally sensitive to any suggestion of white superiority.

Communism is a recognized danger in every newly independent country, but the dominant passion among independent and colonial peoples alike is for nationalism. "To turn back this rising tide of national self-assertion would be like trying to turn back the Congo River in its course," one of our missionaries wrote after a sudden and unexpected flare-up in the Belgian Congo. And the same might be written in almost any territory. Nationalism is not necessarily opposed to the spread of Chris-

tianity. But it tends to become so, because Christianity is identified in the popular mind with Western imperialism, and because it challenges the older religions on which the nation's culture seems to be dependent. So increasingly obstacles are put in the way of Christian evangelism, and the position of missionary forces is likely to become more difficult in the generation to come than it has been in the past.

In the estimation of many thoughtful observers the greatest danger confronting Christianity in mission lands is a danger which comes to them from the West. It is the same danger that the Church faces in every land—the danger, that is, of secularism or of a secularized materialism—this sickness of the soul which, originating in Europe, has now spread far and wide throughout the world. It is more than a question simply of belief or unbelief. "What we have to recognize to-day," says Bishop Neill, "is that between Christians and an immense segment of their contemporaries [a] common universe of discourse no longer exists. The common Christian and religious terms are no longer in the vocabulary of the ordinary man; or, if the words are still familiar, the sense in which they are used is so distorted as to be rather a barrier than a highway to communication."²¹

If the younger Churches are to discharge their responsibility adequately and if the missions are to bring their converts to maturity, there must be more national leaders trained in their understanding of the gospel and in their ability to communicate it to their contemporaries amidst the present conflict of ideologies. Each individual Christian must be made to feel his own responsibility for bearing witness, by word and through the discharge of his daily vocation. Missions and missionaries are well aware of this, and increased efforts are being made and will continue to be made toward this end.

The Church in the West has largely lost contact with organized labor; it is not surprising that missionaries and the younger Churches coming into existence through their efforts have failed to establish contacts with the same group in their own lands. Not to effect such contact, however, but to remain "class" Churches may well prove to be a fatal weakness. On the whole, too, the

younger Churches are not successful in reaching the influential student group. The students and the workers—these are the two dynamic groups, more likely than any others to shape the future of their nations.

If the Church is to reach these and other groups in large measure, it is agreed that it must manifest a greater social concern. The missionaries have pioneered in bringing education and medical relief to other lands; they have brought scientific agricultural instruction; they have been instrumental in abolishing many ancient abuses; and have contributed to movements for national independence. There have been notable examples of social work. But missionaries, along with leaders of the younger Churches, agree that there has been a relative lack of concern within the Christian mission for the great problems of society and for the widespread demand for social justice. Communists and others exploit this lack in the Christian program, charging that religion is an opiate and irrelevant to human well-being.

Bishop Manikam calls attention in this connection to two encouraging developments: (1) the revival of a truly Biblical theology, emphasizing the Lordship of Christ over all life; (2) the growth of a realistic Christian concern for society based on a new understanding of God's purpose for the world as revealed by Jesus Christ. "Neither of these movements as yet has affected in any considerable measure the life of the churches in Asia," he says, "but there is a growing recognition among Christian thinkers of their importance and of their relation to one another."²²

V.

It becomes more and more clear that the task of missions is a world task, to which each Christian and every Church, whether it be an older or so-called younger Church, must contribute.

What, then, are the obligations which rest upon us as we think of our own missionary responsibility in the generation ahead?

1. There is need for more missionaries. Dr. Fulton calls attention to the encouraging fact that the thirteen years following

World War II saw the largest offering of missionary life in any period of equal length in all our history—454 new missionaries. And yet the total number of missionaries (501) at the end of the year 1958 was sixteen less than it had been in 1924, when we reached our all-time maximum (517). The need for missionaries, for more and more missionaries, for men and women, for ordained and unordained personnel, for well-trained specialists in a variety of fields, will remain urgent for many years to come.

2. There will be need for increased financial support. In 1957 the total receipts for our own Board of World Missions were \$3,576,175. This was a little more than double what the Church had given thirty years earlier, and was just about enough to offset the depreciation in the value of the dollar. During the same period the membership of our Church had increased from 444,657 to 852,183. In other words, twice as many people (approximately) were giving the same amount of money (in actual purchasing power) as their fathers and mothers—half their number—had given a generation earlier. In 1938, 10.5 per cent of the Church's total giving went to world missions; in 1957 only 4.4 per cent. Men and money—according to Dr. Fulton these remain our most urgent needs.

3. There must be a new and more compelling motivation for world missions. The primary motivation of an earlier day was the salvation of souls—millions perishing eternally, the number augmented every passing second, for want of the good news of Jesus and his love. This motive still moves many of those who go and a large number of those who give. But for many others it has lost its force. It is not, and has never been, the only motive by any means. Men go because God's redemptive love has been revealed and that love cannot be concealed. They go because it is Christ's command, because they are convinced that he alone has the answer to the world's needs, because, as Bishop Neill says, Christ has a Kingdom and that Kingdom must be proclaimed; because a Christian world community has come into existence and that community, which is the only enduring community,

must be extended. "The unsolved problem of human togetherness hangs over our generation with appalling menace," says Bishop Newbigin. "The Christian world mission holds the secret that can make mankind one family; this is the appeal to the youth of to-day."²³

The Jerusalem Council stated the missionary imperative very simply: "We believe that men are made for Christ and cannot really live apart from him. Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are also impressed with the horror that men should live without Christ.

"Herein lies the Christian motive; it is simple. We cannot live without Christ and we cannot bear to think of men living without him. We cannot be content to live in a world that is un-Christlike. We cannot be idle while the yearning of his heart for his brethren is unsatisfied . . . Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more."²⁴

There can be but little doubt that the missionary impulse in the older Churches has dimmed in the last generation. If one has come to know God as he is revealed in Christ and to grasp his purpose as set forth in the New Testament, this cannot be. But so many have not yet grasped that purpose. We need a new vision and some slogan or call that will lead to a renewal of that missionary passion which possessed our fathers, and which will evoke from the ordinary Christian that response which God expects of our generation.

4. There must be a new conception of the Church. Men must recognize that the Church is "a world-wide, Spirit-filled fellowship existing for one purpose and one purpose only, to fulfill the world-wide purposes of God." "The Church," as Lamott points out, "is not an institution to be served or an organization to be perfected but a fellowship to be cultivated and extended . . .," a fellowship that levels all barriers and reconciles all men to one another because they have first been reconciled to God through Jesus Christ.

5. There must be a greater social concern. The Jerusalem Conference of 1929 recognized the relevance of the gospel for the whole man. The Madras Conference in 1938 raised the question of whether we should center upon individual conversion or upon social change, and answered emphatically, "We must do both." We in America need to recognize that any failure in brotherhood and every manifestation of national or racial prejudice is publicized abroad and does incalculable harm to the cause of Christ.

As Shaull reminds us: "We Americans live in a glass house, visible to the whole world." The Christian community "is called to confront all those who come in contact with it, from all corners of the world, on the university campus and in the local community, with an intensity of concern and a dynamic community life, the reality of which they cannot ignore and from the attraction of which they cannot easily escape."²⁵

6. There must be a new sense of vocation on the part of laymen, especially on the part of the increasing number of laymen who travel and labor abroad. More citizens from nominal Christian countries are residing abroad for private, governmental, or commercial purposes at the present time than ever before. And the number is likely to increase. The Christians who are included in this group could become a striking force of incalculable significance. "The paid Christian worker is always to some extent the object of suspicion; the layman, who has no professional interest in the Church, can bear Christian witness in many places to which the professional Christian has no access, and all the more effectively because the genuineness of his testimony, spoken or unspoken, is more readily accepted."²⁶ Churches in Great Britain and Holland have begun to prepare some of their members for such service. Efforts so far have been on a small scale but may be expected to increase. In our country the United Presbyterian Church has begun to experiment in the same direction. The first "Institute on Overseas Churchmanship" held at Stony Point, New York, early in 1959 proved so successful that larger conferences are now in course of preparation.

7. There must be greater ecumenicity. Mission and ecumenicity in fact belong together; they are two aspects of the same thing. Jesus prayed that his disciples might be one in order that the world might know. Unity was to promote mission. So Paul, who labored so strenuously to propagate the faith, labored just as strenuously to preserve the unity of the Church. And for the same reason. Unity for him, too, was in order for mission. Ecumenism which is concerned with the Church in all the earth necessarily therefore involves both unity and mission.

In the beginning of the modern missionary movement, in the latter part of the eighteenth and the early part of the nineteenth centuries, missionary societies were generally interdenominational. William Carey, who more than any other deserves to be called the father of modern missions, worked out a great project for holding an ecumenical conference in order to plan a missionary strategy for the whole world. Foreign missions as a purely denominational responsibility came later. As denominations themselves became missionary societies there was undoubtedly an increase in effort. But now with the rise of the younger Churches the need for ecumenicity has returned. In no land to which our Church sends its missions are Christians more than five per cent of the population. The Churches in these lands are young, financially weak, and in need of support. The fragmentation of Protestantism under such circumstances, the existence of competing sects even on the mission fields, is a source of weakness. Churches which are themselves unreconciled cannot witness most effectively to the reconciling power of God. And neither can a multiplicity of mission boards working independently make best use of available Protestant resources for the conversion of the world.

It was the felt needs of the mission field that gave rise to the modern ecumenical movement. The indigenous Churches and the indigenous leadership, which grew out of the mission activities, became impatient with the denominational divisions of the West which so greatly impeded their growth; missionaries could not help but see that denominational division and lack of world vision were interfering with the task to which they had devoted

themselves. At the International Mission Conference held in Edinburgh in 1910, steps were taken for the organization of the International Missionary Council, which remains the great co-operative agency through which the vast majority of missionary boards and agencies meet with representatives of the indigenous Churches to co-ordinate Protestant missionary activity throughout the world.

From Edinburgh, also, came the impetus for two other movements—first a series of Conferences on Life and Work which sought to bring about a maximum of common efforts on the part of Churches throughout the world; and second, a series of Conferences on Faith and Order, exploring areas of agreement and disagreement among the Churches participating in the Conference in order that they might exhibit to the world more of the unity for which Christ prayed. (John 17.) Out of these two continuing movements came the idea of a World Council of Churches. By 1937 its formation seemed only a step away. Then came World War II. The World Council in Process of Formation stepped into the breach and proved to be one of the great new facts of Christian history. At a time when all other ties were broken and the world seemed to be falling apart, the Church alone held together. For the first time it became evident that the Church throughout the world was indeed one, and that this ecumenical Church (the holy catholic Church of the Apostles' Creed) was able to reconcile all human differences and transcend all human divisions. After the War, the World Council came officially into being at Amsterdam in 1948; in 1954 the second meeting of the Council was held in Evanston; the third World Council will be held in New Delhi, India, in 1961. Membership today includes 160 Churches from fifty or more lands. The World Council of Churches is not a super-Church, but rather as its name suggests a Council of Churches. But already the Council has given strength to the Christian cause in every land, and nowhere more than in the lands where Christians have constituted only a minority of their nation's population. The thought of the Church, the life of the Church, is being stimulated in manifold ways which we cannot even suggest. Perhaps the most important

thing that can be said of the Council, someone has remarked, is that it is already indispensable.

Efforts are now being made to merge the World Council of Churches and the International Missionary Council; it seems almost certain that difficulties will in the end be surmounted and that the two will become one. If there is to be a truly ecumenical basis for ecumenical missions, it will almost certainly be this World Council of Churches taking over the functions of the International Council of Missions.

The mission of the Church has also given rise to the National Council of Churches, in which the major Protestant bodies of the United States co-operate for their mutual advantage in those areas where they cannot work so well alone. Into the National Council of Churches have flowed six main streams of ecumenical activity: (1) Lay Christianity, including Men's Work and Women's Work; (2) Christian Education, including Youth Work; (3) World Missions; (4) Home Missions; (5) Christian Life and Work; (6) Local and State Co-operation through Councils of Churches. Other major program units of the National Council are the Central Departments of Evangelism, Church World Service, and Broadcasting and Films. Altogether there are 72 separate program units, each with its own subdivisions of activity. The great bulk of the program of the National Council is in areas where the denominations have existing work and desire it to be co-ordinated in the interest of greater effectiveness by an ecumenical agency under denominational direction. Each of our great boards participates in the work of the National Council, and draws immeasurable benefit from it. The social deliverances of a particular Study Conference which the Council has called into being sometimes draw fire, and unfortunately become the one thing which the average layman knows about this indispensable agency of co-operative activity.

Through national councils of churches, through various regional and denominational groupings, through the International Missionary Council, and the World Council of Churches, Churches throughout the world, though aware of their differences, are co-ordinating their efforts in a wide variety of ways and

are becoming more conscious of the God-given unities which bind them in common loyalty to the Lord and Saviour Jesus Christ. A community of believers has come into existence which, as we have seen, is indeed world-wide and which transcends barriers of nationality and race. Though still obscure in the eyes of the world, it may yet be regarded as the hope of the world. In it and in it alone are potentialities that enable it to function as the conscience, the heart, and the directive force of a distracted world that sadly needs to recover its spiritual bearings.

VI.

As John Webster Grant reminds us: "The Church has become global to the point where the future of Christianity no longer depends upon the continuance of western supremacy. The newer Churches have not only become self-propagating in their own areas, the dream of a century ago. They have become capable of bearing the seeds of the Christian world mission. . . ." And yet, as Grant exclaims: "How much more remains to be achieved! How pitiful our missionary enterprise appears—at least in numerical terms—when we compare the converts which have gathered in one hundred and fifty years with the Communists who have sprung up within forty! And this is only part, probably the least serious part of the story. Whereas Communists everywhere are thinking in terms of a world revolution, how slow is the average Christian to realize the universality of our faith! Would you suppose, from a casual visit to a local congregation, that the Christian Church was engaged in a world-wide struggle for the souls of men? Even among the congregations of one of our presbyteries or dioceses there is often less sense of a common enterprise than there is between Communist cells in Peiping and Guatemala. In a world where Christianity has a single task, there is often in our thinking a great gulf fixed between Church work and missionary work. We think of the local Church and the Church universal as two realities, when in fact they are two facets of one reality.

"It may even be in North America that except among those directly concerned, interest in the Church as a global fellowship

is decreasing. A generation ago there was enthusiasm for the success of Christianity in Asia and Africa, although sometimes admittedly it was a patronizing enthusiasm. Today, when the Church has taken root throughout the world, we are ceasing to interest people in the world mission."²⁷

Is Dr. Grant's indictment true? Of the Church generally, of our own denomination in particular? There is some evidence, as we have seen, that missionary interest has decreased in recent years. If this be true, then the trend must be reversed.

We must give more and send more. The younger Churches must be accepted as partners in a world-wide enterprise rather than as recipients of our foreign mission benevolence. To make this world fellowship real both in the West and abroad, there must be a greater exchange of leadership. Closer contacts must be established with Churches in lands with other ideologies than our own. The missionary imperative must be recognized as basic—if not the primary concern of the Church. It must be recognized also that the missionary task at home and abroad is one task, the task of each individual member and of each individual congregation.

The Church, even in America, so far as active, working Christians are concerned, is a minority of the population. Even so, in Asia, not to speak of America, it is a far larger group than the one which Jesus described as "the salt of the earth" and "the light of the world." Members of this creative minority must function as salt and bear their witness to the light in their daily vocations, on weekdays as well as on the Sabbath. They must strive unceasingly that their local bodies become a witnessing group, a redemptive community, the people of God, exhibiting in their inner life and in the social relationships of church, family, and neighborhood a picture of Christianity in action. They must recognize and lead others to recognize that the local congregation is part of a world fellowship, in which God's purpose to make all men one in Christ is at long last become a reality; they must see and lead others to see that to strengthen this world fellowship in every way possible is the one great means of fulfilling God's will for our time.

"The World Christian Fellowship is here," Willis Church Lamott cries in exultation. "Touched by the Spirit of God it can, if we are faithful to our missionary obligation, become the redemptive community of which our Lord dreamed and for which he laid down his life.

"The World Fellowship is here,

"An altar heaped and waiting to take fire
With the least spark and leap into a blaze."²⁸

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