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**LIBERATING THE LAY FORCES
OF CHRISTIANITY**



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**LIBERATING
THE LAY FORCES OF
CHRISTIANITY**

The Ayer Lectures for 1931.

BY
JOHN R. MOTT

NEW YORK
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TO

MR. AND MRS. WILFRED W. FRY

**Who with loving devotion are carrying forward
a great tradition and with prophetic insight and
responsiveness to opportunity are helping to
bring in a new day**

**THE AYER LECTURES OF THE
COLGATE-ROCHESTER DIVINITY SCHOOL
ROCHESTER, NEW YORK**

THE Ayer Lectureship was founded in May, 1928, in the Rochester Theological Seminary, by the gift of twenty-five thousand dollars from Mr. and Mrs. Wilfred W. Fry, of Camden, New Jersey, to perpetuate the memory of Mrs. Fry's father, the late Mr. Francis Wayland Ayer. At the time of his death Mr. Ayer was president of the corporation which maintained the Rochester Theological Seminary.

Shortly after the establishment of the Lectureship, the Rochester Theological Seminary and the Colgate Theological Seminary were united under the name of the Colgate-Rochester Divinity School. It is under the auspices of this institution that the Ayer Lectures are given.

Under the terms of the Foundation the lectures are to fall within the broad field of the history or interpretation of the Christian religion and message. It is the desire of those connected with the establishment and administration of the Lectureship that the lectures shall be religiously constructive and shall help in the building of Christian faith.

Five lectures are to be given each year at the Colgate-Rochester Divinity School at Rochester,

New York, and these lectures are to be published in book form within one year after the time of their delivery. They will be known as the Ayer Lectures.

The lecturer for the year 1928-29 was Professor Willard Learoyd Sperry, D.D., Dean of the Theological School in Harvard University. The lectures have been published under the title, *Signs of These Times*.

The lecturer for the year 1929-30 was the Reverend Lynn Harold Hough, Th.D., D.D., Litt.D., LL.D., pastor of the American Presbyterian Church, of the United Church of Canada, Montreal. The lectures have been published under the title, *Personality and Science*.

The lecturer for the year 1930-31 was John R. Mott, LL.D., Chairman of the International Missionary Council, President of the World's Alliance of Young Men's Christian Associations, and President of the Institute of Social and Religious Research.

PREFACE

IT was a sacred privilege to respond favorably to the invitation to deliver in April, 1931, the course of lectures on the Ayer Foundation at the Colgate-Rochester Divinity School, for Francis Wayland Ayer, in whose memory this lectureship was established, was a highly valued personal friend. The honored name which the Foundation bears suggested to me the subject, "Liberating the Lay Forces of Christianity."

Francis Wayland Ayer was one of the model laymen of his generation. With rare fidelity, efficiency, and intensity he served the Christian cause from early youth until he was seventy-five. He was a pillar of strength in the great Baptist Communion. For half a century with unquestioning loyalty he fulfilled his duties as member of the North Church, Camden. He followed his father as President of its Board of Trustees, a position he held until his death. For twenty-five years he was President of the State Convention of New Jersey, and for a period served as President of the Northern Baptist Convention.

He was not only a good denominationalist but likewise a large-minded interdenominationalist. As President of the Young Men's Christian Association of his city, Chairman of the New Jersey

State Committee of this organization for over two decades, and a foremost member of the International Committee for many years, he influenced profoundly the growth, policy, and effectiveness of this movement throughout the world.

Mr. Ayer was a Christian strategist. His abounding lay activities were concentrated on the youth, believing, as he did, with deep conviction that the key to most of the problems of the Church lies in reaching people in their youth. For a full half century he was the inspiring superintendent of the Sunday school of his Church. He was also an influential member of the Board of Peddie Institute, and, during a wonderfully creative period, the enthusiastic chairman of the Boys' Work Department of the International Committee of Young Men's Christian Associations.

He carried his Christian principles into his business life and relationships. When he entered upon his life work in the advertising field there prevailed widely in that sphere of business much that was disreputable. He, possibly more than any other man, made it honorable. His governing principle in his business, as well as in all other relationships, was the Golden Rule. With him advertising was made a dynamic and beneficent social force.

On the other hand, with contagious earnestness he brought to bear upon his religious work unique business abilities. He was wont to say, "The work of the extension of Christ's Kingdom is the biggest and most important business and ought to have our

best." This explains the infectious, highly multiplying, and enduring character of his influence.

The aim in these lectures is to indicate the significant and indispensable part which laymen have had in building up the Kingdom of God; to give the reasons why a vastly greater lay force should be released in our day and related to the enlarging plans of Christianity; to point out the influences which militate against the larger participation of laymen in the Christian program; and to outline constructive plans and measures for liberating the all-too-latent lay forces so imperatively demanded by the present world situation.

The bibliography indicates the wide range of my obligations. I would particularly acknowledge my indebtedness to Professor George Lincoln Burr, of Cornell University, and to Professor William Walker Rockwell, of Columbia University and Union Theological Seminary, for invaluable suggestions.

JOHN R. MOTT.

December, 1931.



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**LIBERATING THE LAY FORCES
OF CHRISTIANITY.**

I

THE CONTRIBUTION OF LAYMEN TO THE CHRISTIAN CHURCH

1. The most vital and fruitful periods in the history of the Christian Church have been those in which laymen have most vividly realized and most earnestly sought to discharge their responsibility to propagate the Christian faith. This fact was impressively illustrated in the days of the early Christians. Every page of the Acts of the Apostles and also the correspondence of the apostolic writers bear witness to it. When all circumstances are considered—the smallness of the initial band of Christians, their meager human resources, the extent of the geographical territory they covered, the numbers and groups reached by their message, and, above all, the difficulties and persecutions they encountered—the first generation of Christians did more to plant and spread the religion of Christ than did any of their successors. In this first great outburst of the Christian faith Christians in general (who in later periods came to be characterized as laymen), as well as apostles, were moving spirits. The laity wrought actively with the apostles. Recall the significant word descriptive of what followed the first persecution of Christians: The disciples “went everywhere preach-

ing the Word . . . except the apostles." Every convert was a witness.

The same widespread and whole-souled participation of laymen characterized the wonderful outreach of Christianity in the post-apostolic age. In his famous chapter on the causes of the wide and rapid spread of the Christian religion in the inhospitable soil of the Roman Empire, Gibbon, who was by no means a special pleader, assigns the first place to the fact that "it became the most sacred duty of a new convert to diffuse among his friends and relations the inestimable blessing which he had received."¹ Thus the converted trader shared with members of his guild the knowledge of his new-found Saviour. The soldier told other members of his legion of the wonderful Christ. The disciple discussed with his teacher and fellow students the Christian truth which had laid powerful hold upon him. The slave who had fallen under the spell of the One who had come to proclaim release to captives could not refrain from pointing to the Great Deliverer. Wherever the Christian disciples scattered, the evidences multiplied of Christianity as a leaven working quietly for the conversion of one household after another.² It is this commending by life and by word the reality and wonder-working of the Living Lord on the part of the rank and file of His disciples within the sphere of their daily calling that

¹ Edward Gibbon, *The History of the Decline and Fall of the Roman Empire* (London: Methuen & Co., 1896), Vol. II, Chapter XV, p. 7.

² See Arthur Cushman McGiffert, *A History of Christianity in the Apostolic Age* (rev. ed.; New York: Charles Scribner's Sons, 1899), p. 68.

best explains the penetration of Roman society with the world-conquering Gospel.

Harnack, Lightfoot, McGiffert, Ramsay, Bartlet, Glover, Streeter, and other writers dealing with this period shed valuable confirmatory light on the sense of mission which animated the laity in those germinal days. Harnack, for example, in his *Expansion of Christianity in the First Three Centuries* states that after the Resurrection the disciples of Christ "at once started to preach Him and His Gospel with the utmost ardour," that "the transition to the Gentile mission was . . . carried out with irresistible force," and that "we cannot hesitate to believe that the great mission of Christianity was in reality accomplished by means of informal missionaries." * Dr. T. R. Glover in his recent book takes us more deeply, perhaps, than any other writer into one of the secrets of the highly propagating power of the Christian faith in its most difficult days:

The real conviction of the living Christ was not carried to the world by a book nor by a story. Men might allege they had seen the risen Lord; that was nothing till they themselves were known. The witness of the Resurrection was not the word of Paul (as we see at Athens) nor of the eleven; it was the new power in life and death that the world saw in changed men.

That I may not seem to theorize too much, let me take a definite case of conversion, a typical one, as I think. Tertullian was a pagan, a lawyer, a man of letters with a strong infusion of Stoic teaching. Born and bred a pagan, he was far from studying the Scriptures—"nobody comes to them unless he is already a Christian."

* Adolf Harnack, *The Expansion of Christianity in the First Three Centuries* (New York: G. P. Putnam's Sons, 1904), Vol. I, pp. 49, 54, 460.

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. . . A grown man, well read and well trained, but with a conscience stained by life in the world, it appears he was in the amphitheatre one day when Christians were martyred. One or two short passages will tell the story. "Every man," he writes, "who witnesses this great endurance, is struck with some misgiving. He is set on fire to look into it to find the cause of it. When he has learnt the truth, at once he follows it himself." "No one would have wished to be killed, if he had not been in possession of the truth." "The very obstinacy [remember Marcus Aurelius used this word] with which you taunt us, is your teacher. Who is not stirred by the contemplation of it to find out what there really is in the thing? Who, when he has found out, does not draw near? and then, when he has drawn near, desire to suffer?" Men and women—even slave-girls, for it was the new spirit, the Socratic courage and calm of the slave-girl, by sex and condition depressed below the human level, that impressed the observer—who or what made them capable of such moral grandeur? . . .

It was the life and death of Christians that compelled attention, their victory over fear, their faith in a living Saviour. The legend of a reputed resurrection of some unknown person in Palestine nobody needed to consider; but what were you to do with the people who died in the arena, the reborn slaves with their newness of life in your own house? And when you "looked into the story," it was no mere somebody or other of whom they told it. The conviction of the people you knew, amazing in its power of transforming character and winning first the goodwill and the trust and then the conversion of others, was supported and confirmed by the nature and personality of the Man of whom they spoke, of whom you read in their books.⁴

The period of the Reformation constitutes another illustration of the vitalizing influence exerted

⁴ T. R. Glover, *The Influence of Christ in the Ancient World* (Cambridge: At the University Press, 1929), pp. 96ff.

by laymen in the activity as well as the spiritual and intellectual life of the Church. A chief characteristic and result of the Reformation was a fresh manifestation of the right, the place, and the influence of the laity. It was essentially an appeal to the liberty of the individual conscience and judgment as enlightened by the Holy Spirit through the study of the original writings of the Christian faith and of the experiences of the early Church. Every Christian according to the teaching had direct access to God and became a priest under Christ and a witness for the extension of His Kingdom. We see this illustrated all along the pathway of the activities of the reformers, before, during, and since the Reformation, whether on the continent of Europe by Luther, and, to a greater extent than often realized, by the Anabaptists or Mennonites; or in the British Isles by Wyclif and the Lollards. Throughout those great days of the Reformation lay action was everywhere in evidence, and among the leading lay minds or unordained workers of the era were to be found such thinkers and scholars as Erasmus and Melancthon and the great Calvin himself.⁵

The Evangelical Revival of the eighteenth century also is an inspiring exhibition of the providential mission and boundless possibilities of lay responsibility and effort. Secular and religious scholars and writers unite in bearing testimony to the uplifting and transforming power of this move-

⁵ See Philip Schaff, *History of the Christian Church* (New York: Charles Scribner's Sons, 1892), Vol. VII, pp. 313-17, *passim*.

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ment both in the British Isles and in the American Colonies. Dean Hodges says that the three most notable times in the extension of the Church were the times of "the martyrs, the monks, and the Methodists." Most of the early martyrs, as we have seen, were laymen; a large proportion of the monks were in the lay orders; and the Wesleyan movement owed its early great expansion to its lay preachers. John Wesley in his *A Farther Appeal to Men of Reason and Religion*, written in 1745, after telling of the prejudice he had at the start regarding the use of laymen, justifies his course by the unmistakable way in which the Spirit of God worked through them. These lay preachers or workers whom he employed by the hundreds, and who in the subsequent life of Methodism have been utilized by the tens of thousands, had under his instruction to expound the Scriptures morning and evening, meet the Societies, visit the Charges, and take general oversight of the activities of the Christian community.

Other illustrations in distant centuries and in modern times might be added to show what an indispensable factor laymen have been in helping to make possible the creative periods in the life of the Church, for example, William Carey, founder of the modern foreign missionary movement, and Robert Raikes, of the Sunday-school movement. On the other hand, the times when the Church has stagnated, when she has been dominated by secularism or worldliness, and when she has lost her world-conquering power have been the times when her members—that is, her lay forces—as

well as her leaders have lost their vision and become inert. We need think only of certain dreary stretches of the Dark Ages, or of the days of the Counter-Reformation, or of the formalistic, sterile period preceding that outbreking of spiritual life—the modern foreign mission crusade. A study of the experience of the Oriental Churches, notably those in the Near East and Northern Africa at the present time, affords solemnizing lessons of how atrophy sets in when Churches, not only in their clerical leaders but also in the rank and file of their membership, fail to accept and discharge their missionary obligation.

2. Throughout the centuries the recognition and acceptance on the part of laymen of their responsibility for the extension of Christ's Kingdom has afforded a convincing demonstration of the priesthood of all true Christian believers. At times this vital truth has become lost or obscured. Its recovery has always meant restoration from death to life within the Christian community.

The Christian Church was more or less democratic from the start. Once baptized, a Christian found himself a member of a brotherhood. "The members of the [Christian] community were not yet known by any distinctive name. They called themselves the 'brethren,' the 'believers,' the 'disciples.' . . . They were 'brethren,' all on a footing of equality in the service of a common Master." * "In the New Testament *laos* means the whole people of God, the elect race, and royal priest-

* Ernest F. Scott, *The First Age of Christianity* (New York: The Macmillan Company, 1926), pp. 118f.

hood, the holy nation; it includes the apostle, the prophet, pastor and teacher, evangelist, and helper, while *kleros* means not the body of officers, but the special charge allotted to any worker within the holy nation."⁷

According to apostolic practice, the ministry consisted of laymen deputed by the apostles to perform specific duties in relation to the whole Christian community and to the spread of the Kingdom of God. The laymen are God's ministers as truly as are the ministers themselves. They share with one another the priesthood. Their priesthood differs only in degree, not in kind. Both are avowed followers of Christ with a common objective—to extend the sway of Christ over the lives and relationships of men. As Lightfoot points out, "The sacerdotal functions and privileges, which alone are mentioned in the apostolic writings, pertain to all believers alike and do not refer solely or specially to the ministerial office."⁸ Every disciple of Christ has direct access to God for worship, for emancipation, for fellowship, for all needed spiritual power and wisdom. He is commissioned by Christ to be a witness, a worker, and a fruit-bearer. Luther, by denying that there are any essential differences between priest and layman, struck a fatal blow to the hierarchy of his day. A theory of the Church which separates clergy from laity results in practically surrendering to the clergy the highest form of lay service.

⁷ H. N. Bate, "The Vocation of the Laity," in *The Churchman*, Vol. XCVIII, No. 14; New York, October 3, 1908, p. 460.

⁸ J. B. Lightfoot, *Dissertations on the Apostolic Age* (London: Macmillan and Company, 1892), p. 210.

The minister must be something more than a shepherd, and the members something more than sheep. Both must be doing for the people around them what Christ would be doing if He were here. "The human mind could not devise a more effective way to retard the growth of Christianity than the promotion of the universal persuasion that the grace of God can find its way to the hearts of men solely through the channels of a select few. The universal priesthood of believers is the cardinal doctrine of the modern Church. Every true Christian is a minister, or on the way to become one." °

Each Christian man has his own religion. It is not a matter of profession or caste. If he has his own, he is bound to communicate it. As Archbishop Whately has said, "If my faith be false I ought to change it; whereas if it be true, I am bound to propagate it."

Among the vital results of the priesthood of all believers are: (1) It removes the misconception that the ministry has a knowledge of divine things peculiar to itself and an experience of Christ different from that of the laity. (2) It leaves no ground for doubt that the layman, as well as the minister, has a vivid consciousness that God Himself has given him his work. (3) It places upon the entire membership of the Christian community responsibility for the expansion of Christ's Kingdom. (4) It ensures the full impact of the entire

° Edward Judson, quoted by Charles Hatch Sears in his *Edward Judson, Interpreter of God* (Philadelphia: The Griffith and Rowland Press, 1917), p. 50.

Christian community upon the non-Christian world.

3. The participation of laymen in shaping and carrying out the program of the Churches has again and again served as a necessary corrective to dangers resulting from priestcraft, hierarchical domination, and professionalism. This, for example, was the invaluable service rendered by the so-called Poor Men of Lyons, a body rallied by Peter Waldo, a merchant of Lyons, toward the close of the twelfth century. It was made up of workmen, mostly poor and obscure, whose controlling idea and passion was literally to follow Christ. These lay workers proclaimed the message of Christ in the street, in the market place, in the fields, and from home to home. By their pure lives and deeds of kindness as well as by simple exposition of Christian truth they won the people. In the course of their unselfish activity they were called upon to endure fierce and cruel persecutions. They are survived by the widely known, devoted, and pronouncedly Christian sect, the Waldensians, who through long centuries have declared such faithful witness.

Caspar von Schwenckfeld, Privy Councilor in Silesia, and his large lay following at the time of Luther afford another illustration of how the service of the laity helpfully supplements or complements that of the clergy. At times in the face of strong opposition from the great Reformer himself, to whom doubtless more largely than to any other man the world is indebted for the rescue and reassertion of the principle of the priesthood

of all believers, Schwenckfeld insisted upon the practical application of that principle in the extension of priestly functions to laymen.¹⁰ He did much to reveal to the Church of his day the wealth of experience of the Primitive Church.

Again, the attitude and teaching of the Port Royalists of France, as they were called, about the middle of the seventeenth century, constituted a powerful expression within the Roman Catholic Church of the lay spirit, especially in their action against certain prevailing sacerdotal abuses. These devout contemplative scholars gave themselves to study and spiritual exercises and earnestly sought to imitate in life and deed the early Christians. The brilliant Pascal¹¹ was one of the moving spirits.

The influence of Wyclif in England three centuries earlier was exerted in the same direction but in far more pronounced degree. He claimed for temporal authority, as representing the laity, power over church endowments and even control of clerical discipline. He stood for the ideal of a pure priesthood, which he insisted involves in itself a right of investigation and intervention on the part of the laity for the purification of the Church.

One result of lay emphasis in the British Isles and elsewhere was the creation and development of such denominational bodies as the Baptists, the Independents or Congregationalists, and the Uni-

¹⁰ See Karl Ecke, *Schwenckfeld, Luther und der Gedanke einer apostolischen Reformation* (Berlin: Martin Warneck, 1911), pp. 36ff., 72f.

¹¹ See St. Cyres, Stafford Harry Northcote, Viscount, *Pascal* (London: Smith, Elder & Co., 1909).

tarians. It was a process in which the clergy in a sense ceased to make the Church, and the Church began to make the clergy. In other words, the whole Church under Christ came to be regarded as the source of authority.

Right down to the present day there has been and there still is need of the corrective involved in the lifting into proper prominence of the lay function of the Christian community. There has ever been a tendency on the part of the clergy to become more and more official and professional, and with this specialization of clerical work comes a lowering of the ideals of the laity. This process leads to the dangerous and weakening misconception that the layman may bear a lighter cross and travel an easier path than the clergyman, and thus that the layman's vocation is somewhat lower than that of the clergyman. So came about the unfortunate stratification of Christian callings, "more deadly, perhaps, than any schism, which put the monastic life highest of all, the clerical vocation next, and the lowest that of the mere Christian, the mere layman. . . . We feel and speak . . . as if the difference between man and priest, priest and layman, were a difference in kind, whereas that between churchman and non-Christian were only a difference in degree. Shall we ever come again to feel that to be in or out of the Body of Christ is an alternative so tremendous that in comparison with it the difference between priest and layman dwindles almost into insignificance?"¹²

¹² H. N. Bate, "The Vocation of the Laity," in *The Churchman*, Vol. XCVIII, No. 14; New York, October 3, 1908, p. 461.

4. Laymen have furnished to the Christian cause lay organizations and movements of life-giving and transforming power. They have sprung up across the centuries, often under lay initiative. Attention has already been called to some of these manifestations, and a few others may now be mentioned. The Benedictine Order at once suggests itself. St. Benedict himself was probably a layman; at any rate it is certain he was not a priest. Ultimately the Benedictines were divided between monks who were cleric and those who were not. The lay brothers were entrusted with the more menial work of the monastery and the duties which involved contact with the outside world. In some communities the lay members outnumber the priests. Before the middle of the fourteenth century the members of this order could be found in almost every country of Western and Northern Europe.¹⁸

The Order of the Franciscans, or Little Brothers of the Poor, was initiated by St. Francis of Assisi in 1209, when he was but twenty-seven years old. "He found his vocation whilst listening to that passage in the Gospels: 'Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves. And as ye go, preach, saying, The kingdom of heaven is at hand.' 'Hard wrestling with his own heart, profound dissatisfaction and weariness with the world, bitter persecution, and yearning sympathy with all sorrow, had already

¹⁸ See "The Benedictine Order," in *The Catholic Encyclopedia: An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church* (New York: Robert Appleton Co., 1912).

prepared him for his life-work. Boundless love of Christ, and never-ceasing wonder at His grace, inspired him to proclaim redeeming mercy to all. Everywhere he began his preaching with the salutation, 'The Peace of God be with you.'"¹⁴ He went forth possessing literally nothing. His followers had all things in common. The lay, or "third," order of the Franciscans, known as the Brothers and Sisters of Penance, was founded by him, according to tradition, in 1221. The Franciscan Order spread quickly over Italy and eventually all over the world. At one time it was said to embrace over 100,000 members; but now it numbers less than 30,000. This movement was nothing less than a great social and spiritual revolution in a grossly materialistic age. Although it has had periods of reaction and at times degeneration, it did much in its best days to make the Christian religion a great lay force. Recent celebrations and appraisals show that the influence of its founder remains undimmed after the lapse of seven centuries.

St. Dominic, although a priest, was the founder of another great third order, or company of lay workers. He himself was a preacher of great power and traveled widely. His order grew to large dimensions and acquired great wealth. In the course of time the order degenerated, largely as a result of the avarice, luxury, idleness, and political activity of so many of its members. Not-

¹⁴ John Telford, *A History of Lay Preaching in the Christian Church* (London: Charles H. Kelly, 1897), p. 43. In the latter part of the excerpt the author is quoting from *The London Quarterly Review*, n.s., Vol. VIII, p. 33.

withstanding all its faults it did much to bring the Church into touch with the masses. At the beginning of the present century the tertiaries or lay members of this order carried on their beneficent activity through more than fifty congregations with nearly one thousand different establishments and over 20,000 members scattered in all parts of the world.¹⁵

The Lollard Movement,¹⁶ although known for years on the Continent for its spiritual activity, accomplished its greatest work in England in the latter part of the fourteenth century. The name was applied to more or less closely organized groups which worked among the people. At times they were subjected to severe persecution. They owed much to the teaching and influential advocacy of Wyclif.

The Brethren of the Common Life, initiated toward the close of the fourteenth century by Gerard Groote, the Dutch lay evangelist, consisted of groups of laymen who lived in "brother-houses" throughout Holland and Germany. Taking no vows and mingling freely with the world for purposes of service, they provided the common people with copies of the Scriptures and other holy books, reinforced and to a considerable extent reformed the schools for free instruction in reading and writing, and in a large measure prepared

¹⁵ See "The Order of Preachers," in *The Catholic Encyclopedia: An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church* (New York: Robert Appleton Co., 1912).

¹⁶ See Rufus M. Jones, "The Pre-Reformation in England: Wyclif and the Lollards," in his *Studies in Mystical Religion* (London: Macmillan and Co., 1923), Chapter XV.

the way, especially in the Netherlands, for the religious revival of the sixteenth century. The author of *The Imitation of Christ* received his religious education in the schools of the Brethren of the Common Life.¹⁷

The Anabaptists or Mennonites constituted one of the most vital and forceful movements of the sixteenth century. They afford us a demonstration of genuine lay Christianity. Prominent among the early leaders was Johannes Denck, who succeeded in a few years in forming a spiritual fellowship or apostolic brotherhood in Augsburg, Nuremberg, Strassburg, Basel, and other centers. Later came Menno Simons, the real founder of the Mennonites, who led the Anabaptist groups in the Netherlands. This body was much like the Waldensians but probably not connected with them.¹⁸ The Mennonites rejected an official clergy, and for two hundred years were without an institution for training preachers. Under the fierce persecution of the Duke of Alba thousands were killed. In spite of these sufferings they developed a courageous, contagious, and conquering faith. The movement spread to England and profoundly influenced the Independents. The Mennonites emphasized the "inner Word" as well as the "outer Word" and stood for separation of Church and State, and for free lay religion. Every mem-

¹⁷ See S. Harvey Gem, "Brethren of the Common Life," in *Encyclopædia of Religion and Ethics*, edited by James Hastings and Others (New York: Charles Scribner's Sons, 1908-27), Vol. II, pp. 839ff.

¹⁸ See A. M. Cramer, *Het Leven en de Verrigtingen van Menno Simons* (Amsterdam: Johannes Müller, 1837), pp. 12ff., 16.

ber of the brotherhood regarded it as his duty to propagate the living Word. Every traveling artisan as soon as he received baptism devoted himself to the service of his Lord.

The Quakers, or Society of Friends, possibly more than any other religious denomination in the modern centuries, have in their teaching and in their life illustrated or demonstrated that the Church is a real lay fellowship. In fact they have no ordained clergy. Their "public Friends," as their ministers are called, spend their lives in ordinary vocations and local service, giving time voluntarily. Fox is often spoken of as the founder of the Society, but he never thought of himself as the founder of a sect. He did not originate the principle of "the inward light." Thomas M nzer, who had been powerfully influenced by John Tauler, suggested "the inward light."¹⁹ Sebastian Franck²⁰ took up this vital idea and in turn had a great influence upon Jacob Boehme, one of the great prophets of "the inward light." His writings and biography widely circulated in England made a profound impression upon Fox, the inspired leader of his own and subsequent generations of the Quakers of the English-speaking world. This body identifies religion with communion with God and a life of practical righteousness. It ever works for the restoration of primitive or apostolic Christianity. Fox did his utmost

¹⁹ See Rufus M. Jones, *George Fox, Seeker and Friend* (New York: Harper & Brothers, 1930), pp. 62ff.

²⁰ See Heinrich Ziegler, "Sebastian Franck's Bedeutung f r die Entwicklung des Protestantismus," in *Zeitschrift f r wissenschaftliche Theologie*, Vol. L, No. 1; Leipzig, 1907.

to foster lay preaching. Although the numbers of their membership have never been great, their influence has been widely pervasive and profound, never more so than to-day.

5. One of the greatest contributions which laymen have made to Christianity, especially in modern times, has been made by many brotherhoods, guilds, and other men's societies within the Protestant communion. This point would assume greatly added significance were the various lay orders, fraternities, and other organizations of the Roman Catholic and Eastern Orthodox communions included. The so-called "Catholic Action," for example, a present-day movement toward an amalgamation of all Roman Catholic forces for the Christian renewal of human society, is stressing with papal sanction lay participation in the hierarchical apostolate.²¹ In nearly every Protestant denomination in the Anglo-Saxon countries of Europe, North America, and Australasia, there have been formed within the past few decades organizations of their lay members. To a much less extent similar agencies have been established in Protestant bodies of other countries. This movement has gathered volume and momentum from decade to decade.

Two of the earliest and most effective of these Christian men's societies were the Brotherhood of St. Andrew of the Protestant Episcopal Church of the United States of America. and the Church of

²¹ See H. Pfisterer, "Katholische Aktion und katholische Weltmission," in *Evangelisches Missionsmagazin*, Vol. LXXIV, No. 4; Basel, April, 1930.

England Men's Society of Great Britain and Ireland. The former might still be pointed to as the one which on the whole has maintained for the longest period a consistent record of high efficiency and usefulness.

The combined membership of all these Protestant men's organizations in Anglo-Saxon countries exceeds 2,000,000, although it may be questioned whether the number would reach 1,000,000 of members who maintain such high standards as obtain in the Brotherhood of St. Andrew. Generally speaking, the thousands of local branches of these societies are very loosely organized and have an inadequately trained leadership. As a rule their objectives embrace two or more of the following:

To promote intimate spiritual fellowship.

To foster the spirit and practice of Christian worship.

To cultivate loyalty to the Church.

To draw men into the Church.

To study the fields, history, work, and problems of the Church.

To further the social service and missionary program of the Church.

To facilitate union with similar bodies of laymen.

Notwithstanding the limitations and shortcomings of these societies they have constituted one of the most fruitful aspects of the modern life of the Christian Church.

Among the auxiliary agencies of the Protestant

communion there has been none which within a short time has made so strong an appeal to the imagination and called out to such an extent the latent energies of laymen as did the Laymen's Missionary Movement—none with the possible exception of the Student Volunteer Movement to which the Laymen's Movement owes the suggestion leading to its own initiation. This lay undertaking may properly be regarded as a movement rather than a formal organization. From the beginning in 1906 it had the simplest of machinery and was essentially a voluntary enterprise. It was interdenominational and international in composition, scope, and program. It came into being not to raise funds or administer them, or to send out missionaries. Its distinctive purpose was to enlist the lay forces of the Churches to do all in their power to further the world-wide extension of the Kingdom of Christ. During the World War the Movement in its original form merged its activities largely into various denominational and national channels. In a little over a decade it had achieved the following among other significant results:

Its greatest single contribution was to lift into a place of central prominence the distinctive responsibility of laymen for furthering the world mission of Christianity.

It succeeded in blending to a marked degree the knowledge, insight, outlook, constructive ability, and influence of the all-too-divided lay forces of North America.

It established a central clearing-house, thus making widely available these combined forces.

It afforded for multitudes a mount of vision from which for the first time they came to see the kingdoms of this world becoming the kingdoms of the Lord Jesus Christ.

In the chains of conferences which it conducted, embracing nearly all the great cities of the United States and Canada, hundreds of thousands of men heard and heeded the world call.

It afforded to tens of thousands of these men practical outlets for their new-found vision and passion.

It discovered, trained, and set to work hundreds of new, effective advocates for the cause of world missions.

Indirectly it augmented enormously the financial resources of the mission boards and Churches. There was a vast increase in the number of givers to missions as a result of the more masterly study of the problems of ways and means. It is estimated that in some denominations men's contributions to missions were quadrupled.

The home-base activities of the Churches experienced a powerful reflex influence.

It may be said that virtually all existing, related agencies of the Churches were strengthened as a result of this larger liberation of latent lay energies.

The way was prepared for new movements of significance—some denominational, some interdenominational. Denominational brotherhoods were

greatly stimulated; large, forward-looking, aggressive programs were bequeathed to them.

A great impetus was given to the cause of coöperation and unity. Above all, the way has been prepared for the evolution of plans and means which will far transcend anything hitherto accomplished or now existing for coping with the unprecedented situation that now confronts the worldwide Christian mission.

The Young Men's Christian Association, although founded in England as recently as 1844 and introduced into North America in 1851, has already spread to all parts of the world, and is recognized as possibly the greatest lay movement since the days of the Primitive Church. Its membership embraces more than 1,500,000 in over 10,000 branches, planted in some fifty countries. This does not take account of several millions of other men who in their youth were identified with the movement and who within the sphere of their daily calling are bringing to bear on life's problems the principles and ideals inculcated by the Association. The numerical aspect, however, is not the most important. Across three-quarters of a century the Association has made notable contributions.

It has helped to conserve for the Churches in all lands where it is established that priceless asset—the young manhood and boyhood.

It has afforded these virile forces of the nations adequate outlets for their unselfish impulses and purposes.

It has emphasized before the world and done much to realize a strong and attractive type of manhood—a type characterized by reality, open-mindedness, determination to grow, the spirit of service and coöperation, and loyalty to Christ. Its program stands for the development of symmetrical personality—body, mind, and spirit. Some of the most discerning minds regard this, which in reality is the principle of the incarnation, as the most distinctive contribution of the Young Men's Christian Association.

In working out and applying this ideal the movement has developed an organization, varied agencies, methods, techniques, and processes which have enabled it to become with ever-increasing effectiveness and helpfulness all things unto all classes or groups of men. It would be difficult to name an organization which has been carried to such a high stage of specialization, or has illustrated such a wide and interesting range of adaptation, and at the same time been attended with such beneficent results.

In accomplishing its high ends it has evolved a strategy which reveals rare recognition of the supreme advantage of entering certain fields, concentrating attention on certain centers and groups, employing certain ways and means, utilizing certain personalities. In other words, the Association has specialized in the study of priorities.

Its practice has been to consolidate the all-too-scattered Christian forces in a given community and to bring their combined impact to bear upon

the influences which tend to blast character and disintegrate faith. It has waged aggressive warfare against the enemies of society.

Throughout its history the Young Men's Christian Association has carried forward through intimate personal contacts as well as in wide-flung, more highly organized and aggressive efforts a more or less continuous and, on the whole, a fruitful campaign of evangelism. In fact, its central or governing objective in all lands has been that of confronting young men and boys with the Living Christ. Thus in the midst of a materialistic age and while itself undergoing an unprecedented development of material equipment and financial resources, it has afforded an impressive demonstration of the reality and supremacy of the spiritual facts and forces.

It has done much to break down barriers between man and man and to fuse together in understanding, mutual confidence, friendly fellowship, and practical coöperation conflicting groups of society. Thus the Association has become a recognized factor in fostering right relations in industry as well as internationally and inter-racially.

The leaders of the various branches of the Protestant communion, and increasingly of other communions, have borne testimony to the generous way in which the Association has placed at the disposal of the Churches its experience, its equipment, its expert leadership, and its other resources.

Some consider that the by-products of the work of the Association transcend in influence what it has achieved in discharging its distinctive function

—the winning and upbuilding of young men and boys and relating them to the service of the Church and the world. They point out that while carrying out this specific mission, the Association has had a powerful direct or indirect influence on the creation and development of such important movements as the Evangelical Alliance, the Young Women's Christian Association, the Young People's Society of Christian Endeavor, the Inter-Seminary Missionary Alliance, the Student Volunteer Movement, the World's Student Christian Federation, the Brotherhood of St. Andrew, and various other interdenominational movements and denominational brotherhoods.

Moreover, its part in training and furnishing so many of the leaders of the religious and other constructive bodies, lay and clerical, has been truly notable.

Mention should also be made of its service in meeting great human needs in the wake of staggering disasters, such as the San Francisco and Japan earthquakes.

It is already apparent, and time will doubtless accentuate its significance, that in some ways the crowning contribution of the Young Men's Christian Association has been that rendered in the realm of Christian unity. By its interdenominational platform, by its ecumenical program, by its drawing together in close friendship during the most plastic years of their lives the future leaders of all Christian communions, and by its actually uniting in a triumphant brotherhood for warfare against common enemies the men of every Chris-

tian name, it is doing much to afford the convincing apologetic which Christ had in mind when He prayed, "that they all may be one . . . that the world may believe."

6. Another development achieved by laymen, largely but not exclusively a product of the Young Men's Christian Association, has been that of facilitating the progress of the Christian religion among special groups or classes of men. One of the best illustrations is that of the ministry rendered by the Association among the men in armies and navies in recent wars, such as the work among the forces on both sides of the American Civil War, among Japanese troops in the war with Russia, among the American forces in the Spanish-American War, and among the British forces in the South African War. The outstanding undertaking of this kind was that of the same organization on behalf of the more than 20,000,000 men in the fighting forces and in prisoner-of-war camps in connection with the World War. It is recognized that here was a greatly needed and vitally important service which from the nature of the case could best, if not only, be fulfilled by a lay organization. The physical, social, cultural, and spiritual service rendered under war conditions proved to be so helpful that it inevitably led to the establishment of similar work on a peace-time basis among the standing or permanent forces. Furthermore, the conspicuous success of this war work has indirectly served as the means of introducing the Association among civilians in a number of countries.

The vast and ever-increasing number of men engaged in railway and other forms of transportation activities suggests another field which was for a long period almost completely neglected. Not until the Young Men's Christian Associations of North America addressed themselves to the problem was this needy field cultivated. Now this lay movement has, in the United States and Canada alone, 215 Associations located at terminal and division points on some sixty different railroad systems, with a membership of approximately 120,000, and indirectly rendering Christian ministry to much larger numbers. The example of this work on the American continent has stimulated like service under various agencies in different parts of the Occident and the Orient. The practical value and spiritual significance of this enterprise are recognized when we remind ourselves that to no other class of men is committed such great responsibility for human life and property. What could be more important than such an effort calculated to influence aright their character and relationships?

The success and indispensability of this lay service in the field of transportation has proved to be a contagious example and has led in recent years to the introduction of similar Christian activity in many other fields of industry. In this time of industrial conflict one cannot fail to recognize the providential mission of a movement which in many places has served to unite employers and employees in fellowship, mutual service, and coöperative effort.

Through all the Christian centuries there has been recognition of the strategic importance of reaching the student communities for Christ and His program. Under Christian initiative different factors have been employed to achieve this objective. In schools, colleges, and universities conducted under Christian auspices the entire life of the institution—curriculum, teaching, discipline, ordered worship, customs—is regulated with this governing purpose in view. But even under such circumstances and when all is done that can be done by the official management, or those in authority, experience has shown the necessity and desirability, from every point of view, of encouraging and heartily fostering the organization and activity of voluntary Christian societies by the students themselves.

As to the large and growing number of government educational institutions and others of a secular or non-Christian character, it must as a rule be left to voluntary student agencies within, and other Christian agencies outside, the institution to exert the desired Christian influence. We find, therefore, in the records of universities and other higher schools that bands of Christian students have from time to time been formed for the cultivation of the spiritual life and for rendering service among their comrades or in the surrounding community. Some of these groups are of great historic significance, having initiated notable movements in the life of the Church.

Not until recent decades have such isolated and at times widely scattered societies been bound to-

gether into national and international movements. Beginning in the latter part of the nineteenth century with the student Christian movement of the United States and Canada the number of these movements has multiplied, notably under the leadership of the World's Student Christian Federation. This federation was formed in 1895 by the union of the five student Christian movements then in existence. It now embraces over thirty countries with branches in more than 3,000 institutions, and has a membership of fully 300,000 students. These are essentially lay movements for, with the exception of the students in a few scores of divinity schools, their membership, so far as young men are concerned, is composed largely of those who are to devote themselves to lay pursuits.

Judged by results already visible these voluntary and, generally speaking, lay societies and movements constitute the most dynamic and truly creative factor in the religious life of the student communities across the world. It would be difficult to overstate their far-reaching influence on the lay leadership of the Churches, for a vastly disproportionate number of the recognized lay leaders in the various walks of life came in their undergraduate days under the power of the ideals, spirit, and activities of these societies.

7. Laymen have been moving spirits in some of the most significant evangelistic movements of the Churches. As we have seen, this was notably true of the great Wesleyan revival of the eighteenth century. Had there been eliminated from that movement the activities of the thousands of

lay preachers and the witness-bearing of the multitude of individual converts in the homes, fields, mines, factories, offices, and shops this all-pervasive and profoundly transforming spiritual awakening would have been impossible.

Lay leadership and participation were markedly in evidence in the great revivals which so mightily moved leading cities of America in the middle of the nineteenth century. Boston, New York, Philadelphia, Baltimore, Louisville, and other communities were shaken to the center. The Churches presented a united front. Vast union prayer meetings attended by from 3,000 to 5,000 were held from day to day, devoted almost entirely to intercession. But quite as operative among the causes of these memorable awakenings was the fact that the laity as well as the clergy threw themselves with such complete abandon into the effort. An outstanding figure in the evangelical movement of his day was Charles G. Finney. He was a recognized layman, having turned from the legal profession under deep religious conviction to do the work of an evangelist. He had a tremendous hold on men of large affairs, strong personality, and intellectual ability, and all his life worked largely through laymen. To this day, the study of his work abounds in lessons as well as quickening impulse for those who would get at the secret of liberating and utilizing the latent lay forces of Christianity.

The greatest revivals which have taken place on both sides of the Atlantic within the memory of people now living were those along the pathway of the evangelistic activity of Dwight L. Moody.

Judged by every test, he was the chief evangelist of modern times. As a youth he was led into the Christian life by a lay Sunday-school worker. He was trained as a lay worker. He remained a layman all his life. His evangelistic power gathered momentum with the years. His message came with equal force whether addressed to the leading men of industry, commerce, and finance, or to the masses of workingmen, or to the students in the principal universities. Many who are now pillars in the Churches of England, Scotland, Canada, and the United States were converted in his meetings. While he preached a pronouncedly individualistic Gospel, he was also true to its social implications. Few men, laymen or clergymen, have more mightily shaken the social conscience. His unique distinction was his ability to enlist strong laymen to devote their powers of personality, influence, advocacy, time, and money to Christian service.

The Men and Religion Movement of twenty years ago, which so deeply stirred the laymen of North America, Australasia, and South Africa, was a demonstration of the responsiveness of men of modern times to the living message. It was initiated by laymen. While it commanded the sympathetic and effective collaboration of eminent clergymen, its leadership throughout was largely in the hands of laymen. In North America alone the campaign through four teams reached sixty major or key cities and 1,500 surrounding cities and towns, and brought its message to over 1,500,000 men. It worked through existing organizations, the Churches and their auxiliary agencies, a fact which goes far to explain the abiding char-

acter of the results. The cardinal points in the program in each center were evangelism, Bible study, boys' work, social service, and Christian unity. Basic to the campaign proper was the survey of the field—its extent, characteristics, needs, adverse factors, favoring influences, resources, possibilities. Without doubt the attention of large numbers of men who had been indifferent to the claims of religion was arrested. The meetings were attended with thousands of conversions. Large accessions were secured for the voluntary working forces of the Churches, and many new lay leaders were enlisted.

The greatest ingatherings of students into the Kingdom of God in the life of the colleges and universities, whether of Europe, North America, Asia, or Australasia, have been in the past few decades. We recall the work of Henry Drummond in the universities of Scotland and Australia; the fruitful labors of Count Pückler, Mockert, Witt, Heim, and Lilje in Germany; of Allier, Monnier, Grauss, and Maury in the universities of France and the Balkans; of Baron Nicolay in Russia; of Cairns, Gray, the Bishop of London, the Archbishop of York, and many another in the English universities; of Hoffmann among the students of the Baltic States and many other fields of Europe; of Moody, Sayford, Bosworth, Speer, Hugh Beaver, Horace Rose, Weatherford, Elliott, Hurrey, Henry Wright, and a score of others among the students of America; of Monzó and John Mackay in Latin America; of Kali Charan Banurji, Sathianadhan, Tilak, Farquhar, K. T.

Paul, and Stanley Jones in India; of C. T. Wang, Ding Li-mei, David Yui, Chang Po-ling, and T. Z. Koo in China; of Bishop Honda, Sasamori, Sasao, Ebara, Koike, Yoshino, Nitobé, Uemura, and Kagawa in Japan; of Yun Chi Ho and Hugh Cynn in Korea; of Robert Wilder, Sherwood Eddy, and the secretaries of the World's Student Christian Federation in student centers all over the world. These intensive campaigns have been conducted in literally hundreds of universities, and often year after year in the same university. Moreover, there have been nation-wide evangelistic movements, especially in Japan and China, each of which has resulted in the winning of thousands of students to allegiance to Christ. It is a striking fact that there is such a large proportion of laymen among these student evangelists who have been so much in demand.

One of the remarkable evangelistic undertakings of the present day is the Kingdom of God Campaign in Japan, now entering upon its third year. It is most instructive from every point of view and likewise most stimulating to faith. Though its truly prophetic leader, Dr. Kagawa, is an ordained minister, one of its distinctive features is the large participation of laymen. With deep conviction Kagawa has set out to enlist and train 5,000 laymen of many walks of life who would give generously of their time to aggressive evangelistic work. Doubtless here lies the secret of the widely permeating influence of the campaign and of its strong appeal to men.

8. Laymen have secured vast sums of money

and related them to the expanding plans of the Kingdom of God. Confining ourselves in this connection to the United States of America, we may note the report that in 1929, the latest year of which we have fairly complete records, there was given to altruistic causes over \$2,450,000,000.²² A study of sources makes it clear that a disproportionately large part of this sum was contributed by Christian lay men and women. Fully \$640,000,000 was given toward Protestant Churches alone. An examination of the giving toward educational institutions in general and toward community chests, not to mention distinctively Christian educational and philanthropic projects, shows impressively what a large proportion of such funds is provided by churchmen. The same could be said of the sources of benevolence in Canada, the British Isles, Australasia, and certain of the countries of the European continent. A most interesting exhibit could be made in demonstration of the fact that a large number of the greatest philanthropists of modern times have been Christian laymen. Quite as impressive would be the enormous volume representing the aggregate of the gifts of multitudes of lay donors of moderate means and of those of very small financial ability.

Apart from their example as givers, we are indebted to laymen primarily for their large and indispensable share in securing the funds needed for carrying out the Christian program. Among

²² See "A New Record in Philanthropy," in *The Federal Council Bulletin*, Vol. XIII, No. 6; New York, June, 1930, p. 28.

them we find most of the great money-raisers, for example, Moody, Booker T. Washington, scores of university officials, and directors of community-chest campaigns. The lay and secretarial leaders of the Young Men's Christian Association, all of whom are laymen of standing in their respective Churches, have in recent years reduced money-raising for unselfish causes to a science. In North America alone they have, largely within the past thirty years, secured and invested in permanent properties for the Association over \$230,000,000. Besides this they have raised for war work, and for their foreign extension plans, upwards of \$300,000,000 more. They have worked out the methodology for ensuring the largest, most coöperative, and most helpful giving in the community or nation for patriotic, social, and religious objects. In doing this they have not only set an example of lay service but have trained many thousands of laymen who to-day are rendering similar service in the Churches and in connection with other constructive undertakings.

The contribution which laymen have made in evolving and making effective the Christian stewardship program of the different Churches has been of the most fundamental importance. More than any other one thing this has served to lay the foundation for the Christian program near and far in habits of systematic, proportionate, sacrificial giving. Nor should we overlook the deeper lessons which have been taught by lay leaders of great faith missions and Christian philanthropies, for example, George Müller and Hudson Taylor.

9. One of the most encouraging developments in the life of the Church is the growing sense of social interest and obligation which laymen are manifesting. This is seen in the increased attention and leadership they are giving to the discussion of the social problems in the open forums, men's Bible classes, and clubs of the Churches. They have also been an important factor in the formulation of the social creeds of the various religious bodies. Some of the most courageous and prophetic leads in the realm of social thinking and advocacy in university chairs in recent times have been afforded by such churchmen as Professors Ely, Tawney, Hobhouse, Jenks, Andrews, and Ellwood. Even more significant and influential have been the realistic attitude and practice of increasing numbers of men prominent in industry and commerce. Happily Rowntree, Cadbury, and Eagan are not isolated instances of laymen who have sincerely and heroically applied to the conduct of their own business concerns the principles and spirit of Christ. As Mr. Seebohm Rowntree, the English manufacturer, stated while in New York, "As a follower of Jesus, I cannot go to sleep in comfort at night, until I know that conditions in my plant are such that I should be glad to see any one of my children take any position as a laborer in the plant."²²

John J. Eagan, President of the American Cast Iron Pipe Company, during his lifetime reorganized his business and successfully conducted it on a

²² Quoted by John J. Eagan in his "An Employer's View of the Church's Function in Relation to Industry," in *The Annals of the American Academy of Political and Social Science*, Vol. CIII, No. 192; Philadelphia, September, 1922, p. 104.

truly Christian basis, and willed the common stock of the company of which he was owner to a trust to be administered in the interest of his workers, closing his will with these words, "To insure service both to the public and to labor on the basis of the Golden Rule given by our Lord and Saviour, Jesus Christ." Not long before his death he thus summed up his conviction and social gospel:

So long as 6,000,000 unemployed can walk our streets in winter, so long as the majority of the 25,000,000 wage-earners of the United States live in constant fear of unemployment and in dread of the inevitable want for their families, if accident or death removes the wage-earner, so long as there is one cold, hungry child, or one forced to work, or a baby deprived of its mother by the lack of a living wage, so long as babies are dying as the result of industrial conditions, the function of the Church in relation to industry is crystal clear.

This I conceive to be the all-inclusive function of the Church, to show forth the living Christ, His power, and love in our lives.

No untried path lies before us. Christ has traveled and marked the way with His cross. I know no other for the Church, which He promised should break the very "gates of Hell."

. . . Has not the time come for the Church, in His name and strength, to smash the gates of the industrial hell on earth and release the mothers and babies, the men, women, and children who suffer therein?

This, surely, is the function of the Church.²⁴

10. Laymen have furnished distinguished leadership and powerful auxiliary forces for waging

²⁴ John J. Eagan, "An Employer's View of the Church's Function in Relation to Industry," in *The Annals of the American Academy of Political and Social Science*, Vol. CIII, No. 192; Philadelphia, September, 1922, p. 104.

triumphant warfare against giant evils. Loring Brace in his book, *Gesta Christi*, which made such an impression a generation ago, showed convincingly that we could trace to Christianity virtually all the great philanthropies and movements for human betterment in Europe and America. Dr. James S. Dennis in his volumes on *Missions and Social Progress*, which appeared some thirty years ago, rendered a similar service with reference to the so-called non-Christian world. There is need of a comprehensive work which will set forth the part that Christians have played during recent decades in combating the great social enemies of mankind. In any such conspectus it will be found that laymen have had an indispensable rôle. This has been conspicuously true in the efforts dealing with intemperance, the opium curse, the social evil, forced labor, and the still considerable remnants of human slavery. In the conflict with diseases which have wrought such terrible havoc among the hundreds of millions of Asia and Africa a brilliant chapter has been written by the medical missionaries and eminent Christian civilians, also by agencies such as the China Medical Board and the International Health Board of the Rockefeller Foundation, which though not denominated Christian agencies owe their origin to the Christian impulse and are informed by the Christian principles and spirit.

Once more let it be emphasized also that in the face of grave economic injustices and despite the impossible burdens of poverty, the doors of hope in the way of effective legislative action have been

opened by Christian statesmen such as Bright and Shaftesbury in Britain, as well as by Christian publicists and by Christian leaders in industry. Again, in resisting down-grade tendencies in the political life of nations and lifting the moral level of public life in general, what do not the opening years of the century owe to Christian statesmen in politics such as Bryce in Britain; Kuyper ²⁵ in Holland; Masaryk in Czecho-Slovakia; Roosevelt in the United States? Once more, in warfare against war and in ushering in nothing less than a new epoch in the international life of the world, we are preëminently indebted to a leadership informed and animated by the mind of Christ. We need only recall such names as Woodrow Wilson, Lloyd George, Lord Robert Cecil, Elihu Root, Charles Evans Hughes, Ramsay MacDonald, Frank B. Kellogg, Herbert Hoover, N. W. Rowell, and General Smuts—Christian laymen all who have wrought mightily to incorporate the principles of Christ into international relations.

²⁵ Technically Dr. Kuyper was not a layman. Much of the activity in which he was prominently engaged as university professor and rector, editor, member of parliament, and premier was in the nature of lay service.

II

THE NEED OF AUGMENTING THE LAY FORCES

VIEWED numerically the lay forces of Christianity exceed those of any of the non-Christian faiths. If we confine our view to the Protestant communion the resources are enormous. It is a startling fact, however, that these energies are so largely dormant. In each of a score of Protestant denominations there are a sufficient number of Christians who, if mobilized and their hidden powers released, could meet the exacting spiritual demands of the present world situation. If one entertains doubt on this point he need only recall vividly the faith and achievements of the small, unacknowledged, despised band of Christians who went forth on the Day of Pentecost.

Is it putting it too strongly to say that within the Protestant communion, as well as the Roman Catholic and Eastern Orthodox, there are great multitudes who give the impression that they have become atrophied through lack of exercise of their powers? Thus incomparably the greatest and most important work in the world—the extension of the reign of Christ—languishes and, in parts of the world, confronts grave peril and possible dis-

aster. The need of the hour is an awakening of the laymen of all the Churches to a realization of their latent energies and their pressing responsibility and the relating of that boundless power to the program of the Living Christ.

1. There is need of more extensive liberation of the lay forces in order to ensure that the Church be true to its distinctive character and Christ-appointed mission. What is the Christian Church? Who compose it? What is its distinctive character? It is a visible Divine Society all whose members are to help interpret, demonstrate, and carry out the commands, teachings, principles, and work of Christ. Were not His commands and teachings directed to all His followers, down through the generations? Was not His example to be followed by all who bear His name? Was this not the interpretation of those who lived nearest Him? Has this not been characteristic of the Churches in every age and in every field where they have had real transforming and propagating power?

Evidently there has been a widely prevailing and grave misconception among laymen as to what it means to be a church member. To judge by what we see, many of them apparently regard the Church as a society in which few speak and many listen. Others give the impression that they look upon the Church as a society where a few speak and work while the majority listen and make financial contributions. In far too many instances what is called the spiritual work is carried on by the ordained minister, while the layman is left to attend

to his own religious life and to the so-called business affairs of the Church. Dr. Robert E. Speer aptly expresses the layman's obligation in the following terms:

Any man who has a religion is bound to do one of two things with it, change it or spread it. If it isn't true, he must give it up. If it is true, he must give it away. This is not the duty of ministers only. Religion is not an affair of a profession or of a caste. . . .

The minister is to be simply colonel of the regiment. The real fighting is to be done by the men in the ranks who carry the guns. No ideal could be more non-Christian or more irrational than that the religious colonel is engaged to do the fighting for his men, while they sit at ease. And yet, perhaps, there is one idea current which is more absurd still. That is, that there is to be no fighting at all, but that the colonel is paid to spend his time solacing his regiment, or giving it gentle, educative instruction, not destined ever to result in any downright, manly effort on the part of the whole regiment to do anything against the enemy.¹

When the elder Beecher was asked why his ministry at Park Street was so successful he said, "I preach on Sunday, but I have 450 men and women who go out every day in the week to translate into life and service the message which I have sought to lodge in their hearts." The effort to convert the world through an official class has continued so long that the great majority of the laity have never had or have lost the sense of their own Christ-appointed mission. The triumphant spread of the Christian faith waits on the conversion of

¹ *The Layman's Duty to Propagate His Religion* (New York: The Church League, 1929).

the laity from passive to active membership in Christ and His Church. When this change from merely passive profession to living daily service has been effected its power will be resistless.

2. Lay initiative, sense of responsibility, and full-hearted participation are necessary to ensure the proper religious development of the laymen themselves; that is to say, to ensure growth in Christian knowledge, in faith, in Christlike character, in genuine serviceableness to others, and, as a result, in contagious influence and propagating power. Does this not characterize the most useful laymen we have known? What is the secret of their development and influence? They had received wise spiritual guidance and been built up in the Christian faith. They had discovered that the Christian religion is a life, and, therefore, that it can be realized only by being lived or practised. The religion of Christ is primarily a matter of the will. Religious knowledge, conviction, and emotion require expression in service, or character becomes untrue and faith unreal. A multitude of laymen are to-day in serious danger. It is positively perilous for them to hear more sermons, attend more Bible classes and open forums, and read more religious and ethical works, unless accompanying it all there be afforded day by day an adequate outlet for their new-found truth and newly experienced emotion in definite witness-bearing, unselfish service to others, and resolute warfare against evil.

It is asserted that in many communities nine-tenths of the work of the Churches is done by one-

tenth of the members. So far as the male members are concerned this is probably true. It is to be feared that the attitude of far too many of them is that described by Dr. Storrs in the following anecdote:

A man who had come from the country to New York City, went to the rector of an Episcopal Church who had several difficult and important enterprises on his hands. "Now," said the rector to the man, "I would like to have you take hold of that." The man said he did not have time to attend to it. "Well then, this," said the rector. "No," said the man, he was engaged on that evening. Said he: "Rector, to tell the truth, I have been very busy in the different churches where I have been in the country, and I have come to New York to have a little quiet time to myself." "Oh," said the rector, "I see; you have come to the wrong church; you want to go to the Church of the Heavenly Rest, around the corner!"²

As we examine almost any parish with which we are familiar, whether in city or in rural field, how few laymen we find who are availing themselves of the priceless privileges and discharging the high obligations of the Church—those of corporate worship, of Holy Communion, of fellowship with the household of God, of declaring faithful witness to those who are without, and of furthering great unselfish causes affecting the life of the community, the nation, and the world.

3. Laymen are needed on every hand and in all relationships of everyday life to proclaim the

² Remarks by Dr. Storrs, in *The Fiftieth Anniversary of the Installation of Richard Salter Storrs, D.D., LL.D., L.H.D., as Pastor of the Church of the Pilgrims, Brooklyn, New York, November 19, 1896* (Brooklyn: Published by the Trustees, 1897), p. 218.

full Gospel—individual and social—and to demonstrate its power. Society to-day is so complex, life is so fully organized (in fact overorganized), and human activity is so highly specialized or departmentalized, that the only way adequately to permeate and influence it all for Christ and the Church is through laymen who, within the sphere of their daily calling and relationships, actually show forth Christ. Have we a religion which can locate and remove causes of industrial and racial misunderstanding, ill will, and strife, as well as deal with their serious results? What message has the Christian Church for the hungry and embittered unemployed? What program have we who are members for doing away with darkened, overcrowded, unhealthful tenements? Have we dynamic truth from God which should stir conscience to action because of injustices, cruelties, and abominations which are still permitted within the range of the influence of the Christian Church? The clergy may answer these penetrating questions aright, but they alone cannot give the answers full effect. If the Christian religion is to contribute anything adequate to the solution of these and other emergent problems and issues, a more heroic and dynamic type of religion than now generally prevails must be brought to bear by laymen, and this at the points where their lives and influence impinge upon particular problems and issues.

4. The profession, practice, and propagation of the Christian faith by laymen affords one of the most telling apologetics. This is true in every

community in the Western world. The clergyman appears before the public as a pleader. This is proper and necessary. He asserts and seeks to demonstrate the adequacy of the Christian Gospel to meet the deepest needs of the human heart and of all circumstances of life. If the lay members of his congregation by life, by words, or by silence contradict or belie his claims, the force of his message and influence is diminished or broken. On the other hand, if their practice and testimony bear witness to the truth of his word, his hands are enormously strengthened. Right now, if ever, in view of widespread skepticism and uncertainty, such living, present, and compelling witnesses are greatly needed. J. Pierpont Morgan was a splendid example in his day. His rector, Dr. Rainsford, tells of the way in which Mr. Morgan, his senior warden, discharged his lay responsibilities during the rector's enforced absence for a period of six months on account of illness:

In that remarkable band that held things together one man stood forth. Round him while its membership scarcely knew it St. George's gathered, and when with absolute regularity, Sunday morning by Sunday morning, half an hour or more before the service began, Mr. Morgan stood at the church door welcoming those he knew and did not know, church members and strangers alike felt that St. George's without a rector was still a going concern. I am not exaggerating the stimulating influence of my senior warden. He had extraordinary powers of inspiration and encouragement about him when he chose to exercise them.³

³ William Stephen Rainsford, *The Story of a Varied Life; an Autobiography* (Garden City, New York: Doubleday, Page & Co., 1922), p. 277.

This point takes on added meaning and force in non-Christian lands. The non-Christian religions have laymen. They also have priests. These are often called "holy men." All too frequently this designation is a misnomer. In view of such unfortunate associations the Christian missionary often begins and carries on his work under a heavy handicap. The non-Christian men say to themselves, Here comes another holy man, another professional; that is, another man paid to propagate his faith. They are thus prejudiced and braced against him and his message. But when they observe among those who come from other lands the Christian merchant, banker, engineer, diplomat, or traveler, and take note that he first and foremost by his life and example in business and social relations and practices, and then by the interest he manifests in the work of the regular missionaries and the indigenous church members and the support he affords them, and, above all, in his habitual friendly conversation, confirms and commends the Christian Gospel, it is not strange that they are profoundly impressed. Without doubt this, next to the example of true Christian unity, is the most conquering of all apologetics.

In this connection it is impressive to note that the only other great missionary religion, that is, Mohammedanism, owes its rapid spread in modern times to the fact that virtually every Moslem is a missionary. This is set forth clearly in the paper of the late Canon Gairdner of Cairo presented at the Jerusalem missionary conference in 1928:

It is a particular and well-founded boast with Mohammedans, that broadly speaking, Islam has propagated itself naturally and without the aid of missionary societies and apparatus; that Islam adds cubits to its stature without taking anxious thought. Their boast is that Islam is, in and by itself, a vast missionary society, and the spontaneity of Islamic expansion seems to them a sign of power, symbolic of a divine dynamo.

In truth, nearly every Muslim is a sort of missionary or emissary of Islam. The trader, or soldier, or official, when he enters non-Mohammedan territory does not "wait for an ordained man" to come along: he sees to it that some sort of praying-place is fixed upon, and there he gives to the surrounding people the witness of his picturesque devotions. He does not mentally and actually leave the business of that witness to some groaning missionary society with a perpetual annual deficit, several thousand miles away. The Muslim layman simply starts witnessing himself, and his witness (such as it is) is short and clear. And there is something about his attitude and the tone of his witness which does succeed in conveying to that people that they are welcome to accept Islam, welcome to join him at that praying-place, to learn the picturesque drill of his devotions, and to repeat with him the creed of witness; and that if they are so disposed he will teach them something, however mechanical and formal, or see that they get taught. In short, there is something about his general attitude which suggests that although on principle he is unfraternal towards them (and occasionally hatefully and inhumanly so) as long as they remain outside, he will be fraternal as soon as they decide to step within. There is something about the attitude of every Muslim man, woman, and child which says "Welcome." This is the fundamental attitude we need to get back into the Church of Christ.

It is a painful process to contrast this with what actually obtains too often in our case, partly in consequence of the general Western attitude of aloofness which we more than fully carry with our religion, partly because of pro-

found color-caste prejudice, and partly because of sheer misapprehension of our own religion.⁴

5. To arrest the attention, enlist the interest, and command the coöperation of men of large affairs, influence, and possibilities the collaboration of the strongest laymen is essential. These men, the leaders in the community, or in the various callings, are difficult to reach and enlist, largely because they are so fully occupied or absorbed with what they have in hand. This circumstance goes far to explain why they are men of large affairs. They do not permit themselves to be broken in upon or allow their time to be frittered away in details. They thus become isolated and inaccessible. Generally speaking, the only men who can get to them and command their attention are men who are in a position to meet them on a basis of equality, or who are in touch with them in the same occupations, the same clubs, the same social circles. Such men have common experiences, are meeting the same temptations, have the same unanswered questions about matters pertaining to life and destiny, confer on matters of common concern, respond to like appeals—in short, understand and use the same language, know one another and know that they know one another. The Christian layman, therefore, who has such contacts has, if his life is what it should be, unique access and this imposes special responsibility.

⁴ W. H. T. Gairdner, "Christianity and Islam," in *The Christian Life and Message in Relation to Non-Christian Systems of Thought and Life*. The Jerusalem Meeting of the International Missionary Council, March 24-April 8, 1928, Vol. I (New York: International Missionary Council, 1928), Chapter VI, pp. 204f.

6. Here, also, lies one of the secrets of winning the youth of our day for the Christian cause. With encouraging and instructive exceptions here and there, they have not yet been won. Later, we shall deal with factors and influences explaining this failure. At this point we would emphasize that the enlistment of the youth is absolutely essential. They must be won for Christ and the Church because only so will their own deepest needs be met and their highest longings and aspirations be realized. As present they are largely without unerring guiding principles. Moreover, the Church needs them. Its future well-being and progress depend on their power of vision, their idealism, their hopefulness, their spirit of adventure and conquest, their creative energy, their unspent years.

What hope is there for this maimed, confused, overburdened, imperiled world without them as channels or points of contact through which Christ can communicate His vitalizing impulses, particularly in view of the obvious fact that those now directing the program of Christianity will not live long enough to effect the extensive, profound, and permanent changes which are absolutely necessary? No group in the world are so much influenced by their comrades, those of their own set and age, as are the youth. What a responsibility this places on the younger lay element in the Churches—and also on those rare men of the older generation whose hearts are still young and who possess the intellectual and spiritual confidence of the youth—to win at all costs the splendid allegiance of young life surging about us both within and outside the Churches.

7. The coöperation and leadership of laymen are essential to the development and maintenance of a dependable economic base for the program of the Churches. This base needs widening everywhere. Contacts with local Churches here and there, visits to nearly all the mission boards of North America and Europe, and attendance upon recent home and foreign missionary conferences have revealed the fact that the financial problems of the Christian forces are acute. Almost every denominational and interdenominational agency is embarrassed for want of funds. This state of affairs is serious in most countries. It is largely inexcusable in the United States where in the hands of Christians there are financial resources sufficient to meet the requirement of the Churches at home and abroad. In fact one of the greatest perils lies in the failure to liberate more largely the money power of the rich and of those of moderate means.

The number of donors must be greatly multiplied from the ranks of laymen. If as large a proportion of their number became regular givers as is the case among the women members of the Churches, no worthy Christian cause need languish or suffer for want of funds. There should also be an enlargement in the scale of giving among laymen who are already giving. What certain individuals and groups are doing shows how the financial problems of the Church could be dissolved if others, who are as favorably circumstanced, were to do likewise. Larger lay coöperation is also needed to make possible the notable advance so imperatively demanded on the part of the Churches

at a time when possibly more than ever before their ministry should be expanded.

In order to work out more masterly handling of the money affairs of the Churches there is need of the help of laymen capable not only of dealing skilfully with business affairs but also of comprehending the principles on which the fellowship of the Church is based. The subject of coöperative finance in connection with various union projects of the Churches presents new unsolved problems which call for the best minds among the laity.

One of the most encouraging developments in the life of the Churches in recent years has been the growing attention paid to the Christian conception of stewardship. More and more we are coming to recognize how outstanding this subject was in Christ's teaching and emphasis. Only as laymen take this requirement to heart and apply it religiously to the use of their money power, be it little or great, as well as to the exercise of their other powers or talents, will the economic base of Christianity be sufficiently widened and strengthened to meet the ever-enlarging opportunities before the Christian Church.

We are living in times when there is especially great need of dominating the money power with Christian principle and passion. From the nature of the case this must be done by laymen. The words of Bushnell spoken to his generation come with even more appropriateness and force to the present day, "What we wait for and look hopefully to see, is the consecration of the vast money power of the world to the work and cause and

Kingdom of Jesus Christ. For that day, when it comes, is the morning, so to speak, of the new creation." To this end the need is great of multiplying the number of laymen whose principles and practices with reference to the use of money have been so well illustrated by D. K. Pearsons, John S. Kennedy, Chester D. Massey, and Cleveland H. Dodge, not to mention equally noteworthy names of laymen now living.

8. The larger collaboration of laymen is needed to ensure the best administration of the work of the Church—whether local, regional, national, or international. At times the lack of business methods and business efficiency in the conduct of the affairs of the Church is charged to the pastor, but more often it can be traced to the neglect or superficial and unbusinesslike attention of the laymen. Their best business experience, judgment, organizing ability, and enterprise and the habits of work which have made them successful, together with their contacts and influence within the sphere of their calling and relationships, are essential. In the words of John H. Converse, a leading layman who exemplified what he preached, speaking moreover from the commanding viewpoint of president of the Baldwin Locomotive Works, "When business men apply to the work of missions the same energy and intelligence which govern in their commercial ventures, then the proposition to evangelize the world in their generation will be no longer a dream."

The present is emphatically no time to confine to the economic and purely business sphere our

thought regarding laymen, and their possible contribution to the life, program, and work of the Church. Laymen of widely differing walks of life are needed to strengthen the thought bases of the Church's work and to enrich the content of its program. Think of the background, experience, and insight of the teachers, editors, engineers, architects, doctors, lawyers, farmers, and workmen of various trades. Representatives of practically all these groups are to be found in many parishes; and they should all be made tributary to the message and activity of the Church. How impoverished is our contribution to the community in contrast with what it might be were we but to enlist all our available resources.

Contrary to the popular impression the laymen of all these groups, and even those of the business world, are needed not chiefly for the business administration of the Church but for furthering all the policies and plans for the religious culture of the members and social uplift of the community and the outreach of the Church's influence in the world. The laymen of the many vocations bring to bear on the religious questions a non-professional point of view, and often quite as deep insight into the problems and issues as do the clergy. Dr. Conwell, in speaking of the experience of his own Church in Philadelphia, enforces this point:

What has contributed most as a means used of God to bring Grace Church up to its efficiency? I answer it was the inspired, sanctified, common sense of enterprising, careful business men. The disciplined judgment, the knowledge of men, the forethought and skill of these

workers who were educated at the school of practical business life, helped most. The trustees and working committees in all our undertakings, whether for Church, hospital, college, or missions, have been, providentially, men of thorough business training, who used their experience and skill for the Church with even greater care and perseverance than they would have done in their own affairs.⁵

Moreover, right here lies the secret of multiplying points of contact with the men of all these callings who are outside the Churches and of so presenting the Gospel and program of Christianity to them as to ensure the largest realization of the spiritual objectives of the Christian Church.

9. To Christianize the impact of the so-called Christian civilization of the West upon the so-called non-Christian world, the exemplification of the Christian principles and the propagation of the Christian faith on the part of the laymen of the West in their relation to other peoples are indispensable. In recent years the world has found itself as a unity. It recognizes itself as one body. No longer can it be a matter of indifference to any part of this world body what takes place in other parts. The interdependence of nations and races has become the major fact in the life of the world of to-day. Problems and perils which the people in a given nation have been accustomed to regard as purely national or racial have suddenly come to be recognized as of world-wide interest and con-

⁵ Quoted by Agnes Rush Burr in her *Russell H. Conwell, Founder of the Institutional Church in America: the Work and the Man* (Philadelphia: The John C. Winston Co., 1905), pp. 182f.

cern. This fact has a most vital bearing on the world mission of Christianity. The Christian religion, as none other, claims concern with all mankind and all human relationships. Every Church, whether in its local or its national aspect, is, therefore, concerned in the whole outreach of the civilization of the West to the non-Christian world.

In our own day we have witnessed the marvelous spread of Western industry, commerce, finance, cultural life, and social intercourse among the peoples of Asia and Africa. Every part of Asia, including its very heart, has been penetrated by Western influence. Nine-tenths of Africa has come under the sway of European powers. Mandates covering the Pacific island-world are held by nations dominated by Western culture. The reflex influence of the West upon the Eastern and African peoples and life has been profound. The dangers of the situation have multiplied and are grave indeed—demoralization, disintegration, racial consolidation, friction, and strife. The Christianization of these impacts has become a matter of supreme importance and urgency. What Viscount Bryce in the following statement so strongly stresses regarding the exercise of British influence is not without its vital message to other Christian lands:

Not only is the white man penetrating everywhere, but wherever he goes he is a destroying force. Not only are ancient faiths crumbling, but the moral foundations of custom on which the backward races lived in former times have been removed. They have now nothing to live upon until and unless they are given the Gospel of Christ.

I cannot think of any time in the history of the world when we have had phenomena of this sort. That is the reason why we ought to bend our minds to developing our work in every mission field. It is also the reason why we should try to see that our influence in every country, where Britain can exert her influence, is well exerted in the cause of justice and humanity and to see also that our people abroad set a better example by their own lives than in times past.⁶

In the face of a situation like this we cannot but recognize the hand of Providence in the world-wide missionary movement. Alarming as the outlook is, it would be vastly more disconcerting were it not for the statesmanlike work of the scores of mission boards of Europe, North America, and Australasia with their 30,000 missionary representatives located strategically throughout the non-Christian world and with apostolic zeal presenting and illustrating a Gospel which is literally the power of God unto the salvation of individual life and of society.

It is absolutely essential, however, to recognize clearly that the missionaries alone cannot achieve the central objective of the Christian religion—the establishment of the rule of Christ in all human affairs and the flooding of the world with good will among men.

When men see a body of paid professionals set apart to do a certain work they inevitably fall into a temptation to believe that they fulfil their duty if they support that

⁶ Viscount Bryce, O.M., "The World Situation and the Gospel," in *The Laymen's Bulletin*, Vol. IV, No. 15; London, May, 1920, pp. 272f.

paid professional class; they inevitably tend to leave the direct work to it. . . .

It is growing more obvious every day that a professional class can never reach the great mass of men. The vast majority can never understand that secret of life which is the possession of Christian men unless they first see it in the life of one who lives as they live; and they can seldom understand it, even when they see it, unless the man who possesses it is prepared to acknowledge its true source.⁷

It is just at this critical point that there comes the irresistible challenge to the lay forces of the Churches of the West. A colossal responsibility rests upon them. It is non-transferable and urgent. Let it be reiterated that that responsibility is to Christianize the impact on the non-Christian world of the so-called Christian civilization. The word "so-called" is used advisedly because it must be admitted with candor and humiliation that, judged by searching tests, the civilization of the West is far from Christian. And how can this great objective be realized? Not in some vague, indefinite, general sense, but in a tremendously real and, therefore, definite, tangible, concrete sense. In other words each of the various contacts of Western life with the peoples of the East and of Africa must be dominated by the Christian ideal, principle, and spirit, and this through the medium of human personalities themselves possessed by Christ and themselves consciously and by definite design and sacrificially seeking to bring the Christ-

⁷ Roland Allen, "The Real Mission of the N. L. M. M.," in *The Laymen's Bulletin*, Vol. V, No. 21; London, April, 1922, p. 396.

life to bear on all their relations with other peoples.

Robert E. Speer strikes at the heart of the problem in the following terse statement:

"We will get" Christ to the peoples of non-Christian lands "more efficiently when we Christianize our secular impact on the non-Christian world. There have been many noble men go out from Christian lands to non-Christian lands in the service of the Government, and in the service of trade; but one of the greatest impediments to the Christianizing of non-Christian lands has been the heathen men who have gone out to those lands from Christian lands and who have misrepresented the character and faith of the land from which they have gone. The organized missionary movement is indispensable, but you never will evangelize the world with professional missionaries. It never has been done. It cannot be done. . . .

"We are waiting for the day when . . . every man who goes out in the diplomatic or consular or commercial responsibility from this land will go as a true representative of a Christian nation.

"We are waiting for the day when every man who goes out from this land to build viaducts, or bridges, or great factories on the other side of the world, will go out to live a Christian life and to preach the Christian faith. We ought to send to Asia only men who will live pure Christian lives and give their influence to build up and not tear down the walls of the Kingdom of God over all the world." ⁸

What are some of these contacts which laymen of the West have with other lands and peoples

⁸ Robert E. Speer, "The Outreach of the Associations to the Non-Christian World," in *Proceedings of the Thirty-sixth International Convention of Young Men's Christian Associations of North America, Washington, November 22-26, 1907* (New York: Young Men's Christian Association Press), pp. 143f.

and which it is their Christ-appointed mission to Christianize? One of the chief is that of commerce. With the ever-spreading and constantly accelerating speed of the means of communication, the web woven by international commerce has been more and more closely drawn. The volume of the world's trade from decade to decade expands at an almost geometrical rate. This alone multiplies enormously the number of contacts of Western merchants, traders, shippers, and promoters with Eastern and African peoples.

Captain Robert Dollar, of San Francisco, the head of the Dollar Steamship Company, whose ships on the Pacific and round-the-world services bring him and his representatives into touch with different Oriental peoples, especially the Chinese, is a good illustration of a business man who has a sensitive Christian conscience on this vital matter, and who in his personal life, business practices, and the exercise of his influence commends the Christian faith. Wherever he goes he interests himself in the progress and plans of the Christian movement. No matter how busy he may be, he takes time to look up missionaries and native Christian workers and encourage them in their work. His benefactions known, as well as those unreported, are numerous and in the aggregate very large. Among them are school, hospital, and Y.M.C.A. buildings, also scholarships and other special financial provision for many worthy students and Christian workers. In speaking before chambers of commerce and other secular bodies, both in Asia and in the West, he rarely misses an opportunity to

commend the world Christian mission, to nail current slanders, and to remove misconceptions concerning the Christian cause. Above all, in his dealings with the many Asiatics in his employ, or with whom he has his commercial transactions, he conscientiously seeks to apply the principles of Christ.

One thinks also of Sir Robert Laidlaw, of England, whose mercantile firm for years has had its branches in many Oriental cities. He sought so to conduct the business that it would help and in no sense hinder the work of the missions and Churches. During his own sojourn in Calcutta he was a pillar of strength in the life of the Church. His comprehending interest and generosity are remembered with gratitude by Indians and Anglo-Indians alike.

Representatives of the West engaged in banking and other activities in the realm of finance in the port cities of Asia, Africa, and Latin America constitute another influential group. Some of them maintain an attitude of complete indifference to the religious life of the people and even of direct opposition to what the missionaries are doing. On the other hand, there are many who identify themselves publicly with the Christian movement. A striking example is that of Sir Charles Addis of the Hong Kong and Shanghai Banking Corporation, who, while in residence in Shanghai, rendered a service of inestimable value, in the face of much opposition and difficulty, in helping to establish in that great vortex of temptation the Anglo-American Branch of the Young

Men's Christian Association, which has evolved into a powerful conserving and upbuilding force in the lives of thousands of young men from the West.

Few realize what vast sums of money are invested by Americans and Europeans in foreign lands. The investments of the United States in Latin America in the past fifteen years have expanded from about \$1,000,000,000 to over \$5,000,000,000. It is said that Great Britain alone has over \$1,200,000,000 invested in various business projects and companies in India. These large financial operations involve constant contacts with the peoples and governments of some non-Christian countries. It is highly important, in connection with the penetration of Western economic civilization into countries which have been hitherto little affected by it, that the investment of capital be on terms compatible with the welfare and progress of indigenous peoples and, therefore, in accordance with really Christian moral and social standards.

It is believed that the following position taken by the world missionary conference at Jerusalem in 1928, if borne in mind by Christian men in the world of finance and government, will do much to ensure the maintenance of such standards:

Public loans made for the development of industrially undeveloped areas are so fraught with the possibility of international misunderstanding and of dangerous combinations between exploiting groups in lending and borrowing countries that such loans should be made only with the knowledge and approval of the League of Nations and subject to such conditions as it may prescribe.

Where the League of Nations is not recognized, earnest consideration should be given to the establishment of other safeguards which may serve the same purpose.

Private investments should in no case carry with them rights of political control over the country in which the investment is made, and in no case should the political power of the government of the investing country be used to secure the right of making loans and of obtaining concessions and other special privileges for its nationals.

The development of the economic resources of backward countries should as far as possible be entrusted to undertakings of a public-utility character which have regard not merely to economic profit but to social considerations, on the government of which the people of the country concerned should be adequately represented.⁹

A great contribution has been rendered in the contacts afforded in financial relations of Orient and Occident by such laymen as Professor J. W. Jenks and Professor E. W. Kemmerer, called in as financial advisers by non-Christian governments. Their personal example and the integrity characterizing all their dealings have done much to commend their Christian faith. A most conspicuous example is that of Sir Robert Hart,¹⁰ for so many years the head of the Chinese Imperial Customs. The story of the life and work of this sterling Irish layman abounds in suggestion and inspiration for all men called into the service of non-Christian governments and peoples. In the midst of conditions where corrupt practices ob-

⁹ *The Christian Mission in Relation to Industrial Problems.* The Jerusalem Meeting of the International Missionary Council, March 24-April 8, 1928, Vol. V (New York: International Missionary Council, 1928), p. 145.

¹⁰ See Juliet Bredon, *Sir Robert Hart, The Romance of a Great Career.* Told by his Niece (New York: E. P. Dutton & Co., 1909).

tained he succeeded in building up and maintaining on a nation-wide scale through his long career a system characterized by honesty and the greatest efficiency. His example became contagious in the large personnel under his direction and the splendid tradition of integrity he established has been carried on by his successors. There has been no finer demonstration of the practicability of the Christianizing of the impact of West upon East.

In the vast sphere of the spread of Western industry into the areas of the non-Christian world there is indescribable need of bringing to bear the vital and transforming influence of Christian principles, practices, and example. This in itself calls for nothing short of an army of Christian laymen who within their daily calling will be concerned not only with making a livelihood but with living a life which is truly Christian in its relationships and influence. In my observation of the activities of industrial concerns of the West in the Far East, the Near East, Africa, and the Pacific islands I have been impressed with the startling contrasts presented in the treatment of the native population. With some firms it is evidently a central point of policy to foster the well-being of the people in every way; others are utterly oblivious to this obligation. In the one case enduring progress and good will are in evidence; in the other, the opposite. In the former case those in positions of authority have evidently been chosen with reference to their character, as well as expert ability, and have been charged with the definite responsibility of inculcating among the younger men from

the West in their employ the practice of right principles and conduct. In one place I learned of an employer who had brought out from home seventeen young men chosen by him after special investigation as to their Christian character. They became virtually non-professional missionaries. It is awful to contemplate the wreckage of the lives of so many thousands of men, selected in Europe and North America without special reference to character and habits and plunged into the midst of the moral perils of the industrial and commercial centers of non-Christian lands without adequate guidance, restraints, and uplifting agencies.

Some men of the army and navy, both at stations and posts in the Orient and also in briefer contacts in the ports, are often far from Christian. There have been sad examples of dissipation and lawlessness of bands and larger companies of men of the armies and navies of so-called Christian powers, and at times serious lapses in the conduct of officers and in their relations with the people which have constituted a serious stumblingblock to the Christian cause. On the other hand, deserved tribute should be paid to the example set by many men and their commanding officers. One recalls the pronouncedly constructive and always helpful influence for the Christian cause exerted by Admiral Bristol in the Near East and later in the Far East. It would be difficult to overstate the value of the contribution made by General Pershing through his Christian example and his unfailing coöperation with Christian undertakings in Mexico and in the Philippines. The com-

manders of the British military and naval forces abound in illustrations of Christian witness-bearing, exalted example, and influential service to the Churches and their auxiliary agencies.

The diplomatic and consular services of the West furnish some of the most influential opportunities through which to communicate Christian spirit. The services of Sir Mortimer Durand, when British Ambassador in Persia, and, more recently, of the late Dwight W. Morrow, when American Minister in Mexico, are held in grateful memory by the missionaries. In countless ways Mr. Ransford S. Miller, as Consul-General in Korea, was able throughout his extended career to strengthen the hands of the Christian forces. Mr. Francis B. Sayre, while related to the American Legation in Bangkok, caught a vision of the possibilities of the application of the Golden Rule to diplomatic relations, and in seeking to realize his vision was the one most largely instrumental in bringing about the abolition of the unequal treaties which Western Christian powers had imposed upon Siam.

This series of instances suggests the almost limitless possibilities of the civil service of Christian nations for exhibiting the Christian spirit in their relation to subject peoples. In this sphere the British civil service deserves great commendation. Dr. George Smith in his book *Twelve Indian Statesmen* presents us with a striking group of examples of applied Christianity. The abolition of many of the gravest evils burdening the Indian peoples may be traced to the initiative or executive action of these and other eminent civil serv-

ants. In the long line of viceroys none has better exhibited the spirit of Christ and manifested more sympathetic and comprehending interest in the Christian enterprise in all its aspects than Lord Irwin. Similar testimony could be borne to the unselfish ministry of Governors-General Taft, Forbes, and Wood in the Philippines. Hundreds of new men are sent out each year from Great Britain, the United States, and Holland, not to mention other Christian countries, to posts in the civil service. There is need of some plan which will ensure that more of these posts are held by men who will themselves exemplify and apply the Christian principles.

One of the most numerous of all the contacts is that furnished by the large and ever-growing volume of Western tourists. It aggregates tens of thousands every year. Though their contacts are brief they are by no means superficial. These travelers have all their time on their hands. Among them are many with large gifts or abilities. They, or at least the Christians among them, could wield a tremendous influence for Christ. It is to be feared that in far too many instances their light is hidden and their vast latent powers for good are not released.

Particular attention should be called to the men who go abroad to serve as professors and teachers in the government and other non-Christian or secular educational institutions; also to those who are to enter government and other medical or health services; and likewise to eminent specialists and scholars who go abroad under various foundations,

or other agencies, to give lectures, to engage in research, or to serve on special commissions. Most of these will have unique opportunity to do intensive work and thus to exert a profound influence. Few matters can be more important than to see that, other things being equal, these tasks are committed to men of genuine Christian character. Incalculable harm has been wrought and the world mission greatly retarded as a result of the entrusting of them to certain individuals of brilliant abilities but of questionable character or of known antagonism to Christianity.

One of the most extensive impacts of the West upon the life of the non-Christian lands, particularly in the port cities, but also increasingly in interior cities large and small, is that of the movies or cinema. The motion picture industry of the United States has nearly \$2,000,000,000 invested capital. Its pictures are presented in some 20,000 theaters in the United States and 37,000 abroad.¹¹ It is estimated that this American industry has captured from 85 to 90 per cent. of the market of the world.¹² The objectionable character of very large numbers of the feature releases sent abroad has become the subject of much current criticism by Americans themselves. All too often these pictures foster race prejudice and strife, stimulate national jealousy and ill will, pander to the sen-

¹¹ See Fred Eastman, "Who Controls the Movies?" in *The Christian Century*, Vol. XLVII, No. 6; Chicago, February 5, 1930, p. 173.

¹² See Fred Eastman, "Ambassadors of Ill Will," in *The Christian Century*, Vol. XLVII, No. 5; Chicago, January 29, 1930, p. 146.

sual, and incite to lawlessness. They also arouse contempt for American moral standards and lower the Occident in the eyes of Asiatics. The leaders of the religious, educational, and other constructive forces among the foreign peoples themselves are constantly making complaint, as American travelers can testify. The governments and other institutions have lodged protests. In speaking recently to the executive of a committee dealing with social problems of international concern, an official of the League of Nations asked, "Why doesn't your bureau address itself to the study of the commercial cinema in relation to missions?" The clergy and the press can do much to quicken conscience on this vital subject, but not until laymen in all departments of life which impinge on other peoples, and especially men of outstanding influence, grapple with the problem, can it be solved.

It should be pointed out that some of the most important impacts of the West are those made in the West itself upon people from Asia, Africa, and Latin America who are guests within our gates. Among them are an increasing number of ordinary travelers, who come among us expressly to see, to learn, and to enjoy themselves. Many others—and their number is also multiplying—come on errands related to commercial, industrial, and financial concerns. Then there are scholars, investigators, writers, educators—in fact, representatives of all the learned professions. It is supremely important that they all be treated with courtesy, kindness, and unselfish consideration.

They should be exposed intimately to the best side of our civilization—our homes, our social betterment activities, our educational or cultural institutions, and our religious life. Friendly relations should be established. All this constitutes a call primarily to laymen for active initiative and coöperation on a large scale.

Possibly more important than any of these contacts at home or abroad is that with the foreign students from all parts of the non-Christian world who in ever-growing numbers are coming to study at our seats of learning. It is estimated that at present there are as many as 12,000 of them among us. A large majority of them come to spend two years or more. They come with open minds. They are in their most impressionable years. A disproportionately large number of them will ultimately hold positions of leadership in their native lands. What could be more important or of farther-reaching significance than to influence aright their ideals, their guiding principles, their life habits and purposes? And what have we to share with them comparable to Christ Himself and the claims of His world program? Here again is a tremendous challenge to the latent lay forces of the nation—both young and old.

10. It is essential to the realization of the objective—the largest helpfulness of the service and coöperation of the missionaries from the West—that there be no untaken forts at their rear. So far as the American Churches are concerned their weakest and most strategic front is in the home-

land. What do the nationals see when they come among us? They see over 6,000,000 unemployed and in dire want alongside of granaries and warehouses overcrowded with food and manufactured goods. They cannot but see much ostentatious display of wealth, luxury, and extravagance. They are made aware of crime and lawlessness on a scale not to be found anywhere else. Exhibitions of race prejudice and discrimination confront them in nearly all parts of the country. This as well as other manifestations of divisive tendencies among industrial groups may well startle them. If they remain here long enough they learn of the disintegration of much of the family life as revealed by the fact that there is one divorce to seven marriages. They read such words as these from one of the most discerning students of our social life and trends:

We have with us . . . the problems of non-functioning homes, broken homes, marriage slackers, birth-control, trial marriage, divorce by mutual consent, and similar symptoms of the rule of general laxity. . . . Whither are we bound?¹⁸

The following words of Professor Joseph Alexander Leighton, of Ohio State University, must come with solemnizing force:

When we speak of paganism recrudescing to-day, we have in mind the wanton luxury, the gross sensualism, the cult of unnatural vices, the decay of family life and of

¹⁸ George Walter Fiske, *The Changing Family* (New York: Harper & Brothers, 1928), p. xiii.

the old republican simplicity and integrity, the judicial and political corruption which Seneca bemoans, Juvenal satirizes, and St. Paul lashes. . . .

There are, I think, in our social life many symptoms of moral confusion and disintegration that present striking, and even startling analogies to the decadent paganism of the Roman world under the Cæsars. We, too, have our commercial Cæsarism that saps the foundations of the republic. Our Cæsars have ridden roughshod over the moral rights of the weaker, or have, by insidious methods of bribery, poisoned the founts of law and equity in our legislative halls. If they have not made spectacles to appease the public, they have tried to do so by generous subscriptions to Church and college. They have taken toll from the worst criminals, and have debauched the administration of justice. The family life is notoriously endangered among us, and in ever increasing measure, by the rapidly growing frequency of divorce, which, in turn, is but a symptom of deeper-lying ethical laxity and confusion. The unblushing effrontery and sensual suggestiveness of the lascivious stage corrupt our youth. The appalling increase of suicide, even among the young, indicates a weakening sense of personal responsibility, a breaking down of faith in human dignity, with a corresponding heightening of the tension of living. When one reads some of the verdicts of juries on crimes of passion, one wonders whether the belief in the value of law is dying out entirely, and whether men are not becoming blind to the fateful consequences of ignoring the moral foundations of State and society. And, when one considers the frequent and grave outbursts of lawlessness, the rapid growth of hoodlumism and crimes of violence, one is tempted to think that the belief in the majesty of law and the necessity of order in the community life are passing through an eclipse. We seem to be in the midst of a new individualism of the sophistical brand, for which the individual, with his momentary whims, passions, and impulses, is the sole measure of moral values; which means, of course, that objective moral values are no longer recog-

nized. In many directions, then, our social life shows lack of ethical stability. It is an age of seeming confusion and disintegration, in which many souls are drifting rudderless on a chartless sea.¹⁴

Sojourners among us from foreign lands must also share our alarm as they mingle with youth who are so largely coming forward without wise, guiding principles; and also learn that less than one-half of the young children and adolescents are enrolled in any form of religious education. They cannot but see that the most conspicuous thing about us is crass materialism or secularism. They with us come to feel the chill of behaviorist psychology and of a humanistic philosophy which denies the superhuman. Without doubt there is need of making moral ideals and issues more regulative and controlling in our municipal, national, and international politics. Ours is a democracy. To make government more Christian we must make citizens more truly Christian.

Let it be reiterated, our mission problem is a world problem and must be fought on more than one front. The different fronts cannot be dealt with alternately. Their interests and perils are common and inter-related. Only a Gospel which is able to deal simultaneously with the unprecedented situation confronting the Churches in Asia, Africa, Latin America, and the Pacific islands and with these overwhelming and emergent problems within our own gates will suffice. A vastly greater lay force must, therefore, be liberated, mobilized, and

¹⁴ Joseph Alexander Leighton, *Religion and the Mind of To-day* (New York: D. Appleton & Co., 1924), pp. 38ff.

brought to bear by the Churches through the multiform contacts of the complex, modern world life, and this in the years right before us, if the overwhelming challenge on both fronts is to be met.

III

INFLUENCES WHICH MILITATE AGAINST THE LARGER PARTICIPATION OF LAY- MEN IN THE LIFE AND WORK OF THE CHURCH

1. THE prevailing secularism of our time and of our country has generated an atmosphere of unbelief in the superhuman and this, both consciously and unconsciously, has served to hold back laymen from identifying themselves more largely with the Church and its program. The unprecedented materialistic development of nations in the West, and in increasing measure in the East, has markedly militated against interest in spiritual things and progress in the apprehension of spiritual truth. While in some respects this development has increased greatly the conveniences and comforts of life, it may be seriously questioned whether it has augmented the moral and spiritual energies of mankind. Certainly it has not contributed greatly to the solution of the acute problems of human relations. The time has come to ask how far the Church can accept the guidance of those whose standards are predominantly material and commercial without weakening or losing the spiritual

life which manifests itself in ethical passion for the service of humanity.

In the words of Ramsay MacDonald:

There is a tendency at work to-day crushing out the spiritual life of the people. At one end of Society it is luxury, at the other it is harassing poverty or the fear of poverty—the fear often being more devastating than the actuality. Most men lose their spiritual appetites when life crushes too heavily upon them. . . .

In the world of the spirit men must have leisure and peace, plenty of work but not dulling toil; they must have enough spontaneity and freshness of mind left after earning their daily bread to lead them into the ways of the intellect, into those dream cities where, alone, the imprisoned soul finds liberty and happiness. But one only needs to go into our great factory and industrial towns to-day . . . to understand something of the canker that is eating the heart of the people. How often we say it, and how little we understand it: "This age is handed over to materialism."

These social forces make not only for the emptying of Churches, but for the deadening of that hunger and thirst after righteousness which compel men to care for the work of the Churches. They return men to that state of dulled sense which makes them brutish. Sunday becomes a day of lounging about—not even a day of secular rest and recreation, but a "fine day for loafing."¹

To a far greater extent than is generally realized the attitude of religious leaders and workers has been adversely affected by the current writings of the naturalistic school of philosophy and the behaviorist school of psychology.

¹ J. Ramsay MacDonald in *Non-Church-Going: Reasons and Remedies*, edited by W. Forbes Gray (New York: Fleming H. Revell Co., 1911), Chapter II, pp. 64ff.

Teach life as merely a mechanism without a soul, and you destroy its spiritual meaning and high values. If all is blind mechanism, what becomes of moral responsibility and the sense of sin? If conduct is reduced to automatic response to stimuli, then bad character is nobody's fault. . . . Thus they [the youth] conclude that what used to be sin in the old-fashioned days, is merely error, misfortune, or "unsocial conduct." So they do not worry much about it. Such moral fatalism is deadly to conscience, ideals, and character, especially when it is usually followed by the fading away of the personal God. Group standards displace conscience, and ideals are laughed out of court as troublesome dreams.²

Another penetrating writer expresses the same inevitable outcome:

Certain movements in modern philosophy and the psychology of behaviorism, if accepted at full value, would leave man with absolutely nothing which could not be ascribed directly to reflexes activated by his material environment—no consciousness, no conscience, no imagery, no will, no faith, no soul.³

The wide currency of such views, with as yet no adequate concerted effort to meet them, naturally tends to foster among men, both in and outside the Churches, a sense of doubt and uncertainty, and an attitude characterized by indifference and by neglect of the Church and the program of Christ.

2. The lack of a continuing, genuine personal experience of Christ—of His ability to emanci-

² George Walter Fiske, *The Changing Family* (New York: Harper & Brothers, 1928), pp. 149f.

³ Heber Doust Curtis, "Religion from the Standpoint of Science," in *Religion and the Modern Mind*, edited by Charles C. Cooper (New York: Harper & Brothers, 1929), p. 67.

pate, enlighten, enlarge, enrich, vitalize, and energize—explains why multitudes of laymen are but nominal members of the Church. "That which I do not have," said Socrates, "I cannot give." The churchman to whom the Christian life means little more than respectability, perfunctory attendance upon church services, and occasional unsacrificial financial contributions, is not likely to be an effective propagandist of the Christian faith, or one whose life abounds in helpfulness to others. Wherever men are day by day actually experiencing within their own lives and relationships first-hand, authentic, indubitable manifestations of the presence and working of a Power infinitely greater than human, they clearly must and actually do break out into witness-bearing and unselfish service. In communities where the powers of iniquity are rampant, where lawlessness abounds, where grave human needs are not being met, and where profound social transformations are not taking place—in short, where the Church is not mightily prevailing, we may be absolutely certain that religion has been allowed to become lifeless and formal because Christ has not been made central in the thinking, experience, conversation, sharing, and heroic obedience of more of His followers.

3. Life to-day is so congested, the pace is so fast, the distractions are so many, the cross-currents and undertow are so strong, and time is broken up by so many and such conflicting claims, that many laymen, including often men of noble character and unselfish desire, have become slaves of their environment or of circumstances, with the

result that the more vital things are neglected or crowded out, including active lay service. One need only follow the typical business man, or factory workman, or suburban professional man, or high-school student—not to mention the man of large affairs—through one day, to see how bafflingly difficult it is for him to master his conditions and to put the proper central drive into meeting his opportunities and discharging his responsibilities as a Christian and as a church member. We are living in the midst of tremendous activities, in fact are ensnared in the very meshes of the countless applications of applied science. The fettering power of the machine age is no myth. Important also in this connection are the numerous organizations, societies, movements—fraternal, athletic, political, professional or vocational, literary, religious—which abound in every community, even in the small town or college. They mean many more meetings, conferences, committees, more machinery to be kept going. In other words, they involve so many more contacts with men and so many more demands made on time and energy. The more we increase the social machinery the more necessary it is that we augment the personal forces to operate and control it. But it seems to become more difficult for busy men to master their conditions and not be mastered by them. It is at this point that we observe the marked contrast in the attitude of Gandhi of India and Kagawa of Japan. Gandhi throws up his hands in hopelessness and despair before the modern machine and declares warfare against it, asserting that it is inimical to

the best life of India. Kagawa, on the other hand, says that the machine may be too hard for man to control but that it is not too hard for man in the power of Christ to dominate, and that it should be used by man to serve the unselfish ends of Christ. The laymen of our day, therefore, are summoned to turn the handicaps and hindrances of modern life from stumblingblocks to steppingstones in the realm of Christian attainment and achievement. This is what the liberation of the lay forces of Christianity really means.

4. Many a discerning Christian leader has called attention to another cause of one of the most serious losses in connection with the lay forces of all the Churches. It is at points where we can least afford to lose out, namely, between the Sunday school and the Church, and between the college or university and the Church. In the case of the former, the numerical losses are enormous; in that of the latter, though the numbers involved are not so great, their education or equipment and their potentiality are such as to make their loss equally deplorable. It is not surprising that this situation is so prevalent when we find how little has been done to counteract it. Another serious leakage occurs through affiliation of so many men with other social, altruistic, and religious agencies, such as the fraternal lodges and the Young Men's Christian Association. This also need not be the result, for, generally speaking, there is nothing inherent in such agencies to weaken allegiance to the Church, or to dull interest in its work. On the contrary, it will be recalled

that one of the cardinal principles of the Young Men's Christian Association is to serve the Churches, of which it is the child. Yet unless the leaders of the Churches and of the Associations unite and take initiative to devise and then to utilize measures for the definite object of enlisting the services of the Association members, or of helping to integrate more closely the work of the Associations in the program of the Churches, this unfortunate hiatus will continue to exist. With reference to the relationship of the fraternal orders and the Churches, the whole problem calls for much more thorough study than it has hitherto received. It has a vital bearing on the part which the laity of to-morrow will play in the Christian enterprise. The splendid results observable in communities where the matter has been ably handled afford ground for encouragement that like satisfactory results may be achieved wherever wise, persevering efforts to this end are made.

5. In seeking to get at the reasons and factors which explain why laymen are not found more largely active in the work of the Church, we must not overlook the fact that formerly many community services were performed solely, or largely, by the Churches which are now conducted under other auspices. This is true of the care of the sick, the relief of the needy, the warfare against certain evils, the promotion of movements for reform and social uplift, and also not a little of the work of education and nurture of youth. Now most communities have become so socialized that other agencies have been called into being to perform

these and other social tasks. The number of such organizations is legion: the Young Men's Christian Association, the Young Women's Christian Association, the Boy Scouts, the Girl Scouts, the Recreation Association, various societies for promoting temperance and other reforms, hospitals, night schools, reading rooms, and the list might still be continued. These interests outside the Churches absorb the time and attention of many men who desire to serve. It is probably true that the volume of voluntary service was never so great in North America and the British Isles as it is to-day. Avenues for usefulness apart from the Church are constantly opening up. In the English-speaking countries the altruistic forces are certainly overorganized. Be that as it may, the attractions and possibilities of these many callings and agencies, independent of the Christian Church, coupled with the fact that so many men believe that in these directions they can do more good, with possibly fewer restrictions, than in connection with the Churches, doubtless tend to diminish the volume of lay service within the Churches. This need not constitute a reason for solicitude. The late Dr. Robert A. Woods, one of America's wisest and ablest social workers and a Christian of large mold and truly Christlike spirit, thus sounds an authentic note:

"The people of individual Churches ought to go forth into the community joining hands with their fellow-Christians or with any and every human being who will to the least extent join in the undertaking." . . . The main insistence of his plea with the Churches was that, as they

stirred the spirit, they should likewise direct their members toward the field of active Christian service lying without the walls of the Church. . . . "It is impossible to escape the fact that the Church, not only in its activities, but in its teaching and inspiration, is holding itself to a close and limited range of human life. It is still saying to its adherents, 'Come in out of the world,' rather than 'Go out into the world.'"⁴

The Church should welcome every manifestation of unselfish, Christlike ministry by its members and by all others dominated by the spirit of service, whether or not such efforts are controlled by and immediately related to the program of the Church. In reality much of such activity is the Church at work. She should glory in every such expression. Her ambition should be to become increasingly a generating force and propagating agency for such outreach of helpfulness. She should likewise seek to stimulate, enrich, coördinate, unify, and energize all activities inspired by the example, teachings, program, and spirit of Christ.

6. The development of specialization in the organization and activities of the Churches tends more and more to throw responsibility for the planning and conduct of the work into the hands of trained, paid executives. There is thus a drift toward professionalism and a contraction in the volume of voluntary lay service. With the growth in the size of Churches, and especially in the range of their programs, it is inevitable and desirable

⁴ Mrs. Eleanor Woods, *Robert A. Woods, Champion of Democracy* (Boston: Houghton Mifflin Co., 1929), pp. 270 f.

that there be a certain amount of specialization. There are marked advantages in employing highly trained specialists, such as directors of religious education, directors of social settlements, and special secretaries for boys' work. It cannot be disguised, however, that there are perils in connection with the employment of such workers. In a measure the same risk inheres in the professional ministry or pastorate itself. If the minister, or other full-time employed Christian worker, regards it as his chief function to do the work rather than to multiply the number, improve the quality, and augment the fruitfulness of the volunteer workers, then there is the danger that the results will fall far short of the maximum possibilities of the Church. This peril must be recognized and met. The secret of averting or overcoming it lies in each paid executive's having as one of the chief standards for measuring the success of his work the extent to which he increases the number and efficiency of the volunteer workers.

It should be emphasized that the responsibility for preventing professionalism does not lie solely with the pastor and his paid helpers; even more does it depend upon the laymen themselves. The main trouble is in the lack of individual consecration and service on the part of the men in the Churches. No preventive measure can save a great religious movement from professionalism except a larger and more effective service on the part of the lay element.

7. Too often the Churches to-day give men the impression of apathy and lack of vitality, evangel-

istic passion, and world-conquering power. It must be admitted that judged by results many a Church has become static, and does not in any way suggest a growing or going concern. Is it to be wondered at that such conditions are not conducive to attracting, calling out, and developing latent lay forces? In the year 1930 in connection with the 213,122 Protestant Churches of the United States, manned by 189,436 Protestant ministers, and having 30,956,510 members, there was a net increase in membership of 75,756, or an average of one member per annum for every 2.8 Churches. Expressed otherwise, there was in the entire year 1930 an accession of one member to the Protestant Church membership of the United States to every 409 Protestant Church members and to approximately every two and one-half Protestant ministers.⁵

Like a mighty army
Moves the Church of God!

Someone may question the accuracy of the statistics. Those who compiled them, although they obtained the data from the best available official sources, concede that here and there slight inaccuracies may have crept in, but generous allowance for all these would make a virtually negligible change. The sources or authorities consulted and followed, the methods employed, and the checks applied have been the same as those used in years when in respect to the growth of the Churches the showing has been more favorable. It is not an

⁵ See "The Census of the Churches," in *The Christian Advocate*, Vol. CVI, No. 18; New York, April 30, 1931, p. 559.

adequate explanation of the unfavorable statistical return to say that it is due to the economic unsettlement and business depression which have characterized the year under review. The history of Christianity, ancient and modern, shows that some of the greatest advances of the Christian religion have taken place in periods of acute economic pressure and distress. The situation is more alarming than the figures given signify. A closer study of the facts in different areas reveals that some nine-tenths of the accessions were secured by a surprisingly small number of ministers and members. This fact, however, is not without its ray of hope. If we knew that all the Churches had been alike keen and persevering and yet their labors had not been attended with greater results, we might well have ground for depression; but knowing as we do, in the light of wide inquiry, that relatively only a small fraction of the Churches have been alive to their responsibility and active in meeting it, we have great faith and hope in the thought of the results which will follow when a large majority gird themselves to emulate the evangelistic passion and power of propaganda of the minority who have not only recognized opportunity but also seized it. Nevertheless, we must concede with humiliation that, in the language of Bishop Gore, present-day organized Christianity does not appear as a conquering "brotherhood so startling from the point of view of ordinary human selfishness that, even if it excited keen hostility, it must at any rate arrest attention as a bright light in a dark place; it certainly has not appeared as something

which could purify society like salt, by its distinctive and emphatic savor.”⁶

8. In many a community the Church does not have a program calculated to kindle the interest and call forth the participation and real devotion of strong men. At times even when the Church is confronted with truly challenging opportunities and has an adequate program for meeting the situation, this program is not presented in a way which arrests the attention of men and commands their following. When one studies the nature of many spoken and printed appeals made to men for their coöperation one cannot wonder at the meager and unsatisfactory response. The dimensions of the program do not appeal to the imagination. It does not concern itself sufficiently with ministering to the poor, the unfortunate, the heavily burdened, and the erring. It rather resembles the program of a selfish club. It does not reveal an awareness of the background, antecedents, temptations or battleground, unanswered questions, or changed psychology of the men of the community. Even more applicable to the present day than to the period concerning which it was written is the following passage:

The present age is an age of transition from outworn forms of thought, custom, organization, and method in general to new forms, which may be dimly descried on the horizon, but cannot be said to have fully arrived yet. The Church has given little or no indication that she is

⁶ Charles Gore, *Christianity Applied to the Life of Men and of Nations*. The Essex Hall Lectures (London: Lindsey Press, 1920), p. 35.

aware of this movement, or is willing to take the risks of leading it. The consequence is that a large and increasing number of thoughtful men, in all ranks of life, are holding aloof from the Christian Churches, because of what they regard as their obstinate conservatism, their narrow ecclesiasticism, and their failure to state the truths of the Christian religion in language intelligible to a generation which has accepted as a fact the progressive character of the education of man, and has seen the traditional foundations of the Christian belief shaken by the march of modern thought. The thoughtful man and the Church find a great gulf between them, and the former blames the latter for making little attempt to bridge it over; and meanwhile withdraws himself from her society. Again, it is said that until the Church recognises frankly that her methods are unsuitable, many more profitable ways of spending Sunday can be found than public worship affords. Sunday concerts supply better music; Sunday lectures better food for the mind; and books and museums are more inspiring than sermons.⁷

The program does not sufficiently call forth the heroic strain in men by summoning them to aggressive and uncompromising warfare against the enemies of mankind. It does not sufficiently enlist the thought power of able men in discovering the causes of prevailing evils and in pointing the way to effective dealing with them. Without doubt a religion and a Church which does not dare and adventure and call for great sacrifice will not attract courageous natures. It is not enough that the program and its presentation quicken the imagination and stir the emotional nature. These must have adequate outlet by being connected with

⁷ "Men and Church Going," in *St. Andrew's Cross*, Vol. XVII, No. 8; Pittsburgh, May, 1903, pp. 232f.

specific tasks. It is dangerous to present great ideals, principles, and visions without affording concrete, workable measures and plans. Provide such measures and plans, and magnitude, difficulty, and demand for sacrificial devotion will constitute for strong men but added attractive power.

9. Another factor which in itself would explain the want of keen interest, downright earnestness, and whole-hearted response on the part of laymen in the sublime undertaking of making Jesus Christ known, trusted, loved, obeyed, and exemplified in the whole range of individual life and in all life's relationships, is the inadequate leadership—both clerical and lay—of the Christian forces. In reality the failure is not that of Christ and His religion and program but of the leaders. There have been many studies or symposia on both sides of the Atlantic within recent years giving reasons why men are not attending church services in greater numbers and not engaging more largely in Christian activity. A thorough evaluation of the evidence leads to the same conclusion—inadequate leadership. The leaders of the Churches in a time like the present must know the way, must point the way, must keep in the lead, and must have in greater or lesser degree the indefinable gift of ability to stimulate others to follow.

What are Christian leaders for? To concentrate attention on open doors and the hand of Christ beckoning His followers to enter; and to see that closed doors are opened. To press into ever remoter regions beyond in the realm of Christian attainment and conquest. To summon to and

wage warfare against all that opposes the extension of Christ's reign. From a worldly point of view, the task confronting the Christian leader might be called a summons to the impossible.

If the all-too-latent lay forces are not being liberated there must be something lacking in the Christian leadership. May we not find the explanation in three basic lacks? Many so-called Christian leaders to-day, whether clergymen or laymen, whether speakers, writers, or organizers, are lacking in sense of direction. How few seem to know the way! Listen to their voices. Study their diagnosis of prevailing ills of society and of individuals, and their proposed remedies. Examine their plans of action for meeting emergent problems. What confusion of thought! What conflicting voices! What divided counsels! What resultant uncertainty and indecision! Even in such a vital and supremely important matter as ideals, values, standards of conduct, guiding principles what lack of conviction and agreement!

Equally serious is the lack of sense of mission among so many men now holding positions of leadership, among Christian preachers, editors, authors, and social workers. Current discussions reveal much doubt as to whether the Christian Church really is the Divine Society established by our Lord Himself. More serious is the questioning as to Christ Himself. It is epitomized in the title of a recent book by a talented and devoted Christian minister in England, *Leader or Lord?* Judged by words and actions, and at times by failure to act, not a few apparently accept Him only

as Leader. Without such an authentic experience of Christ as enables one to recognize and bow down to Him as Divine Lord in an absolutely unique and supreme sense, and to be sure beyond question of having received a commission from Christ Himself, no man is qualified to afford the leadership essential to calling out the latent lay forces.

Coupled with lack of sense of mission is lack of sense of power—power other than one's own, power infinitely greater than one's own, power which qualifies one to face every situation, even the impossible. There is among Christian leaders just now more or less of defeatism. By defeatism is meant the attitude that invites, not welcomes, defeat. No man welcomes defeat, but it is possible to maintain such an attitude of passivity, indecision, pessimism, or doubt toward prevailing difficult conditions and baffling problems that defeat is inevitable. This weakness is due to lack of meditation on God and His illimitable resources. The leadership which is dominated by the conviction that the One who is "The Way" communicates an unerring sense of direction, actually and authoritatively commissions His workers, and also imparts all necessary superhuman power, is the leadership essential to afford to the latent forces of our day a compelling lead.

IV

THE SECRET OF LIBERATING A GREATER LAY FORCE

IN dealing with the practical, constructive aspects of the problem of augmenting the lay forces of Christianity it is my desire not to treat the matter theoretically but rather to bring forward measures and considerations based on personal experience and observation during a life spent in more or less close contact with men both in and outside the various Christian communions and in efforts to interest, enlist, and unite laymen in carrying out the program of Christ. My belief is that the various plans about to be proposed are reproducible. Environments, times, personalities, instruments, emphases, and methods may and do change, and constantly require new adaptation. Ideals, principles, motives, attitudes, processes, powers, spirit do not change, although their application to new conditions and situations call for fresh, thorough, and courageous thought.

1. The secret of having laymen present in the pews, and also active in promoting Christ's Kingdom within the sphere of their daily vocations and relationships, lies largely in having men of reality and of power of growth in the pulpit and also

engaged in faithful pastoral activity. I do not share the view that the Christian ministry does not have so important and so necessary a function as in the past. As much as ever the clergyman is called upon to lead the whole Church in definite, aggressive action, and, to this end, to build up, to train, to inspire, and to direct the lay forces. The fact that the task is more difficult makes it the more important.

The solution of the problem of calling out the latent lay forces is greatly facilitated by what the minister is, what he says, and what he does. First, what he is. Year in and year out this is what tells the story of his growing and abiding influence. I have made a study of the printed sermons of many of the most eminent and influential preachers, but in not a few instances the content of these printed sermons does not furnish an adequate explanation of the power the preachers exerted. "The more of virility and of rugged manhood there is in the pulpit, the more will the vigorous men of the community be influenced by its message."¹ A splendid example of this was Dr. Joseph Twitchell of Hartford. He was known as "Fighting Jo" and during a long life exerted a profound influence, an influence felt to this day in that community. It was said of Phillips Brooks that whenever he crossed Harvard Yard undergraduates were led

¹ John D. Rockefeller, Jr., "Every Christian Man at Work for His Fellow Men. How Shall This Be Accomplished?" in *Proceedings of the Thirty-ninth International Convention of Young Men's Christian Associations of North America, Cleveland, Ohio, May 12-16, 1916* (New York: Association Press, 1916), p. 300.

thereby into the ministry. Be that as it may, his life demonstrated, as have so many others throughout all generations, that real power, contagious power, is that of moral and spiritual influence.

In the second place, what the minister says, as well as what he is, may and does profoundly influence laymen. Sir Robertson Nicol said of Dr. Alexander Whyte of Free St. George's, Edinburgh, that the "pulpit was his throne." None can doubt it who ever heard one of the conscience-shaking sermons of this great Scottish preacher. The world over, the pulpit still is, or may be made, the minister's throne. We need only recall the mighty effect on strong men of the sermons of Charles Spurgeon, John A. Broadus, Bishop Matthew Simpson, Maltbie Babcock, J. H. Jowett, George A. Gordon, Dr. Miyagawa, Dr. Kuyper, Pastor Lahusen, Frank Thomas, Theodore Monod to realize what a marvelous power the pulpit exerts in mobilizing and energizing laymen for lives of service.

What the minister does adds greatly to the range and outreach of the influence he exerts by a life of reality and a message of creative power. The minister who most largely releases the latent lay forces is the one who regards his parish not only as a field to be cultivated but even more as a force to be wielded in spiritual warfare and social reconstruction. This explains why Dr. Rainsford and Dr. Parkhurst had such a dynamic transforming influence in some of the darkest days of the city of New York. The same has been true of the work of the present Bishop of London in his

great diocese. The minister takes initiative and seeks out laymen for unattempted and for unfinished tasks; he does not wait for them to come forward and offer their services. It is said our Lord sought His disciples and they followed Him. Although happily laymen sometimes volunteer to help, they more often hesitate to take initiative. The minister must also plan the campaign and give the signals. Relatively, ministers are prone to talk too much and plan too little. Above all the minister must identify himself with his men on the battlefield. It is this that makes possible the note of reality in his pulpit messages and lends the element of contagion to his life. Phillips Brooks doubtless had in mind this principle of identification of the pastor with the laymen of his church when he said:

I wish that I could devote every hour of the day to calling on my people. I know of no happier or more helpful work that a pastor can do; and I call as much as I can. How is it possible for one to preach to his people if he does not know them, their doubts, sorrows, and ambitions? ²

2. It takes laymen to win laymen. This is on the principle that like can best reach like. Men who are thinking and doing the same things can most thoroughly understand one another. If "the human mind," as Plotinus says, "tends to become like unto that which it contemplates," so the minds of many men contemplating the same thing become alike, and out of that likeness grows a more per-

² Rt. Rev. William Lawrence, *Memories of a Happy Life* (Boston: Houghton Mifflin Co., 1926), p. 54.

fect sympathy. The clergy at times find themselves standing before closed doors just because they are clergymen. At once and it may be unconsciously some men lose in the presence of the clergy their natural and spontaneous freedom. This need not be the case but unhappily often is. Fortunately in one's regular parish this handicap can be increasingly overcome. But even under such circumstances it is, as a rule, wise to take advantage of the principle that, other things being equal, like can most largely reach and influence like.

Lord Kelvin, that great scientist and devout Christian and churchman, had unique influence with the greatest scientists of his day and his natural, unaffected Christian witness told mightily among his confrères. Agassiz, the great Swiss biologist, by his simple example of turning in silent prayer to God at the beginning of his summer school on Penikese Island, left a timeless impetus for his faith on the minds of his own specialty and calling, whose intellectual confidence he so fully commanded. This has been immortalized by Whittier:

On the isle of Penikese
Ringed about by sapphire seas,
Fanned by breezes salt and cool
Stood the Master with his school.

.
Said the Master to the youth:
"We have come in search of truth,
Trying with uncertain key
Door by door of mystery;

We are reaching, through His laws
To the garment-hem of Cause,
Him, the endless, unbegun,
The Unnamable, the One
Light of all our light the Source,
Life of life, and Force of force.

.

“By past efforts unavailing,
Doubt and error, loss and failing,
Of our weakness made aware,
On the threshold of our task
Let us light and guidance ask,
Let us pause in silent prayer!”

Then the Master in his place
Bowed his head a little space,
And the leaves by soft airs stirred,
Lapse of wave and cry of bird,
Left the solemn hush unbroken
Of that wordless prayer unspoken,
While its wish, on earth unsaid,
Rose to Heaven interpreted.

.

Thither Love shall tearful turn,
Friendship pause uncovered there,
And the wisest reverence learn
From the Master's silent prayer.

This recalls the testimony to his religious faith spontaneously given by Sir Ronald Ross, a witness which has come with peculiar force to men of science the world over. He had just made his epochal discovery, at the end of prolonged tropical research at Secunderabad, that malaria is transmitted to human beings by the bite of the mosquito

Anopheles. Immediately after achieving what is in some ways perhaps the greatest medical discovery of modern times in that it made more habitable a third of the world's area, Sir Ronald breaks out:

This day relenting God
 Hath placed within my hand
 A wondrous thing; and God
 Be praised. At His command,
 Seeking His secret deeds
 With tears and toiling breath,
 I find thy cunning seeds,
 O million-murdering Death.
 I know this little thing
 A myriad men will save.
 O Death, where is thy sting?
 Thy victory, O Grave?*

Charles G. Finney, who on his conversion turned from the legal profession to devote himself wholly to the work of an evangelist, maintained throughout his life special interest in men of his former profession and had peculiar access to them. In his memoirs he thus comments on a typical experience:

It was a fact that often greatly interested me, when laboring in [Rochester], that lawyers would come to my room, when they were pressed hard, and were on the point of submission, for conversation and light, on some point which they did not clearly apprehend; and I observed, again and again, that when these points were cleared up, they were ready at once to submit. . . .

* Sir Ronald Ross, *Memoirs, with a Full Account of the Great Malaria Problem and Its Solution* (London: J. Murray, 1923), p. 226.

I have always been particularly interested in the salvation of lawyers, and of all men of the legal profession. To that profession I was myself educated. I understood pretty well their habits of reading and thinking, and knew that they were more certainly controlled by argument, by evidence, and by logical statements, than any other class of men. I have always found, wherever I have labored, that when the Gospel was properly presented, they were the most accessible class of men; and I believe it is true that, in proportion to their relative number, in any community, more have been converted, than of any other class.⁴

It would be difficult to overstate the spiritual influence of laymen of such genuine Christian character as Ramsay MacDonald, not only upon labor leaders but also upon workingmen in their own and all other lands. What an effective sounding-board their lives and official station afford for their Christian testimony and the principles of Christ, which they are seeking to apply to the most obstinate social problems of our day.

A few months ago we heard over the radio the testimony of many of the leading football coaches of America to the life and influence of Knute Rockne of Notre Dame University. The dominant note was the Christian influence he exerted in his intimate relations with coaches and men.

The secret of the marked spread of religious interest among the students of America and of other lands in recent decades is directly traceable to the organization of Christian student movements banding Christian students together to influence

⁴ Charles G. Finney, *Memoirs* (New York: Fleming H. Revell Co., 1876), pp. 368, 365f.

for Christ their fellow students. President Anderson of Rochester University was aptly called "the great American suggester" because he had set so many college men on a useful and honorable career. In a communication which he addressed to the International Convention of the Young Men's Christian Associations held in Richmond in 1875, and which was one of the factors preparing the way for the creation of the American student Christian movement, he thus emphasized the wisdom and strategy of organizing Christian students for the purpose of winning their comrades:

We believe that College students are more likely to acquire breadth and vigor of moral, intellectual, and religious character by worshiping with an ordinary Church and congregation of the denomination to which they severally belong, than by listening to Academic preaching however able. Such worship will be in harmony with their early associations and their deepest and most cherished convictions. The instruction thus received will be likely to take a steadier and firmer grasp upon the conscience, than a form of service and style of preaching to which they have never been accustomed. When all students in our institutions of learning shall worship on Sunday with the Churches to which they severally belong, and shall be organized for religious work in College on the platform of the Young Men's Christian Associations, it seems to me that religious effort among them will be attended with less friction, and be more healthy and effective than with one portion associated in a Church which is likely from the nature of the case to segregate its members from a minority equally earnest, but holding to different forms of Christian faith.

In a College Christian Association the students meet on a common ground. In their labor for the religious culture of their classmates and associates, the suspicion of

propagandism is not likely to arise. Those who are in a condition to need pastoral advice will naturally seek it from a clergyman, upon whose ministrations they attend on Sunday. When it is desirable for any who have become interested in religion to join a Church, they will naturally be received into the Church where they worship. . . .

I look forward with hope to the time when your widespread organization shall be represented in every Protestant institution of learning in our broad land, when College students delegated from the East and West, the North and the South, shall meet together, not as rival athletes, but as reapers in the great moral harvest waiting to be brought into the garner of our Lord. Where can a more promising field be found for your society's labor than among the thousands of young men in seats of learning? These will, in a few years, furnish a large part of the leaders of thought and action, and from their number you must draw a great part of your most earnest and efficient fellow workers. Let them be trained in your methods and processes during their educational course, and they will be prepared to join the ranks of the young merchants and artisans to increase the influence and power of your Associations, and at the same time become pillars of beauty and strength in the Churches where they worship and partake of the ordinances of our holy religion.⁵

3. Christian workers, both lay and clerical, should put themselves in training for the discovery, enlistment, and development of laymen. In recent years there has been evolved a fascinating science of relating the money power, both of the

⁵ A letter from M. B. Anderson in *Proceedings of the Twentieth Annual Convention of the Young Men's Christian Associations of the United States and British Provinces, held at Richmond, Va., May 26-30, 1875* (New York: Executive Committee, 1875), pp. 76, 78.

rich and of the poor, to Christian and other constructive undertakings; but we are still only in the beginning of mastering the facts, principles, processes, and methods involved in the enlistment, preparation, and utilization of the most potential and yet relatively latent lay forces of the Churches. There is no time to be lost. We should give ourselves with more intensity to the task of developing what should be tantamount to a science, embracing such aspects of the subject as the following: the kinds of lay talent and experience needed, the most important and hopeful sources of supply, the most fruitful ways of prospecting and discovering potential lay workers, ways of establishing most favorable contacts, means of liberating the hidden powers, the diagnosis and treatment of diseases of the will, provision of outlets for the expression of one's religious emotions and convictions, the secret of a sense of mission, the most effective methods of training, the forfeiture of leadership.

A study of supreme importance, in fact there is no other which I would bracket with it in point of value, is the study of Jesus Christ, our Pattern in recruiting and training. Three years of special concentration upon this theme have convinced me that there is no limit to the amount of time that may be profitably devoted to it as a major subject of one's study. Years ago while walking with Henry Drummond along Queen Street, Edinburgh, I put to him this question, "Professor Drummond, will you kindly mention three subjects to be recommended to Christian workers, the study of which

will yield most spiritual profit?" He was silent for some moments and then replied, "Tell them to study first the life of Jesus Christ, secondly, the life of Jesus Christ, and, thirdly, the life of Jesus Christ." It will be remembered that those whom Christ trained were largely, if not entirely, laymen. In the study of Him three older books will still be found to be very suggestive—*The Imitation* by Thomas à Kempis, *The Training of the Twelve* by Bruce, and *Imago Christi: The Example of Jesus Christ* by Stalker.

In Scotland last year I found leaders taking special measures for ensuring the better preparation of elders and other lay office-bearers for their responsibilities. One of them in writing me subsequently said, "We must not fall behind the Adult Education Movements which are developing on all sides of us in order to produce an enlightened democracy. We are far behind. At present the man-power of the Church is, as a whole, untrained and unqualified for answering the call to assist the ministry." In connection with the Church of England I was impressed with the three or four months' training courses for their lay body, called the Church Army, combining with field work, Bible study, the study of Church History, and other subjects.

4. In the attempt to rally the lay forces, a special effort should be made to secure some of the outstanding men of the community—men of largest influence and possibilities. This is the most fruitful policy. It helps more than any other one thing to attract other men of like standing and

capacity, and greatly facilitates the winning of all other classes. The men's Bible class movement affords illustrations of the wisdom of this strategy. Wherever a man of large and recognized competency is secured to serve as leader it goes a long distance to ensure the attendance of other men who count in the community. The same is true with reference to the leadership of men's forums and clubs in the Churches. The student Christian movement in the universities has learned this lesson. In arranging for my recent visit at Cambridge University in England, those who had the plans in charge placed on the first day a meeting with "the blues," that is, a group of a score or more of the undergraduates leading in sports and, in a sense, socially. That helped decidedly to secure the favorable attention and confidence of the other undergraduates and their attendance upon subsequent events or meetings.

In this work of commanding the attention and the service of the lay forces of the country it is well to make up our minds that no man is too important, too busy, or too influential to be called into a responsible relation to the plans and programs. At one time when the Young Men's Christian Association wanted to secure a sum of \$1,080,000 to make possible the erection of some twenty or thirty buildings at important centers in different parts of the Orient, I went to President Taft at his summer home in Beverly and asked him whether, if we assembled a group of leading citizens at the New Willard Hotel in Washington, he would come over and address them, sharing, in

the light of his observation in the Philippines and in the port cities of the Far East, his convictions as to the importance of the Association as a means of safeguarding and upbuilding young men. He replied that he would be glad to do so and added, "But why not have the gathering in the White House?" I replied that I had not supposed that such an arrangement would be practicable but that, if it was, it would be of enormous help to the cause we all had at heart. He said, "There could be no better use for the home of the nation," and authorized us to go ahead and plan for a meeting in the East Room. His identification of himself with the undertaking resulted in the attendance of virtually every one of the prominent laymen invited. He gave his impressive and most hearty testimony. Other eminent Christian men in the public and business affairs of the country followed his lead. Ultimately the campaign thus inaugurated yielded over \$2,000,000 for this object which had so much to do with the welfare of youth and the promotion of international good will.

5. Taking the long view we perceive that one of the great secrets of increasing the lay forces of Christianity is to concentrate all powers on reaching the younger men and boys, especially those between twelve and twenty-one. In the light of over forty years spent in studying and serving the youth of all nations I consider this to be incomparably the most important group to reach for Christ and the Church. The same evaluation holds true with reference to realizing the objective of building up

an adequate lay force. It is the key also to securing ministers and missionaries. On one occasion I asked the head of one of the principal seminaries for training priests of the Roman Catholic Church, an institution which had furnished hundreds of men for the priesthood, whether he and his associates experienced difficulty in obtaining a sufficient number of capable men for their high calling. He said they did not and, when asked to give the reason, replied, "We settled that at the Council of Trent hundreds of years ago." He then enlarged on the matter and explained that long ago they had concluded that, in the light of vast experience all over the world, the secret of getting a sufficient number of candidates for the priesthood lay in picking out likely boys in comparatively early years and then exposing them for a long period to most thorough training processes.

Bishop Lawrence has called attention to a relatively unfamiliar aspect of the life and influence of Phillips Brooks which shows how central in his thought was the enlistment of youth:

His interest in young men while in college . . . surpassed the interest he felt in them after they had entered upon their course of professional study. So long as there was the open possibility his interest was at the height, for his imagination was touched at the prospect. In his conversation with young men he was remarkably frank, drawing out their best as he gave of his best in return. He would reveal his inmost experience, or relate his history, placing the accumulated wealth of his inner life at their disposal. In the reports of conversations with them, of which there are many, we see almost a different man,

so fully does he speak of himself, and unbosom his deepest, most sacred hopes and aspirations.⁶

Without doubt there are marked advantages for the great object we have in view in laying hold of the young. Why? Because of their unspent years, their abounding vitality, their unspoiled powers, their susceptibility to impressions. Then they are in the habit-forming years, the vision-forming period, the days of great decisions, the time of determining life's attitudes and tendencies. Moreover youth abounds in the spirit of adventure and is responsive to great unselfish challenges. A study of the biographies of laymen such as Sir George Williams, Quintin Hogg, John Wanamaker, Gladstone, and Roosevelt confirms the strategy of exerting a decisive influence upon potential leaders in their early years. Dr. Rainsford's testimony is to this point:

I have already said that the chief result of our work on the East Side here in New York was that we got hold of the young. I emphasize that, because my experience leads me to feel strongly that the way to reach a neighborhood is to reach the children. I do not think a man's ministry in a district begins to tell until the end of ten years; that is, until the children he has taken hold of as little fellows begin to reach young manhood and womanhood. So, if I were asked how to reach a neighborhood, I should say, "Get hold of the young—the children."⁷

⁶ Quoted by Alexander V. G. Allen in his *Life and Letters of Phillips Brooks* (New York: E. P. Dutton and Co., 1900), Vol. II, p. 800.

⁷ W. S. Rainsford, *A Preacher's Story of His Work* (New York: The Outlook Co., 1904), p. 141.

Such reasons as are here given have ever obtained, but they take on added significance in reference to the youth of to-day because of the startling depletion of boy life in so many parts of Christendom through the exhaustion occasioned by the World War. Apart from this reason, it is evident that the unprecedented demand of the situation confronting the Christian Church at home and abroad calls for nothing less than an uprising of youth the like of which the world has never witnessed. There is also an element of peculiar urgency about this business of winning the youth. Some tasks the Church and others concerned about human progress can take up in a leisurely way; and certain of them can be spread over more time than our own generation. Not so, this one. Too many are planning, acting, and giving of their time, energy, and money as though the oncoming generation were to pass through two or more periods of adolescence. It is well that present-day leaders of the cause of Christ recognize vividly not only the primacy but also the immediacy of this aspect of our program.

6. In all that is done to enlist laymen the aim must constantly be to place definite responsibility on definite men. Here in some respects is the weakest point in the line. In vain the formulation of elaborate and challenging programs, and relatively fruitless the most powerful appeals in pulpit, guildhall, and conference, and the circulation of printed matter calling attention to the need of workers, unless coupled with them are plans and activities designed to relate individual men

and groups to specific tasks. As Mr. John D. Rockefeller, Jr., points out in an impressive appeal on the subject "Every Christian Man at Work for His Fellow Men," addressed to a great men's convention:

Many a Christian man to-day is doing nothing for his fellows, not because he is unwilling to be of service, but because he is waiting for the particular kind of service to present itself which he is desirous of performing or feels specially fitted to render. In carrying on the world's work, the Lord is not able to select perfect tools that are exactly fitted for each requirement; He has to use such human instruments as are available. The man who has the spirit of service in his heart will be willing to render the service which needs to be performed, rather than to wait for the one which he prefers to render. Our prayer should be for strength commensurate with our tasks, rather than for tasks commensurate with our strength. The man who prays that prayer will not be kept waiting long for the opportunity to serve.*

To the end that reality and, therefore, definiteness may be given to the whole undertaking of securing the participation of laymen in the work before the Church, there should be conducted from year to year a survey of needs and opportunities to be met, tasks to be performed, and measures to be employed. The following is a list of undertakings and agencies which might well come within the view of a resourceful parish

* John D. Rockefeller, Jr., "Every Christian Man at Work for His Fellow Men. How Shall This Be Accomplished?" in *Proceedings of the Thirty-ninth International Convention of Young Men's Christian Associations of North America, Cleveland, Ohio, May 12-16, 1916* (New York: Association Press, 1916), p. 301.

Church in a typical medium-sized or large city, and which would challenge the coöperation of many laymen of varied gifts and experience:

The conduct of surveys of conditions which obtain with reference to the social and religious needs of different areas or groups of the parish. I recall a survey task of this kind which was assigned to a group of young business and professional men of New York City, the execution of which interested them so much and called out their powers so vitally that it resulted in their becoming lay workers for life, and from this number have come several of the foremost lay workers of the city.

Baptismal and confirmation campaigns designed to reach and draw into relation to the Church many, especially the young.

Invitation work—the utilizing of bands of men to invite men to church services and to identification with the Church and its activities. The secret of the large achievement of the Brotherhood of St. Andrew, as has been pointed out, lies in its concentration on two vital things—each member to pray for the Church and its work and to seek to bring men into relation with the Church. There is imperative need of working this plan throughout the year in every local Church.

Gospel teams—the sending of men out in groups of four or more to outlying towns or villages, or to other Churches near by or distant in furtherance of the evangelistic and other objectives of the Church. This method has furnished and developed many of the most powerful laymen of the present and of preceding generations. From the

days of Christ it has proven itself adapted to all kinds of fields.

Fostering programs of religious education. This is an area of great neglect and a work of fundamental importance. It alone can utilize the talents of an indefinite number of men.

Week-day schools of religion.

Daily vacation Bible schools.

Bible classes for men. This type of activity has furnished an outlet and training ground for many men who began the work with little preparation for their task but who have been developed in it until to-day they rank among the leading laymen.

Bible classes for boys, a work calling for indefinite expansion and of the most highly multiplying possibilities. It has been the open door leading hundreds of college graduates into a continuing relation to the Church and its program.

Sunday evening services in downtown and other unchurched sections. A conspicuously successful example through the years has been the Chicago Sunday Evening Club, which has provided channels for exercise of the powers of many of the outstanding men of that city, and has exerted a nation-wide influence.

Men's open forums on Sunday afternoons or evenings. These have enabled strong men to interest strong men and have become a great factor in developing Christian citizens and transforming communities.

Noonday shop meetings in industrial plants. These have become a recognized force in Christianizing industrial life and relations.

The circulation of Christian literature dealing

with apologetics, spiritual dynamics for daily life, applications of Christianity to personal and social problems and issues.

Newspaper evangelism—an unworked field in many places but a demonstrated success and power in some of the most difficult areas.

Purifying the moving pictures.

Promotion of good order, law enforcement, civic improvement. Never so much needed as now, this cause presents supreme challenges and heroic tests to strong men.

Americanization work. This is much more needed than is generally realized until surveys have laid bare actual facts.

Fostering right race relations—especially between Whites and Negroes, between Orientals and Occidentals. The undertaking should include striving for a Christian approach to the Jews; also promoting friendly relations among foreign students and befriending other foreigners among us.

Salvaging human life, through juvenile courts, the probation system, and other means.

Dealing concretely with the unemployment problem.

Developing right sentiment with reference to great and emergent issues such as disarmament and entrance into the World Court.

Furthering the world mission of Christianity through the organization and conduct of mission-study circles and discussion clubs, circulation of notable books and papers, launching of financial campaigns, and other means.

Promotion of unity and coöperation among the Churches. One recalls the influence exerted by William M. Birks and a group of laymen whom he enlisted, which led to the union of the theological colleges of the various Protestant bodies in Montreal.

Strengthening the hands of other Christian organizations which are concerned with reaching and serving men and boys, such as the Young Men's Christian Association, the Laymen's Foreign Missions Inquiry, the Boy Scouts, the student Christian movements, and various men's brotherhoods in the Churches.

Influencing churchmen to recognize and discharge their responsibilities as citizens. The words of Washington Gladden, spoken years ago, were never more timely than to-day:

If there is one call of God more distinct, more imperative at this day than all others, it is that which summons good men to take the places of trust in the municipal governments of this country. No appeal for soldiers in the day of the nation's distress was ever more urgent; no voice from Macedonia, crying for missionary volunteers, ever deserved to rouse a holier enthusiasm, or to kindle a more consecrated purpose. To refuse to obey this call; to turn away, one to his clients and another to his mines and another to his merchandise, when such a duty invites, is a kind of infidelity of which good men ought not be guilty. I lay it on your consciences, my fellow citizens, and I believe that the message which I utter is one that has been given me by Him whose commission I bear, that you must manfully take up these duties and discharge them in the fear of God.^o

^o Washington Gladden, *Things New and Old* (Columbus, Ohio: A. H. Smythe, 1883), p. 269.

While no one Church would include all the foregoing opportunities in its program for men, it would not be without great advantages for the Church to confront the latent lay forces with the wide range of human need which surrounds them and which demands their active help. The frank facing from season to season of such a comprehensive list, incomplete though this one admittedly is, should serve as a stimulus to larger and more sustained effort and result in a widening and enriching of the program of service. No Church or men's society should count itself as having attained.

If a man's reach doth not exceed his grasp
What's a heaven for?

Having prepared and agreed upon a program with which to challenge men, the leaders of the Church should seek to enlist each man in some one or more specific pieces of work. Each man among the latent forces of the Church is under obligation to engage in Christian service. With God's help it must be pressed upon him that he has a responsibility which is individual, untransferable, and urgent. There is a will of God for him. In this connection attention should be called to one of the most useful books ever written, *The Will of God and a Man's Lifework*, by Professor Henry B. Wright, of Yale University. This book and the simple public talks and personal conversations of its author have to my knowledge led hundreds of men to become lay workers. Once let a man become convinced that God has a plan and a definite work for him, and that no other man can

perform it, and you introduce into his life a motive and a motivating power which will enable him to transcend his handicaps and limitations and will carry him through all opposition. When we have committed definite responsibility to a man, we should trust him with it. We should not only be willing to take risks but should actually take them. Men respond to trust. They rise to great heights when faith is manifested in them. We should stand behind them and encourage them and in every way possible strengthen their hands. We should see that full credit and recognition are accorded to them.

7. The program must be a program which will challenge men of ability. Whether we have in mind the Church in the individual parish, rural or city, or the Church as a national or international society, how few programs we can name which are actually challenging men. How pitiably inadequate most of them are, and how lacking in appeal to the strains of strength which lie hidden in all men. Why should we be timid and shrink from presenting to men the grave realities, the stern challenges, and the inspiring visions of the present world situation near and far? There is not enough effort and struggle in the typical church life to-day.

There is much to learn from men who adventure to widen the limits of scientific knowledge. For example, it is said of Pasteur that, "having heard that yellow fever had just been brought into the Gironde, at the Pauillac *lazaretto* by the vessel *Condé* from Senegal," he "immediately started for Bordeaux. He hoped to find the microbe in the

blood of the sick or the dead, and to succeed in cultivating it. . . . If people spoke to Pasteur of the danger of infection, 'What does it matter?' he said. 'Life in the midst of danger is *the* life, the real life, the life of sacrifice, of example, of fruitfulness.'"¹⁰

Eliminate heroism from religion and it becomes weak and loses its appeal. When it parts with the attraction of the Cross it no longer reminds men of Christ. Love breaking out in enthusiasm and sacrifice for great unselfish causes never fails to attract, to convince, and to set aflame. It is the impossible situation and the program this world calls impossible which makes possible the fresh and larger conceptions and manifestations of the Creative God. And this is our deepest need, so well expressed by Dr. David, the Bishop of Liverpool:

Have we not arrived at a point when a fresh advance is due? The immense increase in the sum of human knowledge of the mechanism of the universe and of its growth . . . and no less in the possibilities of human power to control and direct its forces, has created a situation with which we are unfit to deal without a corresponding enlargement and expansion of our idea of God. We cannot watch the world of to-day with yesterday's concept of the Spirit that created, inhabits, and maintains it. We must see Him as great as St. Paul showed Him—"over all, and through all, and in all."¹¹

¹⁰ René Vallery-Radot, *The Life of Pasteur* (New York: McClure, Phillips and Co., 1902), Vol. II, pp. 150f.

¹¹ Rt. Rev. A. A. David, "Energy, Human and Divine," in *God in the Modern World: a Symposium*, edited by W. Forbes Gray (New York: E. P. Dutton and Co., 1929), pp. 20f.

V

THE SECRET OF LIBERATING A GREATER LAY FORCE—*Continued*

1. Each minister should on certain pivotal occasions, from year to year, preach sermons in which his object is to kindle in the hearts of men the desire to serve. The beginning of a new year, the period of launching the autumn's work, the Passion Week, as well as times for entering upon some significant undertaking calling for reinforcements, are all suitable for such an appeal. In these sermons, needs and opportunities may be presented so vividly and with such transparent sincerity and such spiritual power that through the facts God may convey His call.

How shall these Christian men in the Churches of North America, who are wearing the uniform of the Cross but are simply marking time as soldiers, be brought back into active service? First of all, there must be enkindled in their hearts a desire for service. The opportunity and the privilege of doing for their fellow men must be presented to them so convincingly, so inspiringly, that they will be fired with a holy enthusiasm to do their part, and for this service we must rely largely upon the ministry of the country. Here is the opportunity for the delivery of such a strong and convincing message to the

men of the Churches that they will be roused from their apathy and stirred to vigorous action. . . .

The gospel which magnifies the splendor and value of self-sacrifice, of the performance of duty however difficult or distasteful, is the only gospel that makes a permanent and strong appeal to manly men. I call upon the ministers of this land to rouse to action that vast horde of Christian men enrolled in the Churches but seldom seen in the pews, who are only waiting for some service which requires these qualities in order to be brought again into active relations with the Churches.¹

We can all recall having heard or read such mighty messages. Horace Bushnell's sermon on "Every Man's Life a Plan of God" when thoughtfully read and pondered never fails to convey divine impulses to unselfish deeds. Henry Clay Trumbull's address on "Individual Work for Individuals," both when originally spoken to students from all over the world at Northfield and in its printed form ever since, has moved hundreds of men to lives of helpfulness to others in the deepest things of life. God continues through Phillips Brooks's sermon on "The Spirit of Man the Candle of the Lord" to lead men to realize their inspiring obligation to communicate Christ to others. Mr. Moody used to shrink from giving his burning address, "To the Work," which includes the simple story of how he came to devote himself to Christian work as a lifework, but when-

¹ John D. Rockefeller, Jr., "Every Christian Man at Work for His Fellow Men. How Shall This Be Accomplished?" in *Proceedings of the Thirty-ninth International Convention of Young Men's Christian Associations of North America, Cleveland, Ohio, May 12-16, 1916* (New York: Association Press, 1916), p. 300.

ever he could be prevailed upon to give this message it never failed to kindle in others the passion of evangelism. One ventures to say that few men have found it possible to read Henry Drummond's exposition of the Thirteenth Chapter of St. Paul's First Letter to the Corinthians, first given as a brief Gospel talk, and continue to live a self-centered life. Such sermons are costly. They cost thorough preparation. They come out of sacrificial experience. They are wrought out in God-consciousness as a result of purity of heart and much prayer. They are proclaimed with the true prophet's sense of mission and with the courage of faith.

2. Laymen who are indifferent and inactive need to be exposed to real prophets and great servants of humanity. Men after all are imitative creatures. We are much more influenced by what men are than by what they do or say. Deep calleth to deep. Those to whom God has spoken can best find their way to the depths of others' lives. "One loving spirit," says St. Augustine, "sets another afire." Every day God finds some whose hearts are right toward Him and through whom, therefore, He can show Himself strong and deliver His word.

What do we not all owe to intimate contact with such vital personalities? I would acknowledge my own undying indebtedness and gratitude to some such. There was J. E. K. Studd (Sir Kynaston Studd, recently Lord Mayor of London) who, when a famous cricketer of Cambridge University, visited my own university and by his life

and words of reality was the means of leading me into a vital and reasonable faith in Christ. Later at Mt. Hermon, at the first international Christian student conference ever held, God kindled in me through Moody the determination to turn from a self-centered career and devote my life to Christian service. Among the thousands of missionaries of the Cross and Resurrection whom I have met it is difficult to single out individuals, but if I had to do so I would surely include John G. Paton, William Ashmore, J. Hudson Taylor, Archbishop Nicolai of the Russian Church Mission in Japan, Bishop Thoburn, and Andrew Murray, as impressing upon me the glory, the selflessness, and the Christlikeness of the missionary career. Dr. John A. Broadus in an address on "Secret Prayer," and by his own prayers in the pulpit, in the classroom, and in his own home, brought deeper conviction into my life as to the reality of prayer and its implications for the Christian worker. Dr. Graham Taylor, through prophetic messages by voice and printed page, enforced by the object lesson of his heroic and sacrificial ministry, brought to me for the first time an adequate and convicting presentation of the full individual and social Gospel.

It would be profitable to study what it is about such personalities that gives them such contagious power. Miss Underhill hints one of the secrets, in a most revealing word. "We notice about these men [of the Spirit] that this new power by which they lived was, as Ruysbroeck calls it, 'a spreading light.' It poured out of them, invading and illuminating other men: so that through them, whole

groups or societies were reborn, if only for a time, as to fresh levels of reality, goodness, and power." ² At the back of such enlightening and vitalizing power evidently was and must ever be a consuming desire to exert such unselfish influence and a willingness and purpose to pay any necessary price. Thus Ruysbroeck speaks, "I desire to be, by the grace of God, a life-giving member of Holy Church." ³ Christ Himself takes us to still deeper depth in His high priestly prayer, "For their sakes I sanctify myself."

In recent years both among those who though dead yet speak mightily and among those still living, are men of this strangely prophetic and dynamic quality in whose presence laymen living selfish and atrophied lives are brought into touch with the Fountain Head of vitality and the great Generating Source of Unselfishness, the Living Christ Himself, and go forth to do greater works. There are men living who vividly recall with what eagerness men of Wall Street crowded old Trinity Church to listen with breathless attention to the God-inspired, life-giving messages of Phillips Brooks and then go back to their work to try to follow in His steps. Does any one who ever heard Maltbie Babcock preach in Baltimore, New York, or elsewhere and had the privilege of observing and following up impressions, doubt that there was a personality through whom God found His opportunity and communicated impulses not of

² Evelyn Underhill, *The Life of the Spirit and the Life of To-day* (New York: E. P. Dutton and Co., 1922), p. 55.

³ Quoted by Evelyn Underhill in her *The Mystics of the Church* (London: James Clarke & Co., 1925), p. 11.

this world? What Old Testament prophet roused the conscience of more laymen and clergymen and caused them to bring forth fruit meet for repentance for social sins than did Professor Rauschenbusch through his flaming sermons and writings and his Spirit-taught prayers? In what generation and in connection with what people has there risen up such a faithfully courageous and such a winningly effective prophet on the problem of inflamed race relations as Aggrey of South Africa? Wherever he went, whether in the Northern or Southern States of America, in Canada, in Britain, in South, West, or Central Africa, and whether among Anglo-Saxons, Hollanders, Belgians, or Negroes, he exercised the same power to emancipate from the awful slavery of race prejudice and bitterness. There are many creative Christian personalities now living from whose lives and words are radiating impulses to courageous and unselfish action: for example, Stanley Jones, of India; the Archbishop of York; John Mackay, of Latin America; Sir Wilfred Grenfell, of Labrador; Albert Schweitzer, of Central Africa; Reinhold Niebuhr, of the United States; and Toyohiko Kagawa, of Japan. One need only study at first hand their influence on the laymen of today, no matter where they appear in Orient or Occident.

3. Vision-imparting, spiritually dynamic conferences of Christians have proved to be generating and propagating grounds for unselfish lay service and leadership. How true this has been of many a gathering of the Student Christian Movement.

Unique among them was the famous Mt. Hermon Conference of 1886, called by Mr. Moody and attended by 251 students from nearly 100 universities and colleges of North America. The conditions were favorable for something truly creative. There was born the Student Volunteer Movement, which in time spread throughout the student centers of Protestant Christendom. As a result of vital beginnings in the fellowship and consecration of that company of undergraduates, nearly 15,000 students have gone forth under the various mission boards to all parts of the non-Christian world. Judged by results the entire series of quadrennial conventions of this movement on both sides of the Atlantic might be characterized as creative and dynamic, because we can trace to them not only the transformation of individual lives but also the initiation of many an advance in the Christian world mission.

The conventions of the Laymen's Missionary Movement in Canada, the United States, Scotland, and England, whether local, regional, or national, afforded the conditions in the midst of which laymen in large numbers caught a commanding vision of the Kingdom and reorganized their lives that they might devote themselves to its extension. Moreover some of the more formal gatherings of the various Christian denominations have been occasions of marvelous manifestations of the power of the Holy Ghost in quickening social conscience, in kindling evangelistic fires, in uniting the Christian forces, and in commissioning men for heroic, sacrificial apostleship.

Of all Christian gatherings of modern times it may be questioned whether any, from the point of view of creative power and world-wide influence, has equalled the world missionary conferences of Edinburgh, 1910, and Jerusalem, 1928. There were few, if any, who passed through the experiences of the momentous days of either of those gatherings whose capacity for world service was not enlarged, and in whom influences were not set in motion which in turn have in the aggregate liberated greatly the lay forces of both the older Churches of Europe, America, and Australasia and the younger Churches of Asia and Africa.

How we impoverish men, and thus hold back the expansion of the Christian religion, when we fail to bring them into the heart of such vision-imparting, transforming, and energizing occasions. No effort is too great to put forth in order to afford them such privileges, though care should be exercised to see that men are sent to the particular conferences which will be of most help to them.

There is, however, all the difference in the world in the relative power and influence of religious gatherings. It is to be feared that all too many are held nowadays which seem to yield no large, permanent results, although often largely attended and very expensive in time, effort, and money. On the other hand, some gatherings, smaller and little heralded though they may have been at the time, have become historic because of their marvelous power and fruitage. There is need of making a more masterly study of the

underlying causes in a conference or convention of truly creative power and undying influence. Great results are not the work of magic but are the product of the operation of an adequate cause. Of one thing we may always be sure, that in the spiritual kingdom the primal source, often hidden, of the marvelous manifestations, as seen in transformed lives and the unmistakable extension of the sway of Christ in the relations of men and nations, lies in sacrifice and in intercession.

4. Particular attention should be called to laymen's retreats as a means which more and more in recent years has been employed, and which is capable of much wider adoption. The Roman Catholic Church seems to have recognized the benefits of this means and to have employed it more generally than have the Protestants. The former has what is known as a laymen's retreat movement. At its last national conference forty dioceses of twenty-four states were represented. On that occasion it was reported that there are twenty retreat houses in eighteen dioceses open throughout the year, and forty-four houses in thirty-seven dioceses open during the summer period. It is said the many retreats fostered by this movement generate in the laity zeal, generosity, and apostolic spirit, and that they yield all sorts of activities fruitful for the Church. It is particularly emphasized that, in the face of the prevailing and powerful materialistic trends of the day, these retreats have helped to hold in vivid prominence the great supernatural realities. Without doubt there is much in this experience to

be learned and emulated by the members of the Protestant communion.

Among Protestants the Church of England has in connection with its men's work made larger use of retreats than has any other body. This communion, as well as the Roman Catholic, has developed a literature on the subject which will repay careful reading by others interested in profiting by such experience and insight. It is reassuring to note that certain other denominations are increasingly availing themselves of this means. May the day soon come when this practice shall become common on the part of denominational and interdenominational groups of laymen of individual parishes or of clusters of parishes throughout the Protestant communion.

The retreat idea, with any necessary adaptation as to method and conduct, would seem to be invaluable in helping to meet the deepest need of our modern church life, quite as much among the lay members as among the clergy—that of the habits of spiritual realization and spiritual renewal, through corporate worship, fellowship, and meditation. The electrical genius, Charles Steinmetz, when visiting Roger Babson was asked to name the line of human endeavor which would see the greatest development in the next fifty years and replied, "The greatest development will be made along spiritual lines. Here is a force which history shows has been the greatest power in the development of mankind." Lord Davidson, late Archbishop of Canterbury, urged that "Christians must learn to be still and quiet. They must not

surrender themselves to modern speed and noise." ⁴ And was it not Goethe who said, "No one can produce anything important unless he isolates himself"? "Three things make the great Christian," said St. Augustine, "orison, temptation, meditation." Isaiah reminds us that "they that wait upon the Lord shall renew their strength," and our Lord assures His followers that "where two or three are gathered together in my name, there am I in the midst of them." The retreat blends these attitudes, processes, and experiences. In a word, the laymen who go to a retreat set themselves by design and as a group before the Living God and under His ever-creative influence.

5. One of the most intensive methods of liberating the hidden powers of laymen is that of fostering among them the formation of small groups of kindred spirits with an unselfish or service objective. From the nature of the case this cannot be superimposed: it must spring up spontaneously from within. But it can be fostered by the planting of the idea in the minds of individuals who can then take initiative in enlisting others to join with them for the furtherance of some vital purpose. This seems to have been a means through which God during the centuries has accomplished some of His great designs. Christ had His group or band. With them He spent unhurried time. He also had His inner circle. He even

⁴ "The Primate at Ipswich: Christianity and Materialism," in *All in One, Incorporating the "Men's Magazine,"* No. 108; London, Church of England Men's Society, July, 1929, p. 42.

sent out His workers two by two. I once heard a remarkable sermon by Dr. Robert Ellis Thompson, formerly Professor of Political Economy at the University of Pennsylvania, on the text Luke vi:13-16, which reads:

And when it was day, He called unto Him His disciples: and of them He chose twelve, whom also He named apostles:

Simon (whom He also named Peter) and Andrew his brother,

James and John,

Philip and Bartholomew,

Matthew and Thomas,

James the son of Alphæus, and Simon called Zelotes,

And Judas the brother of James, and Judas Iscariot, which also was the traitor.

Professor Thompson called attention to the fact that St. Luke is the only one of the evangelists who gives the names of the apostles in pairs. His sermon, which revealed profound study and insight, was devoted to showing that this pairing of the apostles was not a merely fortuitous matter but that it was designed to record an actual arrangement, based on Christ's intimate knowledge of the personalities involved. May it not be also that Christ had a deeper meaning than is commonly thought in His word, "Where two or three are gathered together in my name, there am I in the midst"; and that other word, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven"? He knew as all of us know who have had experience in group study,

group fellowship, group intercession, group action of any other kind that there are marked advantages secured through the group which cannot be secured so well in any other way, for example, added knowledge or truth, enrichment of experience, mental stimulus, spiritual quickening, corrective of judgment, truer perspective, sense of companionship, consciousness of added power. In the midst of such fellowship and vitalizing experiences latent lay forces are liberated. It remains only to integrate these new energies to the large, constructive, corporate, continuing tasks of the Church as a whole and of the community.

It is easy for a group having the noblest of purposes to generate great power and then to drift into selfishness and ultimate powerlessness through lack of such integration with the realities of the outside world. This need not be the case. Scattered along the pathway of the centuries we find historic groups which have given out great impulses. We think of the little bands of reformers before the Reformation, of those during the Reformation, of the Holy or Godly Club of the Methodists at Oxford, of the Tractarian Group in a later day at Oxford, of the Haystack Prayer Meeting Band at Williams College at the beginning of the nineteenth century, of the anti-slavery group round Wilberforce in England, and of Garrison and his confrères in America, of the famous Kumamoto, Yokohama, and Sapporo bands of Christians in Japan. Almost all the most significant denominational and interdenominational Christian movements among laymen and among

the youth in our own day and in all parts of the world had their origin in small companies, seldom composed of as many as a score. God is not through working in this way. The plan is adaptable to the smallest and most difficult fields. It is not dependent upon numbers, or expensive equipment, or large human resources. It has limitless possibilities. It affords one of the sure keys for the solution of our problem—the liberation of the latent lay forces of Christianity.

6. In seeking to interest, enlist, and build up laymen much more use should be made of dynamic literature. By this is meant books and other writings which, judged by results, have energizing and vitalizing power. They are works through which God unmistakably speaks, at times moving conscience; again, imparting contagious faith and courage; likewise energizing men to count and pay the cost of maintaining vital union with the Living God; or opening up alluring vistas of opportunity to serve one's generation and to wage relentless warfare, or again, of opportunity to communicate the call to forsake all and follow Him. Many useful lists of works which have served this purpose have been issued. I venture to call attention to a number of books which cannot fail to communicate such impulses:

Individual Work for Individuals, Henry Clay Trumbull
Lectures on Revivals of Religion, Charles G. Finney
The Candle of the Lord, Phillips Brooks
The Tongue of Fire, William Arthur
To the Work, D. L. Moody
The Passion for Souls, J. H. Jowett

Christ of the Indian Road, Stanley Jones
Christianity and the Social Crisis

and

Christianizing the Social Order, Walter Rauschenbusch
Jesus Christ and the Social Question, Francis G. Peabody
The Minor Prophets, George Adam Smith
The Clash of World Forces, Basil Mathews
The Heart of John Wesley's Journal
Journal of John Woolman
Life of Livingstone, W. G. Blaikie
The Life and Work of the Seventh Earl of Shaftesbury,
 K. G., Edwin Hodder
Memoirs of the Rev. Charles G. Finney
Commentary on the Gospel of St. John, Marcus Dods
The Life of Henry Drummond, George Adam Smith
Spiritual Energies in Daily Life, Rufus Jones
The Still Hour, Austin Phelps
The Ministry of Intercession, Andrew Murray
Lord, Teach Us to Pray, Alexander Whyte
On the Edge of the Primeval Forest

and

The Forest Hospital at Lambarene, Albert Schweitzer

7. The most universally practicable and fruitful method to be employed in our efforts to augment the lay forces is that of personal dealing; or, as Henry Clay Trumbull expressed it, individual work for individuals. This method is applicable whether employed by laymen themselves or by clergymen, whether one is dealing with the young or the old, whether seeking to win the educated or the illiterate. The two main objectives are to lead men into reasonable and vital faith in Christ; and to enlist men in widening the limits of Christ's Kingdom. This ministry of sharing with others

the deepest things of life—even the knowledge of Christ Himself—constitutes the highest office of friendship. It is the work to-day most needed, the most highly multiplying, the most enduring, the most apostolic, the most truly Christlike and, therefore, incomparably the most important.

The most usual method for achieving this vital objective is that of face-to-face conversation. What should be more natural than to weave in, without a trace of formality or professionalism, one's experience of Christ and the progress and claims of His program? A strikingly effective Christian witness has called attention to the possibilities of the smoking room of a Pullman car, where the talk naturally begins with politics and drifts thence toward sociology and thence to its "first cousin," religion. The Reverend Leighton Parks, after spending several weeks with Phillips Brooks at the rectory in 1888, related that, "astonished at the frequency with which the door bell rang, from an early hour in the morning, he determined to keep a record, and found that it averaged once for every five minutes. But Mr. Brooks steadfastly declined to seclude himself, or appoint hours when he would be at home to callers. They wanted to see him, he would answer, and it might not be possible or convenient for them to come at the hours which he might fix. Any one who went to call upon him at this time would be apt to find such a situation as this,—some one waiting for him in the reception room, another in the dining room, while he was closeted with a third in the study."⁶

⁶ Alexander V. G. Allen, *Life and Letters of Phillips Brooks* (New York: E. P. Dutton and Co., 1900), Vol. II, p. 673.

With Trumbull it was the custom, whenever it was appropriate for him to lead the conversation, to direct it into channels leading up to Christ and His concerns. Another means, largely unused in these days but still very desirable, is that of correspondence. Maltbie Babcock had the commendable practice of devoting much time each week to writing brief yet intimate letters to absent members of his congregation, or those in special need, also to others who had come under the influence of his sermons. This proved to be one of his most fruitful activities. Still another means of personal dealing is the wise placing, either as gifts or as loans, of books or articles calculated to come with special helpfulness and timeliness to certain persons. While I find in experience that intimate, unhurried conversation is in most instances the most effective of these three methods, I have come to attach increasing importance to following the private spoken word or public address with personal letters and a generous use of the works of the ablest and most helpful writers.

In this connection let me pay a grateful tribute to the pastoral work of ministers. My years of work with men the world over have convinced me that this is the most rewarding activity of the the minister in rural or in city fields, also in traveling charges. It underlies the largest efficiency and fruitfulness of all the other methods he employs. Reference has been made to the great influence exerted on my own religious life by an English layman at a time when I stood at a critical fork in the road. I would also acknowledge my undying debt to certain ministers—to J. W. Dean, the

Quaker evangelist, when I was a boy in the early teens; to the Reverend Horace E. Warner who, when I was a schoolboy in a village, guided my reading to the higher levels and influenced me to go on to college; to Professor Moses Coit Tyler, the eminent authority on American history and also an Episcopal clergyman, who profoundly influenced my whole outlook on life and its meaning.

One of the greatest sermons I ever heard, judged by its effect upon me through the years, was delivered on the prairies of Iowa by an unknown minister, who chose as his text, "They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever." I repeat, I do not know the name of the preacher or his present whereabouts, but a thousand times if once, as I have looked into the starry heavens, the law of association has brought back with compelling force the first impression, and I have girded myself afresh to the Christ-appointed privilege of seeking to direct others to His Cross and into His vineyard. Of all the men of my acquaintance actively employed in personal work the four wisest in leading strong men into vital union with Christ and into serving Him as laymen were the science professor, Henry Drummond, of Scotland; the editor and one-time army chaplain, Henry Clay Trumbull; the New York business man, Henry Webster; and the Yale Greek professor, Henry B. Wright. All but one of them were laymen. All four of them exemplified to a wonderful degree the two ideas emphasized by the prophet in the

text I heard expounded by the unknown preacher—*win* and *wise*. They marvelously blended the ministries of heart and mind.

8. Revivals of religion, or spiritual awakenings, constitute one of the mightiest means of expanding and quickening the lay forces of the Churches. In fact this is one of the governing objectives, one might say the very genius of a genuine revival. What does the word "revival" mean, if it does not mean the awakening and revitalizing of those who are apathetic, indifferent, uninterested, self-centered, inactive? A revival, therefore, should not be regarded as an end in itself, but as a great God-appointed means for the realization of this unselfish objective. One hears criticisms about revivals or spiritual awakenings, and doubt expressed as to the desirability of fostering them. At times these criticisms and doubts are well founded. I have, however, seldom encountered objections in the pathway of spiritual awakenings in which the leaders avoided the peril of regarding and treating the revival as an end in itself. I am not so much concerned with what takes place during a revival as with what precedes and follows it. Granted the right processes of preparation and the right work of conservation of results, a revival is unquestionably one of the most potent means of augmenting the lay forces and also all other forces of the Church.

A great moment comes at the end (the word "end" is a misnomer) of the revival. That is the time of times for the Church and its program. The great thing then is to press the advantage which a

genuine awakening and quickening have afforded. Almost anything is possible then. Madame Guyon has spoken of creative hours with God. That is surely such an hour.

There is no more suggestive, inspiring, and profitable study than that of the great revivals of the last two centuries. This study should be supplemented by an examination of the more recent awakenings and evangelistic efforts which have been characterized by the use of quite fresh means, methods, and emphases. This is particularly true of the meetings of Henry Drummond and later of John Kelman in Edinburgh, the Welsh Revival led by Roberts, the nation-wide student evangelistic campaigns in the Far East, especially in 1912-13, the Taikyo Dendo in Japan a few years ago, the two campaigns of individual and social evangelism in Des Moines, Iowa, the revival on the island of Nias in the Dutch East Indies, the Round Table experiences of Stanley Jones in India, the visit of the Archbishop of York at Oxford in the spring of 1931, and the current apologetic and evangelistic activities of John Mackay in Latin America and of Dr. Kagawa in Japan.

These recent movements of the Spirit of God, as well as those of the eighteenth and nineteenth centuries, have yielded notable accessions to the lay forces of the Churches. Moreover, the thorough and sympathetic consideration of them reveals that, while methods, and statement of message, and placing of emphasis may change from generation to generation, and perchance even

oftener, and while they may vary in the same period in different countries, there are certain principles, certain personal attitudes, and certain dynamic facts and vital factors which are universal and eternal. It is precisely these which I have sought to emphasize in these lectures and which we in these days must hold in central prominence if we would witness the great expansion and triumphant action of the lay forces of the Churches.

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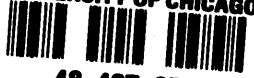


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