



MAKING THE GOSPEL EFFECTIVE

Post-war problems put the church on the spot. This volume written by over a score of experts will bring vision and help to the perplexed pastor.

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EDITED BY
WILLIAM K. ANDERSON

COMMISSION ON MINISTERIAL TRAINING
THE METHODIST CHURCH
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COMMISSION ON MINISTERIAL TRAINING
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FOREWORD

THESE war years have found the Church on its good behavior. We have avoided the excesses of a quarter century ago. We shall have little to apologize for and a good deal to be proud of. No one will write another *Preachers Present Arms*. Anyone who studies the pronouncements of the churches through its conferences on war and peace will find enough vision, courage, and clear thinking to be a credit to the Church throughout history.

What will the Church do when peace comes? How will it meet the spiritual needs of those upon whose lives rests the blight of war? We cannot look back with idle pride for fear a fast-moving world may hit us and keep on running. We need to be aware of what the immediate future will demand of us. We must be ready for what comes.

This book is planned to meet that particular need. What kind of world do we face in the coming decade? What is the gospel for such a world? How can we make the gospel effective? What are the qualities of adequate leadership? These are the questions the chapters of this book endeavor to answer.

The Commission on Ministerial Training of The Methodist Church has been fortunate to engage as writers of these chapters a wide variety of persons, all experts in the area of their own subjects. Not all are Methodists by any means. Seven or eight different branches of the Church are represented among the authors. The effort was to secure as writer for each chapter the man best qualified for dealing with the subject, irrespective of his denomination.

It goes without saying—but should nevertheless be made explicit—that not all the judgments expressed here are shared by the commission or the editor. In fact, there are some items that have given concern. However, the compiler of a symposium has some obligations to his writers. Having invited their participation, he owes it to them to allow them to say what they want to and lets each man bear responsibility for his own utterances. The reader will find a refreshing variety herein. He will also find concrete suggestions that ought to be of great help to him in making the gospel effective through the Church in these coming years.

This is the fifteenth publication to grow out of the annual conference at Evanston. All have been sent free to the active ministry of the church except last year's *Protestantism*. The change in paper-rationing policy since the publication of *Protestantism* enables the commission to resume this practice. It is done this year, despite the size of the book and its consequent cost, because of the importance of its message.

The total issue of this volume will be for free distribution. We shall be grateful to those who receive it if they will send to our office in

Nashville at least one first-class book, which may be shipped to a mission field where warfare has made a book a rare article.

Seven of the twenty-two chapters have been written for this book without having been delivered at Evanston. These are the chapters by Senator Burton, Dr. Laubach, Mr. McGoldrick, Mr. McKibben, Dr. Odum, Dr. Sorokin, and Mr. Tead. Delegates at Evanston had the privilege of hearing all the others in person. The editor takes this occasion to express his deep gratitude to all for their respective contributions to the efficiency of the church in meeting perplexing postwar problems. He also expresses appreciation to Lyndon B. Phifer for his careful preparation of the manuscripts for printing and for proof-reading.

WILLIAM K. ANDERSON.

CHAPTER I

THE WORLD WE SHALL LIVE IN

PITIRIM A. SOROKIN

EDITORIAL NOTE: We regret that the limits of space compel us to eliminate considerable sections of Professor Sorokin's notable paper. It is, in fact, a summary of his findings as set forth in a series of volumes, in order of appearance: *Sociology of Revolution*, *Social Mobility*, *Social and Cultural Dynamics* (four vols.), *Crisis of Our Age*, *Man and Society in Calamity*.

Dr. Sorokin first of all ventures a "long-range diagnosis." Our day is marked by a "sensate culture." This, he believes, is now declining. It will take some decades for the change; but he looks to the emergence of a new culture, "idealistic or ideational." Only the beginnings of the new culture will appear in the next decade. Meanwhile we shall see sharp contrasts, or oppositions, which he calls polarization, "of religiosity and irreligiosity; of heroic ethical conduct and ethical nihilism; of sensuality and asceticism; of saintliness and sinfulness; of idealistic philosophy and extremely materialistic, sensualistic, utilitarian, or sensate philosophy." After this preliminary long-range view Dr. Sorokin takes up his specific task and sets forth his idea of what the next decade probably will show, discussing "trends" in the various fields.

Some of Dr. Sorokin's terms need explanation. By "sensate culture" he means a culture in which men are engrossed with the material world (that revealed to the senses), finding here the only realities and the supreme values of life. He uses "polarization" to designate a process in which sharply opposed tendencies or positions confront each other. "Anomy" is literally lawlessness. It is the Greek word found in 1 John 3:4. "And sin is lawlessness [*anomia*]."

A first section deals with "Trends in Vital Processes." We give only one passage of this.

I. TRENDS IN VITAL PROCESSES

THOUGH the termination of the war, with its worries, insecurity, and horrors, would considerably alleviate the terrific strain upon the nervous system and the soul of the population, many a postwar insecurity, worry, and calamity, reinforced by a further mechanization and complication of our sociocultural life, by a further decline of peace of mind of sensate man, by the split within his soul and mind, and especially by the increasing anomy of our sensate culture, will continue to generate a high level of mental disease and disorders. The rate of suicide is likely to increase in most of the Western countries. Only nations like Russia, with a strong feeling of oneness, collectivity, and unity of all for all will be exempt from such an increase.

II. TRENDS IN THE FIELD OF THE FAMILY

With the exception of countries like Russia, where the family, after its sharpest disorganization, re-emerged strong and triumphant, the

process of further disorganization of the family will predominate over the opposite movement of integration. The prevalence of this negative polarization will manifest itself in the following tendencies:

1. *Negative polarization.*—Sexual life outside of socially sanctioned marriage or within a simulacrum of such marriage in the form of a “seasonal” change of husbands and wives similar to the “seasonal” marriages of some of the movie stars or of a few rich heirs and heiresses will go on increasingly. Premarital chastity has been rapidly declining for the last five decades. This decline will continue in the decade being considered. For a considerable part of the population marriage will tend to become a temporary sexual union of bodies rather than a mental, moral, and social union for life. Infinitely rich love will turn increasingly into a shallow, physiological affair. Some will remain unhappy and hungry for real love and devotion; others will wreck their lives and will increase the army of various psychoneurotics, of “empty souls,” of “enervated bodies,” of the candidates for suicide, crime, and insanity.

The family as a union of husband and wife will tend to turn into a contractual union, prompted mainly by physiological and material considerations, with the parties increasingly breaking their obligation of devotion, loyalty, and faithfulness. The proportion of childless marriages will continue to be high in most of the Western countries. A large part of the disintegrated families will not be able to give their children a sound and deeply rooted, mental, moral, and social education. As a consequence the community will be forced increasingly to take upon itself the economic and educational care of the children. Another result will be a rising tide of juvenile delinquents, general weakening of the bond between parents and children, and atrophy of true socialization of the younger generation.

2. *Positive polarization.*—Not all families will undergo this disintegration. The bulk of them will remain in the situation in which they were before the war. Finally, a certain portion of families will pass to the opposite process of integration, socialization, and ennoblement. The ties binding husband and wife, parents and children, in such families will tend to become stronger; mutual devotion and loyalty more vigorous; mutual care and attachment sublimer than before the war. These families will become the important schools for a true socialization, education, and free co-operation of their members, far more effective and fruitful than most of the nonfamily educational agencies. From such families will come the bulk of the “men and women of tomorrow,” of the future idealistic or ideational society.

III. TRENDS IN THE FIELD OF ECONOMIC LIFE

Full-blooded capitalism, based on complete private property, will continue its prewar decline. The Western world will reveal a coexistence of three types of economy: (1) private economy, shrinking more and more; (2) corporation economy, in which the managers do not own

any considerable part of the property and in which the owners—the thousands of shareholders and bondholders—do not manage it; (3) governmentally managed economy. In brief, the economic system of the period will be neither capitalism nor communism and socialism but a coexistence of the three types, with a decreasing private business and increasing governmental economy free from many specifically communistic or socialistic principles.

The motivation of economic activity will still be mainly that of private profit or of obtaining as great a share of economic values as possible regardless of considerations of fairness and justice. This, however, will be mitigated by the motive of a true social service. In the coming idealistic or ideational society social service probably will be the main motive in the earnest discharge of one's economic activity.

Economic inequality will remain almost as high as at present among different nations and different classes of the same nation. On the other hand, any excessive growth of international and intranational inequality will be strongly inhibited by the necessity of procuring a minimum decent standard of living for the lowest economic class in the nation and for the poorest of the nations. Besides ethical reasons such measures will be motivated by the fear of revolts and revolutions among the poorer classes and international troubles caused by the poorest nations. These measures will necessitate heavy taxation, cutting off the highest incomes and accumulations of the rich. In several countries, in connection with revolutionary or radical legislation, such accumulations may even be confiscated and nationalized. Measures of securing "freedom from want" will succeed only very modestly in the decade considered. There still will be millions of poverty-stricken people; however, these measures will be a forerunner of the more adequate and successful efforts of the future idealistic or ideational society to secure a modest but real freedom from want for all before luxuries are allowed to any group in it.

Because of the systematic replacement of steam power by that of electricity and radio, which can easily be transmitted over long distances, there will be an increasing exodus of factories and mills from the big cities and their spread over the countryside. The concentration of the means of production in big cities and the concomitant growth of population in urban centers will be weakened. The contrast between urban and rural communities will tend to decrease, increasingly creating an intermediate "rurban" society and community. The same can be said of the contrast between the highly industrialized and non-industrialized nations and areas: Hitherto unindustrialized nations and areas will be increasingly industrialized, making the contrast between East and West, South and North, less and less conspicuous.

Of the economic classes the class of managers will be growing fastest; then the class of subordinate technicians, clerks, and skilled laborers. The class of unskilled labor will tend to progressively decrease.

IV. TRENDS IN THE FIELD OF POLITICAL LIFE

The same dualism will be permeating the political life of the Western world in the next decade. In international and national politics we shall witness, on the one hand, sheer power politics, often in its most cynical form; on the other, the emergence and growth of the nobler and juster principles and institutions of the coming order.

1. *In international politics.*—Whether through the channels of the new league of nations or without it the big and small powers will be using all available means to secure the interests of their own country, regardless of the fairness or unfairness of their contentions. If established, the new variety of the League of Nations, with its council of nations, the council of security, and the world court, will still largely be an agency of and for the most powerful nations. This, however, will not prevent it from performing a series of highly important functions. Its very emergence is an evidence of the new and nobler international order to come. In spite of all its numerous defects and failures it will promote the principles of justice and human unity to a considerable extent and will eventually become the supreme authority for a peaceful solution of international disputes. Some progress will take place in the relationship between great and small powers, between a powerful nation and its colonies, between the highly industrialized and the so-called backward countries. The harsher forms of exploitation and domination will tend to disappear.

2. *In national politics.*—The decade will be marked by the most intense power politics on the part of various social classes. In many countries we may expect revolts and revolutions, with their accompanying cruelty and bloodshed, in all countries waves of strikes and disorders. Generally the period will be very turbulent. The prewar structure of political parties will be notably changed. In countries with the traditional two-party system this probably will give way to a multiparty system. The major parties will tend to become more closely allied with the main socioeconomic-occupational classes: (a) a party of the upper governmental and managerial bureaucracy, including the upper stratum of professionals, intelligentsia, and various well-to-do groups; (b) a party of the middle class, including intermediary bureaucrats, professionals, technicians, clerks, foremen, big farmers; (c) a party of subordinated industrial labor; (d) a party of the agricultural class: farmers, peasants, et cetera. Several classless political associations or parties will emerge. These will aim at the general well-being of humanity. They will succeed in putting through several sound social reforms and will be a voice incessantly reminding us of the eternal values of justice and moral decency. They will be the forerunners of the main political associations of the future society. Formally there will be very few, if any, monarchies in the period considered. An overwhelming majority of the nations will have so-called republican and democratic governments. Factually they will be largely autocratic, with a vast regimentation in economics as well as in other social relationships.

V. TRENDS IN THE FIELD OF SOCIAL STRATIFICATION AND MOBILITY

The next decade will be marked by enormous mass migration from place to place from country to country. Besides voluntary migration inhabitants of certain areas will be compulsorily transferred from one region or state to another as a result of boundary changes wrought by the war. There will be intensive vertical social mobility of individuals and groups. Many social groups will be forced from their previous high positions; others will move from low to higher levels. The upper classes and aristocracies of the period will be comparatively short-lived and incessantly changing.

Parallel with this, a more adequate sifting of the real leaders will be slowly going on in preparation for the constructive phase of the culture which is to come.

VI. TRENDS IN THE FIELD OF MENTAL, MORAL, AND AESTHETIC VALUES

The total world of mental, moral, and aesthetic values will continue to be in the state of anarchy (anomy) in which it was before and during the war. The polarization of opposite currents, however, will become more conspicuous than before the war.

1. *Science and technology.*—

Scientific discoveries and technological inventions will continue, though the *rate* of increase may be lower. Many scientists and inventors will continue to consider science free from moral or social responsibility—"science for the sake of science." Others will voice more loudly than before the moral and social responsibility of science and technology.

The prestige of science and technology will continue to be high. For a large part of the population it will be "the God almighty and infallible." Any criticism of science, any limitation of its competence, any doubt of its infallibility and almightiness, will be regarded by such scientists and populations as heresy. However, criticism will grow. The failure of science to make humanity happy, to prevent wars and other catastrophes, to perform the miracles expected from it by its over-enthusiastic followers; the destructive role played by science and technology; the misuse of science by various commercial firms advertising their products as "proved by science"—these and similar factors will increase the critical, skeptical, and even irreverent attitude toward science and technology in a considerable part of the population.

In their basic philosophies scientists will be split more deeply than before the war into two groups: (a) the partisans of mechanistic, materialistic, deterministic science, inimical to religion, to an idealistic philosophy, to an autonomous ethics; and (b) the partisans of the idealistic conception of science, aware of its limitations, recognizing its social and moral responsibility, willing to co-operate in the common search for truth, justice, and beauty with religion, ethics, and the fine arts. The influence of the second party probably will increase during this decade and in the decades after it.

This split will be especially sharp in the social and humanistic dis-

ciplines. Here we shall have an intense struggle between the materialistic, naturalistic, mechanistic school, imitating the materialistic and mechanistic variety of the natural sciences; and the idealistic and "understanding" school, which insists upon the peculiar character of socio-cultural phenomena, the autonomous character of social and humanistic sciences, and the paramount importance of meanings, mind, and values. The decade will be less "fact-finding" and more synthesizing. Insight and thought, logic and intuition, will again be regarded as most important for a comprehension of social and mental phenomena. As a result we may expect new significant and comprehensive systems of sociology, social philosophy, and philosophy of history.

Interest in the social, humanistic, and philosophical disciplines will increase. Social, cultural, psychological, ethical, juridical, economic, political, religious, and philosophical problems will attract greater attention. There will be a comparative shift of attention from a physiochemical and biological world to that of the mental, moral, social, philosophical, and religious order.

2. *Philosophy*.—Materialistic, positivistic, empiristic, instrumentalist, pragmatist, and operational currents of philosophical thought will still be widely circulating but are likely to decline. Agnosticism, criticism, and skepticism will slightly increase. Idealistic, mystical, intuitionist, phenomenological, and rational philosophies will be growing, if not in quality, then in the number of their adherents. Their growth will continue in the subsequent decades until they become dominant philosophies.

3. *The fine arts*.—

Literature and music, painting and sculpture, architecture, drama, and art criticism will remain largely sensate but will decline quantitatively and qualitatively. These sensate creations will be short-lived and sterile. They will sink still further toward the level of a mere means of sensuous enjoyment. They will mainly reflect the atmosphere of "social sewers": crime, the pathology of overstimulated sex, ugliness, mental and moral depravity. Even more than before the war they will paint the immortals as mortal, the beautiful as ugly, the noble as ignoble.

Idealistic and ideational art will grow slowly, eventually becoming the dominant form of the coming culture. The first weak symptoms of its growth have begun to appear already. For instance, in the literature of the last two or three years there have appeared and even become best sellers such works as Werfel's *The Song of Bernadette*, Koestler's *Arrival and Departure*, Maugham's *The Razor's Edge*, Douglas' *The Robe*, Cronin's *The Keys of the Kingdom*, S. Asch's *The Nazarene*, A. Huxley's *Time Must Have a Stop*, and Kossak's *Blessed Are the Meek*. Varying widely in their artistic value as well as in their character, these works have two common traits: a negative attitude toward sensate values of the present day and a search for the transcendental values of the kingdom of God. In this art beauty will eventually be reunited with

truth and goodness. It will be value-laden art instead of being an empty art for art's sake.

4. *Law, ethics, morality, and mores.*—

Moral conduct will exhibit polarization in a still more conspicuous form than before the war. Criminality, depravity, rampant sexuality, and utterly cynical conduct will be abundant. Often all this will be wrapped in hypocritical forms, rationalized and justified by various high-sounding ideologies, ascribing noble aims in the name of science, utility, pleasure, the "proletariat," "justice," "free enterprise," "State reasons," "necessity," "brotherhood of humanity," "ethical relativity," "rationality," "social well-being," "salvation of the nation," "public interests," up to "religion" and "God."

In contrast an intensified, purified, and truly altruistic conduct will be seen in the other part of the population. The sensate ethical systems will be opposed by slowly growing universalistic ethics of categoric imperatives and values. They will be depicted as universally binding, unconditional, eternal, obligatory for all. In the Christian world they will be a reiteration of the norms of the Ten Commandments, the Sermon on the Mount, and the golden rule. In the non-Christian universe they will be the essentially similar norms and values of Hinduism and Buddhism, of Jainism, Confucianism, and Taoism, of Judaism and Mohammedanism. Some will be religious, some philosophical, some mystical, some even scientific and aesthetic. They will derive their validity mainly from transcendental sources and will have their end values in the transcendental world. Backed by the actual conduct and work of the partisans of the positive ethical movement, supported by the catastrophes to which an excessively relativized sensate ethics will have led, this stream will gradually grow and lead eventually to the ethical regeneration of humanity.

5. *Religion.*—

A similar polarization will mark the religious life of nations. Irreligiosity in its rampant and militant form, as well as in the milder form of a religious hypocrisy, indifferentism, and agnosticism, will be as high as before the war. Attacks against religion will be carried on by the materialistic faction of science and philosophy, by the partisans of utilitarian and hedonistic ethics, by ethical nihilists, by various groups of sophisticated intelligentsia, politicians, and professionals. A considerable portion of urban labor will follow their lead.

This current of atheism will be opposed by the most intensive, vigorous, and highly spiritualized religious movements. It will assume diverse forms: the form of emotional, spontaneously revivalistic, unsophisticated sects, as well as that of exceedingly refined, consistently thought-through philosophical theologies and systems. A large part of it will develop within the framework of existing religions, for the West within the Christian denominations, invigorated and purified. Another part will flow outside of the institutionalized religions, assuming various forms of mysticism, gnosticism, religious idealism, mystery re-

ligion, and so on. This second part will give birth to many new religious sects. Its army will be recruited largely from previous "free thinkers," partly from unsophisticated groups and persons with a strong religious quest. Within this part religion will be essentially prophetic, inspired, free from institutionalized dogmas and rituals, with many a charismatic leader and Messiah. Both parts of the movement will attract an increasing number of intellectuals. The uninstitutionalized sects will produce many religiously atrocious varieties, crude, primitive, basically superstitious, pseudoreligious.

Creativity of religious thought, in institutionalized and in charismatic religions, will be higher than before the war. Important religious treatises are likely to appear. A highly intense religious renaissance will produce a series of eminent religious leaders—thinkers, organizers, prophets, messiahs, and saints. Eventually the transfigured religiosity will emerge harmoniously with the transfigured science, philosophy, ethics, and fine arts, all co-operating in the realization of the Infinite Manifold in its aspects of truth, goodness, and beauty.

The decade will be marked by two somewhat opposite processes in the field of religious organization: by an increase of various denominations and sects, on the one hand, and by a growing rapprochement and co-operation of most of the really great and small religions. The increase of sects will be due to the reasons mentioned above. The growing co-operation will be fed by the common task of all real religions—that of opposing the militant and nonmilitant irreligiosity, ethical nihilism, demoralization, and criminality, and of stopping the degradation and debasement of man. It will be promoted also by a growing tolerance toward and respect for other real religions and by a decrease in "religious imperialism." The solid basis of this co-operation will be the essential similarity of all real religions in two main principles: in the belief in God, or a supreme reality and value, and in their ethical commandments. In spite of secondary differences these two life principles of all genuine religions are essentially similar. Religions will be stressing their similarities rather than their dissimilarities; their common rather than their conflicting tasks. Without giving up its own specific traits each genuine religion will co-operate with the others in the achievement of common aims. Ritual, rites, and secondary theological dogmas will be stressed less than the belief in God and the fulfillment of ethical commands.

The religious movement will remain true to its religious nature. It will not degenerate into a merely secular "social gospel"; neither will it cut itself away from the practical activity of a mental, moral, and socioeconomic ennoblement of mankind. Fulfilling exactly their religious aims, the churches, religious organizations, and persons will carry on such activity as a part of their religious life and duty. Only a very small group of new ascetics, mystics, and hermits will follow the path of an isolation from the secular affairs of this world, devoting